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341, text line 61,—insert the figure 9 after श्वु.

394, column 1, line 9,—for Virāḍu-nāḍa, read Virāḍu-nāḍu.

column 2, last line,—for Pīṅgāla, read Pīṅgala.
2. kóv-Irájakésarivarmanána uদaiyār śrī-[R]ajéndra-Śôlâyavarkku yâdu 4âvatu .

"In the 4th year (of the reign) of king Rájakésarivarman alias the lord, the glorious Rájéndra-Chólsâdeva,— on a Thursday which corresponded to (the day of) Śrâvana and to the sixth tithi of the first fortnight of the month of Vîśchikâ in this year."

A date of the fourth year of the king's reign will be expected to fall in A.D. 1073 or 1074, and this date actually corresponds to Thursday, the 7th November A.D. 1073. This was the 12th or 13th day of the month of Vîśchikâ, and on it the 6th tithi of the bright half (of the month Mârgâśîra) commenced 1 h. 38 m. after mean sunrise, while the nakshatra was Śrâvana, by the equal space system and according to Garga for 23 h. 38 m. after mean sunrise, and by the Brahma-siddhânta the whole day.

C.—VIKRAMA-CHOLA.

For reasons suggested partly by the new dates of this king, I must recapitulate here the data furnished by the dates already treated of, and the results derived from them.

No. 10 (above, Vol. IV, p. 73).—"In the fifth year . . . on the three-hundred-and-fortieth day, which was (the day of the nakshatra) Hasta, a Sunday, and the seventh tithi of the first fortnight of the month of Mithuna." Taking this date to have been correctly recorded, I found the best equivalent for it between A.D. 1110 and 1125 to be Sunday, the 22nd June A.D. 1113; and counting backwards from this day, I obtained the 18th July A.D. 1108 as the day of the commencement of the king's reign.

No. 21 (ibid. p. 263).—"In the 4th year . . . on the day of Śatakâshâja, which corresponded to a Monday and to the eighth tithi of the second fortnight of the month of Rîshabhâ." Guided by the result obtained under No. 10, I found this date to correspond to Monday, the 20th May A.D. 1112, when, to omit other particulars, the nakshatra, by the equal space system only, was Śatakâshâja for 0 h. 39 m. after mean sunrise.

No. 22 (ibid. p. 264).—"In the 5th year . . . on the day of Ârdrâ, which corresponded to a Monday and to the eleventh tithi of the second fortnight of the month of Simha." Guided again by the result obtained under No. 10, I found that this date would correspond to Monday, the 19th August A.D. 1112; but there was the difficulty that on this day the nakshatra was Punarvasu, not Ârdrâ.

No. 41 (above, Vol. VI, p. 279).—"In the . . . sixteenth year . . . in the month of Vaiśâkha, in the second fortnight, at the time known as Monday combined with an Uttâra (nakshatra)." Again guided by the result obtained under No. 10, I found that Monday, the 5th May A.D. 1124, would be an unobjectionable equivalent of this date.

No. 42 (ibid. p. 280).—"In the 9th year . . . in the Plava year which was the Śaka year 1049, on the occasion of an eclipse of the moon in the month of Jyaishâ." This date for Śaka-Saṅvat 1049 expired (which was Plavaṅga, not Plava) was found to correspond to the 27th May A.D. 1127, but the result obtained under No. 10 led me to assume that the 9th year of the reign had been quoted erroneously instead of the 19th regnal year.

From this it will be seen that the results obtained under Nos. 21, 22 and 41, as well as the correction suggested with regard to the regnal year of No. 42, mainly depend on the correctness of the data furnished by the text of No. 10, which it did not occur to me to suspect. Setting aside the date No. 10, it may be asked, however, how the three dates Nos. 21, 22 and 41

---

1 Read "shaśṭhiyôma.
2 I omit here the date No. 43, which will be reconsidered below.
would work out, if the date No. 42 were really, as it is stated to be, a date of the 9th year of Vikrama-Chóla’s reign. Supposing this to be the case, the king’s reign would have commenced some time between approximately the 28th May A.D. 1118 and the 27th May A.D. 1119, and with such a commencement of the reign the dates Nos. 21, 22 and 41 would yield the following equivalents:

No. 21, of the 4th year, would correspond to Monday, the 1st May A.D. 1123. This was the 7th day of the month of Vṛṣabha, and on it the 8th tithi of the dark half (of the month Vaisākha) ended 13 h. 28 m., while the nakshatra was Śatabhishaj, by the equal space system and according to Garga from 0 h. 39 m., and by the Brahma-siddhānta from 1 h. 19 m., after mean sunrise.

No. 22, of the 5th year, would correspond to Monday, the 31st July A.D. 1122. This was the 4th day of the month of Sīthā, and on it the 11th tithi of the dark half (of the month Śrāvaṇa) ended 4 h. 24 m., while the nakshatra was Ādrā, by the equal space system for 12 h. 29 m., and according to Garga for 0 h. 39 m., after mean sunrise.

No. 41, of the 18th year, would correspond to Monday, the 16th April A.D. 1134, when the 6th tithi of the dark half of Vaisākha ended 13 h. 11 m., and the nakshatra was Uttarāshādha, by the equal space system and according to Garga for 23 h. 38 m., and by the Brahma-siddhānta for 17 h. 4 m., after mean sunrise.

It is quite clear then, that, supposing the king’s reign to have commenced between approximately the 28th May A.D. 1118 and the 27th May A.D. 1119, the three dates Nos. 21, 22 and 41 would work out in the best possible manner—better, in fact, than with the 18th July A.D. 1108 as the commencement of his reign, because on the equivalent here found for the date No. 22 the nakshatra really was Ādrā, whereas on the equivalent previously given for the same date the nakshatra was found to be Punarvasu (instead of the nakshatra Ādrā, quoted by the original date).

To the date No. 10 I shall have to revert below. For the present it will be sufficient to state that, irrespectively of No. 10, the four dates Nos. 21, 22, 41 and 42 for the commencement of the reign appear to yield some day between approximately the 28th May and the 31st July A.D. 1118. The new dates of Vikrama-Chóla may be expected to shew whether his reign really commenced at the time here given or on the 18th July A.D. 1108.

57.—In the Tyāgarāja temple at Tiruvārur. 1


“In the fifth year (of the reign) of the emperor of the three worlds, the glorious Vikrama-Chōjadēva,—on a Thursday which corresponded to (the day of) Maghā and to the fifth tithi of the first fortnight of the month of Mithuna.”

If the king’s reign commenced on the 18th July A.D. 1108, this date would correspond to Thursday, the 15th June A.D. 1113, which was the 26th day of the month of Mithuna, and on which the 5th tithi of the bright half (of the month Āshāḍha) commenced 5 h. 15 m., and the nakshatra was Maghā, by the equal space system only, for 7 h. 53 m., after mean sunrise.

On the other hand, if the reign commenced between the 28th May and the 31st July A.D. 1118, the date must correspond to Thursday, the 31st May A.D. 1123, which was the 6th day.

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1 No. 164 of the Government Epigraphist’s collection for 1894. Another date, which occurs in line 3 of the same inscription, was published above, Vol. IV. p. 73, No. 10.
of the month of Mithuna, and on which the 5th tithi of the bright half (of the first Ashadha) ended 11 h. 37 m., and the nakshatra was Magha, by the Brahma-siddhanta for 11 h. 10 m., according to Garga for 13 h. 47 m., and by the equal space system from 1 h. 19 m., after mean sunrise.

Theoretically both the equivalents found might be taken to satisfy the requirements of the case, but there can be no doubt that the second, Thursday, the 31st May A.D. 1123, would be preferable because the tithi of the date ended on that day. This date therefore also would tend to show, though it would not actually prove, that the king’s reign commenced in A.D. 1118.

58.—In the Divyajfamaivara temple at Kovalal.

1 Svasti śri [III] I(t)ribuva[n]aśakaravattigā] śrī-Vikiramā-Śōjādēvak-iyāntu
   11ava[d]n Magara-nāyakam [p]ā[rva]-

“In the 11th year (of the reign) of the emperor of the three worlds, the glorious Vikrama-Śōjādeva,"—on the day of Panvarvasu, which corresponded to a Saturday and to the thirteenth tithi of the first fortnight of the month of Makara.”

If the king’s reign commenced on the 18th July A.D. 1108, this date would correspond to Friday, the 27th December A.D. 1118, which was the 3rd day of the month of Makara, and on which the 13th tithi of the bright half (of the month Pausha) ended 16 h. 39 m. after mean sunrise, and the nakshatras were Mrigasira and Ardra.

On the other hand, if the king’s reign commenced between the 28th May and the 31st July A.D. 1118, the date will correspond to Saturday, the 5th January A.D. 1129, which was the 13th day of the month of Makara, and on which the 13th tithi of the bright half (of the month Pausha) ended 5 h. 49 m. after mean sunrise, and the nakshatra was Punarvasu, by the Brahma-siddhanta and according to Garga the whole day, and by the equal space system from 9 h. 12 m. after mean sunrise.

As this date then would be entirely incorrect if the king’s reign had commenced in A.D. 1108, and is in every way correct on the assumption that the reign commenced in A.D. 1118, I take it to prove that the latter was really the case. And in my opinion the six dates Nos. 21, 22, 41, 42, 57 and 58, for which—in entire agreement with the original data—absolutely faultless equivalents have now been given, show beyond a doubt that the reign of Vikrama-Śōjā must have commenced between approximately the 1st June and the 31st July A.D. 1118.

With the result now obtained, the equivalent previously given for the date No. 10 cannot, of course, be the proper equivalent of that date. A comparison of the dates No. 10 and No. 57, which are both from the same inscription, at once suggests to us that No. 10 is only three days later than No. 57. Both dates are of the first fortnight of the month of Mithuna of the 5th year of the king’s reign; the week-day of No. 57 is Thursday, and that of No. 10 Sunday; and the nakshatra of No. 57 is Magha (10), while that of No. 10 is Hasta (13). If then the equivalent of No. 57 is Thursday, the 31st May A.D. 1123, the equivalent of No. 10 can only be Sunday, the 3rd June A.D. 1123. This day was the 9th day of the month of Mithuna, and on it the nakshatra was Hasta, by the Brahma-siddhanta for 22 h. 59 m., and by the equal space system and according to Garga from 1 h. 58 m., after mean sunrise; but the tithi which ended on the same day, 10 h. 12 m. after mean sunrise, was the 8th, not the 7th tithi, of the bright half.

1 No. 276 of the Government Epigraphist’s collection for 1901.
2 It is impossible to say a priori whether the son of Kulottunga I. is meant.
Considering the complete agreement of the six dates previously treated of, I have no doubt whatever that Sunday, the 3rd June A.D. 1123, is really the day intended by the date No. 10, and that the writer of this date, in recording the tithi, has erroneously written saptamihum, instead of uchamihum.

Since the date No. 10 is stated to have been the 340th day of the 5th year of the king's reign, the first day of that year would now have been the 29th June A.D. 1122, and the accession of Vikrama-Chója must have taken place on (approximately) the 28th June A.D. 1118.¹

The result now arrived at receives an unexpected confirmation from a reconsideration of the date No. 43 (above, Vol. VI. p. 281). This date is of the seventeenth year (given in words) of the king's reign, and of the Śaka year 1054 (given in figures only), and gives us for calculation Thursday, the third tithi of the bright half of Vaisākha. When previously examining it, I found that for Śaka-Saṃvat 1054 current it would correspond to Thursday, the 2nd April A.D. 1131; and as I found it to be incorrect for what I then had to consider the 17th year of the king's reign, I felt no hesitation in accepting Thursday, the 2nd April A.D. 1131, as the true equivalent of the date, and in assuming that the regnal year had been quoted erroneously.

But now, with the 29th June A.D. 1118 as the date of the king's accession, a date in the month Vaisākha of his seventeenth year will be expected to fall in A.D. 1135, and for this year the date regularly corresponds to Thursday, the 18th April A.D. 1135, when the third tithi of the bright half of Vaisākha ended 9 h. 30 m. after mean sunrise. I now therefore assume that the date is really of the 17th year of Vikrama-Chója's reign, and that the Śaka year 1054 has been erroneously quoted instead of 1057 (expired).

59.—In the Vaidyanātha temple at Tirumalavādi.²

This inscription is dated in the 15th year of the reign of “king Parakēsarivarman alias the emperor of the three worlds, the glorious Vikrama-Chójadēva.” In the introduction it is stated that he made gifts to the temple at Chidambara on the following date:³—

24 . . . =ppattām-āśānil [Śi]tirai-ttiṅa[ī] Aṭṭa-
25 m peṭṭa Āṭāvānattu-[t]iru-madi-yin

“in the tenth year, (in) the month of Śittirai, on a Sunday which corresponded to (the day of) Hasta, (on) the thirteenth tithi of the fortnight of the auspicious waxing moon.”

This date, of the month of Śittirai (or Māsha) of the 10th year of the king's reign, would be expected to fall in A.D. 1128, and for that year it would actually correspond to Sunday, the 15th April A.D. 1128, which was the 23rd day of the month of Śittirai, and on which the 13th tithi of the bright half (of the month Vaisākha) ended 1 h. 25 m. after mean sunrise. But the nakhstrai on this day was Chitāra, by the equal space system and according to Garga for 17 h. 44 m., and by the Brahma-siddhānta for 14 h. 27 m., after mean sunrise.—If the week-day of the

¹ The following statement will show at a glance what mistakes the seven dates Nos. 10, 21, 22, 41, 42, 57 and 59 would necessarily contain, if the accession had taken place on either the 18th July 1108 or the 29th June A.D. 1113.

If it had taken place on the 18th July A.D. 1108,—

in No. 22, Ärded would have been wrongly quoted for Panarasa;
in No. 42, the 9th year would have been wrongly quoted instead of the 10th;
No. 58 would be entirely incorrect.

On the other hand, assuming it to have taken place on the 29th June A.D. 1118,—
in No. 10, saptamihum is wrong for uchamihum.

² No. 82 of the Government Epigraphist's collection for 1895; South-Ind. Inscri. Vol. III. No. 70.

³ The same date is quoted in the introduction of an inscription of the 11th year at Álāṅgūḍi (No. 163 of 1931).
of the month of Mithuna, and on which the 5th titki of the bright half (of the first Āśādha) ended 11 h. 37 m., and the nakshatra was Magha, by the Brahma-siddhānta for 11 h. 10 m., according to Garga for 13 h. 47 m., and by the equal space system from 1 h. 19 m., after mean sunrise.

Theoretically both the equivalents found might be taken to satisfy the requirements of the case, but there can be no doubt that the second, Thursday, the 31st May A.D. 1123, would be preferable because the titki of the date ended on that day. This date therefore also would tend to shew, though it would not actually prove, that the king's reign commenced in A.D. 1118.

58.— In the Divyajñānēśvara temple at Kōvilaţi.¹

1 Svasti śri [1*] I(t)iibhva[na]śakkaraṇattiga] śri-Vikrama-Śūladēva-yāyāgu
   1lāva[d]u Magara-nyāyānu [p]ā[r]vā-

"In the 11th year (of the reign) of the emperor of the three worlds, the glorious Vikrama-Śūladēva,"²—on the day of Punarvasu, which corresponded to a Saturday and to the thirteenth titki of the first fortnight of the month of Makara.³

If the king's reign commenced on the 18th July A.D. 1108, this date would correspond to Friday, the 27th December A.D. 1118, which was the 3rd day of the month of Makara, and on which the 13th titki of the bright half (of the month Pausha) ended 16 h. 30 m. after mean sunrise, and the nakshatras were Mrigāsirsha and Ārdrā.

On the other hand, if the king's reign commenced between the 28th May and the 31st July A.D. 1118, the date will correspond to Saturday, the 5th January A.D. 1129, which was the 13th day of the month of Makara, and on which the 13th titki of the bright half (of the month Pausha) ended 5 h. 49 m. after mean sunrise, and the nakshatra was Punarvasu, by the Brahma-siddhānta and according to Garga the whole day, and by the equal space system from 9 h. 12 m. after mean sunrise.

As this date then would be entirely incorrect if the king's reign had commenced in A.D. 1108, and is in every way correct on the assumption that the reign commenced in A.D. 1118, I take it to prove that the latter was really the case. And in my opinion the six dates Nos. 21, 22, 41, 42, 57 and 58, for which—in entire agreement with the original data—absolutely faultless equivalents have now been given, show beyond a doubt, that the reign of Vikrama-Śūla must have commenced between approximately the 1st June and the 31st July A.D. 1118.

With the result now obtained, the equivalent previously given for the date No. 10 cannot, of course, be the proper equivalent of that date. A comparison of the dates No. 10 and No. 57, which are both from the same inscription, at once suggests to us that No. 10 is only three days later than No. 57. Both dates are of the first fortnight of the month of Mithuna of the 5th year of the king's reign; the week-day of No. 57 is Thursday, and that of No. 10 Sunday; and the nakshatra of No. 57 is Magha (10), while that of No. 10 is Hasta (18). If then the equivalent of No. 57 is Thursday, the 31st May A.D. 1123, the equivalent of No. 10 can only be Sunday, the 3rd June A.D. 1123. This day was the 9th day of the month of Mithuna, and on it the nakshatra was Hasta, by the Brahma-siddhānta for 22 h. 59 m., and by the equal space system and according to Garga from 1 h. 58 m., after mean sunrise; but the titki which ended on the same day, 10 h. 12 m. after mean sunrise, was the 8th, not the 7th titki, of the bright half.

¹ No. 276 of the Government Epigraphist's collection for 1901.
² It is impossible to say a priori whether the son of Kulottunga I. is meant.
Considering the complete agreement of the six dates previously treated of, I have no doubt whatever that Sunday, the 3rd June A.D. 1123, is really the day intended by the date No. 10, and that the writer of this date, in recording the śīthi, has erroneously written saptamiyaṃ, instead of ashtamiyaṃ.

Since the date No. 10 is stated to have been the 340th day of the 5th year of the king’s reign, the first day of that year would now have been the 29th June A.D. 1122, and the ascension of Vikrama-Chōja must have taken place on (approximately) the 20th June A.D. 1118.\(^1\)

The result now arrived at receives an unexpected confirmation from a reconsideration of the date No. 43 (above, Vol. VI, p. 281). This date is of the seventeenth year (given in figures only), and gives us for calculation Thursday, the third śīthi of the bright half of Vaisākha. When previously examining it, I found that for Śaka-Saṅvat 1054 current it would correspond to Thursday, the 2nd April A.D. 1131; and as I found it to be incorrect for what I then had to consider the 17th year of the king’s reign, I felt no hesitation in accepting Thursday, the 2nd April A.D. 1131, as the true equivalent of the date, and in assuming that the regnal year had been quoted erroneously.

But now, with the 29th June A.D. 1118 as the date of the king’s accession, a date in the month Vaiśākha of his seventeenth year will be expected to fall in A.D. 1135, and for this year the date regularly corresponds to Thursday, the 18th April A.D. 1135, when the third śīthi of the bright half of Vaiśākha ended 9 h. 30 m. after mean sunrise. I now therefore assume that the date is really of the 17th year of Vikrama-Chōja’s reign, and that the Śaka year 1054 has been erroneously quoted instead of 1057 (expired).

59.—In the Vaidyanātha temple at Tirumalavāḍi.\(^2\)

This inscription is dated in the 15th year of the reign of “king Parakăśarivarman alias the emperor of the three worlds, the glorious Vikrama-Chōjadėva.” In the introduction it is stated that he made gifts to the temple at Chidambaram on the following date:─

24 . . . . =ppattām-śaṇḍil [Ś][i][t]irai-ṭtānga[j] Atta-
25 m perga Ādittāvāraṉaś-[t]iru-ṭar-madyin trayādāśi-ppakkaṭ[u].

“In the tenth year, (in) the month of Śittirai, on a Sunday which corresponded to (the day of) Hasta, (on) the thirteenth śīthi of the fortnight of the auspicious waxing moon.”

This date, of the month of Śittirai (or Mēsha) of the 10th year of the king’s reign, would be expected to fall in A.D. 1128, and for that year it would actually correspond to Sunday, the 15th April A.D. 1128, which was the 23rd day of the month of Śittirai, and on which the 13th śīthi of the bright half (of the month Vaiśākha) ended 1 h. 25 m. after mean sunrise. But the nakhāstra on this day was Chitrā, by the equal space system and according to Garga for 17 h. 44 m., and by the Bṛhma-siddhāṇta for 14 h. 27 m., after mean sunrise.─ If the week-day of the

\(^1\) The following statement will shew at a glance what mistakes the seven dates Nos. 10, 21, 22, 41, 42, 57 and 58 would necessarily contain, if the accession had taken place on either the 18th July 1108 or the 29th June A.D. 1118.

If it had taken place on the 18th July A.D. 1108,—
in No. 22, Ārdes would have been wrongly quoted for Panarasas;
in No. 42, the 9th year would have been wrongly quoted instead of the 19th;
No. 58 would be entirely incorrect.

On the other hand, assuming it to have taken place on the 29th June A.D. 1118,—
in No. 10, saptamiyaṃ is wrong for ashtamiyaṃ.

\(^2\) No. 82 of the Government Epigraphists’ collection for 1895; South-Ind. Journ. Vol. III. No. 79.

\(^3\) The same date is quoted in the introduction of an inscription of the 11th year at Āledūdī (No. 165 of 1525, p. 4).
date were Saturday, the date would correspond to Saturday, the 14th April A.D. 1128, when the 13th tithi of the bright half commenced 2 h. 33 m., and the nakshatra was Hasta, by the equal space system and according to Garga for 17 h. 44 m., and by the Brahma-siddhanta for 14 h. 27 m., after mean sunrise.—The earliest year of Vikrama-Chöla’s reign, in which the date, as recorded, is quite correct, would be the 13th, for which the date would correspond to Sunday, the 12th April A.D. 1131, with the nakshatra Hasta.

D.—KULOTTUNGA-CHOLA III.

60.—In the Somanathesvara temple at Somangalam. 1


“In the 14th year (of the reign) of the emperor of the three worlds, the glorious Kulottunga-çoladèva who was pleased to take Madurai and Îlam,—on a day which was Thursday, (the day of) Pushya, and the first tithi of the first fortnight of the month of Makara.”

The wording of this date is intrinsically wrong, because during the month of Makara the moon can never be anywhere near the nakshatra Pushya on the first tithi of the first fortnight. The probability is that the first fortnight has been erroneously quoted instead of the second, and for the second fortnight the date is correct.

A date of the month of Makara of the 14th year of the king’s reign will be expected to fall in December A.D. 1191 or in January A.D. 1192, and in my opinion this date actually corresponds to Thursday, the 2nd January A.D. 1192, which was the 8th day of the month of Makara, and on which the first tithi of the dark half (of the month Pausha) ended 10 h. 12 m., and the nakshatra was Pushya, by the equal space system and according to Garga for 3 h. 56 m., and by the Brahma-siddhanta for 1 h. 58 m., after mean sunrise.

* * * * *

For convenience of reference I give below a list of all the dates of Chöla kings examined in Vols. IV.—VII., with the exception only of the date of the 40th year of Parântaka I., No. 55, for which, as possible equivalents, I have given above Saturday, the 24th July A.D. 919, and Saturday, the 25th July A.D. 946. Under the name of each king, I state approximately the time when he must have commenced to reign.

A.—Râjarâja I. Bâjakâsarivarman. 3

(Between the 25th June and the 25th July A.D. 985.) 4

No. 1 (Vol. IV. p. 66).—Year 7: the 26th September A.D. 991.
No. 25 (Vol. V. p. 48).—Year 15: Tuesday, the 29th August A.D. 999.
No. 27 (Vol. V. p. 197).—Year 15: Wednesday, the 15th May A.D. 1000. 4
No. 2 (Vol. IV. p. 67).—Śaka 929 (current). This date is incorrect.
No. 3 (Vol. IV. p. 68).—Year 28, Śaka 934. The date would correspond to the 23rd December A.D. 1012, but contains no details for verification.

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1 No. 183 of the Government Epigraphist’s collection for 1901.
2 Or Kâsarivarman.
3 See Vol. VI. p. 20.
4 In the original date the week-day is wrongly given as Thursday, instead of Wednesday.
B.—Rājendra-Chōla I. Parākṣarivarman.
(Between the 26th November A.D. 1011 and the 7th July A.D. 1012.)
No. 32 (Vol. VI. p. 20).—Year 9, Śaka 943 (current): Thursday, the 7th July A.D. 1020.
No. 4 (Vol. IV. p. 68).—Śaka 943 (current): Wednesday, the 1st March A.D. 1021.
No. 5 (Vol. IV. p. 63).—Year 31 (for 21), Śaka 954: Monday, the 23rd October A.D. 1032.
No. 33 (Vol. VI. p. 21).—Year 22, Śaka 955: Sunday, the 25th November A.D. 1033.
No. 34 (Vol. VI. p. 21).—Year 26, Śaka 959. This date is incorrect.

C.—Rājādhirāja Rājakṣarivarman.
(Between the 15th March and the 3rd December A.D. 1018.)
No. 15 (Vol. IV. p. 218).—Year [3]2 (for 22): Thursday, the 22nd November A.D. 1039.
No. 12 (Vol. IV. p. 216).—Year 26: Wednesday, the 14th March A.D. 1044.
No. 13 (Vol. IV. p. 217).—Year 27: Wednesday, the 13th February A.D. 1045.
No. 14 (Vol. IV. p. 217).—Year 29: Wednesday, the 3rd December A.D. 1046.
No. 11 (Vol. IV. p. 216).—Year 30, Śaka 970 (current). The date does not admit of verification.
No. 35 (Vol. VI. p. 22).—Year 35, Śaka 975: probably Sunday, the 23rd May A.D. 1053.

D.—Rājendradēva Parākṣarivarman.4
(The 28th May A.D. 1052.)
No. 38 (Vol. VI. p. 24).—The 82nd day of year 4: Thursday, the 17th August A.D. 1055.
No. 36 (Vol. VI. p. 23).—Year 6, Śaka 972: Monday, the 27th October A.D. 1057.
No. 37 (Vol. VI. p. 23).—Year 12 (for 11 f), Śaka 984. The date does not admit of verification.

E.—Kulottunga-Chōla I. Rājakṣarivarman.
(Between the 14th March and the 8th October A.D. 1070.)5
No. 56 (Vol. VII. p. 1).—Year 4: Thursday, the 7th November A.D. 1073.
No. 39 (Vol. VI. p. 278).—Year 7, Śaka 998: Friday, the 10th February A.D. 1077.
No. 6 (Vol. IV. p. 70).—Year 37, Śaka 1030 (for 1028 f). The date does not admit of verification.
No. 9 (Vol. IV. p. 72).—Śaka 1035: Sunday, the 22nd February A.D. 1114.
No. 7 (Vol. IV. p. 70).—Year 44: Friday, the 13th March A.D. 1114.
No. 8 (Vol. IV. p. 71).—Year 45: Thursday, the 8th October A.D. 1114.

1 See Vol. VI. p. 22.
2 In the original date the second titki (dvätāyama) is wrongly quoted instead of the third (trītyāyama).
3 In the original date the 13th titki has probably been wrongly quoted instead of the third. Assuming the above to be the true equivalent of the date, Rājādhirāja’s reign would have commenced after (approximately) the 23rd May A.D. 1018.
4 In No. 37 surnamed Rājakṣarivarman.
5 If the dates 5 and 6 given by Dr. Hultzsch above, Vol. VI. p. 231, from No. 389 and No. 386 of 1008 can be trusted — and I see no reason to suspect them — the king’s reign must have commenced on approximately the 9th June A.D. 1070. The first day of his 37th year would have been the 9th June A.D. 1109, and the 28th day of that year the 24th March A.D. 1107, which was the day of the Mēsha-(Vishuva-)sahākranti and Chaitra-vadi 11 of Śaka 1029 expired.
6 In the original date the month Māgha is wrongly quoted instead of Phālguna.
No. 40 (Vol. VI. p. 279).—Year 45, Śaka 1033: Wednesday, the 9th December A.D. 1114.¹
No. 26 (Vol. V. p. 48).—Year 45: Monday, the 7th January A.D. 1118.
Nos. 20 and 28 (Vol. IV. p. 262, and Vol. V. p. 198).—Year 45: Friday, the 25th January A.D. 1118.²

F.—Vikrama-Chōja Parakēśarivarman.

(The 29th June A.D. 1118.)

No. 21 (Vol. IV. p. 263, and Vol. VII. p. 3).—Year 4: Monday, the 1st May A.D. 1122.
No. 22 (Vol. IV. p. 264, and Vol. VII. p. 3).—Year 5: Monday, the 31st July A.D. 1122.³
No. 57 (Vol. VII. p. 3).—Year 5: Thursday, the 31st May A.D. 1123.
No. 10 (Vol. IV. p. 73, and Vol. VII. p. 4).—The 340th day of year 5: Sunday, the 3rd June A.D. 1123.³
No. 42 (Vol. VI. p. 280).—Year 9, Śaka 1049: the 27th May A.D. 1127.
No. 59 (Vol. VII. p. 5).—Year 10: Sunday, the 18th April, or Saturday, the 14th April, A.D. 1128.⁴
No. 58 (Vol. VII. p. 4).—Year 11: Saturday, the 5th January A.D. 1129.
No. 41 (Vol. VI. p. 279, and Vol. VII. p. 3).—Year 16: Monday, the 16th April A.D. 1134.
No. 43 (Vol. VI. p. 281, and Vol. VII. p. 5).—Year 17, Śaka 1054 (for 1057): Thursday, the 18th April A.D. 1135.

G.—Kulōttuṅga-Chōja III. Parakēśarivarman.

(Between the 8th June and the 8th July A.D. 1178.)

No. 23 (Vol. IV. p. 264).—Year 8: Monday, the 8th June A.D. 1185.
No. 19 (Vol. IV. p. 220).—Year 12: Monday, the 4th December A.D. 1189.
No. 60 (Vol. VII. p. 6).—Year 14: Thursday, the 2nd January A.D. 1192.⁵
No. 24 (Vol. IV. p. 265).—Year 16: Saturday, the 4th June A.D. 1194.⁵
No. 17 (Vol. IV. p. 219).—Year 19: Tuesday, the 12th November A.D. 1196.
No. 16 (Vol. IV. p. 219).—Year 19 (for 20), Śaka 1119: Friday, the 21st November A.D. 1197.⁷
No. 31 (Vol. V. p. 199).—Year 20. This date is quite incorrect.
No. 44 (Vol. VI. p. 281).—Year 27: Thursday, the 5th May A.D. 1205.
No. 29 (Vol. V. p. 198).—Year 29: Wednesday, the 7th March A.D. 1207.
No. 18 (Vol. IV. p. 220).—Year 34: Monday, the 19th September A.D. 1211.
No. 30 (Vol. V. p. 199).—Year 37: Sunday, the 7th June A.D. 1215.

¹ The original date contains the expression uttāryaṇa-ṛṣṭāṇā-saṁmittamun, the exact import of which here and elsewhere is doubtful.
² In the original date No. 28 the 12th tiḥi is wrongly quoted instead of the second which is correctly given in No. 23.
³ In the original date the 7th tiḥi (satamīyum) is wrongly quoted instead of the 8th (asakṣamīyum).
⁴ In the original date both the nakṣatras or the week-day is quoted incorrectly.
⁵ In the original date the first fortnight is wrongly quoted instead of the second.
⁶ In the original date the 4th tiḥi is wrongly quoted instead of the 14th.
⁷ In the original date the 15th solar day is wrongly quoted instead of the 25th.
H.—Rājarāja III. Rājakēśarivarman.1

(Between the 17th March and the 13th August A.D. 1236.)2

No. 45 (Vol. VI. p. 281).—Year opposite to 16: Saturday, the 25th September A.D. 1232.
No. 46 (Vol. VI. p. 282).—Year 17: Tuesday, the 18th January A.D. 1233.
No. 47 (Vol. VI. p. 282).—Year 18: Tuesday, the 23rd August A.D. 1233.
No. 48 (Vol. VI. p. 282).—Year 18: Wednesday, the 7th December A.D. 1233.
No. 49 (Vol. VI. p. 283).—Year 18: Monday, the 2nd January A.D. 1234.
No. 50 (Vol. VI. p. 283).—Year 19: probably Sunday, the 13th August A.D. 1234.3
No. 51 (Vol. VI. p. 284).—Year 22: Tuesday, the 16th March A.D. 1235.4
No. 52 (Vol. VI. p. 284).—Year opposite to 22: Monday, the 28th February A.D. 1239.
No. 53 (Vol. VI. p. 284).—Year opposite to 22: Wednesday, the 2nd March A.D. 1239.
No. 54 (Vol. VI. p. 285).—Year opposite to 22: Friday, the 4th March A.D. 1239.4

To the above I may add that, between A.D. 1054 and 1069, the date of the fifth year (of the reign) of Vīrarājendrā Rājakēśarivarman, which occurs in South-Ind. Inscr. Vol. III. No. 30, is correct only for Monday, the 10th September A.D. 1067,5 and that therefore, if the date does fall within the sixteen years stated and has been correctly recorded, Vīrarājendrā Rājakēśarivarman must have commenced to reign between (approximately) the 11th September A.D. 1062 and the 10th September A.D. 1063.

POSTSCRIPT.

Date of the Chellūr plates of Kulōttuṅga-Chāṇa II.

In the text of these plates, published by Dr. Fleet with a photo-lithograph in Ind. Ant. Vol. XIV. p. 56 ff., the date, in lines 49-51, is given thus:—

Śāk-ābānāṁ pramāṇe rasa-viśāka-viṣay-śāndra-saṁkhyāṁ prayāte . . . . . . . Ārārkeshā pūrva-ma(p)kaṁ keshā viśaṁviṣati su-tithā(than)—

i.e. "when the measure of the Śaka years had advanced to the number of the flavours (6), the arrows (5), the sky (0), and the moon (1),"—i.e. in Śaka-Saṅvat 1056 — . . . . . . . "at the equinox combined with the Ārāṅdā nakṣatra, in the bright half, on an excellent tīthī."

In Ind. Ant. Vol. XX. p. 191, Dr. Fleet has shown that this date would be incorrect for Śaka-Saṅvat 1056 current and expired, as well as for Śaka-Saṅvat 1057 expired; and he has communicated a suggestion of Mr. Sh. B. Dikshit's, in accordance with which the date would correspond to the 24th March A.D. 1132, in Śaka-Saṅvat 1055 current. But really the date would be incorrect even for Śaka-Saṅvat 1055 current, because in this year also the equinox was not combined with the Ārāṅdā nakṣatra.

In the twenty Śaka years from 1047 to 1066 the date is correct only for Śaka-Saṅvat 1065 expired. In this year the Māsha-viśuva-saṁkrāntī took place 16 h. 37 m. after mean sunrise.

1 This surname occurs only in the date No. 45.
2 The latest date of this Rājakēṣa, known to me, is from the month of Karkatsaka of his 28th year which was current after the Śaka year 1165; see South-Ind. Inscr. Vol. I. No. 64. This date would show that Rājakēṣa's reign could not have commenced after the last day of the month of Karkatsaka in A.D. 1216, i.e. not later than the 27th July A.D. 1216.
3 In the original date either the nakṣatra Uttiraṅṭā (Uttara-Bhadrpadā) has been wrongly quoted instead of Uttiraṅ (Uttara-Pahalγun), or the first fortnight instead of the second.
4 In the original date the 4th tīthī has been wrongly quoted instead of the 14th.
5 The day was the 15th day of the month of Kanyak, and on it the 14th tīthī of the dark half (of the month Bhadrpadā) ended 9 h. 21 m. after mean sunrise; the nakṣatra was Uttiraṅ-Pahalγun, by the Brahmo-siddhänta for 21 h. 40 m. after mean sunrise, according to Garra the whole day, and by the equal space system from 0 h. 39 m. after mean sunrise.
of the 24th March A.D. 1143, and on this day the 7th tithi of the bright half of Chaitra commenced 8 h. 9 m., and the nakshatra by the equal space system was Ārdra for 23 h. 48 m., after mean sunrise; i.e. the equinox took place while the moon was in the nakshatra Ārdra, during the 7th tithi of the bright half. This result, moreover, shows that the tithi on the day now given by me was really, in agreement with the term su-tithi of the original text, an excellent tithi; for, a seventh tithi of the bright half, on which—as is the case in the present instance—a Saṅkrānti takes place, is called Mahājaya, and for making donations is superior even to an eclipse.1

For these reasons I have no doubt whatever that the 24th March A.D. 1143 is the proper equivalent of the date, and that the Śaka year intended is 1065, not 1056. The writer of the date has wrongly written rasa-viśiṅka-, instead of viśiṅka-rasu-.

No. 2.—DATES OF PANDYA KINGS.

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

(Continued from Vol. VI. page 315.)

I herewith publish thirteen more Pāṇḍya dates, the European equivalents of which may be given with certainty. Eight of these dates, in addition to regnal years, also give the Śaka years in which the dates fell, and the three latest dates, Nos. 41-43, also quote the corresponding Jovian years, according to the southern lunisolar system. I have still a number of other dates—of apparently twelve different Pāṇḍya kings—the publication of which may be deferred to the time when more dates of the same kings have been discovered.2

A.—VIRA-PANDYA.

31.—In the Kaḷilāśapati temple at Śrīvaiṅkuṭṭam.3

2 . . . . . . . . . . śrī-Vi(vi)ra-Pāṇḍiyade[va]kkā yā-
saptam[i]yum Viyāja-ākṣamsāyum ṃrṣa Magattu ṇāl.

"In the 15th year (of the reign) of the glorious Vira-Pāṇḍyadēva,—on the day of Maghā, which corresponded to a Thursday, and to the seventh tithi of the second fortnight, and to the 13th solar day of the month of Kārttigai."

Between A.D. 1200 and 1500 the only year for which this date would be correct, is 1267. In this year the Vṛiśchikā-saṅkrānti took place 13 h. 33 m. after mean sunrise of Friday, the 28th October. The 13th day of the month of Vṛiśchikā (or Kārttigai) therefore was Thursday, the 10th November A.D. 1267; and on this day the 7th tithi of the dark half (of the month Kārttika) ended 8 h. 9 m., and the nakshatra was Maghā, by the equal space system for 19 h. 42 m., by the Brahma-siddhānta for 5 h. 16 m., and according to Garga for 7 h. 53 m., after mean sunrise.

2 The date No. 32, here published, has been sent to me by Dr. Hultsch quite recently. It proves the correctness of the equivalent which I had previously ascertained for the date No. 31, but which for want of confirmation I did not wish to publish with my first series of Pāṇḍya dates.
3 No. 174 of the Government Epigraphist's collection for 1895.
33.—In the Akshëśvara temple at Achcharapākkam.1

1 Svasti śṛ[†]* Trībhuvanā[cha]k[ra][va][ttīga][†] śṛ[†]-Vṛ[ra]-Pāṇḍī[ya][dēva]ṛku [ya]ṃḍu 7[va]ḍu Kārkታda[ga]-nāyāṛu apr[a]-pakṣṭhantu N[†]-
2 yaṛṛu-k[i]jai[ma]y[un]ṃ sa[ppt]miyam ṝṛṛa Aṣvati-ṇ[†].

"In the 7th year (of the reign) of the emperor of the three worlds, the glorious Vijra-Pāṇḍya-deva,— on the day of Aśvini, which corresponded to a Sunday and to the seventh tiṭhi of the second fortnight of the month of Karkaṭaka."

If the equivalent found for the date No. 31, which is of the 15th year of the king’s reign, is the true equivalent of that date, this date No. 32, which is of the 7th year of the same reign, will in the first instance be expected to fall in A.D. 1259. The date actually corresponds to Sunday, the 13th July A.D. 1259, which was the 17th day of the month of Karkaṭaka, and on which the 7th tiṭhi of the dark half (of the month Āśadhā) ended 11 h. 3 m., and the nakṣatra was Aśvini for 19 h. 3 m., after mean sunrise.

The two dates Nos. 31 and 32 together show that the reign of Vijra-Pāṇḍya commenced between (approximately) the 11th November A.D. 1252 and the 13th July A.D. 1253.

B.—MARAVARMAN PARAKRAMA-PANDYA.

33.—In the Rishabhāśvara temple at Śēngama.2

1 Svasti śṛ[†]* Śakā[bd][m[†]] 1262ṃ mēl kō Mārapaṇṇar Tr[i]ru(ri)bu-[va]*paśkramavattigal śṛ[†]-Parākrama-Pāṇḍiyādevaṛku yaḍu 6[va]ḍu Vṛiṣ-\nchika-nāyāṛu pūrṛva-pakṣṭhantu dvādaśiṇum Budag-ki[ma]y[un]ṃ ṝṛṛa*
2 Uttarakåti-n[†][†]

"After the Śaka year 1262 (had passed), in the 8th year (of the reign) of king Māra-varman (alias) the emperor of the three worlds, the glorious Parākrama-Pāṇḍya-deva,— on the day of Uttara-Bhadrapāda, which corresponded to a Wednesday and to the twelfth tiṭhi of the first fortnight of the month of Vṛiṣchika."

For Śaka-Saṇhvata 1262 expired this date regularly corresponds to Wednesday, the 1st November A.D. 1340, which was the 8th day of the month of Vṛiṣchika, and on which the 12th tiṭhi of the bright half (of the month Kārttika) ended 22 h. 56 m., and the nakṣatra was Uttara-Bhadrapāda for 1 h. 19 m., after mean sunrise.

34.—In the Kailāsaṇātha temple at Māṇyāṛguṇḍi.3

2 Attattu nāl.

"In the [8th] year (of the reign) of king Māra-varman (alias) the emperor of the three worlds, the glorious Parākrama-Pāṇḍya-deva,— on the day of Ṣasta, which corresponded to a Friday and to the ninth tiṭhi of the second fortnight of the month of Dhanus."

If this date were one of the 8th year of the king’s reign, it ought, in accordance with the result obtained under No. 33, to fall in Śaka-Saṇhvata 1263 or 1264 expired; but for either of these years it would be incorrect. The date, in my opinion, is really one of the 18th (not the 8th)

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1 No. 243 of the Government Epigraphist’s collection for 1901.
2 No. 113 of the Government Epigraphist’s collection for 1900.
3 No. 100 of the Government Epigraphist’s collection for 1897.
year of the king's reign and corresponds— for Śaka-Saṁvat 1274 expired—to Friday, the 30th November A.D. 1352, which was the 4th day of the month of Dhanus, and on which the 9th tithi of the dark half (of the month Mārgasīrsha) commenced 0 h. 17 m., and the nakṣatra was Hasta, by the Brahma-siddhānta from 0 h. 39 m., and by the equal space system and according to Garga from 2 h. 38 m., after mean sunrise.

The two dates Nos. 33 and 34 would shew that the reign of Māravarman Parākrama-Pāṇḍya commenced between (approximately) the 1st December A.D. 1334 and the 1st November A.D. 1335.

C.—JATAVARMAN PARAKRAMA-PANDYA.

35.—In the Chōḷaśvara temple at Chōḷapuram near Nagercoil.¹

1 a[. Svasṭi śrī [||] Śakābdam 1293g mēl ........
3 ........................................ sr[+]k[−]Śrī-Chchedaipañnar-āga Tribhuvana-
4 chchakravartīga Śrī-Parākrama-Pāṇḍiyadēvar .... iyāṇḍu aṇjā-
5 vādiṣṭ edir pattāvāda Makara-śayiṣṭa pūrvva-pakṣahattu tritī(ṭ)ya-

"After the Śaka year 1293 (had passed), in the tenth (year) opposite to the fifth year (of the reign) of the glorious king Jātāvarman alias the emperor of the three worlds, the glorious Parākrama-Pāṇḍyadēva,— on the day of Śatabhiṣahaj, which corresponded to a Friday and to the third tithi of the first fortnight of the month of Makara."

For Śaka-Saṁvat 1293 expired this date regularly corresponds to Friday, the 9th January A.D. 1373, which was the 14th day of the month of Makara, and on which the third tithi of the bright half (of the month Māγha) ended 19 h. 59 m., and the nakṣatra was Śatabhiṣahaj, by the equal space system for 20 h. 21 m., according to Garga for 11 h. 50 m., and by the Brahma-siddhānta for 12 h. 12 m., after mean sunrise.

Being of the 10th opposite to the 5th, i.e. of the 15th year of the king's reign, the date would shew that the reign of Jātāvarman Parākrama-Pāṇḍya commenced between (approximately) the 10th January A.D. 1357 and the 9th January A.D. 1358.

D.—JATILAVARMAN PARAKRAMA-PANDYA (ARIKESARIDEVA).

36.—In the Kuttāḷanātha temple at Kuttāḷam.²

1 ........................................ Sakābdam 1377 mēl [ṣ]jelāṇiṣṭa ........
. . Parākkīṣa[ma*]−Pāṇḍyadēvaṃ ku yāṇḍu 31 vādiṣṭ edir y[i]raṇḍavadu
Mi(mi)ṇa−jāyāḷḷu irubateṭṭān−diyadiyam pūrvva−pakṣah[t]u sahaṣhṇaṃ² Tingat−
[k]iṣamaiṣṭa(yu)m [pe]ṣṭa Mṛgāṣṭrahuṣahattu n[āḥ].

"In the second (year) opposite to the 31st year (of the reign) of Parākrama-
Pāṇḍyadēva, which was current after the Śaka year 1377 (had passed),— on the day of Mṛgāṣṭra, which corresponded to a Monday, and to the sixth tithi of the first fortnight, and to the twenty-eighth solar day of the month of Mina."

In solar Śaka-Saṁvat 1377 current the Mina-saṁkrānti took place 1 h. 30 m. after mean sunrise of Tuesday, the 25th February A.D. 1455, which was the first day of the month of Mina. The 28th day of the month of Mina therefore was Monday, the 24th March A.D. 1455; and on this day the 6th tithi of the bright half (of the month Chaitra of luni-solar Śaka-
Saṁvat 1377 expired) ended 15 h. 44 m., and the nakṣatra was Mṛgāṣṭra, by the equal

¹ No. 30 of the Government Epigraphist's collection for 1896.
² No. 208 of the Government Epigraphist's collection for 1895.
³ Read sahaṣṭhṇam.
space system and according to Garga for 10 h. 30 m., and by the Brahma-siddhânta for 9 h. 12 m., after mean sunrise.

37.—In the Visvanâtha temple at Tepkâšī.


"(In the year) opposite to the thirty-first year (of the reign) of king Jāṭilavarman alias the emperor of the three worlds, the glorious Parâkrama-Pâṇḍyadêva,—on the day of Uttarâshâdha, which corresponded to a Monday, and to the fourteenth titiḥ of the first fortnight, and to the twenty-first solar day of the month of Karkâṭaka."

Judging by the preceding date, this date would be expected to fall in about A.D. 1454; in my opinion, it corresponds to the 19th July A.D. 1452. In A.D. 1453 the Karkâṭa-saṁkrânti took place 19 h. 36 m. after mean sunrise of the 28th June. The 21st day of the month of Karkâṭaka therefore was the 19th July; and on this day the 14th titiḥ of the bright half (of the month Śrâvaṇa) ended 14 h. 14 m., and the nakṣatra was Uttarâshâdha, by the equal space system and according to Garga for 18 h. 24 m., and by the Brahma-siddhânta for 11 h. 50 m., after mean sunrise. But the day found was a Thursday, not a Monday.—Since in the whole of the 15th century A.D. there is not a single year for which the date, as recorded by the writer, would be correct, I take Thursday, the 19th July A.D. 1453, to be its proper equivalent, and have no doubt that the writer has quoted the week-day incorrectly.

38.—In the Kuttâlanâtha temple at Kuttâlam.


"In the fourth (year) opposite to the thirty-first year (of the reign) of king Jāṭilavarman alias the emperor of the three worlds, the glorious Parâkrama-Pâṇḍyadêva,—on the day of Anurâdhâ, which corresponded to a Wednesday, and to the fifth titiḥ of the second fortnight, and to the twentieth solar day of the month of Mina."

Judging by the preceding dates, this date would be expected to fall in about A.D. 1457; it actually corresponds to Wednesday, the 16th March A.D. 1457. In A.D. 1457 the Mina-saṁkrânti took place 13 h. 55 m. after mean sunrise of Thursday, the 24th February. The 20th day of the month of Mina therefore was Wednesday, the 16th March; and on this day the 5th titiḥ of the dark half (of the month Phâlguṇa) ended 10 h. 25 m., and the nakṣatra was Anurâadhâ, by the equal space system and according to Garga for 4 h. 36 m., and by the Brahma-siddhânta for 0 h. 39 m., after mean sunrise.

39.—In the Visvanâtha temple at Tepkâšī.


1 No. 195 of the Government Epigraphist's collection for 1886.
2 No. 204 of the Government Epigraphist's collection for 1886.
3 No. 199 of the Government Epigraphist's collection for 1885.
"In the 8th (year) opposite to the 31st (year of the reign) of Arikēsaridēva alias Parākrama-Pāṇḍya, which was current after the Śaka year one thousand three hundred and eighty-one (had passed),—on the day of Svātī, which corresponded to a Wednesday, and to the tenth ṭīṭi of the first fortnight, and to the twenty-third solar day of the month of Mithuna."

The three dates Nos. 36-38 show that the reign of Jaṭilavarman Parākrama-Pāṇḍya commenced between (approximately) the 25th March and the 19th July A.D. 1422. A date of the month of Mithuna of the 8th year opposite to the 31st year, i.e. of the 39th year, of the same reign should therefore fall in either A.D. 1460 or 1461. Now assuming this date No. 39 to be really one of the 39th regnal year, its proper equivalent could only be Wednesday, the 17th June A.D. 1461. On this day the 10th ṭīṭi of the bright half (of the month Āśaḍha) ended 17 h. 51 m., and the nakṣatra was Svātī, by the equal space system for 19 h. 42 m., by the Brahma-

No better result would be obtained if we were to assume the writer to have quoted the Śaka year correctly and the regnal year incorrectly. Śaka-Saṅvat 1381 expired would yield no satisfactory result at all. For Śaka-Saṅvat 1381 current the date might be said to correspond to Wednesday, the 21st June A.D. 1458, on which day the 10th ṭīṭi of the bright half (of the month Āśaḍha) ended 15 h. 35 m., and the nakṣatra was Svātī, by the equal space system for 10 h. 30 m., after mean sunset. But the 21st June A.D. 1458 was the 24th (not the 23rd) day of the month of Mithuna and would fall in the 36th or 37th, not the 39th year of the king’s reign).

The date therefore is certainly incorrect; but I have hardly any doubt that its incorrectness is caused by the writer’s interchanging the last figures of the numbers of the Śaka year and of the solar day (i.e. by his giving us erroneously 1381 instead of 1383, and 23 instead of 21), and that the day intended is Wednesday, the 17th June A.D. 1461. And accepting this result as correct, it would follow that the king’s reign commenced between (approximately) the 18th June and the 10th July A.D. 1422.

E.—JAṬILAVARMAN PARĀKRAMA-PĀNDYA (KULASEKHARA).

40.—In the Viśvanātha temple at Teṅkāśī.

1 Śubham-śatu [\[\]*] Śakādham 1421/ mēl śallānuṅga [\[\]*] svasti śri [\[\]*] Kō Jaṭilavarmanmar-āna Tribhuvanachakravattiga] Kā[\[\]*]itigna-nāl pīṇanda Parakkī[\[\]*]ma-Pāṇḍyadēvār

2 āṇa Kulasegaraṇēvar nam yāṇdu irubaṇāṉu Virichchiga-nāyāṟu padinañjān- diyādiyum ṭūṇavva-pakṣhanna dvādasiyum Bṛhaspati-vāramum pērma

3 Ṛēva(\(\text{a}\))ti-nāl.

"In the twentieth year (of the reign) of king Jaṭilavarman alias the emperor of the three worlds, Parākrama-Pāṇḍya, who was born on the day of Kṛttikā, which (year) was current after the Śaka year 1421 (had passed),—on the day of Ṛēvati, which corresponded to a Thursday, and to the twelfth ṭīṭi of the first fortnight, and to the fifteenth solar day of the month of Vṛiṣchika."

\footnote{1 Cancel the second yam.}
\footnote{2 In A.D. 1461 the Mithuna-saṅkrānti took place 6 h. 41 m. after mean sunrise of Thursday, the 28th May.}
\footnote{3 In A.D. 1468 the same Saṅkrānti took place 12 h. 4 m. after mean sunrises of Sunday, the 29th May.}
\footnote{4 Nō 197 of the Government Epigraphist’s collection for 1895.}
\footnote{6 Read pērva-.}
In Śaka-Saṅvat 1431 expired the Vṛishchika-saṅkrānti took place 13 h. 53 m. after mean sunrise of Wednesday, the 30th October A.D. 1499. The 15th day of the month of Vṛishchika therefore was Thursday, the 14th November A.D. 1499, and on this day the 12th tithi of the bright half (of the month Mārgaśīrśha) ended 16 h. 13 m. after mean sunrise. On the day found the naksatra by our Tables ceased to be Bṛātī exactly at mean sunrise, but it may be reasonably assumed that by other Tables the moon continued in Bṛātī for some short time after mean sunrise.

Being of the 20th year of the king's reign, the date would show that the reign of Jaṭilavarmaṇa Parākrama-Pāṇḍya Kulāsekhara commenced between (approximately) the 15th November A.D. 1479 and the 14th November A.D. 1480.

F.—JAṬILAVARMAṆA SRIVALLABHA.

41. In the Viśvanātha temple at Tenkāsī.¹

2. Śakābdaṃ aśirattu-nānūru-aṇbhattu-oṇbadil māy-chellānīrag


5. Perumāl Śrīvallabhadeva[r]-ku yāṇḍu mu[m]avgu [ṛ]vījambave[r]-jam

Vṛishchika-[ravī ruha][n]-oṇbad[n]-dīyadiyum [a]para-pakhasattu [ṛ]kā[da]-siyun-

6. m Budha-vāramun peṛṛa Śeṇi-nāḷ.

"In the [H]eśvilambin year, the third year (of the reign) of king Jaṭilavarmaṇa alias the emperor of the three worlds, Köṇermaikondeṇ.[...]

Perumāl Śrīvallabhadeva, which (year) was current after the Śaka year one thousand four hundred and fifty-nine (had passed)— on the day of Śvātī, which corresponded to a Wednesday, and to the eleventh tithi of the second fortnight, and to the twenty-ninth solar day of (the month in which) the sun (was) in Vṛishchika." The Jovian year Hēvilambin (Hēmalamba) by the southern luni-solar system corresponds to Śaka-Saṅvat 1459 expired. In this year the Vṛishchika-saṅkrānti took place on Tuesday, the 30th October A.D. 1537, by the Ārṇau-siddhānta 9 h. 48 m., and by the Sūrya-siddhānta 12 h. 30 m., after mean sunrise. By the Sūrya-siddhānta therefore—and by the Ārṇau-siddhānta also in case the Malabar rule was followed¹—the month of Vṛishchika commenced on the 31st October, and the 29th day of that month was Wednesday, the 28th November A.D. 1537. On this day the 11th tithi of the dark half (of the month Mārgaśīrśha) ended 9 h. 34 m. after mean sunrise, and the naksatra was Śvātī, by the equal space system during the whole day, by the Brahma-siddhānta for 9 h. 12 m., and according to Garga for 13 h. 8 m., after mean sunrise.

Being of the third year of the king's reign, the date would show that the reign of Jaṭilavarmaṇa Śrīvallabha commenced between (approximately) the 28th November A.D. 1534 and the 28th November A.D. 1535.

G.—MAṆAVARMAṆA SUNḌARA-PĀṆḌYA.

42. In the Kailāsapatī temple at Gaṅgaikondaqāḍā.²


Köṇermaikondeṇ[ā]n sṛī-Sunḍara-Pāṇḍiyadeva[ṛ]-ku yāṇḍu 2 avadu e[d] vit

22avadukku Śakābda[m] 1477 n mēl sēllān[r]īra Ṛkastha-varuṣham

Āyi-madhāṃ² 3 tēdi³ put[r]

2 dvādaśiyum [Manda]-vāramun peṛṛa Śeṇi-nāḷ.

¹ No. 200 of the Government Epigraphist's collection for 1895.
² See Sewell and Dikshit's Indian Calendar, p. 12.
³ No. 171 of the Government Epigraphist's collection for 1895.
⁴ The two words mādam and tēdi are expressed by their modern abbreviations.
“In the Rākshasa year which was current after the Śaka year 1477 (had passed), (and which corresponded) to the 22nd (year) opposite to the 2nd year (of the reign) of king Māravarman alias the emperor of the three worlds, Kōnērmaikoṇḍān, the glorious Sundara-Pāṇḍyadēva,— on the day of Svātī, which corresponded to a Saturday, and to the twelfth tithi of the first fortnight, and to the 3rd solar day of the month of Āṇi.”

The Jovian year Rākshasa by the southern luni-solar system corresponds to Śaka-Saṁvat 1477 expired. In this year the Mithuna-saṁkrānti took place 14 h. 16 m. after mean sunrise of Wednesday, the 29th May A.D. 1555, and the third day of the month of Mithuna (or Āṇi) therefore was Saturday, the 1st June A.D. 1555. This day was entirely occupied by the 12th tithi of the bright half (of the month Jyaiṣṭha), and on it the sakhatra by the equal space system was Svātī for 11 h. 10 m. after mean sunrise.

Being of the 22nd opposite to the 2nd, i.e. of the 24th year of the king’s reign, the date would shew that the reign of this Māravarman Sundara-Pāṇḍya commenced between (approximately) the 2nd June A.D. 1531 and the 1st June A.D. 1532.

H.—JATILAVARMAN SRIVALLABHA (ATIVIRARAMA).

43.—In the Kulaśēkharamuṇḍayā temple at Teṅkāsāli.1


“In the Prabhava year (corresponding to) the fifth year (of the reign) of king Jaṭilavarman alias the emperor of the three worlds, Kōnērmaikoṇḍān Śrī-Perumāḷ Aḷajaṅ-Perumāḷ Ativirarāma Śrīvallabhadēva, which (year) was current after the Śaka year 1489 (had passed),—on the day of Uttara-Bhadrapāḍa, which corresponded to the Vaṇik-karaṇa and to the Gaṅḍa-yōga and to a Friday, and to the third tithi of the second fortnight, and to the 22nd solar day of the month of Āṇi.”

The Jovian year Prabhava by the southern luni-solar system corresponds to Śaka-Saṁvat 1489 expired. In this year the Mithuna-saṁkrānti took place 18 h. 35 m. after mean sunrise of Thursday, the 31st July A.D. 1567, and the 22nd day of the month of Śiūha (or Āṇi) therefore was Friday, the 22nd August A.D. 1567. On this day the third tithi of the dark half (of the month Bhādrapada) ended 20 h. 28 m., the karaṇa Vaṇij ended 8 h. 43 m., the sakhatra was Uttara-Bhadrapāḍa for 1 h. 19 m., and the yōga was Gaṅḍa for 11 h. 37 m., after mean sunrise.

Being of the 5th year of the king’s reign, the date would shew that the reign of Jaṭilavarman Ativirarāma Śrīvallabha commenced between (approximately) the 23rd August A.D. 1568 and the 22nd August A.D. 1569.

For convenience of reference I subjoin a list of the above dates, with the approximate commencement of the reign of each king, put in brackets after his name.

1 No. 202 of the Government Epigraphist’s collection for 1895.
2 The three words varūsam, mādam and tēdi are expressed by their modern abbreviations.
   No. 32. 7th year: July 13, A.D. 1259.
   No. 31. 15th year: November 10, A.D. 1257.

B.—Māravarman Parākrama-Pāṇḍya (December 1, A.D. 1334—November 1, A.D. 1335).
   No. 33. 6th year (Śaka 1262): November 1, A.D. 1340.
   No. 34. 8th [for 18th] year: November 30, A.D. 1352.

   No. 35. Year 10 opp. to 5 (i.e. 15th year; Śaka 1293): January 9, A.D. 1372.

D.—Jaṭālavarman Parākrama-Pāṇḍya Arikēsārideva (June 18—July 19, A.D. 1422).
   No. 37. [Year] opp. to 31 (i.e. 32nd year): July 19, A.D. 1453.
   No. 36. Year 2 opp. to 31 (i.e. 33rd year; Śaka 1377): March 24, A.D. 1455.
   No. 38. Year 4 opp. to 31 (i.e. 35th year): March 16, A.D. 1457.
   No. 39. Year 8 opp. to 31 (i.e. 39th year; Śaka 1381 [for 1383]): June 17, A.D. 1461.

E.—Jaṭālavarman Parākrama-Pāṇḍya Kulaśēkhara (November 15, A.D. 1479—
   November 14, A.D. 1480).
   No. 40. 20th year (Śaka 1421): November 14, A.D. 1499.

F.—Jaṭālavarman Śrivallabha (November 29, A.D. 1534—November 28, A.D. 1535).
   No. 41. 3rd year (Śaka 1459): November 28, A.D. 1537.

G.—Māravarman Sundara-Pāṇḍya (June 2, A.D. 1531—June 1, A.D. 1532).
   No. 42. Year 22 opp. to 2 (i.e. 24th year; Śaka 1477): June 1, A.D. 1555.

H.—Jaṭālavarman Śrivallabha Ativirarāma (August 23, A.D. 1562—August 22,
   A.D. 1563).
   No. 43. 5th year (Śaka 1489): August 22, A.D. 1567.

No. 3.—AMARAVATI INSCRIPTION OF KRISHNARAYA
      OF VIJAYANAGARA; SAKA-SAMVAT 1437.

By H. Lüders, Ph.D.; Göttingen.

This inscription,1 which I edit from inked estampages supplied by Dr. Hultsch, is engraved
on a slab in the Saṅgīyāsa’s room in the Amarāśvara temple at Amaravati in the Kistna
district.

It contains 53 lines of writing. The average size of the letters is 1/16". The alphabet is
Telugu of the type described in Vol. VI. p. 108 f. Ka shows here everywhere the advanced form.
La appears twice (II. 10 and 14) in the older form of the Bitragoṇṭa and Vānapalli plates, but in
1. 49 it shows a form which comes nearer to that of the Maṅgalagiri inscription. The ottu
appears in ḷha (I. 35); in the case of ḷha and ḷha it occurs only in a few cases, and it is never

1 No. 265 of the Government Epigraphist’s collection for the year 1897.
found in kha and tha. As first letter of a group, r is represented by the full sign in ryō in l. 15 and ryō in l. 46. In all other cases the secondary sign has been used. The language is Sanskrit, and, with the exception of the introductory phrase śubham-asti in l. 1 and the concluding words eva eva eva in l. 53, the whole text is in verse. As regards orthography, it may be noticed that a consonant is doubled after r in dēvair-maṁthayamāna (l. 7), kuruva (l. 22), eśārthā (l. 24), and ārīryya (l. 43), arthikś-rāthā (l. 45), kārttā-īśvarāna (l. 50), after anusvāra in tuṁga (l. 1), Viṁkōjīpañ (l. 32), Bellakoṣṭha (l. 32), -ādāttā (l. 48), and as first letter of a group in jāti-pratishṭhān (l. 28) and āmarācā-prasādāna (l. 52). The groups th and ddh are written thē and ddē; compare, in addition to the cases cited above, tadē-dāmā (l. 4) and samudhradāmā (l. 49).

The inscription is one of king Krishnārya of Vijayanagara. The greater portion of it consists of verses already known to us from other records. New are only the verses 7, 9, 10 and 12. Verse 7 states that "from him (i.e. king Narasa) was born by Nāgamābbā king Krisnārya, who causes pleasure to the world, as the moon, who causes the fragrancy of the water-lilies, was born from the milk-ocean." Krishnārya's mother is generally called Nāgalā. However, the variant Nāgamābikā is found also in the prose portion of the Hampe and Śaṅkalapura inscriptions.

Of greater interest is verse 9, which praises Krishnārya as him "who, having taken by a forcible attack Śivanasmudra, Udāyā̄nī, Viṁkōjā and Bellakoṣṭha, and having captured alive on the battle-field Virabhadra, the son of the Gajapati king, took Koṇḍavīdu." This account, although rather meagre, is of considerable interest as being the first epigraphical record of Krishnārya's warlike exploits up to the conquest of Koṇḍavīdu. The enumeration of the events seems to follow the chronological order. The taking of Śivanasmudra, at any rate, appears to have been the first military success in Krishnārya's career. The ancient city of Śivanasmudra is situated on an island between the two great falls of the Kāvērī, 9 miles north-east of the modern Koḷārgāl in the Coimbatore district. It belonged at that time to the Ummatūr chiefs, who regarded Somāśvarasvāmin, whose magnificent temple may still be seen at Śivanasmudra, as their family god. The Ummatūr chiefs were subject to the kings of Vijayanagara. The then lord of Ummatūr must have revolted against his sovereign; for, quite in accordance with the inscription, a native chronicler relates that, after having first settled the Drāviḍa country about Conjeevaram, Krishnārya crushed a refractory Rāja in the Maisūr country, the Gaṅga Rāja of Ummatūr. In the war against the latter Krishnārya captured the strong fort of Śivanasmudra and the city of Śrīnāgapaṭṭaṇa, after which all Maisūr submitted to him. We can even determine, with great probability, the cause which led to this war, by combining the facts ascertained hitherto with the statements of a Portuguese author. In his Commentaries of the Great Afonso Dalboquerque the son of the great conqueror gives us an abstract of a letter written by a certain Luiz, a Franciscan friar, who, after the disaster at Calicut in January 1510, was sent by Albuquerque to the court of Vijayanagara with the view of securing Krishnārya's assistance against the Zamorin. The letter was delivered by the

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4 R. Sewell, Sketch of the Dynasties of Southern India, p. 102. Mr. Sewell quotes as his authorities Mr. Foulkes in the Salem District Manual, p. 45, and the summary of a manuscript in the Madras Journal, Vol. XIV, (I), p. 39. I regret that these two books are not accessible to me at present.
5 Translated by Walter de Gray Birch (Hakuyat ed.), Vol. III, p. 35.
ambassadors whom Krishnaraya sent to Goa immediately after having received the news of the recapture of that place by the Portuguese in November 1510. In this letter Fr. Luiz informed Albuquerque “that the king of Narasinga was getting himself ready with five thousand men on foot and two thousand on horse, for an expedition against one of his vassals who had risen up in rebellion and seized the city of Pergunda, (the rebel) declaring that to himself belonged the kingdom itself by right; and that directly he had taken the rebel the king would proceed with all this force of men to his places situated on the edge of the sea.” There can be little doubt, I think, that the rebel spoken of in the letter is the Raja of Ummatuir. Pergunda has already been correctly identified by Mr. Sewell1 with Penaskopada in the Anantapur district, situated about half-way between Vijayanagara and Sivanasamudra, and the war would thus appear to have arisen from a dispute about this hill-fort. This view is further strengthened by an inscription at Hapkanahalli in the Gujulupete taluka,2 where Chikkaraera-Odseyar, the lord of Ummatuir, is given the biruda Penagoonda-chakresvara. As this inscription is dated in SA-Ka-Saivat 1426, the Kratha saimotsara, during the reign of Narasa, it would seem that the Rajas of Ummatuir had taken possession of Penaskopada already under Krishnaraya’s predecessor, and that it was not until Krishnaraya’s accession to the throne that their claims were seriously disputed.

The taking of the forts of Udayadri, Vinikopada, Bellakopada and Kondavdu formed part of Krishnaraya’s campaign on the eastern coast against the Gajapati of Orissa. Fernando Nunes3 tells us that Krishnaraya had a special desire of acquiring Udayagiri, because king Narasinga (Narasimha) in his testament had enjoined on his successors the necessity of taking the fortresses of Ratcholi (Raichuri), Medegulla (Mudkal), and Odigai (Udayagiri).4 He therefore collected 34,000 foot-soldiers and 800 elephants and arrived with this army at Dighary (Udayagiri), which, although its garrison numbered only 10,000 foot-soldiers and 400 horse, was nevertheless a very strong place on account of its natural position. The king laid siege to it for a year and a half, cutting roads through the surrounding hills in order to gain access to the towers of the fortress, and finally took it by force of arms. On this occasion an aunt of the king of Orissa fell into his hands.

The capture of Vinikopada, the modern Vimukopada, and of Bellakopada, generally called Bellainkopada, is not mentioned by Nunes, probably because these places were only of secondary importance. He proceeds at once to the account of the siege of Kondavdu, which I have discussed above, Vol. VI. p. 109 ff. According to inscriptions at Manalgiri, Kaza and Kondavdu the fortress surrendered on Saturday, the Harivadara of the bright half of the month Ashadha in SA-Ka-Saivat 1437, which, for SA-Ka-Saivat 1437 expired, corresponds to Saturday, the 23rd June A.D. 1515.

There remains the statement that the king took alive on the battle-field Virabhadr, the son of the Gajapati. This fact is mentioned by Nunes as well as by Domingos Paes. The latter has only the short notice that, in the war against the king of Orissa, Krishnaraya took captive his enemy’s son and kept him for a long time in the city of Bisansa (Vijayanagara), where he died.5 Nunes’ account is more detailed.6 He tells us that, after the capture of Kondavdu, Krishnaraya continued his march northward until he arrived at Comdepally (Kondapalle). After a siege of three months he took it; among the prisoners he made was a wife of the king of Orissa, and one of his sons who was a prince, and seven principal captains of the kingdom, all of whom he sent to Bisansa (Vijayanagara). When Krishnaraya himself had returned to Bisansa, he summoned

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1 A Forgotten Empire (Vijayanagara), p. 126. Mr. Sewell was also the first to draw attention to the importance of this letter for the history of the first years of Krishnaraya’s reign.
3 Chronico dos Reis de Bisansa, p. 19 f.; Sewell, A Forgotten Empire, p. 316 f.
4 Ibid. p. 13; by Sewell, loc. cit. p. 308, their names are given as Rachal, Odgety, and Conaloli.
5 Ibid. p. 56; Sewell, loc. cit. p. 247.
6 Ibid. p. 21 f.; Sewell, loc. cit. p. 316 ff.
the son of the king of Orissa, who was renowned as being a good swordman, to show his skill. The prince consented, but seeing that the antagonist whom the king had chosen for him was a man of low birth, he felt greatly offended and, unable to bear such an insult, he killed himself. The news of the death of this prince induced the king of Orissa to open fresh negotiations with Krishnapāya, which in the end led to a conclusion of peace.

Nunes generally shows himself so well informed that there is no reason to doubt that this story also is substantially correct. The only discrepancy between the chronicle and the inscription is with respect to the date when the prince was taken captive. Whereas the Portuguese author asserts that it took place more than three months after the capture of Koṇḍavīḍu, it would follow from the inscription that it was before that event. This is implied not only by the words of the text, which admit of no other interpretation, but also by the date of the inscription in verse 10, which states that in the Saka year marked by the Munis (7), the towns (3), the oceans (4), and the moon (1), (i.e. Saka-Saṅvat 1437), in the year Yuvan, on the twelfth day in the month Assādha, (the king) duly performed the gift called tulāpaṇaṇa and gave away many incomparable agnabhāra in the presence of the god Śūlapāyī, who is renowned in the world as Amareśa, on the bank of the Krishnavīḍu, which destroys darkness.' This date, although it is incomplete and cannot be verified, is without doubt identical with the date given above as that of the capture of Koṇḍavīḍu, the Harīdesa mentioned there being only another term for the twelfth day of the bright half of the month Assādha.1 Whether the chronicle or the inscription is to be trusted in this case, I do not venture to decide at present. It is quite possible that the text of the inscription was composed and engraved some months after the event which it is intended to commemorate, and that the author inadvertently referred to things which had happened in the meantime. But it is equally possible that Nunes has made a slight mistake, and that Vīrabhadra was taken captive on an earlier occasion.

The inscription concludes with a verse (12) invoking the blessing of Amareśa on Krishnapāya. The Amareśa mentioned here and in verse 10 is, of course, the god of the temple where the inscription is found.

TEXT.2

1 गभम्यलु || नम्[स्वस्य]मः[स्य]क्षुचिव-  
2 चंद्रघटासरये | चैलीका-  
3 महरार्भक्कोत्सरयाय गं-  
4 भव्य || [११] क्षणानायायत सत्याम् प्रस-  
5 दत्तिरिपर ि़ | यज्ञोद्ग[ग]कोऽ-  
6 तं शरीरावपिच | घर्षणेण् पूज्यते ||। २॥ खस्ति चीरम-  
7 [९]वदेक्यमनात्स्वार्धांसुधे | नवनी-  
8 नामवोइत्तमुपसननवतमो मयः ||। १॥ तद्  
9 वेदन्म् देवको|आनिदिदिेशी तिमाभृति: ||। 11  
10 यम्मसा तुकुवंदेशु यद्यः | ख-  
11 शा [श्वा]श्वे ||।। ५॥ ततो[स्य]श्रुष्माना-  

2 From inked estampages supplied to me by Dr. Hultsch.  
3 Read तहम.  
4 Read तक्ष्य.
12 निरेशर्चितपालक: । सर-
13 सादुभूतवारसाविनया-
14 लक: ।[५] चरि च चांचा च समयी
15 च महुरान्दम मानमूर्य कीया-
16 द[च] तुशार गजपतिनियन चा-
17 यप जिला तदनानु । भावागारोखरंका-
18 प्रथमचारमभुखंटत्तां नि-
19 तांत । । ख्यात: चीपीपीनां सज्जिम-
20 व शिरसां शा:न यि व्यातानी।।[६] त-
21 तीर्थभाषमांवां कृपाराय-
22 कोणि: पि कुवर्णू कुवलिमीद
23 चौरान्ति: च चंद्रम: ।[७] महैमधिम-
24 साधयूः वियमी सुंदर म्युंजाल-
25 भिक्षदेव: माय: प्रसूतितेष्ठ-
26 पनरधमपेतालचां देवतानां । त[च]-
27 दिगासुवारुपविच च विसंजपरंजक-
28 तांतत तच दानन्दे जात्याप-
29 संसार व्यवसाय तुम यि भूम-
30 तरंकलापानु ॥[८] चणि शीवमसुम-
31 द्वि यि वलाहोर्यादिव तद-
32 पि च विनिकां वेशकां च
33 धार्म [९] गजपतिनियनु वीर[च]-
34 भद्र ख्योला समरसुति सजीवोः
35 चापस्तति कोडविं ॥[१०] चापान-
36 देव सुधावे सुमिपुरस्रवजीवी-
37 जिन्त व शास्त्रु: विषाण्डारामरं
38 समयस्त भुवने सत्वेशी शुभ-
39 पाव: । तीर वीजाणावेशा बत-
40 तमसि तुलापूर्वाख्य च दा-
41 नं त्वाद्यां वा[च] खला अत[त]र-

1 This sign of punctuation is superfluous.
2 Read कीमाणी.
3 Read पनरधमपेतालचां.
4 Read "सूचक"; between भा and च an original न has been effaced.
5 Read कीमाणी.
6 Read चापानी.
No. 4.—THREE MEMORIAL STONES.

By E. Hultsch, Ph.D.

I.—BANGAVADI STONE OF NARASIMHAVIKRAMAVARMAN.

The stone which bears this inscription (No. 103 of 1899) was discovered by Mr. H. Krishna Sastri, B.A. It is set up near the Śiva temple at Bangavadi in the Muṣumbāgal taluka of the Kōlar district of the Mysore State and bears the representation of a warrior riding on a horse at full gallop.

The alphabet is archaïc Tamil and resembles that of the published inscriptions of the same king. The only Grantha letter which occurs is da of Daṇḍya (1. 2). The language is Tamil. An archaic form is udāvadu (1. 2) for udāvadu. Instead of kāṇa and Daṇḍyarval we find the vulgar forms kāṇa (1. 5) and Daṇḍyarval (1. 2 f.). Mayindiranikkarama (1. 3) is a Prākrit corruption of Mahendrakrama. The word tōrum (1. 4) is a variant of toru, 'cattle.'

The inscription is dated in the 24th year of the reign of the (Gangas-Pallavas) king Vijaya-Narasimhavikramavarmam. It records the death of a hero, who was in the service of Skanda, the adhirāja of the Bānas, and who fell in recovering cattle which had been seized by three persons. These were the Daṇḍya,—evidently the chief of Daṇḍyavādi, an unnamed Bāna chief, and a certain Mahendrakrama. The usual impression at the end of the inscription is only partially preserved.

1 Read "sāṃghaśūla".  3 Read "dvāra".  5 Read "śrāvaṇa".
4 Read "eśāṁcālaśuṇa".  6 Read "śūnaśāmaṇa".
9 In two Kōl-Muṣumbāgal inscriptions (see note 6 above) the name of this king appears in the shorter form Vijaya-Narasinghavarnman.
THREE MEMORIAL STONES.

There is another vīrakkālo lying near the same temple (No. 102 of 1899), which records, in the Kanarese language, that a hero met with his death when Bānaraśa together with the Mahārāja Mahāvali-Bānaraśa attacked Nōlambha, Rāchamalla, Mayinḍaḷya and Daḍiga, and that the Kaṅgavādayaṅ (i.e. probably the Gaṅga king Rāchamalla) assigned land for setting up this stone in memory of the hero. Here Bāvamahārāja, Bānaraśa, Mayinḍaḷya and Daḍiga correspond to Bānṇādhirāja, Bānaraśa, Mahēndrāvika and Daḍiga of the subjoined inscription. If Rāchamalla could be identified with one of the three Gaṅga kings named Rāchamalla or Rājamalla,4 this would fix the time of king Vijaya-Narasimhāvika-Rāvandarman to whose reign the subjoined inscription belongs.

TRANSLATION.

In the twenty-fourth year (of the reign) of king Vijaya-Narasimhāvika-Rāvandarman, Śeṅgar, the servant of Skanda-Bānṇādhirāja, fell, having seized (back) the cattle that had been seized by Daḍiga, Bānaraśa and Mahēndrāvika. Let the Kaṅgādāgas (i.e. the Kanarese people) look after4 this stone! [Those who injure it shall incur the five great sins.]

II.—HANUMANTAPURAM STONE OF VIJAYA-ISVARAVARMAN.

The stone which bears the two subjoined records (Nos. 16 and 17 of 1900) was discovered by Mr. G. Venkoba Rao. It is set up in a field at Hanumantapuram near Pennagaram in the Dharmpurī talukka of the Salem district. Unlike other vīrakkālo, the stone bears no sculptures of any kind.

The alphabet is Vāṭṭējuttu. The letters k, t, and s resemble those of the Madras Museum plates of Jaṭilāvarkar,5 while y is more nearly allied to the y of the Cochin and Tirunelli plates.6 In two cases (of pāda in i. 3 t, and t of Kāṭṭirai in I. 4 of A.) the Tamil form of t or d seems to be used. The t of iydra (I. 2 of A.) is reversed. In aśi (I. 3 of A. and I. 4 of B.) the vowel a is drawn through the consonant ā. The a of ā in pāṭṭak (I. 4 of A. and I. 4 of B.) and the a of kā in Kāṭṭirai (I. 4 of A.) go downwards instead of upwards. The language is Tamil. The i of padinēllāvada (I. 2 of A. and B.) is doubled, and the saṇadhī is not observed in Kaṇavīr (I. 3 of A.). The locative affix kas, which has been changed into kat before the following k, occurs in both inscriptions (I. 3 of A. and I. 2 of B.).

The two inscriptions are dated in the 17th year of the reign of king Vijaya-Īśavaravarmā, who, to judge from the prefix vijaya, seems to have been one of the Gaṅga-Pallavas, and record the death of two heroes in the service of Kāṭṭirai. This title means 'the king of the forest' and is synonymous with Kāḍavaṭā, 'the forester,' which according to Mr. V. Kanakasahai

1 This seems to be the meaning of the words kai-ndū koṭṭada, which occur also on the Dhōgahupāli stone; see above, Vol. VI. p. 43, note 1.
2 See Dr. Fleet's Table, above, Vol. VI. p. 69.
3 From an inked estampeage.
4 The infinitive kēga is used in a similar manner in I. 106 of the Kaṅkūṭāli plates; South-Ind. Ins., Vol. II. p. 551.
5 Ind. Ant., Vol. XXII. p. 67 ff.
Pillai was a title of the Pallavas.\(^1\) The correctness of this view is proved by the Periyarāgam, in which, as Mr. Venkayya informs me, 'the king of the Kāḍavas' and 'the Pallava' are used as synonyms. The Kāḍava king whom the Hoysala king Narasimha II. claims to have defeated\(^2\) was probably one of the Pallava chiefs of Nalambavāḍi. It thus appears that a descendant of the Pallava dynasty was tributary to the Gaṅga-Pallava king Vijaya-Iśvaravarman. Pūdūr, the native village of the first of the two heroes (A. D. 5), is now a hamlet of Pennagaram.\(^3\)

**TEXT.**

A.— On the left of the stone.

1 Kō Viśāiyā-Ichouvaraparuma-
2 [r]k-iyāṇḍu padiṇelīvada-
3 ṣaṭ-Kaṇaiūrī māṛr-aḍai pa-
4 ḍaṭ-tāią-arubaṭṭāṅ Kṛṭṭirai-
5 gaḷ śeṇ väṅ Pūdūr Śatteṅ [||*]

B.— On the right of the stone.

1 Kō Viśāiyā-Ichouvaraparum[as[rk=*
2 yāṇḍu padiṇelīvadaṅka[ṭ*]
3 Kṛṭṭirai]gaḷ śeṇ[įk]kav-arasaṅ 
4 māṛr-aḍai śeṇa tāṅ-arubaṭṭāṅ, 
5 K[a]ḍaṭi Kaṇakka[ṇ] [[*]

**TRANSLATION OF A.**

In the seventeenth year (of the reign) of king Vijaya-Iśvaravarman, when Kaṇaiyūr fell into the possession of the enemies,\(^6\) Śatteṅ of Pūdūr himself, the servant of Kṛṭṭirai, was cut down.

**TRANSLATION OF B.**

In the seventeenth year (of the reign) of king Vijaya-Iśvaravarman, when Kṛṭṭirai was victorious, Kāḍaṭi Kaṇakkaṅ himself, who went among the enemies of the king, was cut down.

**III.—HEBBINI STONE OF VIJAYA-ISVARAVARMAN.**

The stone which bears this inscription (No. 101 of 1899) is lying near the Gopālakrishna temple at Hēbbīṇi in the Mūjubāgal talūka of the Kōḷar district. It bears the representation of a bearded warrior with helmet, sword, shield and sword-belt.

The alphabet is Vaṭṭeluttu, and the language Tāmā. The inscription is dated in the 12th year of the same king as No. II. and records the death of a hero, who was killed by a Bāṇa chief named Kārōṅīṛ at Sīraiyūr.

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3 From two linked stammpages.  
4 Read = Kaṇaiyūr.  
5 *Māṭra* seems to be used in the sense of māṛydr, 'enemy.'  
6 This portion of the name consists of kḍu, 'forest,' and aḍi, 'His Majesty,' and is evidently a synonym of Kṛṭṭirai or Kāḍaṭi.
Three memorial stones.
TEXT.

1 Kō Viśaśaya-ī[ch]chuvāra-
2 perumarki paṉṭira-
3 Ṇḍavād Kārōṇiri
4 Vāṉarāśar-pṝ ṭ [ā]
5 Chiraś[r]a[r]a[ya] Vāna-
6 rāśar-[ariya] paṭṭar-Aḍ[i]y[ā][r] [r l*]

TRANSLATION.

In the twelfth (year of the reign) of king Viṣaya-Iśvaravarman, when Kārōṇiri Bāṉarāja seized Śīraiyāṛu in battle, Adiṭyār fell, cut down by Bāṉarāja.3

No. 5.—A ROCK-INSRIPTION AT TANDALAM.

BY E. HULTZSCH, PH.D.

The existence of this inscription (No. 1 of 1892) was brought to my notice by Mr. E. Srinivasachari, Deputy Collector, Madras. It is engraved on a rock near the tank at Tandaḷam, a village in the Kārvētnagār Zamindāri, 4½ miles west by north of Arkōpām Junction. With the exception of the two Grantha words maṣṭi śīr in the beginning, the alphabet is Tamil, and resembles that of the Vēḷḷur rock-inscription of Kaṇṇaradēva.4

The inscription is dated in the 10th year of Śatti, the king of the Kāḍāvas, i.e. Pallava.5 It consists of two Tamil verses, each of which states that Pallavamahārāja built a sluice for the tank at Tandaḷam. The donor may have been either a relative of, or identical with, Śatti, who, as his title implies, claimed descent from the ancient Pallava dynasty. Pōṭiyāṛu-nādu, to which Tandaḷam belonged, was perhaps named after the present Pōṭuṛ, a village 3 miles north-northwest of Arkōpām Junction.

The Veṇkaṭēśa-Perumāḷ temple on the Tirupati hill bears on the north wall of its first prakāra four Chóła inscriptions, which were copied from their (now lost) originals when the temple was rebuilt in the fortieth year of Vira-Narassimhadēva-Yadavárāya. The second and third of these four copies (Nos. 62 and 63 of 1888-89) are dated in the 14th year of “Paratrāmanhēndravarman” and “Paratrāvarvarman”—evidently misreadings of the copyist for “Parakēśarivarman.” These two inscriptions record gifts by Śāmavai alias Kāḍāva-Perandévi, the daughter of Pallava-Perkāḍaiyār,6 (and) the queen of Śātīvīḍaṃgaṇa alias Śrī-Kāḍāpaṭṭiga.7 It is not improbable that this Pallava king Śātīvīḍaṃgaṇ (i.e. Śakti-Viṭaṅka),8 who was a contemporary of the early Chóła king Parakēśarivarman,9 is the same person as the Pallava king Śatti (i.e. Śakti). In this case the subjoined inscription would belong roughly to the second half of the ninth century of the Christian era,

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1 From two inked stampages.  2 Read Chiraś[r]a[ya].  3 Literally, ‘while Bāṉarāja cut (him) down.’
4 Above, Vol. IV, No. 9.  5 See above, p. 23 f.
6 Perkāḍai seems to be a Tamil form of the Kanarese pergaḍa and the Telugu pragaḍa, ‘a minister.’
7 Compare Mr. Venkaya’s paper in the Madras Christian College Magazine for August 1890. Kōḍāpattī seems to be a mistake of the copyist for Kōḍāpattī, which occurs in a Pallava inscription at Conjeeveram (loc. cit.) and in two Gaṅga-Pallava inscriptions (South-Ind. Journ. Vol. III. p. 92 f.). Compare also Kōḍāpattī (above, Vol. V, p. 171 and note 1) and Kōḍaṭṭēvarasa (ibid, p. 143).
8 Danṭiśakti-Viṭaṅka alias Lōkamahādevi, a queen of the Chóła king Bāṉarāja I., built a shrine in the Paṭheṇadēvar temple at Tiruvaiyāṅkū; see my Annual Report for 1894-95, p. 4.
TEXT.

1. Svasti āri [||*] ḫādavar-ḍān-gōṛ Ṣatti [pox]-ṛōṭīl-iṭṭa yāḥōḍ-eḍ-iyaḷ=ḍ(1)r-
   ainīṭi-iṇuviṭṭa-ṛṇ(ṇi)l—

2. dīya-sī(śi)r Pa[l*]lavamārāyāṇ paśi ni(ṇi)kki Taṇḍalattu-kkall-ivr-
   ni(ṇi)r-ṛī-kkāliṅgum-anḍattu—

3. [||0r] maṭippavaṇ [|| 1*] Pōjī(ṛu(yu))r-nāṭṭu-Taṇḍalatt-ṛī-kkā-

4. liṅg-ṁaṁṭāṅ-ṛopp-Damīl-ppār-maṅgai-ḍāṅ

5. virumbum Pallavamārāyāṇ-ṛliṅ-ṛpa(ṛ)-maṅgai-da[n]—

6. gōṛ purinda [|| 2*][G—]

TRANSLATION.

Hail! Prosperity! (Verse I.) In the year twice five (i.e., ten), which was engraved on palm-leaves,† (from) the year when (the name of) Ṣatti, the king of the Kāḍavas, was entered on a gold leaf,—Pallavamārāyāṇ of enduring fame, who is respected by (all) the inhabitants of the world, having freed (the villagers) of hunger, caused to be built also a sluice, composed of stones, for the water-tank at Taṇḍalam.

(V. 2.) The lord of the beautiful goddess of the (lotus) flower (i.e., Lakshmi), Pallava-
   mārāyāṇ, who is beloved by the excellent goddess of the Tamīl country, graciously constructed a sluice for the tank at Taṇḍalam in Pōjīyūr-nāḍu.

No. 6.—CAMBAY PLATES OF GOVINDA IV.;

SAKA-SAMVAT 852.

By D. R. Bhandarkar, M.A.; Poona.

The copper-plates, a transcript and translation of which are given below, were originally found at Cambay, called Khambarat by the people. While a husbandman was tilling his field, his plough struck against a hard substance. On digging a portion of the ground near that spot, he discovered a wooden box, which was so rotten that with little effort he broke it to pieces. It contained a black dirty object, which, until it was cleaned, was not recognised to be these plates. From the husbandman the plates afterwards went into the possession of a Gujarātī living at Petlad, which is not very far from Cambay. The Gujarātī was very unwilling to part with the plates. I requested Professor Abajī Vishnu Kathavate to intercede in my favour. This he kindly did, and was soon successful in securing the plates for me.

The plates are three in number, each about 13½" long by 10½" broad. The edges of them are fashioned slightly thicker, so as to serve as rims for the protection of the writing. The inscription is engraved on the inner sides of the first and third plates, and on both sides of the second plate. Two small pieces have been broken off near the lower corners of the third plate, and a few letters are here and there damaged on account of verdigris. Still the inscription is on the whole well preserved and legible throughout. The plates are strung together by a circular ring, of about 43⁄₄" in diameter and of about ¾" in thickness, passing through holes on one side of each plate. The ring had not yet been cut when the plates were sent to Dr. Hultsch. The ends

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* From an inked recto-page.
† In this verse ḫādavar Ṣatti rhyme with  saṭīga and Taṇḍalo with  maṅgai.
‡ I.e., with which all documents issued at this time had to begin.
§ This seems to refer to some custom observed at the coronation of a king; compare South-Ind. Inscr. Vol. III. 138 and note 2.
of the ring are soldered into a roughly square seal, which measures 2½" in height and breadth, and bears, in relief on a countersunk surface, as the principal figure, an image of Garuda, squatting and facing to the full front, with his prominent beak-nose and expanded wings, and holding a snake in each hand. On Garuda's proper right there is a representation of Gaṇapati in the upper corner, and lower down a chauri and a lamp; and on his proper left, some goddess, seated on an animal, too indistinct to be recognised, and below her, a scimitar.1 Along the border of the seal are to be seen certain emblems, among which a dagger, a bow and an arrow, and a thunderbolt are recognisable. Beneath the central figure certain letters were doubtless engraved, but are now almost effaced.—The engraving is clear and well executed.—The characters agree fully with those of the other Rāṣṭrakūṭa records of this period, viz. the 10th century. The average size of the letters is about 3½".—The language is Sanskrit throughout. Excepting the introductory oun suasti, down to the beginning of line 38 the inscription is in verse; and the rest is in prose, excepting the five benefactive and imprecatory verses (II. 61-65) and another verse, containing the name of the person who drew up the charter (I. 66 f.). All the verses of this grant, excepting three of the introductory, and two of the genealogical, verses, occur in the Sāṅgīl charter of the same royal grantor, viz. the Rāṣṭrakūṭa prince Gōvinda IV.—As regards orthography, it is sufficient to say (1) that the letter b is throughout denoted by the sign for v; (2) that the letters g, j, v, t, d, p, m or r following f are doubled; but in the case of j or the conjunct agu coming after r, the letter j or d is not doubled. There is also an indifference about the doubling of y following r; thus it is doubled in Nāgamārya in l. 60, but not in Nāgamārya in l. 52; (3) that the letter ḍha is doubled (with ḍ in the usual manner) in conjunction with a following y, once in ounvaddhyamānā in l. 42; and (4) that the final m of a word, instead of being changed to an awa, is twice joined to a following p, in pulakam-pidyāt and phaṁidam-patynāh in l. 4.—As regards prosody, it is worthy of note that the metre of verse 7, which occurs also in the Sāṅgīl grant, cannot be determined. There can be little doubt that it is an instance of a half-equal metre (ardha-rasa-vṛti). But it cannot be identified with any one of the half-equal metres, given in ordinary works on prosody. There is, indeed, a rule of prosody that any two quarters of regular metres may be combined to form what is technically called an upajāti. But even here the unequal quarters of the verse in question cannot be severally identified with those of the regular metres.

The inscription is one of the Rāṣṭrakūṭa prince Gōvinda IV, or, as he is described in lines 40-42, the Paramabhaṭṭāraka Mahārājaḍhirāja Paramēśvara, the prosperous Suvarṇavarsha-deva-Prthivivallabha, the prosperous Vallaḥananārēndrādeva, who meditated on the feet of the Paramabhaṭṭāraka Mahārājaḍhirāja Paramēśvara, the prosperous Nityanarsha, i.e. his father Indra III. Govinda had, when this charter was issued, gone from his capital Māṇyakēṭa to Kapittaka near the bank of the Godāvari, for the festival of paṭṭaṃadhā(2) (L. 46). On that occasion he weighed himself against gold. When he ascended the scales, he bestowed on Brāhmaṇas six hundred agrahāras and three lacs of suvarṇa coins, and on temples eight hundred villages, four lacs of suvarṇas and thirty-two lacs of drummas (II. 46-49). Afterward, without descending from the pan, he granted the village of Kēvaṇja, lying near the holy place Kāvika and

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1 The figures on this seal are identical with those on that of the Dēōlī plate, excepting the central figure, which Dr. Hultzsch thinks to be that of Śiva. See above, Vol. V. p. 189, note 1.
2 The term paṭṭaṃadhā, which literally means 'binding of the fillet,' has been generally supposed to signify 'coronation-ceremony.' Though evidence may perhaps be adduced in support of this signification, there can be little doubt that it does not suit here. The earliest record of Gōvinda IV, gives for him the date Saka 840 (expired), which is prior to Saka 852 (expired), the date of our grant, by no less than twelve years. It is hardly credible that he remained uncrowned for at least twelve years, if paṭṭaṃadhā is to be understood in the sense of 'coronation-ceremony.' Besides, in these as well as the Sāṅgīl plates he is expressly said to have been 'permanently settled at his capital Māṇyakēṭa,' when he issued the charters. Again, what can be more unnatural than that a king, instead of getting himself crowned at his own capital, goes to some place far away from it for his coronation? For these reasons, I think, the word paṭṭaṃadhā does not here at any rate mean 'coronation-ceremony.'
situated in the Khēṭaka district of the Lāṭa country (ll. 52-54). It is to record the grant of this village that the present charter was issued. The donor was a Brāhmaṇa of the name of Nāgārāyaṇa, son of Mahādeva, a member of the Māṭhāra gōtra and a student of the Vājī-Kāyava ākkāta (ll. 51-52). He is described as staying at Māṇyakheṭa and subsisting on the feet of Vāllaḥaṇarēndradēva, i.e. Gōvinda IV. himself, but is said to have originally resided at Kāvikā.

The grant is dated, both in words and figures, in Śaka-Saṅvat 852 expired, in the current cyclic year of Khāra, on Monday, the tenth tiṭhī of the bright half of Jyaistha, when the moon was near the constellation Hasta (ll. 44-46). Professor Kielhorn kindly contributes the following remarks:—"This date, for Śaka-Saṅvat 852 expired, regularly corresponds to Monday, the 10th May A.D. 930, when the tenth tiṭhī of the bright half ended 12 h. 3 m., and the nakḥaṭra was Hasta, by the equal space system and according to Garga for 22 h. 59 m., and by the Brahma-siddhānta for 19 h. 42 m., after mean sunrise. By the northern luni-solar and strict mean-sign systems the day fell in the year Khāra, which lasted from the 23rd December A.D. 929 to the 19th December A.D. 930. [By the southern system the year would have been Vikrīta."

Having thus disposed of the formal part of the grant, I shall now give an account of the thirty-one verses, descriptive of genealogy, and of the preamble of the prose passages that follow. After the introductory bāh savati, the inscription opens with a verse (well known to us from other Rāṣṭrakūṭa records), invoking the protection of Vīṣṇu and Śiva. The next verse is in honour of the Śāmaṇḍa, and the two verses following it (3-4) contain invocations to Vīṣṇu and Śiva. In verse 5 we are told that from the Moon was descended the race of the Yadus, to the glorification of which the next verse is devoted. After thus bestowing praise on the Yadus, Dantidurgarāja is mentioned in verse 7 as having arisen in the spotless race of the Yadus, as the moon in the clear sky. He was succeeded on the throne by his paternal uncle Krishṇarāja (I.), who is represented to have destroyed the Chalukya race, as the sun dispels darkness (v. 8). After Krishṇarāja I., his eldest son Gōvindarāja (II.) came to the throne, and after Gōvindarāja II. his younger brother, who bore the appellation Nirupama (vv. 9-10). Dr. Fleet, who strongly holds that Gōvindarāja II. did not obtain sovereignty, brings forward the argument, among others in support of his view, that the Sāggīl charter, though it places Gōvindarāja II. between Krishṇa I. and (Dhruva-)Nirupama, "does not make any assertion that he reigned." ¹ This statement can only be understood to mean that verse 6 of the Sāggīl grant, which is identical with verse 9 of our grant, does not explicitly speak of Gōvindarāja II. as having become a king, but that his name occurs between those of Krishṇarāja I. and (Dhruva-)Nirupama. If this is what Dr. Fleet means, then we shall have to suppose that Jagattunaga(-Gōvinda III.) and Amōgha-varaṇa (I.) also did not reign. For verses 11 and 12, in which their names are mentioned, do not tell us in explicit words that they became kings, but simply place them between (Dhruva-)

1 See above, Vol. VI. p. 170 f., where Dr. Fleet meets the objections I brought against his view in my paper in J. Bo. Br. R. A. S. Vol. XX. p. 133 f.
which received the name of Jagattunγa-sindhu after Jagattunγa(-Govinda III.), father of Amoghavarsha I.

After Amoghavarsha I. the throne was occupied by his son Akalavarsa(-Krishna II.), of whom verse 13 says that his enemies abandoned the city of Khēṭaka, which, in my opinion, is here meant to denote Mānyakhēṭa itself, the capital of the Rāṣṭrakūṭa princes. Two Eastern Chālukya rec.1 mention that Gupaka-Vijayaditya III. (A.D. 844-888) “frightened the fire-brand Kṛṣṇa and completely burnt his city,”2 and that “king Vallabha did honour to the arms of Vijayaditya (III.).” It, therefore, appears that the Eastern Chālukya prince Gupaka-Vijayaditya III. defeated the Rāṣṭrakūṭa king Kṛṣṇa II. and was in possession of his capital Mānyakhēṭa, and it is to the act of repulsing this Chālukya prince from Mānyakhēṭa that verse 13 of our grant refers.3 Verse 14 states that Akalavarsa(-Krishna II.) married the daughter of Kōkkala, who belonged to the family of Sahasrārjuna, i.e. the Chōḍi dynasty. Now, the Bilhāri inscription speaks of Kōkkala as having erected two columns of fame, viz. Kṛishnārāja in the south and Bhōjadeva in the north.4 Similarly, the Benares plates of the Chōḍi prince Kṛṣṇadeva state that Kōkkala’s hand, which granted freedom from fear, was on (the head of) Bhōja Vallabhrāja, Śrī-Harsha and Saṅkaragana.5 There can hardly be a doubt that the Kṛishnārāja of the Bilhāri inscription is identical with the Vallabhrāja of the Benares plates, and that both are identical with the Rāṣṭrakūṭa prince Akalavarsa(-Krishna II.). And the support, which Kōkkala lent to Akalavarsa(-Krishna II.), was given in all likelihood at the time when the latter was defeated, and his capital Mānyakhēṭa occupied, by the Eastern Chālukya king Gupaka-Vijayaditya III. The last pīda of verse 14 tells us that from the union of Akalavarsa(-Krishna II.) and the daughter of Kōkkala sprang Jagattunγa, who, in verses 15 and 16, is said to have married Lakṣmī, daughter of Rāṇavrāṇa, son of Kōkkala.6 Verse 16 speaks of a prince named Arjuna as having helped Jagattunγa with his army and thus enabled him to acquire fame. It does not seem difficult to identify this Arjuna. In verse 20, Arjuna is mentioned as a son of Kōkkala. Arjuna was thus a brother of Rāṇavrāṇa, and consequently an uncle-in-law of Jagattunγa. And, in all likelihood, it is this Arjuna who seems to have rendered him assistance.

Verses 17-18 relate that from this Jagattunγa and Lakṣmī king Indra (III.) was born. Verse 19 describes a great victory achieved by this Indra. The first line of this stanza may be thus translated: — “The courtyard (of the temple of the god) Kālāpriya (became) uneven by

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1 Ind. Ant. Vol. XX. p. 102.
2 [For a different explanation of this statement and its bearing, see above, Vol. IV. p. 236 f.—E.H.]
3 Verse 13 is also susceptible of another interpretation. Khēṭaka may be taken to denote the modern Kaira, and the term maṇḍala to refer to the surrounding district. If so, the verse must be understood as containing an allusion to Kṛishnā II.’s having supplanted the subordinate branch of the Rāṣṭrakūṭa dynasty, reigning at Khēṭaka. But the word pārityaṭa implies that Khēṭaka, before it was occupied by the enemies, was under the sway of Kṛishnā II., and that, when it was so occupied, he by his prowess compelled the enemies to evacuate it. But the Rāṣṭrakūṭas of the subordinate branch did not occupy Khēṭaka and the surrounding district at any time during Kṛishnā II.’s reign, but were ruling it long before him. Again, the word aḥita is applied to these tributary Rāṣṭrakūṭas does not seem to be appropriate. They are referred to as ṣālikha-Rāṣṭrakūṭas when their rebellion against Amoghavarsha I. is mentioned (Ind. Ant. Vol. XII. p. 183, and Vol. XIV. p. 199). Again, they are spoken of as bāndhaśevas when their disaffection towards the Gujarāt Rāṣṭrakūṭa prince Dhruva II. is alluded to (Ind. Ant. Vol. XII. p. 184). But in no case the word aḥita or its synonyms are used to denote them. For these reasons the second interpretation does not commend itself to me as easily as the first, suggested in the text. The latter is much more probable, because we know that Mānyakhēṭa was once occupied during Kṛishnā II.’s life-time by the Eastern Chālukyas, who can, with propriety, be called his aḥitas, inasmuch as they were the mortal enemies of the Rāṣṭrakūṭa dynasty.
6 The true spelling of the name appears to be Kōkkala, as attested by the records of the Chōḍi dynasty. It is spelt Kōkkala in verses 14 and 15, on account of the exigencies of the metre. The correct spelling of the name occurs in verse 20.
the strokes of the tusks of his rutting elephants.” The god Kālāprijya is the same as Mahākāla, whose temple at Ujjain is so widely known all over India. It is on the occasion of the festival held in honour of this Kālāprijya that the three plays of the poet Bhavabhūti were represented. It thus appears that, in his expedition of conquest in Northern India, Indra III halted at Ujjain to pay his homage to the god. The remaining three lines may be thus rendered:—

“His steeds crossed the unfathomable Yamuna which rivals the sea. He completely devastated that hostile city of Mahādāya, which is even to-day greatly renowned among men by the name of Kuśasthala.” Indra III. therefore appears to have marched from Ujjain northward, crossed the Jumna and reduced the city of Mahādāya. The lexicon of Hēmachandra tells us that Mahādāya and Kuśasthala are both names of Kanyakubja, i.e. Kanauj, so that verse 19 represents Indra III. to have attacked the city of Kanauj. But the complete devastation of Mahādāya, which Indra III. is spoken of as having brought about, is merely poetical. For, the poet’s object appears to be to introduce a play on the words mahādāya and kuśasthala, which in their conventional sense mean Kanauj, and in their etymological one, ‘full of high prosperity’ and ‘a spot of kusa grass,’ respectively: Mahādāya, i.e. Kanauj, ceased to be mahādāya, i.e. highly prosperous, and became kuśasthala, i.e. a mere spot of kusa grass. Hence, the complete annihilation of the city of Mahādāya or Kanauj alluded to in this stanza cannot be reasonably assumed to be a historical fact. This is also seen from the consideration that, as a matter of fact, for long after the event recorded in this verse took place, Kanauj continued to be the capital of several princes, ruling over Northern India.3 What Indra III. actually did beyond attacking Mahādāya or Kanauj, cannot be inferred from the verse itself. But we can ascertain it with the help of other inscriptions. We shall, however, in the first place, see whether we can decide which of the rulers of Kanauj Indra III. vanquished. The Rāṣṭrakīrtī gives the dates 915 and 917 A.D. for Indra III.; and the succession and dates of the princes, reigning at Mahādāya or Kanauj about this period, as determined from the Gwalior, Pehra and Silhōḍi inscriptions, are as follows:

3. Kāshīpāla or Mahipāla, A.D. 917.
4. Dēvapāla, A.D. 948.4

Now, as for Indra (III.) we have the dates A.D. 915 and 9175 and for Kāshīpāla or Mahipāla the date A.D. 917, there can hardly be a doubt that they were contemporaries. And it is almost certain that it is this Kāshīpāla whom Indra III. conquered. Let us now find out what Indra III. did beyond obtaining a victory over Kāshīpāla. A Khājurāho

1 Jagaddhara, in his commentary on the Mālātāmadhava, says that Kālāprijyanātha is tād-dēśa-dēva-laḥāna, i.e. a particular deity belonging to that country. But what country Jagaddhara had in his mind, cannot be accurately made out. Īvārachandra Vidyāśākara, in his edition of the Uttararāmārāṣṭra, says in a note that Kālāprijyanātha is the name of a deity installed in Paṇḍava Purṇa in Vidārba, i.e. the native town of the poet Bhavabhūti. But this note appears to be based on the comment of Jagaddhara just quoted, and, according to Īvārachandra, it seems that the expression tād-dēśa must be understood to mean the country to which Bhavabhūti belonged. In the St. Petersburg Dictionary, however, Kālāprijyanātha is identified with the Mahākāla of Ujjayinī. This identification doubtless fits here excellently, but I have not been able to trace the authority which supports it.

2 Hēmachandra’s Abhidhānottarāntipāda, v. 273 f.

3 The king of Mahādāya or Kanauj, whom Indra III. defeated, has been shown further on to be Kāshīpāla or Mahipāla. And we have actual records to show that, after this Kāshīpāla, there reigned at Kanauj his successors called Dēvapāla, Vījaya-pāla, Kājyapāla, and Trilōchana-pāla, respectively (see above, Vol. III. p. 265; Ind. Ant. Vol. XVIII. p. 33 ff.). They were followed by the Gaharwaras or Rāsthra of Kanauj (C. Mabel Duff’s Chronology of India, p. 295).


5 The king of Mahādāya or Kanauj, whom Indra III. defeated, has been shown further on to be Kāshīpāla or Mahipāla. And we have actual records to show that, after this Kāshīpāla, there reigned at Kanauj his successors called Dēvapāla, Vījaya-pāla, Kājyapāla, and Trilōchana-pāla, respectively (see above, Vol. III. p. 265; Ind. Ant. Vol. XVIII. p. 33 ff.). They were followed by the Gaharwaras or Rāsthra of Kanauj (C. Mabel Duff’s Chronology of India, p. 295).
inscription claims that a king named Kashitapala was placed on his throne by the Chandella prince Harshadeva. As this Harshadeva flourished at the beginning of the tenth century, the Kashitapala, whom he re-instituted on his throne, can be no other than Kashitapala, king of Kanaup, who was a contemporary of, and vanquished by, Indra III. Indra III, therefore, appears not only to have attacked Mahodaya or Kanaup, but also to have defeated and ousted its ruler Kashitapala.

Let us now proceed a step further. The Bhagalpur grant of Narayanaapala asserts that Dharmapala, the second prince of the Pala dynasty, acquired the sovereignty of Mahodaya by conquering Indraraja and others, but bestowed it upon one Chakrayudh, just as Bali acquired the sovereignty of the three worlds by vanquishing Indra and other gods, and bestowed it upon Chakrayudha (Vishnu). The Bhagalpur grant thus tells us that Dharmapala first defeated Indraraja and others, and obtained the sovereignty of Mahodaya or Kanaup for himself, but gave it over to one Chakrayudha. The same event is referred to in the Khallipuram charter of Dharmapala himself, in the verse—


The stanza, as it stands, yields no intelligible sense. There can be little doubt that the reading of the last line is faulty, though it occurs, as given here, in the plates. Since we have *datta* in the nominative case,—that which is given, or in this particular case *abhisthada-kumbhak*, which is in the nominative case, must go with *datta*. Further, the person to whom something is given must be in the dative case; but we have no such dative in the verse, and moreover the nominative *sri-Kanyakubja* remains unconnected. The sense, therefore, requires that *sri-Kanyakubja* should be considered the person to whom the coronation pitcher was given. Evidently, therefore, *sri-Kanyakubja* requires to be corrected into *sri-Kanyakubjaya*, even at the risk of the break of the *cassura*. With this emendation, the verse yields the following sense:—"With a sign of his eyebrows gracefully moved, he made over to the illustrious king of Kanyakubja his own golden water-pitcher of coronation, lifted up by the delighted elders of Paichala, and assequied in by the Bhaja, Matsya, Madra, Kuru, Yadu, Yavana, Avanti, Gandhara and Kusa kings, bent down while bowing with their heads trembling."

What the verse means is, that Dharmapala earned for himself the sovereignty of Paichala, and was consequently entitled to the coronation as king of Paichala, which was approved of by the neighbouring rulers, such as Bhaja, Matsya and other kings; but he declined it and assented instead to the installation of the king of Kanyakubja. The Paichala country here referred to denotes the upper half of the Doab between the Ganges and the Jumna with Kanyakubja as its principal town, and to this effect we have the authority of the poet Bajahekha who flourished about this period. Hence the fact mentioned in the Khallipuram charter is the same as that reported in the Bhagalpur grant. And

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1 See above, Vol. I. p. 121 ff. Prof. Kiernan, however, thinks that Harshadeva first vanquished Kashitapala and subsequently restored him to his throne. But, in my humble opinion, the natural interpretation that can be put on the verse is that Harshadeva placed Kashitapala on his throne, who was ousted, not by Harshadeva himself, but by a different king. This interpretation is supported by the fact mentioned in our grant, that Indra III. reduced Mahodaya or Kanaup, in other words defeated the then reigning sovereign, who can be no other than Kashitapala himself. This interpretation, again, agrees with what the Khallipuram and Bhagalpur charters have to say, as will be shown further on.


4 See the photoetching of the plates in J. B. A. S. Vol. LXIII. Part I.

5 See the *Bhalardamadyana*, X. 86.
piecing together the items of information furnished by these two charters, we find that Dharmapāla defeated a prince named Indrarāja, and acquired for himself the sovereignty of Mahōdaya or Kanaun, i.e. the supremacy of Pañchāla, but conferred it upon Chakrāyudha, according to the Bhāgalpur plates, and upon the king of Kanyakubja, according to the Khālimpur plates. Further, as Dharmapāla wrested the sovereignty of Mahōdaya or Kanyakubja, not from the king of Kanyakubja himself, but from Indrarāja, and bestowed it upon the king of Kanyakubja, the conclusion is irresistible that Indrarāja must have vanquished the king of Kanaun and occupied his capital before he himself suffered defeat at the hands of Dharmapāla. What we find, therefore, from these two charters is, that (i) Indrarāja vanquished the king of Kanyakubja, but (ii) was afterwards defeated by Dharmapāla; and that (iii) the king of Kanyakubja, who was ousted by Indrarāja, was restored to his throne by Dharmapāla; whereas the facts we have above ascertained from verse 19 of our grant and a Khaṇḍārāhā inscription are, that (i) the Rāṣṭhrakūṭa prince Indra III. reduced Mahōdaya or Kanaun and deprived its ruler of his dominions, that (ii) the name of this ruler was Kāhitipāla or Mahipāla, and that (iii) Kāhitipāla or Mahipāla regained his lost possessions through the assistance of the Chandella king Harṣadēvā. Thus in both cases we have a king named Indrarāja, who attacked Mahōdaya or Kanaun and ousted the king of Kanyakubja. The Indrarāja, therefore, mentioned in the Bhāgalpur and Khālimpur grants must be identical with the Rāṣṭhrakūṭa prince Indra III., and the king of Kanyakubja, whom he vanquished, is doubtless Kāhitipāla or Mahipāla. But the honour of placing Kāhitipāla on his throne is claimed for the Chandella prince Harṣadēvā by the Khaṇḍārāhā inscription above alluded to, and for Dharmapāla by the Bhāgalpur and Khālimpur charters. And what in all likelihood must have come to pass is, that both Harṣadēvā and Dharmapāla placed Kāhitipāla on his throne.

There remains another conclusion yet to be deduced from the Bhāgalpur grant. The king of Mahōdaya or Kanyakubja, whom Indrarāja ousted, is mentioned therein as Chakrāyudha. And we have just shown that this king of Mahōdaya was Kāhitipāla or Mahipāla. Kāhitipāla, therefore, appears to have borne the epithet Chakrāyudha. Now, the Nausāri charters of the Rāṣṭhrakūṭa prince Indra III. contain a verse, wherein Indra is represented to have conquered Upēndra. Of course, the terms Indra and Upēndra, according to one sense, refer to the gods Indra and Upēndra; but when we take them in their other sense, what the verse means to state is, that the Rāṣṭhrakūṭa prince Indra III. vanquished a certain prince of the name of Upēndra. Upēndra is another name for Vishṇu, and Vishṇu is also known by the name Chakrāyudha. The allusion, therefore, in the Nausāri grants most probably refers to the defeat of Kāhitipāla, mentioned by the name Chakrāyudha in the Bhāgalpur charter. The Nausāri and Bhāgalpur grants thus corroborate each other, and consequently there can be little doubt that Kāhitipāla also bore the epithet Chakrāyudha or Upēndra.3

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1 In J. B. A. S., Vol. LXIII. p. 62, Mr. Ratnaval has expressed the opinion that Indra, brother of the Rāṣṭhrakūṭa prince Gōvinda III., is the same as the Indrarāja of the Bhāgalpur charter, and the Lēkṣitara-śāndala, which he is mentioned in the Kāvi grant to have received from this Gōvinda III., may be identical with the kingdom of Kanaun. I leave it to those who are interested in the subject to judge of the correctness of this view.


3 In his note on verse 3 of the Bhāgalpur charter in Ind. Ant. Vol. XX. p. 188, Prof. Kelherr suggests that, just as Bali wrested the sovereignty of the three worlds from the god Indra and gave it to Upēndra-Chakrāyudha, his younger brother, so Dharmapāla took away the kingdom of a prince named Indra and made it over to the prince Chakrāyudha, whom, on the analogy of the mythological allusion, he thinks to be a brother of the prince Indra. In this note he proposes, with some difidence, that this name Chakrāyudha points to Aīdvarāha, which was another name of Bājaḍēvā of Kanaun. In his paper on the Khālimpur plate of Dharmapāla (above, Vol. IV. p. 246, note 1) he puts forth the conjecture that there was some connection between Indra and Chakrāyudha of the Bhāgalpur grant and Indrāyudha, who is spoken of as governing the north in the colophon of the Jainins Harīcandakā-Parāśa, meaning thereby, if I have correctly understood him, that Indra is identical with Indrāyudha and that both Indrāyudha and Chakrāyudha belonged to one and the same family. But now our plates have conclusively
Two other points of some importance deserve to be noticed. The first is with regard to the date of *Dharmapāla*, who has been placed conjecturally by Cunningham and Prof. Kielhorn in the earlier part, or about the middle, of the 5th century. But we have seen that Dharmapāla was a contemporary of the Rāṣṭrakūṭa prince Indra III.; for whom the Rāṣṭrakūṭa records furnish the dates 915 and 917 A.D. We thus have positive evidence that Dharmapāla lived in the earlier part of the 10th century, i.e. at least half a century later than he has hitherto been placed. Next, the Mungir plates of Dēvapālaśeśa tell us that Dharmapāla married Ṛṇaṇadevi, daughter of the Rāṣṭrakūṭa prince Śrī-Paravala. Prof. Kielhorn, who re-edited the inscription, corrects Śrī-Paravala into Śrī-Vallabha. If this correction is accepted, the Rāṣṭrakūṭa king, who was the father-in-law of Dharmapāla, was either Krishṇa II. or Indra III. himself. For Jagattuṅga, father of the latter and son of the former, died without coming to the throne. Further, it appears unlikely that Dharmapāla, if he had been the son-in-law of Indra III., would have carried on hostilities with him. On the whole, therefore, it seems more probable that Krishṇa II. was the father-in-law of Dharmapāla.

So much for the historical conclusions to be drawn from verse 19 of our grant. From verse 20 we gather that Indra III. married Vijāmba of the Hathaya, i.e. Chāḍi, dynasty. She is therein said to be the daughter of Ammaṇādeva, who himself was the son of Arjuna and grandson of Kūṭakala. From Indra III. and Vijāmba sprang the prince Gōvinda (IV.), “the beauty of whose form excelled that of the god of love” (v. 21). The first three lines of verse 22 look as if the composer of the inscription were giving of his own accord quite an uncalled-for defence to establish the spotless character of his patron Gōvinda IV. This is enough to lead one to suspect that certain accusations, which the composer tries to confute, were in his time actually whispered against Gōvinda IV. The second and third lines of this verse, as will be seen from the translation, defend him against the attack of sensuality and incest. This indicates that Gōvinda IV. was popularly believed to have led a dissolute life and even looked upon as incestuous. And, that he had given himself up to sensual pleasures, is mentioned in the Khārēpāṇa grant and in the Dēoli and Karha charts. The former calls him “an abode of the sentiment of love, surrounded by crowds of lovely women.” The two latter represent him as “the source of the sportive pleasures of love” and as “one whose intelligence was entangled in the nooses which were the eyes of women.” The Dēoli and Karha charts, moreover, tell us that, in consequence of his sensual courses, he undermined his health and dimmed his natural lustre. Another sense is also here intended, viz. that Gōvinda IV. incurred the displeasure of his subjects, rendered the constituents of the political body loose, and thus met with destruction. To this may be added the further statement of the aforesaid grants that, after Gōvinda IV. had thus come to ruin, the feudatory chieftains besought his uncle Amoghavarsha to ascend the throne and thereby maintain the Raṭṭa, i.e. Rāṣṭrakūṭa, sovereignty, and that accordingly he acceded to their request. Mr. K. B. Pathak has drawn my attention to a passage in the *Vikramādīśuṇaṇa-pāhā* by the Kannarese poet Pampa, which has an important bearing

proved that the Indra, who is associated with Chakrāṇyoḍha in the Bhāgalpur charter, was a Rāṣṭrakūṭa prince, holding sway in the Dekkan, and cannot, therefore, be identified with īndrāṇyoḍha, who was ruling in the north, and that this Rāṣṭrakūṭa king Indra can neither be the elder brother of, nor belong to the same family with, Chakrāṇyoḍha, who was king of Kannauj.

1 See above, Vol. IV. p. 246; *Ind. Ant. Vol. XXI.* p. 254; *Arch. Surv. Rep. Vol. XV.* p. 150, where Cunningham facsimiles the accession of Dharmapāla in A.D. 831. Now that we know that Dharmapāla was a contemporary of the Rāṣṭrakūṭa prince Indra III., the mention of the week-day and the regnal year in his Mahābāḥula inscription can be utilised to determine much more approximately the date of Dharmapāla’s accession, as was first suggested by Cunningham.


en this point. The translation of the passage, as kindly supplied to me by him, is as follows:—

"Arikēsari conquered the great feudatories sent by the emperor named Gojījīga and, destroying the emperor who offered opposition, gave universal sovereignty to Baddegadēva, who came placing confidence in him (Arikēsari)."¹ Of the personages mentioned in this passage, Arikēsari (II.) was the patron of Pampa and was a Chalukya chieftain, ruling over the Jōla country, which in the main coincides with the Dharwar district; Gojījīga was the Rāṣṭrakūṭa sovereign Gōvinda IV., and Baddegadēva his uncle Vaddiga aīs Amōghavaraha. Now, piecing these facts together, the conclusions that we arrive at, are (i) that Gōvinda IV. was a sensual monarch; (ii) that by his vicious courses he displeased his subjects, and some of his feudatories as may be naturally presumed; (iii) that these feudatories, including Arikēsari II.,² rose in rebellion against Gōvinda IV., met him and his tributary allies in battle and killed him; and (iv) that Arikēsari II. together with the victorious feudatories requested his uncle Amōghavaraha to occupy the Rāṣṭrakūṭa throne, which had fallen vacant by the death of Gōvinda IV.

So far we have dealt with the second and third lines of verse 22. We have yet to find out the full significance of the first line, which, as will be seen from the translation, means to state that Gōvinda IV. did not practise cruelty towards his elder brother, although he had the power to do so. This evidently presupposes that, in his time, Gōvinda IV. was commonly understood to have acted cruelly towards his elder brother. This is the natural inference to be deduced from the first line, unless it is to be regarded as meaningless. It now behoves us to see what probably constituted this cruelty. The name of this elder brother, as known from copper-plate inscriptions, was Amōghavaraha (II.). That he came to the throne can scarcely be seriously doubted. Dr. Fleet, however, has taken exception to this view, on the ground that Gōvinda IV., in his Sāngli charter, describes himself as meditating on the feet of, not his elder brother Amōghavaraha, but his father (Indra-)Nityavaraha.³ But this conclusion is directly contradicted by the Rāṣṭrakūṭa and other records, The Bhādāna and Khārēpāta charters, which scrupulously give the list of those Rāṣṭrakūṭa princes only who reigned, mention therein the name of Amōghavaraha.⁴ The Dēlī and Karhād grants, which mention those princes, who did not reign, as specifically not having reigned, do not speak of Amōghavaraha as not having reigned, but on the contrary, furnish positive indications that he did reign.⁵ Nay, we may proceed a step further. The last mentioned charters assert that Amōghavaraha II. went to heaven soon after his father's death, as if out of affection for the latter.⁶ This indicates that Amōghavaraha II. reigned only for a very short period. This inference receives a strong confirmation from the Bhādāna grant, which distinctly tells us that Amōghavaraha reigned for a year only. Now, placing together the fact that the duration of Amōghavaraha's reign was very brief, and the implication derivable from the first line of verse 22 that Gōvinda IV. was popularly supposed to have treated his elder brother, i.e. Amōghavaraha, cruelly, one is naturally inclined to hold that Gōvinda IV. was chiefly instrumental in shortening the period of Amōghavaraha's reign, or that, in other words, Gōvinda IV., if not actually caused, at any rate hastened, the death of his elder brother and usurped his throne. If this is so, Gōvinda IV. can by no means be expected in any one of his copper-plate grants to speak of himself as meditating on the feet of his elder brother Amōghavaraha, although the latter was his predecessor. But to conclude from this circumstance that Amōghavaraha did not reign, is entirely to set aside the

¹ Pampa's Vīravamsājanaśīrṣa, edited by Mr. Rice, Āśvāsa IX. p. 196, II. 5-9.
² Pampa would have us believe that Arikēsari II. played a prominent part in defeating the allies of Gōvinda IV. and putting him to death; but as Indian poets are in the habit of magnifying the deeds of their patrons, one may reasonably doubt whether Arikēsari II. actually led the rebellion against Gōvinda IV. as his protégé tells us.
⁴ Above, Vol. III. p. 271, verse 6; ibid. p. 298, the second half of the last line of verse 3.
⁶ See verses 19 and 17.
positive evidence, looking quite the other way, furnished by the copper-plate inscriptions, and to render the first line of verse 22 void of all meaning.

The last line of verse 22 tells us that Gövinda IV. was known as Sāhasāṅka in consequence of his unparalleled heroic deeds. Verse 23 states that, although he had the appellation Prabhūtavarsa, he was styled Suvarṇavarsa, because he raised up showers of gold and made the whole world golden. This means that Gövinda IV. had previously the usual epithet Prabhūtavarsa, but that, on account of his profuse munificence, he earned for himself the additional bīnuda of Suvarṇavarsa. And deservedly was he styled Suvarṇavarsa. It has been mentioned above, in the summary of the contents of the formal part of the inscription, that Gövinda IV. weighed himself against gold, bestowed upon the Brahmans no less than six hundred grants, together with three lacs of suvarṇa, and granted, for repairing temples and feeding and clothing ascetics, eight hundred villages, four lacs of suvarṇa and thirty-two lacs of dāmmas. Such exuberant liberality no other prince of the Rāṣṭrakūṭa dynasty ever displayed, so far as their records inform us.

Little that is historically important can be gleaned from the remaining verses (24-31). Some historical fact, however, is undoubtedly contained in verse 28, wherein the Gāṅga and Yamunā are represented as doing service at Gövinda IV.'s palace. The exact sense of this can be determined by the consideration of two other epigraphic references to the same fact. The Baroda charter of the Gujarāt Rāṣṭrakūṭa prince Karka asserts that Gövinda III., "after taking away simultaneously from his enemies (the rivers) Gāṅga and Yamunā, charming through their waves, attained to the best and highest rank, by means of the display of the actual signs (of those rivers)." This clearly means that Gövinda III. wrested the territory intervening between the Ganges and the Jumna from a prince belonging to some northern dynasty, and assumed their signs as a part of his insignia. The same fact is mentioned in a Nerūr grant, wherein the early Chalukya prince Vijayādiya is represented as fighting before his own father with the hostile kings of Northern India, and securing for his father Vinayādiya the signs of the Gāṅga and Yamunā among other insignia of paramount sovereignty. When, therefore, the Gāṅga and Yamunā are mentioned as doing service in the palace of Gövinda IV., a similar thing is intended, viz. either that, after an expedition of conquest against Northern India, he added the signs of these rivers to his insignia, or that he inherited these signs from some one of his predecessors, perhaps his own father Indra III., who, as we have seen above, overran Northern India.

There now remains to be noticed the preamble of the prose passages, preceding the formal part of the inscription. These set forth the various apppellations by which Gövinda IV. was known. The topic of the apppellations of the Rāṣṭrakūṭa princes has already been handled in

1 Ind. Ant. Vol. XII. p. 156, text lines 22 and 23. Here Dr. Fleet perceives a distinct allusion to some conquest over the Chalukyas, whether Western or Eastern, and further propounds the theory that the Rāṣṭrakūṭa wrested these signs from the Chalukyas, and the Chalukyas from the Early Guptas (loc. cit. pp. 157 and 245; Dyn. Ksh. Distr. p. 338, note 7). In my humble opinion, the word cakha in the second line of the verse, wherein Gövinda III.'s assumption of the signs of the Gāṅga and the Yamunā is mentioned, clearly indicates that he first conquered the regions round about the Ganges and the Jumna and then adopted the signs of these rivers as part of his insignia. Dr. Fleet himself recognises this fact (loc. cit. p. 157). If so, I cannot understand how Gövinda III. wrested these signs from the Chalukyas, whether Western or Eastern, who were ruling in the Dekkan, far away from the Ganges and the Jumna. Again, in order to understand how the Chalukyas, towards the end of the seventh century, wrested these signs from the Early Guptas, whose power was extinct by the middle of the sixth century A.D. The view which we have put forth here is, that an expedition of conquest in the regions round about the Ganges and the Jumna entitled both Gövinda III. and Vijayādiya to add the signs of these rivers to their insignia. The same may also be said in regard to Gövinda IV.; but, as we do not know for certain that he ever invaded Northern India, and as we do know that his father Indra III. overran it, it is equally reasonable to suppose that Gövinda IV. perhaps inherited these signs from his father.

2 Ind. Ant. Vol. IX. p. 131, text lines 20-32.
detail by a much abler antiquarian than myself. I shall, therefore, be as brief as possible. The first of the appellations mentioned of Góvinda IV, is Nītya-Kandarpa, which he is said to have received because he outshone the god of love. In accordance with this, verse 21 speaks of himself as a prince, "the beauty of whose form excelled that of the god of love." His father Indra III also bore the appellation Raṭṭa-Kandarpadēva, from which it may be inferred that the Rāṣṭrakūṭa kings had some of their birudas ending in Kandarpa. The second of these appellations is Chāṇuṣṭa-Chaturmukha or 'the god Brahmā (in regard to the art) of Chāṇuṣṭa,' i.e., civil polity. What this phrase signifies is that, just as the Vēdās emanated from the god Brahmā, so civil polity originated from Góvinda IV. His third appellation is Viṣṇu-Nārāyaṇa. This reminds us of the epithets Vira-Nārāyaṇa and Kirti-Nārāyaṇa, borne respectively by Amoghavasana I and Indra III, and points to the conclusion that some of the Rāṣṭrakūṭa birudas ended in Nārāyaṇa. The last appellation of Góvinda IV, referred to in the preamble is Nripati-Trinētra, which corresponds to Mahārāja-Śarva, mentioned by the Gujārāt Rāṣṭrakūṭa records with reference to Amoghavasana I. The titles of Góvinda IV, occurring in the formal part of the inscription, are too general to require any special notice.

As regards the places mentioned in the grant, Kēvaṇḍa, the village granted, is the Kēmōj or Kinaj of the present day, Kāvikā the well-known Kāvī, and Sīhuagrama the modern Sīgām or Sīgām. The names of these villages occur in the "Inscriptions from Kāvī" by Dr. Bührer, under the slightly altered forms of Kēmaṇjū, Kāpikā and Sīhuagrama. It deserves to be noticed that Kāvikā is in our inscription called a maṭhānā, i.e., a holy place. This indicates that Kāvikā or Kāvī was not formerly noted as a mere sacred place of the Jainas, as it is now, but was a centre of Brāhmaṇism, and that its sanctity goes back to the beginning of the tenth century A.D. It is also interesting to note that Kēvaṇḍa, the village granted, is said in our plates to be situated in the Khēṭaka district of the Lāṭa dēkā. This implies that the province of Lāṭa included the city of Khēṭaka or Kāira, and also a small portion of territory to its north, as may naturally be presumed. The view of Dr. Bührer and Pandit Bhagwanlal Indraji that Lāṭa corresponds to the country between the Mahi and the Kōṇkaṇ or the Tapti is, therefore, not tenable, and that held by Dr. Hultzsch that it extended as far north as the Shēri (Shēchhi) is correct.

**TEXT.**

First Plate.

1 ब्रह्मशोधितं संस्कृतं संस्कृतं धातं यवविभिकंविहारम् | चर्च वस्तु कालेनक्षुब्धया क्षमशोभायं || [१४] नवनिति वर्णम्: स्रोमनिः
2 लोचनमुद्रितांतवन: | सर्वत्रींकालाणीन्द्रा महुरा: सामगीलय: || [२०]

**Sanskrit Note:**

3 *Ibid., pp. 258 f. and 262 f.
4 *In J. Bo. Br. R. A. S. Vol. XX, p. 146, I understood the expression to mean 'the illustrious great king Šrīva;' but now I think that with Dr. Fleet it must be translated 'the very Sīva among Mahārājas or great kings' (above, Vol. VI, p. 174 and note 7; *Dyn. Kan. Dist.* p. 401 and note 4).
8 From the original plates.
9 Expressed by a symbol.
10 *Metre: Ślokā (Aṃhaṇaḥ); and of the next verse. This verse, which occurs in almost all the Rāṣṭrāṇēṭa records, is, however, not to be found in the Sāngill plates.
11 *Read रङ्गः.
12 *Metre: Śrāddhavikrīḍita; and of the next verse. Both these verses do not occur in the Sāngill plates.
3 प्रोक्षक्षक्रजिज्ञानमुखः विष्णुः। चेराप्रः सुभिमतच सन्दर्भः प्रभियायासिंहानुप्रवत वसमाला अनन्तः।
4 यत्र यथा पुनः बुद्धायायाय: तद्यात् श्रीरविनानलयामुः प्राणांतो यथा यस्याम् परितः।
5 स्त्राः समस्तिष्ठ्वोत्तर्वीज्जूहस्त:। एवंस्याम्यपरिसावमुरसरितितिस्वेनु: कन्दः। श्र्वाङ्कास्ताथावस्थानम्। ।
6 शायरीमांकसे भविष्यतः। चेताः नर: विश्वायेश्वरस्वरूपांश्वसरितितिस्वेनु:।
7 अज्ञातपत्राः। शायरीमांकसे भविष्यतः। अहिंसानुपरिसावमुरसरितितिस्वेनु:।
8 "तात्तायिक्यः कुलयान्त्रिभवान्। स्त्राः समस्तिष्ठ्वोत्तर्वीज्जूहस्त:। अहिंसानुपरिसावमुरसरितितिस्वेनु:।"
9 वि सुभिमतच सायेव षट्ठाः। स्त्राः समस्तिष्ठ्वोत्तर्वीज्जूहस्त:। अहिंसानुपरिसावमुरसरितितिस्वेनु:।
10 कुलयान्त्रिभवान्। अहिंसानुपरिसावमुरसरितितिस्वेनु:। कुलयासरितितिस्वेनु:। अहिंसानुपरिसावमुरसरितितिस्वेनु:।
11 रूपावृहामात्राः। स्त्राः समस्तिष्ठ्वोत्तर्वीज्जूहस्त:। अहिंसानुपरिसावमुरसरितितिस्वेनु:।
12 जीर्णोद्भवान्। स्त्राः समस्तिष्ठ्वोत्तर्वीज्जूहस्त:। अहिंसानुपरिसावमुरसरितितिस्वेनु:।
13 "तात्तायिक्यः कुलयान्त्रिभवान्। स्त्राः समस्तिष्ठ्वोत्तर्वीज्जूहस्त:। अहिंसानुपरिसावमुरसरितितिस्वेनु:।"
14 सदुः। सदुः। अहिंसानुपरिसावमुरसरितितिस्वेनु:। कुलयान्त्रिभवान्। अहिंसानुपरिसावमुरसरितितिस्वेनु:।
16 ’क्षिदित्रान्तवर्षिज्ञिते’ यथा ’लघ्वाकायं तोययायाजनिवत्र’ यथा द्वारे
निहितं तजगमुसङ्ख्यिणि्॥ [१२] ’तथाराकावात् सुपति’
17 रामायनाकावात्:। सदा: नमस्त्वायं चेतकरमिष्ठे: परित्वर्मम्॥ [१३]
सहस्त्राणवंमवत् भूपि विशिष्टं कोलाकंि् । तथाभानः
18 व्रताश्रयिः जगन्मुक्तलिङ्गिनि्॥ [१४] ’गम्बोराध्रणिवध्वेष्ठिसुयाविलयथपर’
रचणचत्:। कोलसुल्तानसिविसाधुलिङ्गिणः: ।
19 सुत्वना्॥ [१५] सा: जायाजयलालाजस्मेस्वरण महेि:भ:। भोमी-
20 नमानजीनिपातयोनिमयन्त्रालिङ्गिणः। [१६] तत् जगन्मुक्तिधान
धरः’णिएटया: प्रतापकलिङ्गिण् । लघ्वादा नवन उदितोजिनि विजयी
राजसमांतः॥ [१७] ’क्षिति’मिकितसकलभूष्मन्त्रक्षेदारिश्वलुकः
21 सुङ्गवचः। चन्द्रिययेन्द्रयोऽय: नय: सर्वभिनेन्द्रराज्य इति॥ [१८]
’यथायज्ञिषिदष्टि’ साधुप्रातः तत् शिष्यां

Second Plate : First Side.

22 यलुत्त्वोदराध्रणसना सिद्धियत्तितिक्षिणः। यान्यं द्वि महोदयारिनगरं
निर्मलसुमुल्लिन्त नाज्यालापि जोः । कुशः
23 महिंदिय: क्षिति हर्ष: निरा नीयति॥ [१८] यस्तंधश्यकादपा: पदमज्ञे श्री-
कृष्णाणं कुल: कोल:। प्रतिपादितोऽधृ च गुरुमाः
24 होजणो महुकुत:। भाषोऽति तद्विषधिसः सत्यमसभवेव नवधाये ।
हस्माराजः: चमासुकः
25 भी: || [२०] ’श्रीदशसल्लत्त्वान्तुसुपुरानिविलिनायामः’। गोवित-
न्दराजनामाकामाधिकनपिहन्तः। [२१] दामयं: सति
26 महिंदीता प्रतिविन्दा नेवायेन नुतना’वन्दुसङ्कामनादिभि: कुर्षितेतावि-
दितिन्त्वान्त नायम:। श्रीभगवीयपारसुखाः च भि-
27 या प्रायाणिक्षरत्न वातिगामाससहसेष्व मुद्वे य: नास्नाहििवत् ||
[२२]’वन्दुवास्य:’ मभूतवयवेश: कनकः
28 रामिः। जगद्विसिकावकामस्यगादृशिति’ जनेश्वरं: || [२३] कः
वेनार्थी को दृष्टिः इवियामिङ्गुते हारि तिष्टोः

1 Read “अभिष्”. 2 Read “लग्ने”. 3 Read “भागा”.
7 Metre: ऊका (नसावट). 8 Metre: अर्था; and of the next verse.
9 Metre: सार्ध्वलिखित्रिणिः; and of the next verse. This verse does not occur in the Śāṅgīl plates.
10 Read यवायायुपसं. 11 Read “वित्तिः”. 12 Read “नाशा” and “वालुकिपते”.
15 Read श्रवणे. 16 Metre: अर्था. 17 Read “श्रवणे”.
Cambay Plates of Govinda IV.—Saka-Samvat 852.
29. Ramavatu. | Cemahiteyhepyayavaye: Punyopapini: Kopi: Priyayi yashava: 
   | [24] | 'Yadvidhivijayayavare sarva prasavam.-
30. Samavayyayavaye: |  
   | [25] | 'Yadvidhivijayavare sarva prasavam.-
31. Pany paramiyyayavaye: Samuhtam |  
   | [26] | 'Abhunyatay-
32. Samiyyayavaye: Samiyyayavaye:  
   | [27] | Samiyyayavaye:  
33. Samiyyayavaye: Samiyyayavaye:  
   | [28] | Samiyyayavaye:  
34. Chin samiyyayavaye: Chin samiyyayavaye:  
   | [29] | Chin samiyyayavaye:  
35. Chin samiyyayavaye: Chin samiyyayavaye:  
   | [30] | Chin samiyyayavaye:  
36. Chin samiyyayavaye: Chin samiyyayavaye:  
   | [31] | Chin samiyyayavaye:  
37. Chin samiyyayavaye: Chin samiyyayavaye:  
   | [32] | Chin samiyyayavaye:  
38. Chin samiyyayavaye: Chin samiyyayavaye:  
   | [33] | Chin samiyyayavaye:  
39. Chin samiyyayavaye: Chin samiyyayavaye:  
   | [34] | Chin samiyyayavaye:  

Second Plate; Second Side.

40. K: Avidhavayavayavaye: |  
   | [35] | 'Abhunyatay-
41. Avidhavayavayavaye: |  
   | [36] | Samiyyayavaye:  
42. Avidhavayavayavaye: |  
   | [37] | Samiyyayavaye:  

1. Metre: Drutamahalambita.  
5. Read "Abhunyatay."  
6. Read "Abhunyatay."  
8. Read "Abhunyatay."  
9. Read "Abhunyatay."  
10. Read "Abhunyatay."  

43 पयुक्तप्रविष्टकारकामादिवक्ष्यस्तः व: संविधितं यथा साम्बऺअराजधानी
स्वर्णरत्नमलिते गोदावरीलाबन्धकः पुष्करयोः
44 मिला०४० पूर्णेनाद्वैतारण्यतपालयवः प्रतिदिनं च निर
भविष्यत्यमाितायस्यानि प्रयत्नतः मया श्राद्धप
45 कालात्मकं संवर्गराशिवृहदः शापवागीशविकृतेनैविशाल
शकसंवतः ५५२ प्रव
हानां सरसीरं नत्तारः सुविशेषसमृद्धिपतंको शाय
46 म्यं कीमिद्ये ब्रजसमीपस्य चन्द्रसिद्धि गोदावरीलाबन्धकः सुप्रियकामि
पत्रवनसकौलवः५ तुवाहसचवास्य
47 याब्धिकोऽः पश्चात्तथानस्याः सुविद्यसलितसमेतानि "विलिचवेशदेवा
सिद्धिपरमाणी" दल्ल। ईवानयायः
48 ईववृत्ततः शान्तकृततादिनिनिनि समाध्यपुष्पदीपनवेयवायु
चारावायुः तपो
वनस्य२ सभीतरारः
49 दानायद्वीः दानायमानस्तानि सुविद्यसलितसमेतानि द्रापालं
चारावायुः च दल्ल। तदस्सरः च तुवाह
50 स्वादुतत्त्वं मया प्रयत्नतरदकाक्ष्मााने लादेवखेतकमष्कालात्मक
विकामवायुसाबिनी
51 निर्मात्याः दृश्यमानचित्रसमायायः वास्तवित्य श्रीमानमनरः
देवपाद्याः पुजीयने सातवरखवाजीकाण्डम्१०
52 स्वाधिक्रमी शाहदिवसात्तलाय नागमानी लादेवखेतकमष्काल
नमःः क्षणमानमाः ब्राह्म:- कामवासना
53 स्नाननिवासवत्ताः उपमानाकालाकुलवते समायनवः सकामानः गोद्रकी
वाणायहिर्यशालायद्विद्यासमायः
54 शापाराजस्वास्थ्यसूतिष्ठितयो दतःः "विलिचवेशदेवातिदिशिपरमाणः
वहा०मानिन्तिकः भविष्यायम्६
55 निमिनाः दुर्णपुष्पशाह्यमानाखशायकायायमानिन्तिकः क्षिमातिन्त्यायमपुष्प
चक्षुरोगोंगायनालीपपकायमाणः
56 दिक्षिनिनिनिनि श्रीमनियमकायायायायोपासनानानानितिष्ठितयाय
राजस्वाय
वाणायवार्तानिन्तिकामादिवक्ष्यस्तः१०

1 Read "प्रविष्टकारकामादिवक्ष्यस्तः"
2 Read "संविधितं यथा साम्बऺअराजधानी
3 Read "स्वर्णरत्नमलिते गोदावरीलाबन्धकः पुष्करयोः"
4 Read "भविष्यत्यमाितायस्यानि प्रयत्नतः मया श्राद्धप
5 Read "कालात्मकं संवर्गराशिवृहदः शापवागीशविकृतेनैविशाल
6 Read "शान्तकृततादिनिनिनि समाध्यपुष्पदीपनवेयवायु
7 Read "चारावायुः तपोवनस्य२ सभीतरारः"
8 Read "पश्चात्तथानस्याः सुविद्यसलितसमेतानि द्रापालं
9 Read "दानायद्वीः दानायमानस्तानि सुविद्यसलितसमेतानि द्रापालं
10 Read "कारकामादिवक्ष्यस्तः"
TRANSLATION.

Oh. Hail!

(Verse 1.) May he (Vishnu), the water-lily (springing from) whose navel was made (hir) abode by Vedhas (Brahman), protect you, and Hara (Siva) whose head is adorned by the beautiful crescent of the moon!

(V. 2.) Triumphant are the sweet songs of the Samsveda of (i.e. sung by) Brahman whose soul was delighted by the creation of the world,—(songs) which gave delight to Saramvatii!

1 Read ॠषणवधर्य and ॠषणवधर्य. 2 Read श्वरनम् and श्वरनम्. 3 Read श्वरनम्.
4 Metre: शालीत. 5 Metre: वासंतातितलकाः. 6 Read श्वरनम्.
7 Metre: चंद्रा (Anuśṭubh), and of the next two verses. 8 Read वदुः.
9 Read तत्. 10 Read वदुः.
11 Read वदुः. 12 Read वदुः. 13 Here follows a flower, for which see the accompanying Plate.
(V. 3.) May that Kēśava (Vishṇu) protect you, on whose person horripilation was caused by the waves, which sprang up in the milky ocean agitated by the revolution of the Mandara mountain, and which were reddened by the dense washings of quantities of red chalk of the best of the elephants, emerging (from the ocean),—(washings) which were mixed with the saffron of the numerous (marks of) female crocodiles on the full breasts of Śrī!

(V. 4.) May these ten hundred hoods of the lord of snakes dwelling on the head of Śaṁbhū (Śiva) destroy your sin,—(hoods) which with the light of their jewels shine all round the forest of the mass of matted hair, and which bear the beauty of the circular basins of the wish-giving creepers (consisting of) the lustrous rays coming from the root, (viz.) the moon sprinkled by the celestial river (Gaṅgā) flowing on high!

(V. 5.) From the Moon, (who is) the royal swan of the lotus-plants of the lake (viz.) the sky, filled up with a crowd of lotuses (which are) the group of stars; (who is) the white parasol of the great king Cupid wielding the sovereignty of the three worlds; (who is) the milky ocean of beauty; (who is) the silvery mountain (Kailāsa) of lustre; (who is) the ear-ornament of the damasels (viz.) the quarters; (and who is) the dwelling-mansion of the goddess of wealth of the three worlds, there arose this race.

(V. 6.) From that (race) sprang up the family of the Yadus, (which was) the paternal residence of wealth, the abode of magnanimity, the pleasure-house of lawful constrict, great prosperity and gravity, (and) which acquired fame by the protection of distressed beings, just as the ocean (is the family-house of the goddess of wealth, the abode of grandeur, the play-ground of steadiness, vast magnitude and profundity, and is renowned for sheltering all creatures that come to it).

(V. 7.) Then there arose, in the spotless family of the Yadus, Dantidurgarāja, to whom the hosts of (his) enemies bowed down, who was versed in arts, (and) who filled the directions by (his) extensive and great fame, just as the moon (rises) in the clear sky, to whom other orbs bow down, who is possessed of digits, (and) who fills the quarters by (his) extensive and profuse rays.

(V. 8.) After him the prosperous (and) glorious Krishnāraja, the paternal uncle of that king,—having ascended the pre-eminent (and) glorious lion-throne of the brave, as the rising sun (ascends) the peak of the Mēru (mountain); having destroyed the vast race of the Chalukyas, (as the sun destroys) utter darkness; (and) having placed his foot on the heads of kings, (as the sun casts) his rays on the tops of mountains,—perceived the whole universe by (his) extensive powers, (as the sun fills) the whole world with (his) overspreading rays.

(V. 9.) From him was born Gōvindarāja, whose panegyric is seen, as it were, (engraved) on the surface of the stone (viz.) the disc of the moon in the form of the mark which is dark by the burning of (his) enemies.

(V. 10.) His younger brother, possessed of burning lustré (and) bearing the other appellation of Nirupama, became king, whose intellect was adequate for the protection of the world, who uprooted the continuous line of the family of (his) enemies, (and) by means of whose seal even the sea became renamed as samudra (sealed).²

(V. 11.) After him flourished Jagattungā, whose princely enemies, deprived of the extent of all their territory, (became) like the breasts of women destitute of youth,—(breasts) which are shorn of all their plump circumference.

¹ This refers to Airāvata, the elephant of Indra, who was produced by the churning of the milky ocean.
² I am inclined to hold with Dr. Fleet that Idhāgitas is not a mere attribute of Dhrūva-Nirupama, but is intended to represent one of his birūdas (Ind. Ant. Vol. XII. p. 252; above, Vol. VI. p. 172 f.). But I am by no means certain of it, as other Rāṣṭrākūta records do not mention it.
(V. 12.) And from him was born Amoghavarsha of unparalleled strength, by whom Yama who was pleased (with him) was angrily gratified at Vingavalli with unprecedented morsels of cakes (which were) the Chalukyas, (and by whom) that pure fame, which could find no scope in the inside, outside and upper side of the universe, was, as it were, stored up in (the reservoir or lake called) Jagattunga-sindhu under the pretext of water.

(V. 13.) From him was born King Akalavarsa, harassed by whose prowess, (their) shield (also Khotaka) was forthwith abandoned by (his) enemies together with (their) scimitars (also, along with the leaders of (their) circles).

(V. 14.) The daughter of Kōkkala, the ornament of the dynasty of Sahasārjuna, became his chief queen; (and) from him was born Jagattunga.

(V. 15.) From the ocean (viz.) Rānavigraha, son of Kōkkala, who was grave (as the ocean is profound), who was a receptacle of gems (or of excellences), (as the ocean is a store-house of gems), who was capable of protecting kings from (their) foes (as the ocean is capable of sheltering mountains from their adversary, viz. Indra), there was born a daughter named Lakshmi, (as from the ocean sprang up the goddess of wealth).

(V. 16.) She became the wife of that king who had no enemy (and) who was possessed of the ornament (consisting of) fame acquired by Arjuna who had a terrible army, (as Ajasāstra, i.e. Yuddishthira, was adorned by the ornament) which was fame earned by Bhimasena and Arjuna.

(V. 17.) From King Jagattunga there was born a victorious prince, son of Lakshmi, endowed with valour, (as) from the eastern mountain, the highest in the world, there rises the sun, full of heat.

(V. 18.) Truly he was Indrārāja, whose arm was thrust forth for the destruction of the partisans of all kings swerving from lawful conduct, (and) who was fit to be seen with untwinkling eyes, (as the god Indra) discharged (his) thunderbolt to cut off the wings of all mountains swerving from their motionless condition (and) is fit to be seen by (the gods whose eyes) do not twinkle.

(V. 19.) The court-yard (of the temple of the god) Kālapriya (became) uneven by the strokes of the tusks of his rutting elephants. His steeds crossed the unfathomable Yamuna which rivals the sea. He completely devastated that hostile city of Mahōdaya (also, the highly prosperous city of his enemy), which is even to-day greatly renowned among men by the name of Kuṣasthala (also, a spot of mere kusa grass).

(V. 20.) That Kōkkalla, who was mentioned (as belonging) to that family of the illustrious Haihayas, which brought down the pride of Daśakaṇṭha (Rāvana), had a son (named) Arjuna,

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1 Abhayākha is given in the Amarakūsa as synonymous with pawli, which corresponds to the Marathi pōli, i.e. cake or bread.
2 Another rendering of the last line is also possible: "and by whose pure fame . . . . . . was, as it were, stored up in Jagattunga, the ocean, in the shape of (oblation-)water." But this interpretation does not commend itself to me, because the last line is an instance of opanāśi, in which the real character of the subject in hand (prakṛita) is denied, and that of an alien object ascribed to it. Tēya is here denied, and must, therefore, be the prakṛita and hence, truly speaking, real. If tēya is thus real, then the sindhu into which it is put cannot be fictitious, but must be real. If, however, we take Jagattunga-sindhu as an instance of rāpaka, as has to be done in case the second rendering is preferred, sindhu ceases to become real. If, on the other hand, we accept the first translation proposed in the text above, Jagattunga-sindhu is no longer a rāpaka, and sindhu is made real, and thus the full significance of the opanāśi is brought out; but we may perhaps adopt the second rendering and say that the composer of the inscription was not such a learned poet as to employ the opanāśi consistently throughout.
3 See the introductory remarks.
4 Dr. Fletch thinks that Rājendra is probably a bhrada of Indra III. (above, Vol. VI. p. 176 and note 9). This seems to be borne out by the spurious Waghnaa grant (Ind. Ant. Vol. XXX. p. 218 and note 79).
5 The word sindhu may also mean the river Indus. 6 See the introductory remarks.
pre-eminent in virtue. His (Arjuna's) son, who was exceedingly strong, was Ammaṇḍeṣva. From him was born Vijāṃbā, as Lakshmi (was produced) from the ocean and Umā from the lord of the mountains called Himavat.

(V. 21.) To the glorious king Indra was born by that Vijāṃbā a son, the prince named Gōvindarāja, the beauty of whose form excelled that of Kāma.

(V. 22.) Ignominious cruelty was not practised (by him) with regard to (his) elder brother, (though he) had the power; (he) did not obtain infamy by evil courses such as (illicit) intercourse with the wives of (his) relatives; (he) did not through fear resort to diabolical conduct which is indifferent to what is pure and impure; (and) by (his) munificence and unparalleled heroic deeds he became Sāhasāṅka in the world.

(V. 23.) Though he was Prabhūtaveṣa, he was called Suvarṇaṃveṣa by the people, because, raining down showers of gold, he made the whole world consisting solely of gold.

(V. 24.) There being no mendicant at the door when there was made the proclamation 'who is the suppliant and what does he want? who is impoverished on earth?'—even the treasure which was brought (to him) in abundance by the easily conquered lords of the continents did not please him.1

(V. 25.) On the occasion of his conquest of the quarters, the earth, with uplifted hands (consisting of his) mighty pālīkāvejas (and) abandoning other kings, forthwith quivers as if by the causing of a violent bustle (as a woman, when freed from an evil lord, dances with uplifted hands as if through intense joyous excitement).

(V. 26.) Even the sun and the moon,2 as if with fear produced (in their mind at the thought) that he, the prosperous one, will not bear the rising up of another lord of a maṇḍala (country), run before him (inasmuch as they are the lords of maṇḍalas, i.e. orbs, and are saṃuddhāta, i.e. rising in the sky).

(V. 27.) For long shines his gateway (marked by) the moon who is like (him), (and) decorated near (his) palace, before which other lords of maṇḍalas bow down, which is accompanied by the goddess of victory, and where the whole mass of his lustre is seen).3

(V. 28.) Surely (thinking that) he cannot bear the army of (his) foes, which is equal (to his own and) which is possessed (of men) of excellent qualities, the Gaṅgā and the Yamunā resort to his flawless royal abode (because they themselves are samavāhī, i.e. flowing in a level, and possessed of excellences).4

(V. 29.) While this king was administering excellent government wherein (all) enemies were subdued, there was viḍaṇaṣṭhitī (i.e. sitting in celestial cars) among the gods (nabhoga), (but) there never was viḍaṇaṣṭhitī (i.e. transgression of proper bounds) in enjoyments (bhoga).5

(V. 30.) The blue clouds (are) the snot springing from the copious flames of his luxuriant fire of heroism. The flashes of lightning (are) but the spreading-out of the gleams of the blade of (his) flourishing sword. The stars (are) but the pearls issuing in consequence of the splitting-open

1 There can be no doubt that the stanzas intended to yield two senses, as the words pranita and kāsa unmistakably indicate. One of these senses is that given in the text above. What the other sense is cannot be accurately made out. It seems to refer to a lexicon composed by a certain author, who bore the name Hēlāśadha or Dvīpanātha, or a name equivalent to either of these words in meaning. Is it Hēlāśaṅka or Kāśināvāmin? We must await further researches to settle this point.

2 This probably refers, I think, to the figures of the sun and the moon on his banners.

3 This is a very knotty verse. I have, in the main, followed Dr. Fleet in point of the separation of words and translation. But I am by no means certain of either. Must we split up the third line of the stanza into saṃkhyāṃ-kuraṇaḥ-rupaḥ and translate it accordingly?

4 For the historical fact contained in this stanza, see the introductory remarks.

5 There is evidently here a play on viḍaṇaṣṭhitī and on the double analysis of nabhoga, viz. (1) nabhī-gṛha, among the aerons, and (2) na bhṛga, 'not in enjoyment.'
of the temples of the irresistible elephants of (his) enemies. The moon, the milky ocean and Śeṣa (are) the trickling of the mass of (his) glory which has filled the world.

(V. 31.) While his mind was anxious to eradicate thorns, the lotus-stalks, as if through fear, did not emerge from water, (but) made (to him) a present of the beauty residing in (their) buds; for self-purification, the kātuki (plant) remained in the interior of the darkness caused by the quantities of its own pollen, set in motion by the wind, the jack-tree in the hollow of the earth, and the reed-branch at (his) gate.

(Line 38.) And he, laughing to scorn the vanity of the beauty of the form of Kandarpā (Kāma), who was rendered transient through being burned by the eye of Hara (Śiva), became the glorious Nitya-Kandarpā (i.e. a very eternal Kandarpā); (he), destroying the happiness of Satamakha (Indra) by means of the power of energy amplified by the powers of royal majesty and good counsel, (became the very god) Chaturmukha (Brahman) (in the art of) Chāṇakeya (i.e. in politics); (he), intent upon working well to the earth overrun solely by (his) renowned valour, became the glorious Vikranta-Nārāyaṇa (i.e. a very Nārāyaṇa among heroes), (as Visuṇu became Vikranta-Nārāyaṇa, i.e. the striding Nārāyaṇa, when intent upon doing good to the earth occupied by (his) single renowned step); (he), devastating the fields (consisting of) the breasts of (his) enemies by means of the ploughshare (consisting of) the weapon wielded by his hand, became the glorious Nripaṭi-Trimētra (i.e. a very god Śiva among kings). 2

(Line 40.) And he, the Paramabhaṭṭāraka Mahārājādkirāja Paramādvarā, the prosperous Suvaṇvarshadēva-Prithivivallabha, the prosperous Vallaḥaṇaṇaḍēva, who meditates on the feet of the Paramabhaṭṭāraka Mahārājādkirāja Paramādvarā, the prosperous Nitya-varshadēva,—being well, commands all the lords of provinces (rāṣṭra), lords of districts (vīṣaya), chiefs of villages, leading persons, officials, employment and functionaries, according as they are concerned:—

(Line 43.) 2 Be it known to you that I, who am permanently settled at the capital of Māṇyakēṭa, who am maintaining grants to temples and agrahāras, though remissed by previous rulers, and who day by day am issuing charters of villages, to be everlastinglly respected (by all) — eight centuries of years increased by fifty-two having elapsed since the time of the Śaka king, also in figures Saka-Samvat 882, on the tenth (tīthi) of the bright (half) of Jyēṣṭha in the current Khaṇa-saṁvatsara, on a Monday, when the moon was near (the constellation of) Haṣṭa,—on the great festive occasion of the binding of the fillet in the village of Kapitthaka, situated near the bank of the Godāvari, having ascended the tulāpurusha, gave unto the Brāhmaṇa six hundred agrahāras together with three laces of suvarṇa (coins) for the sake of bali, charu, vinītadēva and atihitarpāṇa,3 and granted to the temples of gods for the enjoyment of the gods eight hundred villages, four laces of suvarṇas and thirty-two laces of drahmas, for (the repairs of) broken parts and so forth, for ointment, frankincense, flowers, lamps, offerings and other requisite articles of worship, and for the purpose of (providing) a feeding-establishment, gifts of outer garments and so forth for ascetics; and after this, without descending from the tulāpurusha, bestowed first by pouring water from the hand, for the enhancement of the religious merit and fame of my parents and myself,— upon Nāgamāra, son of Mahādevya, belonging to the Mahāṭha rūtra, student of the Vaij-Kānya śākhā, come from the holy place of Kāvikā which is situated in the Khēṭaka district (manḍala) of the Lāṭa country (dēha), resident here at Māṇyakēṭa, subsisting on the lotus-feet of the prosperous Vallaḥaṇaṇaḍēva,—the village named Kēvaṇa, situated in the Khēṭaka district comprised in the Lāṭa country,

2 This is very curious; for, the god who wielded the weapon of the ploughshare and devastated fields is Balarāma, the brother of Kṛṣṇa, and not Trimētra, i.e. Śiva. So far as my knowledge goes, Balarāma is nowhere called Trimētra, nor is Śiva anywhere spoken of as performing these functions of Balarāma.  
(and) lying quite close to the holy place of Kāvikā, together with its rows of trees, up to its four boundaries, together with its cultivated soil, together with the royal share, together with all the produce such as the produce of corn, the acquisition of gold, the fines, (the proceeds of the punishments for) faults and the ten offences, and so forth,—for the purpose of (maintaining) the bali, charu, vaśśadāvī and attihitāparāṇa; for the performance of the optional, indispensable and occasional rites; for the performance of the śrāddha and sacrificial ceremonies such as the darśāparnāma, chāttumāya, ashaṭkā and dārayanā (rites) and the fortnightly (śrāddhas); for the purpose of preparing the charu, purūḍāśa, sthālapāca and so forth; for the purpose of (granting) priestly fees and gifts in connection with hōma, nīyama, the study of one’s own Vēda, and religious services; for the purpose of (providing) accessory assistance for the rites concerning viṣaṇu and the seven forms of the sōma sacrifice such as the vajapēya, agniśītāma and so forth; for the purpose of (offering) garments, ornaments, entertainment, gifts, sacrificial fees, etc. to the various priests, such as Maitrāvaruna, Adheṭy, Hōti, Brāhmaṇaḍchhaṭhānsein, Grisvātut and Agnikā; and for the purpose of (supplying) the requisite materials for preparing sattra, prāṇa, pratiṣṭhāna, viṣhīṭārthīrāga, reserves, wells, tanks, orchards, temples, etc."

(L. 58.) And the boundaries of this village (are), to the east the boundary of the holy place of Kāvikā, to the south the village named Sāmagam, to the west the village of Sibhuk, and to the north the boundary of the land belonging to the same (holy) place named Kāvikā. No one should cause hindrance to Nāgāmārya while cultivating this village called Kēvaṇā, thus defined by the four boundaries, or causing (it) to be cultivated, while enjoying (it) or allowing (others) to enjoy (it).

1 So the word karmāṇa is explained in Monier Williams’ Sanskrit-English Dictionary.

2 Gupta Inscr. p. 97, note 6.

3 Darśāparnāma denotes “(the days of) new and full moon, ceremonies on these days (preceding all other ceremonies);” ashaṭkā, “the eighth day after full moon (especially that in the months Ḥēmenta and Sīira, on which the progenitors or manes are worshipped, . . . also a name of the worship itself or the oblations offered on those days);” and dārayanā, when masculine, “the first sōma libation at the agniśītāma sacrifice,” and when neuter, “oblation consisting of first-fruits at the end of the rainy season.”—Monier Williams’ Sanskrit-English Dictionary.

4 Chāmara is “an oblation (of rice, barley and pulse) boiled with butter and milk for presentation to the gods or manes.”

5 Purūḍāśa, “a mass of ground rice rounded into a kind of cake (usually divided into pieces, placed on recepacles),” and sthālapāca, “a dish of barley or rice boiled in milk (used as an oblation).”—Monier Williams’ Sanskrit-English Dictionary.

6 Hōma signifies “the act of making an oblation to the Dēvas or gods by casting clarified butter into the fire;” and nīyama, “any act of voluntary penance or meritorious piety (esp. a lesser vow or minor observance dependent on external conditions, and so obligatory as yaga).”—Monier Williams’ Sanskrit-English Dictionary. I take sādākṣāyīya to be one word, meaning “study of one’s own Vēda;” compare Ávavāyana’s Gṛhka-stūra, III. 3, 1.

7 Rājasya is “a great sacrifice performed at the coronation of a king (by himself and his tributary princes . . .).” Vajapēya is “the name of one of the seven forms of the sōma sacrifice (offered by kings or Brāhmaṇa aspiring to the highest position, and preceding the rājasya and the Bṛihṣpati-sana);” agniśītāma is “the name of a protracted ceremony or sacrifice (forming one of the chief modifications of the jyotishītāma offered by one who is desirous of obtaining heaven . . .).”—Monier Williams’ Sanskrit-English Dictionary.

8 Maitrāvaruna, otherwise called Pratāṭhī, is the first assistant of the Hōti. The terms Adheṭy, Hōti and Agnikā are well known. Brāhmaṇaḍchhaṭhānsein is “a priest who assists the Brahman or chief priest at a sōma sacrifice;” and Grisvātut is one of the sixteen priests (called after the hymn [RV. X. 94, 1 ff.] addressed to the sōma stones).”—Monier Williams’ Sanskrit-English Dictionary.

9 The word sattra signifies an alms-house and is frequently met with in the Gupta inscriptions (e.g. Nos. 7, 8, 9 and 10). Prāṇa denotes a place of distributing water gratis to travellers; pratiṣṭhāna is “a shelter-house for travellers” (Ind. Ant. Vol. XII. p. 142). Both these words occur in the celebrated inscription of Uśavatāta at Nāsik, which records his series of benefactions. Vriśhīṭārthīya, according to the Śādekaṇḍapaduma, means “sitting free a bull and four heifers on the occasion of a śrāddha or as a religious act generally.” As regards the details of this ceremony, see this lexicon, 500 verse. According to Mahēśvara’s commentary on the Amaraśīva, kāpya denotes an ordinary well, and kāpya means a well with a flight of stairs.

10 For satra-śana see above, Vol. IV. pp. 156 and 157.
[Vv. 32-36 contain the usual admonitions to future rulers.]

(V. 37.) This praiseworthy grant of the prosperous Gòvindarāja has been written by the learned Nāgavarmā, son of Gaugādharāya.

(L. 67.) Good luck (and) great prosperity.

No. 7.—THE INSCRIPTIONS IN THE CAVES AT KARLE.¹

By E. Senart; Paris.

The Editor of the Epigraphia Indica has been good enough to make over to me two sets of inked estampages of the inscriptions at Karle and at Nasik, which he caused to be taken in the year 1898 by his Assistant, Mr. G. Venkoba Rao; and he has kindly requested me to contribute a brief commentary on the Plates of them which he intends to issue. All these records have been commented on before by such scholars as Bhandarkar, Bhagwanlal Indrají, and Bühler. Still, I cannot resist the temptation of adding my modest gloss in the wake of their learned interpretations. Nobody will expect, however, that I shall arrive at startling new results.

The difficulties with which the explanation of these precious documents has to cope are on the whole due to two causes—(1) their imperfect state of preservation; and (2) the employment of a certain number of obscure terms or formulas. Since the comparatively recent date to which the preceding treatments of these inscriptions belong, few important new materials have come to light. On the other hand, as regards fao-similes, the Plates now issued may at first sight appear more imperfect than those which were published by the Archaeological Survey. But, having worked direct from the inked estampages, I can testify that the new Plates seem to have been executed with scrupulous care, and that the colotypes are purely mechanical reproductions of the estampages. Of course they do not show all the details of the originals,—because this is impossible,—but they have not been subjected to any touching up by hand. The estampages were made quite recently; and, in the course of several years which separate them from the earlier copies, the disintegration of the rocks which bear the inscriptions will have continued, and characters which existed before may have lost in clearness. Is this enough to account for the difference between the old and the new Plates? It seems to me that the former, or at least portions of them, were touched up by hand in details. These retouches, which were executed by competent readers who worked from the monuments, certainly have a value of their own. Nevertheless they imply certain minute alterations which are hardly compatible with the scrupulous care that is now considered indispensable in such matters. I am dwelling on this point only in order to vindicate myself for not appearing to be quite so well informed as my predecessors in the treatment of several passages, and besides, for admitting that certain apparent readings of the earlier fao-similes do not exclude a priori some slightly different hypotheses. I do not know if, in this field of enquiry and in the present state of our knowledge, it is not more dangerous to affirm too much than to be too cautious. It goes without saying that I have nowhere neglected the invaluable help which the earlier reproductions and transcriptions furnished; if reduced to my own resources, I would have had to leave more than one lacuna in the texts. Nevertheless the readings which I propose are such as I consider to be actually warranted by the context of the estampages which I have in my hands and which are represented by the new Plates. In several cases where, though believing in a certain transcription, I do not venture to affirm that it is perfectly sure, I enclose in square brackets the letters which to my mind are more or less doubtful. I confess that even this distinction has not been a very easy matter. One need only look at some of the Plates in order to understand that in many cases, if the reading hardly admits of any doubt, the reason is that it is corroborated either by the

¹ Translated from the French by the Editor.
authority of parallel passages or by the evidence of the context in which it occurs. Notably, in a vast number of instances it is perfectly impossible to decide whether we have to deal with intentional strokes or with accidental cracks of the stone. This observation refers to the vowel-sigs, and especially to the anusvāra. The latter, we know, is frequently omitted; hence it is all the more uncertain in doubtful cases. Fortunately these are details of secondary importance, at least for the interpretation. Is there any need to add that I have scrupulously recorded all the various readings of former editors whenever they are of any interest, i.e., unless they are due to palpable mistakes or to misprints?

The chief value of these documents consists in their throwing light—though dimly—on a number of historic, palaeographic and linguistic problems. But they are not the only documents of their kind, nor are such documents our only source of information. Though interesting, it is unwise to take up general questions in connection with a partial publication. This manner of proceeding is inevitable in the first period of researches and of discoveries, but later on it is apt to scatter the information inordinately and to hamper its discussion. It is at any rate natural to rescind the explanatory remarks and the historical conclusions. To my re-edition of the texts and to the explanations which it will suggest to me, I propose to add as a postscript the more comprehensive remarks which appear to be called for.

The really useful bibliography of the Kārlē inscriptions comprises only two works¹—
(1) Inscriptions from the Cave-temples of Western India, 1881 (CTI), and (2) Reports of the Archaeological Survey of Western India, Vol. IV., 1883 (AS.). In the first publication, Dr. Burgess has transcribed and translated the inscriptions in accordance with the readings and remarks furnished by Pandit Bhagwanlal Indraji; and in the second the texts and explanations have been subjected to a fresh revision by Bühlert. Though this edition is more recent and marks in the majority of cases a progress on the first, it has the drawback of assigning texts of the same locality to different chapters according to their official or private character. The new Plates follow Bhagwanlal’s numbering. I have added in brackets the number given in AS.; “K.” refers to the chapter entitled “Earliest Kārlē inscriptions” (p. 90 ff.) and “Kah.” to “Kahatrapa and Andhra inscriptions” (p. 98 ff.). The remarks regarding the position of each inscription are copied from the labels accompanying the estampages.

No. I, Plate iii. (K. 1).

Chaitya cave. Left end of the verandah.

TEXT.

Vejayantito seṭhipā Bhutaḍaḷ[a] (1) selagharā (2) parinīṭhapita[m] (3) Ja[m]budipamhi (4) śatama[m] (5).

REMARKS.

(1) CTI, Bhātu². The mark of a seems to exist clearly in mad; but it is rather short and, as there are traces of a crack on its right, it may be the result of the wearing of the stone.—(2) AS. and CTI. ḍgharām.—(3) Probably the anusvāra has disappeared in the crack; it cannot be said to exist with certainty.—(4) I feel inclined to explain the development of the central loop of ja by the presence of an anusvāra.—(5) AS. utama; CTI. utama. The long a appears to

¹ The partial attempts at interpretation of Bird (Historical Researches on the Origin and Principles of the Buddha and Jain Religions, 1847) and Stephensons (J. Br. As. Soc. Vol. V, p. 152 ff. and p. 426 ff.) possess now only a historical interest. As regards the general description of the caves, the first exact reports are those of Ferguson (J. Br. As. Soc. Vol. VIII. p. 30 ff.) and of Wilson (J. Br. As. Soc. Vol. III. p. 45 ff.). At present exact and methodical information may be found in the Rock-cut Temples of India of Ferguson and Burgess, and in the Reports of the Archaeological Survey of Western India, Vol. IV.
me certain; this is the only possible meaning of the double hook, contrasted with the ordinary form of it. It seems that at the end an _anusvāra_ did exist, which got mixed up by the wearing of the stone with the upper hook of the last symbol, for which compare the beginning of No. 3.

**TRANSLATION.**

"(This) rock-mansion, the most excellent one in Jambudvīpa, has been completed by the Seṭṭhi Bhūṭāpāla from Vaijayaṭṭhi."

_Vaijayaṭṭhi_ seems to have been the ancient name of Banavāsi in the North Kanara district, Bombay. In addition to the instances quoted by Dr. Burgess, where Jayanti seems to represent Banavāsi, one might perhaps ask if in the Banavāsi inscription\(^2\) the letter which has been read _sa_ or _sah_ before _jayantiṇaṇa_ (1.2) might not be a _sa_, in which case the sculptor Damāraka would be designated as a native of Vaijayaṭṭhi.—In spite of the general meaning of _selaghara_, it seems—if we compare the occurrence of _chaitiyagṛīha_ at Kuḍā (CTI. Nos. 15 and 20), of _chaitiyaghara_ at Nāsik (Nos. 18 and 19), of _gharamukha_ and _gharasa_ _mughā_ at Kārlē (Nos. 4 and 6), and of _gharamukha_ at Ajaṇṭā (CTI. No. 1)—that the expression _gṛīha_ or _ghara_ was habitually restricted to the halls used for worship, those which are generally styled "chaitya caves."—The expression _parimithopita_ implies the idea of completion, which must not be lost sight of. Even if one leaves out of consideration the open screen, the decoration of which may be secondary, several inscriptions describe certain pillars as particular gifts. Hence it may be assumed that the present record attributes to Bhūṭāpāla the honour of having completed the chaitya cave.

**No. 2, Plate iv. (K. 2).**

On the lion-pillar in front of the chaitya cave.

**TEXT.**

_Mahāraṭhisa Gotiputrassā Agimitraṇakasa_ sīhathabho dānām.

**REMARK.**

Though there can be no doubt, I think, regarding any important detail of the text, the inscription is much worn, and the certainty of some points, e.g. the initial _a_ of _Agimitraṇaka_ and the _ṭh_ of _dānām_, is in some way only a moral certainty. I do not venture to affirm that there is no _anusvāra_ on the right of _si_, but incline towards the negative.

**TRANSLATION.**

"(This) lion-pillar (_ṣa_) the gift of the Mahāraṭhi Agimitraṇaka, the son of Goti."

_Mahāraṭhi_ is an obscure and difficult term. It would be essential to know first whether the actual orthography of the inscriptions is _raṭhi_ or _raṭhi_. The _ṭh_ seems probable here, and it is certain in an inscription at Bēḷās (CTI. No. 2); though on the other hand the _ṭh_ is probable in No. 14 of the Kārlē inscriptions and in Bhājā No. 2. The writing of _ṭh_ by error for _ṭ_ being more probable than the reverse, the form _Mahāraṭhi_ is the proper one to start from.\(^3\) If this is the case, the comparison with the epic epithet _Mahāratha_ and with _brīhadṛatha_ must be discarded. CTI. (p. 24) declares that "Mahāraṭhi is a Paurāṇic title of a great warrior; it is common in the families of Rājas." I do not know on what this statement rests; if its first part.

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2 CTI. p. 100; compare _Ind. Ant._ Vol. XIV. p. 331.
3 Dr. Hultsch reads _Mahāraṭhi_ also on the coins reproduced on Plate iii.
were correct, one would at least expect Mahâratha and not Mahârathi, which is not necessarily the same thing. At any rate Mahârâjâ is a title. This is also Bühler’s view (AS. p. 107, note); but the special reason which he adduces in support of it is not at all decisive, viz. that in the Kârle inscription No. 14 Okañkâtyâmah Mahârâthi should be translated “the Mahârâthi of the Okañkâtya.” Nothing proves that the genitive depends on Mahârâthi. Several instances show us the proper name of a donor accompanied by the name of the tribe or the people to which he belongs in the genitive plural, e.g. Junnar Nos. 5 and 6 (CTI. and AS.). The fact that, in the other cases where we find the word again and in that same No. 14 in the very next line, Mahârâthi does not govern a genitive, forces us to reject altogether the construction proposed by Bühler. Hence this instance cannot furnish, as he thought, a positive argument against the interpretation previously proposed by Garze, who saw in it a kind of ethnical name equivalent to Marañcha. Etymologically this explanation seems to me strongly supported by the ph, which presupposes a Sanskrit form Mahârâsthra. But Mahârâsthra has not necessarily a geographical meaning, and it is difficult to separate the word from Mahâbhâja and Mahâsâmanta, which are connected with it in our inscriptions. As râsha often means a province, it is quite natural that râsta follows the same analogy as bhâja and sâmanta, so that, if Mahâbhâja has become a title applied even to women, the same could very easily happen in the case of Mahârâsthra and Mahârâsthra, or Mahârâthi and Mahârâthi. This is possible, but not absolutely certain; it may as well have been that the name, starting from the geographical and ethnical meaning, became fixed as a title of honour in certain families, perhaps because of certain important relatives of or of special circumstances. It may be noted that to our Mahârâthi Águmatrajaka corresponds a Mahârâthi Mitadeva in No. 14; that this Mitadeva is a Kausãkiputra, like Vishnuättta at Bhâja (No. 2); and lastly that the Mahârâthi Sâmadhinikâ at Bhâja (No. 2) was married to an Ápadeva Râjaka. Do not these different names look as if they were connected with each other in such a way as to suggest the idea that they may have belonged to the same circle of families or relations? We find a Sihätra Águmita, i.e. Águmitra, at Kujâ (CTI. No. 5), I believe that the same Águmita in our inscriptions, as here and as Nandaputra at Junnar (CTI. No. 22), etc., are not different names, but simply equivalents of Águmitra, Nanda, etc.—Goûtiputra is the same as Gaûtiputra, from Gupa.

Dr. Hultzsch contributes the following note on the three coins figured at the bottom of Plate iii., which are of interest in connection with the explanation of Mahârâjâ:

In the year 1888, Mr. A. Mervyn Smith, while prospecting for gold, found a number of lead coins on an ancient site near Chitaldroog in the Mysore State and distributed them to various coin-collectors. The smaller ones among these coins bore only Buddhist and other symbols, but a few larger ones had incomplete legends. On my specimen (Plate iii. B.) I found

1 The occurrence of the feminine Mahârâthi in Bhâja No. 2 also indicates rather that the term does not imply the actual office of governor of a district or province, but an honorific or nobiliary title.
3 I may here as well draw attention to the use of vasākha in Pali (e.g. Jataka, II. 255, 12) as an equivalent of grāhapati and Vaiśeṣa. Compare Satâpatra-Bhadramaya, XIII. 2, 9, 7, where the Vaiśeṣa are brought in special connection with the râshtra, the wielder of royal power.
4 We may compare the parallel use of the attributes Sādâka(ke)ra and Manasa (Mandavya) on the latter see Jacob in *Ind. Ant.* Vol. VII. p. 254. The occurrence of Marudâna (Kujâ (CTI. No. 14) leaves no doubt regarding the ethnical meaning of the word, though the use of the dental d renders the identification with the Mandavya of literature problematical. At Bhâja (CTI. No. 2) Manasa is connected with Mahârâthi; the reading Mandava is quite clear in the *sau-simile* and excludes the useless and improbable conjecture Mahârâthi. It will be remarked that in this instance Manasa precedes Mahârâthi. Seeing that Mahâbhâja always precedes either attribute when connected with it, this position does not seem to indicate that Mahârâthi could imply a title of superior nobility, and consequently still less that it could designate a very high dignity.
5 [The same epithet occurs in the Śatâga inscription of the Bharhat Stupâ; see *Ind. Ant.* Vol. XIV. p. 138 f.]
the title Mahāratha, which occurs in the cave-inscriptions (Kārlā) Nos. 2 and 14; A.S.W.I. Vol. IV. p. 83, No. 7 (Bhājā), and p. 90, No. 3 (Bējā). At my request Mr. R. Sewell kindly sent me for comparison the two lead coins (Plate iii. A. and C.) which he had received from Mr. Mervyn Smith in 1888. These supply the first word of the legend, Sadakana (see Plate iii. A.), and contain portions of the second word, Kajalāya, while the third word, Mahāraṭha, is preserved in B. and C. The three coins may be briefly described as follows:

Plate iii. A. (Sewell).

Obverse.—A humped bull, standing towards the proper right. Round it, the words Sadakana-Ka[...].

Reverse.—A bōḍhi-tree between two symbols.

Plate iii. B. (Hultsch).

Obverse.—Similar to A. There is a deep and distinct punch-mark below the bull. Round the latter, [Sa]. [ka]na-Kajalāya-Mahār[a]ṭha.

Reverse.—A bōḍhi-tree, a chaitya, and a symbol between them.

Plate iii. C. (Sewell).

Obverse.—Similar to A. Round the bull, Sa . . . [Ka]jā[...]-Mahār[a]ṭha.

Reverse.—A bōḍhi-tree and a chaitya.

"Taking the three coins together, it appears that the complete legend, of which each bears a portion, is Sadakana-Kajalāya-Mahār[a]ṭha.

"The curious word Kajalāya reminds us of the equally peculiar Andhra name Pusumāyi. Sadakana is the same as Sātakāṇi in the Andhra inscriptions. Perhaps Kajalāya, with the surname or family name Sadakana and the title Mahāratha, held Chitaldrong as a vassal of the Andhra kings. From the emblems pictured on his coins we learn that he was a Buddhist, and that his crest was a bull.

"Since writing the above, I found that the Mysore Government Museum at Bangalore possesses two lead coins of the same type, presented by Mr. Mervyn Smith, who found them near Chitaldrong in 1888."

No. 3, Plate ii. (K. 3).

Chaitya cave. Below the feet of the three elephants at the right end of the verandah.

TEXT.

Therānam bhadrayanta-(1) [m]dadovasa hathi cha puvdāo hathinaḥ cha unparimā hethimā cha veiyikā dānaḥ.

REMARK.

(1) AS. and CTI. read bhayaṁ. I do not feel inclined to believe that the anusvāra of bhayaṁ is intentional; but it certainly seems to exist on the stone.

TRANSLATION.

"The elephants and, before the elephants, the rail-mouldings above and below (are) the gift of the Śīkṣāvira, the venerable Indradēva."

In separating do and in considering it to represent the numeral deu, previous editors have created difficulties which they found it hard to overcome. It is sufficient to look at a photograph to recognise that the elephants are actually separated from the spectator by the bahistrade.
which hides the bottom of their legs. The Prākrit pūbbādo = pārvataḥ does not raise any difficulty. Bühler has well defined the meaning of vādikā by "bands or string-courses carved with the rail pattern." In No. 17 and elsewhere the term veyikā is applied to fragments of this kind.

No. 4, Plate i. (K. 4).
Chāitya cave. Over the right doorway.

TEXT.
Dhenukākaṭa (1) gaṇḍhikasa Sī[th]hadatasa (2) dānāṁ gharayamgha.

REMARKS.
(1) The vowel-signs are not very pronounced; but the two $a$-signs seem to be certain. After this word is a space filled with cracks, which would leave room for two characters; one might feel tempted to believe that originally the stone bore Dhenukākaṭakaśa (compare No. 6). But I reject this conjecture because the $o$ of jā is very probable, and there are no traces of ka and sa, which ought to show among the cracks. Besides, the simple ablative is frequently used in the same sense elsewhere.— (2) Though neither AS. nor CTI. notices the anusvāra of Sīm, it seems to me probable.

TRANSLATION.
"(This) door (is) the gift of Sīṃhadatā, a perfumer from Dhenukākaṭa."

Dhenukākaṭa is a name of frequent occurrence in the cave-inscriptions here and elsewhere in these parts. Several Yavanas profess to be natives of that place. Therefore it ought to be looked for in the north-west; but it has not yet been identified. Compare AS. p. 24.

No. 5, Plate iii. (K. 5).
Chāitya cave. On the pillar of the verandah in front of the central door, above the inscription No. 6.

TEXT.
1 Gaḥasa Mahādeva-
2 ṇakasa mātu Bhāyilāyā (1) dānāṁ.

REMARK.
(1) I cannot say that the $o$ of the last syllable appears to me certain.

TRANSLATION.
"The gift of Bhāyilā, the mother of the householder Mahādevapakṣa."

Regarding the name Mahādevapakṣa = Mahādeva, compare No. 2.—The name Bhāyilā has been explained by Bhrājilā. This transcription is not the only possible one, though it appears to me the most probable. But could not this be the transcription of a foreign name? It occurs again at Kaḍā (AS. No. 13), where a Brāhmaṇī Bhāyilā is stated to have been the wife of a certain Ayitilu who, though called a Brāhmaṇa, bears a name of very barbarous form, which reminds us curiously of Azilizes, etc. I do not pretend to affirm that our Bhāyilā is the same, though the writing of the two inscriptions appears to be quite contemporaneous and to be intimately related in certain details, e.g. the $yā$. I may add that the title of grhaṇātha,1 applied to

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1 For the loss of the aspiration in gaḥāta compare e.g. stānas in an inscription at Mathura, Ep. Ind. Vol. I. p. 290, N. XVIII.
her son, seems to indicate a Brāhmaṇical origin. In the case of an ordinary householder of the Vaiśya class we would doubtlessly have gahapati as elsewhere.

No. 6, Plate iv. (K. 6).

Chaituya cave. On the pillar of the verandah in front of the central door.

TEXT.

1 Dhenukākaṭakeśa (1) vaṭhakinā Śāmi-
2 vā (2) Veṣṇuvasa-puṭ . . . va (3) gharasa[sa]
3 mukha (4) kata durem . . . dhu . . (5).

REMARKS.

(1) AS. and CTI. read "mukha". The long ā seems very doubtful; the slanting stroke resembles a simple crack. — (2) After Śāmi, CTI. inserts ka and AS. le; but in the estampages there is no trace of a letter which might have disappeared. The va is very probable, but the crack which crosses the top of the character does not absolutely exclude the reading va. — (3) AS. and CTI. read putaṇa; but the e attached to the t is at least very indistinct. Besides, it appears from a comparison of the preceding line that there ought to have been an additional letter here. The existing traces would seem to point to the reading putakeṇa, though this diminutive is not very plausible. — (4) AS. and CTI. read mukha. I cannot distinguish the anusvedra, but will not deny that it exists. The stone is so much defaced that no detail is quite certain here. — (5) The d has a hook at the bottom which can easily be taken for u; but it must not be forgotten that here, as in other cases, this vowel is represented by a vertical line. The hook at the top is too slanting to be considered an d. The e expressed by the stroke at the top of r seems less doubtful. As the whole lower right portion of the m is obliterated, the reading su of AS. and CTI. is possible, but simply hypothetical. Between this character and the dhu the space makes it probable that one letter is lost. Certain traces suggest an h, perhaps mahā. The last letter, read as ka in AS. and CTI., is at least very doubtful. CTI. adds a final sa which, in my opinion, is inadmissible. The stone may have originally borne one or more additional letters. The sign of punctuation which AS. seems to discover, not without hesitation, is at any rate improbable.

TRANSLATION.

"By the carpenter Śami, son of Veṣṇuvasa, a native of Dhenukākaṭa, there was made the opening of the cave . . . . . . ."

The mutilation of the text renders its explanation imperfect. What is sure, is, that we have here in some way the signature of a workman or artist. The separation of the usual compound gharakmukha into gharasa mukha produces the impression that the inscription does not refer to the whole of the door, but to details connected with the opening. These may have been specified by the word or words which remain obscure at the end of the inscription. And as in fact the work of a carpenter is spoken of, we may have to think of some piece of carpentry or wood-decoration. The uncertainty of the reading leaves the name of this sculptor, Śyāmila, Śvāmin, or otherwise, undetermined.

No. 7, Plate i. (K. 7).

Chaitya cave. On the top of the third pillar; left row.

TEXT.

Dhenukākaṭa (1) Yavanasa Śīhadhayāna thambho dānam (2)
REMARKS.

(1) The first \( \ddot{a} \) of \( \text{k\dhat\dha} \) in AS. is surely only a clerical mistake. — (2) The final \text{anuv\^ra} seems to me perfectly visible.

TRANSLATION.

"(Thi\^s) pillar (is) the gift of the Yavana Yavadhaya from Dhe\-nuk\^aka\-\(t\ha)."

For the combination of the singular Yavadhaya with the plural Yavadhaya\(\ddot{s}\)a[\(\ddot{s}\)] compare No. 3, where the plural ther\(\ddot{a}\)na\(\ddot{s}\) is followed by the singular I\(\ddot{a}\)\(\ddot{a}\)deva\(\ddot{s}\).

No. 8, Plate iii. (K. 8).

Chait\(\ddot{y}\)ya cave. On the fifth pillar; left row.

TEXT. (1)

1 Sop\(\dot{a}\)rk\(\dot{a}\) bha\(\ddot{a}\)t\(\ddot{a}\)na\(\ddot{n}\)a Dhamut\(\ddot{a}\)- (2)
2 y\(\ddot{a}\)na sa nath\(\ddot{a}\)sa (3) th\(\ddot{a}\)na (4)
3 bha sa (5) an\(\ddot{t}\)ev\(\ddot{a}\)\(\ddot{s}\)\(\ddot{a}\) bha\(\ddot{a}\)na-
4 ka\(\ddot{s}\)a Na p\(\ddot{a}\)t sa (6) S\(\ddot{a}\)t\(\ddot{m}\)ita\(\ddot{s}\)a
5 sa\(\ddot{a}\) . . . t\(\ddot{a}\)\(\ddot{t}\)hi (7) [\(\ddot{t}\)ha] bho d\(\ddot{n}\)am\(\ddot{u}\)kha (8).

REMARKS.

(1) The inscription is much defaced, perhaps intentionally, as Buehler thinks, in order to be replaced by the following one (No. 9). Hence all statements referring to it will have to be made with special caution. — (2) AS. and CTI. read \(\ddot{\text{t}}\text{\dot{a}\dot{a}}\)\(\ddot{\text{n}}\)a and \(\ddot{\text{t}}\text{\dot{a}\dot{a}}\text{\dot{a}}\). I consider the anuv\^ra and the form of it comparatively certain. — (3) CTI. and, with hesitation, AS. read sam\(\ddot{a}\)n\(\ddot{a}\)tha\(\ddot{a}\). A single letter seems to be lost; but which? The \(\text{sn}\) does not seem to me more probable than any other. — (4) CTI. reads \(\text{n}\)a and AS. \(\text{sa}\) as the last letter which I am unable to make out. — (5) AS. and CTI. read \(\ddot{\text{t}}\text{\dot{u}\dot{a}\dot{a}}\)\(\ddot{\text{s}}\)\(\ddot{a}\). The first letter appears to be certainly a \(\text{b}\)\(\ddot{h}\); compare the t in m\(\ddot{a}\)n\(\ddot{a}\)den. And I have no doubt that two letters have to be supplied between this letter and the final \(\text{n}\)a. — (6) AS. \(\ddot{N}\text{\dot{a}\dot{\ddot{a}}}\)\(\ddot{\text{\dot{p}}\dot{u}\dot{t}}\)\(\ddot{\text{\dot{a}}}\)\(\ddot{\text{\dot{a}}}\)\(\ddot{\text{\dot{a}}}\); CTI. \(\ddot{N}\text{\dot{a}\dot{\ddot{a}}}\)\(\ddot{\text{\dot{p}}\dot{u}\dot{t}}\)\(\ddot{\text{\dot{a}}}\)\(\ddot{\text{\dot{a}}}\). \(\text{\ddot{D}\ddot{a}}\) or \(\text{\ddot{d}}\)\(\ddot{\text{\dot{a}}}\) are possible, but neither is certain. I do not discover any trace of an \(\text{\ddot{s}}\) below the \(\text{\ddot{p}}\); but, after all, "put\(\ddot{a}\)sa is a priori more probable that I can hardly doubt that this was the original reading of the stone. — (7) AS. \(\ddot{t}\)\(\ddot{u}\)\(\ddot{a}\)\(\ddot{\text{\dot{a}}}\)\(\ddot{\text{\dot{a}}}\)\(\ddot{\text{\dot{a}}}\)\(\ddot{\text{\dot{a}}}\); CTI. [\(\ddot{\text{m}}\text{\dot{a}\dot{\ddot{a}}}\)\(\ddot{\text{\dot{a}}}\)\(\ddot{\text{\dot{a}}}\)\(\ddot{\text{\dot{a}}}\)] \(\ddot{t}\)\(\ddot{u}\)\(\ddot{a}\). The name above the \(\text{t}\) is more probable than the \(\text{\ddot{a}}\) below, and the reading \(\text{hi}\) is, though not at first sight, at least as admissible graphically as \(\text{ya}\). This gives, with the possible restoration m\(\ddot{a}\)\(\dot{a}\)\(\dot{p}\)\(\dot{a}\)\(\dot{a}\), a completely satisfactory form. The reading \(\ddot{t}\)\(\ddot{u}\)\(\ddot{a}\), permitting the restoration \(\ddot{\text{\ddot{d}}\ddot{h}}\)\(\ddot{\text{\ddot{a}}}\)\(\ddot{\text{\ddot{a}}}\)\(\ddot{\text{\ddot{a}}}\)\(\ddot{\text{\ddot{a}}}\)\(\ddot{\text{\ddot{a}}}\)\(\ddot{\text{\ddot{a}}}\)\(\ddot{\text{\ddot{a}}}\)\(\ddot{\text{\ddot{a}}}\)\(\ddot{\text{\ddot{a}}}\)\(\ddot{\text{\ddot{a}}}\), would seem to be recommended by the expression \(\text{su\ddot{a}\ddot{\ddot{a}}}\)\(\ddot{\text{\dot{a}}}\)\(\ddot{\text{\dot{a}}}\) in the following inscription (No. 9), which seems to have been intended to replace the present one. But why this substitution? Was it only in order to avoid the mention of the master of S\(\ddot{a}\)t\(\ddot{m}\)ita? Or perhaps for inserting the mention of the relics, which would have been passed over in silence in the first redaction and added ultimately by the donor? — (8) The \(\text{\ddot{h}}\) is quite indistinct, but nevertheless certain. The final letter, read \(\ddot{\text{\dot{\ddot{a}}}\dot{a}}\) by CTI. and left undetermined by AS., must be \(\text{\ddot{h}}\)\(\ddot{h}\), which gives us the excellent reading d\(\ddot{a}\)\(\ddot{\text{\dot{a}}}\)m\(\ddot{u}\)kha\(\ddot{\text{\dot{a}}}\)\(\ddot{\text{\dot{a}}}\)\(\ddot{\text{\dot{a}}}\)\(\ddot{\text{\dot{a}}}\)\(\ddot{\text{\dot{a}}}\). The form of \(\text{\ddot{h}}\) is not quite usual. But it seems to be so nearly allied to certain variants of the same letter as to make this interpretation probable, which also gives a good sense. To judge from the form of \(\text{\ddot{h}}\) in No. 13, the shape of this letter seems to have been particularly changeable and undetermined.

TRANSLATION.

"(This) pillar (is) the gift of the preacher S\(\ddot{a}\)t\(\ddot{m}\)ita, the son of Nanda (?) (and) the disciple of the Siddhika . . . . . . of the reseemble Dhammutariy\(\ddot{s}\) (Dharm\(\ddot{\text{\dot{a}}}\)\(\ddot{\text{\dot{a}}}\)\(\ddot{\text{\dot{a}}}\)\(\ddot{\text{\ddot{a}}}\)\(\ddot{\text{\ddot{a}}}\)\(\ddot{\text{\ddot{a}}}\)\(\ddot{\text{\ddot{a}}}\)\(\ddot{\text{\ddot{a}}}\) of Sop\(\dot{a}\)rk\(\dot{a}\), together with [his father and mother (?)]."
In explaining these lines one cannot separate them from the following inscription (No. 9). Its abridged reproduction, the motive of which we cannot quite make out. This comparison proves that the connection with the sect of the Dharmottarayás applies in the mind of the author to Sátimita himself. What is more doubtful, is, whether the first genitive following sa. nāthaśa applies to him or to his master. I do not believe in Bühler's conjecture sama[ba]nāthaśa. It is too risky to restore a purely hypothetical title of hardly satisfactory meaning at the cost of a mistake attributed to the engraver, and I am unable to suggest a plausible restoration of my own. It seems to me very tempting to find here the proper name (e.g. Savanātha or Sakunātha, i.e. 'of Savanātha' or 'of Sakunātha') of this master of our donor; but generally the title therā precedes the proper name. Hence it is a priori more probable that the name is hidden in the letters following therāsa, which cannot be restored with any certainty. I have said that the remaining traces would favour the reading *putasa* for the second part of the word which AS reads Nādiśa and CTI. Nadīputa. If we read at the beginning Na[ś]du, or Na[ś]dī, or Na[ś]dī, the reading *putasa* seems to me assured by the consideration that Sátimita, being a preacher and belonging to the sect of the Dharmottarayás, ought to have been a monk and consequently unmarried. As regards the use of dānamukha as an equivalent of dāyadharma, it is well known in the Buddhist epigraphy of the North-West, and its occurrence in literature is now sufficiently well established.

No. 9, Plate iii. (K. 9).

Chaitya cave. Immediately below the preceding inscription.

TEXT.

1 Sopāraka bhayamītānam Dhamutariyānām (1) bhāpa-
2 kasa Sātimitāsa
3 saśarīro thabo dānami.

REMARK.

(1) AS. and CTI. śyāna; but this anusvāra appears to me as certain as the others.

TRANSLATION.

"(This) pillar containing relics (is) the gift of the preacher Sátimita, (of the sect) of the venerable Dhammutariyās, from Sopāraka."

As I have stated in connection with the preceding inscription, I think that the genitive Dhamutariyānām cannot depend, as Bühler thinks, on bhānakasa, but goes with Sātimitāsa; compare the genitives Gātānam and Apaguriyānam at Junnar (AS. Nos. 5 and 6).

No. 10, Plate i. (K. 10).

Chaitya cave. On the fourth pillar; left row.

TEXT.

1 Dhonukākaṭā
2 Dhaṁma-Yavanasa.

1 We find another Sátimita at Koṭā (AS. No. 6). But the type of the writing is there considerably later than that of our inscription and does not permit us to identify the two homonyms.
TRANSLATION.

"Of Dhamma, a Yavana from Dhenukākaṭa."

This translation is that of my predecessors. I confess that the explanation of Dhamma-Yavana appears to me somewhat doubtful. At Nāsik (No. 18, l. 1) we find a Yavana who was the son of Dharmadēva. But the simple name of Dhamma applied to a Buddhist surprises me. This combination of a proper name with a tribal name in a compound is unusual. In other cases (above, No. 7, and at Junnar, CTI. Nos. 5 and 6) the word Yavana precedes the proper name, and both have the termination of the genitive. On the other hand, an inscription at Junnar (CTI. No. 4) supplies a compound which resembles ours at first sight. This is the attribute dhāmmanigama applied to a certain Vrasēna. It has been translated 'an upright merchant.' I doubt this translation for several reasons. First, it is hardly probable that the donor, a simple private person, should bestow such compliments on himself; what one would expect, is, not an encomium, but a positive statement like the title grihapatiyamakha, which resembles dhāmmanigama. Further, nīgama does not mean 'a merchant,' which would be nēgama. Of course the change of e into i is not impossible in Prākrit, but it is a priori improbable in a case where the change would produce a confusion with the usual nīgama, which means, among other things, 'a group of people,' or 'a company of merchants.' It is still less credible, if one compares the two expressions, that Dhamma-Yavana could be used for 'an upright Yavana.' Hence I feel tempted to take Dhamma in both cases in a specifically Buddhist sense, and to understand by dhāmmanigama 'a member of the guild of Buddhist merchants;' compare nīgamaabha at Nāsik (No. 12, l. 4). On this analogy, Dhamma-Yavana would be the community of the Buddhist Yavanas,' or rather a Buddhist Yavana who has modestly omitted his personal name.

No. 11, Plate 1. (K. 11).
Chaitya cave. On the seventh pillar; left row.

TEXT.

1 Dhenukākaṭa Usabhadata-puṭas Mitade-  
2 vaṇakasa thabho dānaṁ.

TRANSLATION.

"(This) pillar (is) the gift of Mitadāvanka, son of Usabhadata, from Dhenukākaṭa."

I feel inclined to believe that this Mitadāeva is the son of that Rishabhadatta who is mentioned in No. 13 and many other inscriptions as the son-in-law of Nahapāna. For this name is not very common, and I find another connecting link in the name of Rishabhadatta's wife Dakhamitrā (Nāsik No. 11). The silence kept regarding Nahapāna as well as the titles and donations of Rishabhadatta would suggest that the inscription is later than the downfall of the Kharatās; compare Nāsik No. 4. In the paleographic forms I do not see sufficient reasons for denying that the present inscription could be slightly later than No. 13.

No. 12, Plate 1. (K. 12).
Chaitya cave. On the inside of the belt which forms the base of the great arch.

TEXT.

Asādhamitāye bhikhuṇi dānaṁ (1).

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1 It is evident that the intentional application of this name to a purely fictitious being as the dēva in the Jātaka No. 457 is a totally dissimilar case and cannot be quoted as a precedent.
Karle Inscriptions. — Plate I.
REMARK.

(1) AS. and CTI. "kharṣṭa[ye] . . . . The letter ye seems to have disappeared in the crack, and I think I can see after it d[d]naṁ; the naṁ, especially, is comparatively clear.

TRANSLATION.

"The gift of the nun Āśādhāmīta."

At Kuṇā (CTI. No. 5) we find a nun named Āśādhāmīta, the disciple of Padumulikā. That inscription looks later than the present one. But it may be that the engravers of Kārle had kept up a slightly more archaic tradition.

No. 13, Plate ii. (Ksh. 6).

Chaitra cave. On the upper frieze to the right of the central door.

The estampage does not throw much more light on the text than the Plate. From this it will be understood that this inscription in its actual state leaves very much room for the ingenuity of the reader, and that the earlier reproductions greatly exaggerate the actual certainty of several readings. To become convinced of this, one need only compare the differences between AS. and CTI. at the end of the 3rd line.

TEXT.

1 Sidhān [||*] Raño Khaharātasa khatapasa Nahapānas ā[ma][t]arā (1) n . kapūtna (2) Usabhādātana ti-(3)
2 gosatasa[ha][de][n]a nadiyā (4) Banāsāyā (5) a[n]vaṭatathakarena (6) . . .
3 brahmaṇa (7) cha so[a][sa]gā-
4 ma[d][e]. Pabhāse pūtaṭīthē (8) brahmaṇa aṭhabhāya[a]p[r]a . [a]nuvāsām pi tu (9) sataḥsa[ha]m bho-(10)
5 japayita Vālūrakṣeu lепvasinain (11) pava[jtānain . chātudisa sagha[sa]
5 yapaṭatha gāmo [Kα][r[a]jīko (12) dato sa . na . . . vasitānam (13).

REMARKS.

(1) CTI. "ma[.]. I cannot discover any trace of the d.— (2) The reading Diniṅka is no doubt certain; but the d is quite indistinct on the estampage, and the k is much worn.— (3) I believe that there is nothing but it at the end of this line. What has been taken for it (AS.) would run into the bottom of it. Besides, titī = tripi would be a serious and unusual mistake.— (4) AS. nadiyā, which is inadmissible.— (5) CTI. reads a[n]dаяnā.— (6) I do not see any trace of the u below the s, though the reading su is certain. AS. and CTI. read "ratha", though admitting that the word corresponds to titā = tirtha. The stil visible stroke would not be so straight if it were a r. It is the remnant of a t, above which the it is lost.— (7) I do not see anything of devāna, though this word is warranted by the comparison with the Nāṣik inscription No. 10. AS. and CTI. read brahmaṇe[na][m] with a long d, of which I do not discover any trace.— (8) AS. puṇaṭīthē; but the ta is sure.— (9) The p has at the right bottom a perpendicular line which may express the r, as in brahmaṇa. The restoration dēna seems certain; but nothing remains of these letters. After this, CTI. reads gacadhādi trīsa. The reading of AS., which resembles mine closely, appears to me almost certain, though the initial a is much spoiled.— (10) AS. "aṭṭahā[sa][bho]". The final bho is quite clear. Though believing that I see sahāsam in the estampages, I do not venture to deny that the actual reading may be ṣaṁsiṁ.
(11) AS. and CTL. vāsāna. — (12) The first k is very indistinct, and the r would seem to have at the top the vowel-mark d or o. — (13) I am quite willing to believe that the reading proposed by the first editors, sàvāna vāsāveditānāh, is well founded; but a portion of it has become quite invisible, and between na and vā there is certainly room for another letter. It is true that between śi and ̯d there is also room for one more character, which is, however, quite improbable.

TRANSLATION.

"Success! By Usabhadaṇa, the son of Dīnaka (and) son-in-law of the king, the Khaharāta, the Kṣatriya Bahapañca, — who gave three-hundred-thousand cows, who made gifts of gold and a tīrtha on the river Bṛḍpañca, who gave to [the Devas] and the Brāhmaṇas sixteen villages, who at the pure tīrtha Pabhāsa gave eight wives to the Brāhmaṇas, and who also fed annually a hundred-thousand (Brāhmaṇas), — there has been given the village of Karajika for the support of the ascetics living in the caves at Vatsāraka without any distinction of sect or origin, for all who would keep the varsha (there)."

In explaining these lines, we have to compare closely Nos. 10 and 14 at Nāsik. A portion of the first, especially, which is better preserved, comes very near to our text. The river Bṛḍpañca (compare Nāsik No. 14, l. 10) or Bārpañca (Nāsik No. 10, l. 1) is represented in Western India by two rivers named Bṛḍpa, with which it has been successively identified. The first belongs to Northern Gujarāt, passes Pālamūr, and falls into the Ra of Kach (Burgess). The second flows through Eastern Rājputāna and joins the Chambal (Burgess, and Bhagwanal Indrajī, Bombay Gazetteer, Vol. XVI. p. 633). In Nāsik No. 10, l. 4, we shall see that, after a campaign in the south, Rājabhādātta returned to the sacred lake of Pishkar near Ajmer, bathed there, and made pious gifts. Hence it may be assumed that this country possessed a special importance for his family; and it is a priori natural to localise there other donations of his. Now it is precisely in those parts that the second river Bṛḍpa flows, and until better information is obtained it seems to me more probable that this river is here alluded to; but the precise nature of the gifts alluded to is not easy to determine with certainty. The reading evasvatithā is supported by the comparison with Naśik No. 10, l. 1, where we find eva evasvatitharākena. Our text is an abridgment of this expression, on which it is based, just as satasahasaṃ in l. 3 corresponds to brāhmaṇapuṭasatīsahasi at Nāsik. After having hesitated between the two translations 'the founder of a tīrtha and giver of a gift of gold' and 'the founder of a tīrtha by means of a gift of gold' (CTL. p. 33, note), Bühler seems to have decided in favour of the second (AS. p. 101). I decidedly prefer to adopt the first, like Bhagwanal (Bombay Gazetteer, Vol. XVI. p. 571). If the second were true, eva evasvadāna would represent nothing but a kind of tautology. It is evident that a tīrtha cannot be established without expending money. Besides, to take the first portion of the compound eva evasvadānātīrthakaraṇa in the sense of the instrumental is not inadmissible, but rather far-fetched. Finally, I notice at least one case where the two different ideas are combined in the same way, but in terms which are not ambiguous. The Naḍapūrṇa grant of Anuvāna1 says: — Yēn-dgrahahāravahavāviśirōdHemādri-dāndānākritāṇi yēna l tīrthāvha satrāpi tatānā yēna. Though this text is much more modern than that of Kārī, it has its value as witness of a tradition whose constancy we shall have occasion to verify in still other formulas. We would have certainly found some decisive argument in favour of the correct interpretation, whichever it may be, in the Nāsik inscription No. 14, l. 11, which follows a different redaction; but unfortunately its text is mutilated.

Nāsik No. 14 has pāyavārthā; pāya is a perfect equivalent of pāyva, and, besides the shape of the letter, the long a attached to the p confirms this reading. Everybody agrees, I believe, in identifying this Pabhāsa with Prabhāsa or Sūmanāthapatiṣaṇa in Kaṭhīwār, where

the epic legend locates the death of Krishna. In connection with the 'gift of wives to Brāhmaṇas,' Bhagwanlal Indraji (Bombay Gazetteer, Vol. XVI. p. 571) aptly quotes a passage in the Aphaśā inscription of Ādityasāna.1 If kanyās are there referred to, while here the donor speaks of bhāryās, the position is in the main identical. Only, it is in the first case considered from the point of view of the Brāhmaṇas who were the fathers of the young women, and in the second case from that of the Brāhmaṇas who became their husbands. There is nothing in this variation to justify the unlikely interpretation which Bhagwanlal (from an argument which in my opinion could easily be turned against him) has tried to substitute for the true one, viz. that Rishabhagadatta boasts of having given wives to eight Brāhmaṇas by exempting eight young women of the Brāhmaṇa caste from all the expenses which are involved by the costly ceremonial of Hindu marriages and the acquisition of the ornaments which in a certain way represent the dowry.2

Pi tv are two particles. Bühler's translation 'for the sake of his father' presupposes in the text pitoraṃ uddissa. Besides, independently of the omission of the 'mother,' which would be surprising and contrary to custom, the mention would be curiously placed here in a brief recapitulation; it is certainly missing in the parallel passage in Nāsim No. 14.

Vāḷūrakā seems to designate Kālā; compare the following inscriptions. The plural is used frequently in the case of village names. It remains to ascertain in what manner have to be construed all the genitives lenadāsānaṃ pavajitānaṃ chātudissasa sughasa. We may compare several analogous formulas. In No. 19, l. 1 f. we find: lenasā Vāḷūrakānaṃ vāṭhavāna pavajitāna bhikṣuna nīkāyasa Mahāṣaṅghīyaṇa yāpāṇaṇa gāma dāma; in Nāsim No. 2, l. 10: lena mahādēvi bhājānyānaṃ bhikṣusuhagasa; in Nāsim No. 3, l. 12: gāma bhikṣukhi derṭileṇaṃ nīkāyana Bhājānyāyehi patīgya[h]ya dato, and ibid. l. 13: gāma bhikṣukhi derṭilaṃ nīkāyana Bhājānyāyehi patīgyaḥyā dato. The passage in No. 19 was intentionally copied from the present inscription and has therefore no independent value. In both cases one might be tempted to separate the two genitives and to let the first depend on dādati, the second on yāpāṇaṇa or yāpāṇatha. But the long distance from the verb would be little favourable to this hypothesis. And in Nāsim No. 2, where yāpāṇaṇa has no equivalent, it is quite excluded. Besides, in Nāsim No. 3, where a different case is used, both terms are, just as here, in the same case. Hence we must conclude that in all these instances the terms bhikṣukhi or saṅgha, nīkāya, and Mahāṣaṅghīya or Bhājānyāya are co-ordinate. Thus the donation is made here "for the support of the universal Saṅgha in the person of the monks residing in the caves at Vāḷūrakā;" in No. 19 "for the support of the brotherhood constituted by the Mahāṣaṅghikas in the person of the monks (of this community) residing in the caves at Vāḷūrakā;" in Nāsim No. 2, "to the Saṅgha of the monks in the person of the brotherhood constituted by the Bhājānyiyas;" and so on. We shall see in due time how the change of the case in Nāsim No. 3 is to be explained. Here I would only remark that in the two passages of that inscription we find both nīkāya and Bhājānyāya in the instrumental case and are thus prohibited in No. 19 to construe, as would seem natural, Mahāṣaṅghīyaḥ as dependent on nīkāya,—the brotherhood of the Mahāṣaṅghikas.

This point being established, we shall have to fix more clearly than seems to have been tried hitherto the meaning which our inscriptions assign to the expression chātuḍisa saṅghaḥ. In my opinion chātuḍisa is not a kind of epipheton ornam, a common-place formula. The expression has an intentional meaning; it signifies the clergy of every origin, i.e. the clergy in its universal

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1 Dr. Fleet's Gupta Inscriptions, p. 203, l. 9.
2 Hénard in his Chaturvarganukhātaṇḍā (I. 9, p. 678) has collected a certain number of kanyāddnas by which, according to the epic, certain kings conferred on Brāhmaṇas women over whom they had authority. But these are at least exceptional, if not absolutely fictitious cases, from which an analogy could not, I think, be invoked for explaining gifts of an ordinary kind, which were frequently repeated.
beyond all particular limitation; and this is why the donor adds savāna vādevadaśānaṁ. In fact, it was for the retreat of the varaka that the monks of every other denomination or residence (chātudisa saṅgha) could be brought to take up their abode in the caves of Valūraka along with their resident hosts. If the donor had meant only the monks living at Valūraka, he would have said simply Valūraka-saṅgha, as in the following inscription. In the same way a gift is made in Nāsik No. 15, 1. 7, Trīraksāparvatantvāravacastayastya chaḍvārakābhikahspaṁyāsughaṁyā gilabhāša-jārthavā, i.e. "to be applied for the medical treatment of the monks of every origin who shall reside in the vihāras of the Trirāmi hill." Monastic communities may be classified in two respects, viz. according to their residence and according to the sect to which they belong. This double restriction is excluded in principle by the mention of the chātudisa saṅgha, though in some cases and according to the dispositions of the donor it may mean specially one or the other. Thus in Nāsik No. 10, 1. 4 f. a donation is made as follows: eto mama lepe vasatānāṁ chātudisaṁsa bhikkusaghaṁsa mukhākāro bhavasiti. Here we have a restriction to a certain locality, while chātudisa excludes only the restriction as to sect; and the donation is accordingly intended for the feeding of the monks who reside or shall reside in this cave, to whatever denomination they belong. The same is the case in Nāsik No. 12, 1. 2, where a rent is allotted to the chātudisa saṅgha, y[ā] āsamuti lepe vasatānāṁ bhavasiti chāraka. . . . , i.e. "for furnishing clothes to the monks who shall reside in this cave without reserve or distinction as to sect." The same idea is expressed in the donation recorded in Nāsik No. 24, 1. 3 f. On the other hand, in Kārlō No. 20, 1. 3, "a hall of nine cells is given to the saṅgha chātudisa as property of the Mahāsāṅghikas."—Mahāsāṅghikas parippaha saṅhe chātudisa dīna. We have to compare a passage in the inscription of Tōramāṇa at Kura (Ep. Ind. Vol. I. p. 240). Bühlert has justly remarked the antithesis existing between chaṭvāriśita saṅgha and parippaha chaṭvāra-Mahiśāśaka-mahākāra. But I feel inclined to think that he has not solved it in a quite satisfactory manner. According to him "the meaning seems to be that all Buddhist monks shall participate in the use of the vihāra, but that it is specially made over to the Mahiśāsaka teacher." Does it not rather seem that, in allotting to the chaṭvāriśita saṅgha the gift which was at the same time made the property of the Mahāsāṅghikas or Mahiśāsakas, Tōramāṇa in the Kura inscription and Rishabhadhata in the present case desired that their donation should benefit only the members of the sect which they wanted to favour, of whatever origin and usual residence? This conclusion seems to be strongly corroborated by the comparison of Kārlō No. 19, 1. 1 f., where the village of Karajaka is given "for the support of the Mahāsāṅghika monks residing in the caves of Valūraka,"—lepesu Valūrakasvā vāthestha parajātāṇa bhikkuma niyāyasa Mahāsāṅghikāṇa yāpanāva. Here the donation is expressly restricted to the Mahāsāṅghika monks residing at Valūraka. Shall we not conclude from this, that in other cases where the chaṭvāriśita saṅgha is referred to, the gift is made to the Mahāsāṅghikas of whatever origin? While in the preceding examples the wording excluded all restriction as to sect, it excludes here all restriction founded on origin or residence. It is hardly necessary to add that, if used alone and without an explicit clause, the expression excludes both the first and second restrictions. No. 19 informs us that the village of Karajaka was given to the monks of Valūraka by Vasiṣṭhiputa Pujnamśy or Gotamiputra Sāṭakaṇi. This inscription is certainly later than the present one. Though it does not allude to a previous donation, and though the form Karajaka, which we have here, differs slightly from Karajaka, the only form which occurs in No. 19, I think that Bühlert is right in admitting (AS. p. 113; compare p. 24) that the two names refer to the same village. The renewal of the donation was brought about by the new state of affairs created by the victories of Gantamputra Sāṭakaṇi and by the destruction, of which he boasts, of that dynasty of the Khaharattas with which our Rishabhadhata was directly connected by his father-in-law Nahapāna. What persuades

*This shade of meaning is expressed with particular precision by such a phrase as that which we find in the inscription of Chandragupta II. at Sāsāchala, where a donation is made Kākandadāśāvatāmanakāśhāki chātudīpihāyāhāya . . . . . dryyasaṅghāya ; Dr. Pict's Gupta Inscriptions, p. 81.
me of this, is the parallelism existing between the phraseology of our inscription and that of No. 19; thus—

No. 13.


No. 19.

Lounes[a] Vālurakas[a] vātḥa vāpa vajitāmaṃ Mahāsāghiyama yāpārtha yāma Karajjako dato.

The close similarity proves that this parallelism was intentional, and it is all the more significant that the second donor, who was probably filled with a particular sympathy for the Mahāśāṅghikas, restricts the benefit of the donation to the monks of this sect alone. If the identification is well founded, it localises the village in question in the Māwāl subdivision, west-north-west of Poona.

No. 14, Plate ii. (Ksh. 17).

Chaitya cave. On the upper frieze to the left of the central door.

TEXT.

1 Raño Vāsiṭhiputasa (1) Sāmisirip . . . s (2) savachhare satame 7 [g]imhapakhe pachame 5
2 [d]iyase pathame 1 etāya pavāya Okhaṣākṣiṣa Mahārathisa (3)
Kosikputasa Mitadevasa putena
3 hārathina Vāsiṭhiputena Somadevena gāmo dato Valuraka-saghasta (4)
Valuraka-lenāna (5) sakarukaro (6) sadeyaya-
4 meyo.

REMARKS.

(1) AS. Vas. The long ā is certain.— (2) From the traces, the restoration Puṭumāyiṣa can hardly be called conjectural.— (3) CTI. rathisa; but the central dot of the th can still be recognised, and the certain reading rathī in the following line leaves no reasonable doubt regarding the transcription.— (4) AS. rakasaṭṭhisesa.— (5) AS. Valurakalenana. I do not share the opinion of Bühler who considered that the long ā is certain. In my opinion it would be less improbable in the preceding word, were it not that the condition of the stone deprives certain apparent but accidental strokes of any real significance.— (6) CTI. sakarā[r̥]karo[r̥]. The transcription of AS. which is ours, seems to me certain.

TRANSLATION.

"In the seventh—7th—year of the king lord Siri-Puṭumāyi, son of Vāsiṭhi, in the fifth—5th—fortnight of summer, on the first—1st—day, on the above, by the Mahāraththa Somaḍeva son of Vāsiṭhi, the son of the Mahāraththa Mitadeva son of Kosik, of the Okhaṣākiyaṇas, there was given to the community of Valuraka, of the Valuraka caves, a village with its taxes ordinary and extraordinary, with its income fixed or proportional."

I have stated on p. 50 why the genitive Okhaṣākṣiṣa must be connected with Somadevena and cannot depend on Mahāraththa. It is the geographical name of a country, or rather of a tribe. Bühler (AS.) has pointed out the name of a district, Ukhaḍa, from which it may be derived. The end of the inscription presents a difficulty which has not yet been solved satisfactorily. Bhagwanalal read sakarākaro deyameyo, which he transcribed in Sanskrit as sānikarākārya deyā ēṣhāḥ. I can hardly believe that Bühler could have approved of such an explanation; but, though he read sakarasaḥ, a reading which seems to be warranted by an examination of the back of the stamping,—he adopted the same translation as Bhagwanalal in CTI., viz. "this gift is in order to keep the Valuraka caves in repair." As in his transcription (AS.) he separates
"karosa deya", I imagine that he admitted that the text was disfigured by several mistakes, and that he restored sanákara karasa = sanákara. But in this hypothesis the use of the genitive for the dative and the use of kara = karaṇa would seem inadmissible. This preconceived notion has caused the end of the inscription after Varākaśaṃgha to be considered a separate sentence, Varākalaṇḍanaḥ being necessary for completing the following word. I believe that, if one reads the text without prejudice and keeps in mind the customary wording of grants, one cannot fail to connect the words sakaru karosadevamāya with grāma dato, and to take them for epithets resembling śākraṇga, śaparikara, etc., which occur in other grants in precisely the same place. Besides, by this construction we avoid having recourse to the expedient of corrections, which is always objectionable. The first result is to condemn the break of the sentence between Varākaśaṃgha and Varākalaṇḍanaḥ. These two terms are closely connected. The gift is made to the Varāka-śenās, i.e. as the preceding inscription expressed it in a slightly different way, "to the Varākaśaṃgha" of the Saṅgha of Varāka. Varāka is the general designation of the village where the so-called Kālē caves are situated. Doubtless this locality contained still other monks besides those who had found an asylum on the slopes of the hill. To these last ones was confined the benefit of the royal donation.

There remain the terms sakaru karos and sadevamāya. It is well known and will be noted again more than once how much uncertainty is felt in the explanation of technical terms repeated incessantly in grants of all ages, which define or describe the rights and advantages conferred on the donees. If this is the case even in quite a modern protocol, it is not surprising that we are embarrassed by more ancient formulas which have fallen more or less into disuse. But ours is not without analogies. Kara is so well known in the sense of "dues payable to Government," that I need not dwell on it. The same is not the case with utkara; but uparikara, which is its exact equivalent, appears almost invariably at the head of the customary formulas which begin generally with śākraṇga, śaparikara. The meaning of utkara is not yet established. I do not know if kara can strictly correspond to it. At any rate, there is no doubt that nothing but a kind of revenue is meant here, so that in a general way sakaru karos = sakarākaraḥ becomes the natural equivalent of śākraṇga sāparikaraḥ. The meaning of uparikara is as little settled as that of utkara, and it will not be wondered at that I cannot be positive regarding the translation of our new term. The certain meaning of kara, combined with the modification which is implied by ut or upari, the first member of utkara or uparikara, seems to recommend as plausible the general sense which I have attributed to these two terms.

The adjective which follows has at least the advantage that it can be translated etymologically, - "together with what has to be given and what has to be measured." This is vague, but not at all unintelligible. Here also, I think, the comparison of the more modern formulas can assist us. Several grants combine with the epithets śākraṇga and śaparikara the expression sattabhisādhānayahiranyaddēyā. More commonly it is resolved into sahānayahiranyaddēyā and sahānayahiranyaddēyā, which prove that, contrary to the hesitating conjectures of Dr. Fleet (i.e. p. 170, note 9) and in conformity with Dr. Hultsch's translation, adēyā, "what is to be taken," is nothing but an equivalent of pratīdya, "revenue." Hence dānayahiranyaddēyā means "the revenue both in grain and in specie." The expression used in our inscription is not quite identical; for we have not sādēyā, but sādēya. Nevertheless it seems to me very probable that it corresponds on the whole to the idea expressed by the Sanskrit formula and, like it, embraces "what is given or paid directly," i.e. the taxes in money, and "what is measured," i.e. the dues in kind which were levied on the products of the fields.

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1 Compare in the inscriptions of Jayśaṅkha and Śrīvaṅka (Dr. Fleet's Gupta Inscriptions, p. 118, l. 9, and p. 127, l. 17): asya (prānam) sanvekhabhiṣṇakṣakāgaropratīdyaśopanayam karikāyāh.
2 See e.g. the Mālāya plaques in Dr. Fleet's Gupta Inscriptions, p. 160, l. 26.
3 See e.g. the Alīṅga plaques, ibid. p. 179, l. 68, and the Lumbāṅga plaques, above, Vol. IV. p. 80.
No. 15, Plate I. (K. 13, 14),
Chaitya cave. Above a pair of figures at the right corner of the verandah.

TEXT.
Bhadasamasa bhikhusa deyadhama mithâna (1) ve (2).

REMARKS.
(1) Though the fac-similes in CTI. have only a trace of the long ã, it seems to me very probable from the new estampages that the writer formed an ã, as in the following inscription which to all appearances is written in the same hand. One might feel inclined to believe that the letter is only an exceptional form of the short u; but in No. 1 we have found clearly útama beside Bhutapûla, and in No. 13 there are several distinct instances of long ã. We must therefore transcribe the sign by ã, without forgetting—what is attested by many cases and notably by the numerous inscriptions which do not make any distinction between the long and the short vowel—how negligent our inscriptions are in marking vowels. (2) Though this inscription is closely connected with the following one, I do not believe, after minute examination, that, as my predecessors thought, the two inscriptions are absolutely identical. In No. 16 the reading is free from doubt. The same is not the case here. The last letter, which has been read v, looks rather like w with the vowel e, and in the crack between thâ and ve there is room for the final u of mithâna. It looks as if an n with ã could be distinguished. One might even believe that one sees a distinct sa subscribed to this damaged character, as if the letter above had been spoiled by some accident and subsequently restored below the line. At any rate it seems to me wrong to transcribe the last letter otherwise than by ve.

TRANSLATION.
"Two pairs, the pious gift of the Bhikhu Bhadasama."

If my impression regarding the reading of this inscription is justified, the proposed translation would be certain. In the presence of the following inscription, it would have to be assumed that the donor originally had the intention to perpetuate his double gift by only a single mention, but that on second thoughts he added his name a second time on the other pillar. As regards the form ve, we find be = deus in Nâsik No. 4, 1. 3, and No. 12, 1. 3, and do in Nâsik No. 26, 1. 3.

No. 16, Plate i. (K. 13, 14),
Chaitya cave. On the inner side of the right hand screen of the verandah; above a pair of figures.

TEXT.
Bhadasamasa bhikhusa deyadhama (1) mithâna (2).

REMARKS.
(1) AS. and CTI. ãdham; but the anusvára seems to me sufficiently clear. (2) AS. and CTI. ñhâna; compare the preceding inscription.

TRANSLATION.
"(This) pair (is) the pious gift of the Bhikhu Bhadasama."

No. 17, Plate i. (K. 15),
Chaitya cave. On the wall to the right of the central door (close to the rail pattern).
TEXT.

manayutayā (1) danaṁ veyikā.

REMARK.

(1) AS. and CTI. ... [sa]maṇḍya mātuyā. No traces remain of the pretended sa, which appears entirely conjectural. The a is certainly not accompanied by an ṣ. To judge by their own plates, AS. and CTI. have inserted the ṣad, which is completely invisible and for which there is no room. The y which precedes bears a clear subscribed ṣ of the same shape as in the two preceding inscriptions. The following t has at the top the mark of ṣ, and the lower stroke, which has been taken for u, ought to have been attached to the right of t if it had this meaning.

TRANSLATION.

"(This) rail (is) the gift of ... ."

I can make nothing of the existing remains of the proper name. We see only that the sculpture of this balustrade was the gift of a female.

No. 18, Plate iii. (K. 16).
Chaitya cave. On the wall to the left of the central door (close to the rail pattern).

TEXT.

Koṣṭya (1) bhikhupiya Ghuṇika-mātā (2) veyikā danaṁ (3) [Nam]diḳenā (4) kataṁ.

REMARKS.

(1) AS. and CTI. Koṣṭya. The second letter seems to me rather a ṭi; but it is doubtful.—(2) AS. gātā; the u is certain.—(3) AS. ṣeṇa, CTI. ṣāṇa.—(4) The first letter is doubtful, the horizontal basis of the a being singularly slanting. But the final ṣ is sure.

TRANSLATION.

"(This) rail, the gift of the Bhikṣunī Koṣṭi, the mother of Ghuṇika, was made by Nandika."

No. 19. Plate ii. (Kṣh. 20).
Chaitya cave. On the 2nd and 3rd tiers of the frieze between the central and the right-hand doors.

TEXT.

1 ... . . . . . . . . ... [ānapayati] Māmāco (1) amacha par. gata ... 
   masu (2) etha lenesa Vāiturakasa (3) vāthavāna (4)
   2 pavajitana bhikhuna nikāya Mahāsagghaṣa āyana yṣ. pan. yṣ. etha Māmālahāre
   utar (5) Mage g. m. Kārajak (6)
   3 bhikkhuha[la] (7) dadama—etesas [tu] (8) — gāma (9) — Kārajake (10) —
   bhikkhuha—deya—pāpehi (11) — etasas — chasa
   4 gāmaa Kārajakāna bhikkhuhalaparihāra vitaśa apāvesa a (12) ...
   ... pariḥārika cha etehi na pariḥārehi pariḥarah (13) et. chasa
   gāma Kārajake (14)
   5 bhikkhuhalaparihāra cha ethā nibadhāpehi (15) aviyena ānata ...
   ... chhato vijayahasaṭāre (16) dato ṭhe ... (17) [paṭikā]
   sava I[4] (18)
   6 va pa 4 dīva 1 Sivakhadagutena kaṭā.
REMARKS.

(1) Of this inscription, CTI. gives only a fac-simile without transcript or commentary. Hence only AS. has to be considered here. AS. Māmā[ae]; the ge is certain.—(2) AS. pa. gu. . . . . musu. The r is certain, though I cannot say whether it was accompanied by an d or an t. The last syllable looks like sa; but on the back the mark for u, which AS. gives, can be clearly distinguished.—(3) AS. lenasa Valurakasa. The letters vd and ke appear certain. I do not doubt that we have to read su in both cases, though the vowel-mark is not visible anymore; compare the preceding note. The locative is indeed what we would expect.—(4) AS. vṛthavāna. The th is not doubtful.—(5) AS. utaramag[a].—(6) AS. gām[e] Karajake[es]. The final e of gām[e] is just possible, as well as the e of ājake[e]. But I do not believe that the syllable su and any following syllables exist.—(7) AS. bhākhuhaśa; but there is certainly a letter between ha and la, which seems to be le. Its bottom is not exactly in the same line with the neighbouring letters and the top runs into the crack. Could it have been repeated because it had come out badly the first time?—(8) AS. etasa gād. The sa is certainly followed by a letter, which seems to be tu.—(9) AS. gām[e]. The m is clear and does not bear any vowel-mark.—(10) AS. Karajake[es]. The ke is probable, though the enlargement of the top of the k (compare the initial k) is frequent enough to leave room for doubt. The su may have dropped out. But in the rest of the line the projection of the tops of the beama does not seem to have caused any breaks in the inscription. Accordingly, the latter must have been engraved subsequently; or, if anterior, it must have been calculated in such a way as to leave space for those projections.—(11) AS. papahi. The d and the e seem clear. Between ātasa and chasa there is room for two letters, but nothing seems to have been engraved there, unless the traces of the crack in the stone should mark the place of letters which might have been engraved by mistake and obliterated subsequently. It seems that the engraver had reserved the necessary space for the top of a beam analogous to the preceding ones, which was, however, not added.—(12) AS. a[pa]reṣa . . . . . . —(13) AS. partharīha. I do not discover any trace of an i accompanying the r, and would rather read rch[i].—(14) AS. ete chasa gām[e] Karajake[es]. It seems to me impossible to say whether the stone bears eta or ete. I feel inclined to read etā. It is very improbable that the su of gāmā bore the mark of e. As to the syllable su, neither the length of the following line nor the appearance of the free space after ke authorises us to assume its existence.—(15) AS. ete nibudho[leha]. The reading is uncertain. What I propose, pe for le, appears to me on the whole more plausible.—(16) AS. . . . . . . to vijayathāsāūre. The th seems to be accompanied at the left top by a mark like c, which is however a little too slanting. The r of the last syllable might as well be read kh.—(17) AS. the raṇ. This reading seems to me extremely problematical, especially in the case of the letters ra and nd. The last syllable of patañkā would also remain doubtful if it were not supported by analogous cases.—(18) I follow Bühler in transcribing the second figure by ' 4 '; but he considered it very doubtful; and I see no particular reason for reading ' 4 ' rather than any other unit.

TRANSLATION.

"[King . . . . ] commands the officer at Māmāḍa—For the support of the sect of the Mahāsāṅghikas, of the mendicant friars dwelling here in (these) caves of Valuraka, all pervaded with religion (?), we give as monks' land the village Karajaka here in the Māmāḍa district on the northern road. To them I have secured the property of the village of Karajaka as monks' land, and to this village of Karajaka we grant the immunities belonging to monks' land, not to be entered (by royal officers) . . . . . . and to enjoy (all kinds of) immunity; with all these immunities I have invested it. And this village of Karajaka and the immunities enjoyed by monks' land I have had registered here. Ordered verbally, written . . . . . . given at the victorious camp (?) . . . . . . The deed was executed by
Sivakhadaguta (ŚivaKandagupta) in the year 14, on the 1st day of the 4th fortnight of the rainy season.”

There is no means of deciding whether this inscription emanates from Vasishithiputra Ujamäyi like Näsik No. 3, or from Gautamiputra Satakaśi like Kärlö Nos. 4 and 5. I incline however towards the first hypothesis. The phraseology is quite identical in Näsik No. 3 and in the present inscription, and the break which, to our regret, we find here, could be filled exactly by what precedes daspayati in Näsik No. 3.—Māmāla or Māmāla has been identified (AS. p. 24) with the modern Māwal or Manul along the Ghaunts. Regarding dhāra, compare Dr. Fleet’s Gupta Inscriptions, p. 173, note. The final u of par. gata. manas and the a of lokesa and Vālurakshas seem to prove that we have to read in each case the locative plural in āhū, and that the three words are connected, the first being only an epithet of the second. I propose to restore it as parigatadhārama, which might be a proper epithet of these places, ‘wholly devoted to religion.’ It is quite clear on the other hand that the analogy of the parallel passages (Näsik Nos. 3; 2; 4; 2) would make us expect in this place the proper name of the officer. It is only out of despair, and especially under the influence of the final u, that I have recourse to this hypothesis. The phrase has to be explained by comparing Kärlö No. 13, l. 4, from which an additional argument in favour of the reading Vālurakshas is derived, and Näsik No. 3, l. 12 f.: bhikkhu śīvāya bhikkhuśīvāya. The 18th edict of Aśoka (Khāli, l. 38) already employs śīvāya in the particular meaning of ‘religious corporation.’ Though paraśvita and bhikkhu are equivalent in meaning, we find the two words combined elsewhere, e.g. in Näsik No. 5, l. 8. As regards the construction and the details of the translation, I refer to the remarks on Kärlö No. 14, of which I have stated that our text intentionally imitates the wording. I will only add here that the construction of Mahāādevayā is in apposition to śīvāya, which is forced on us by the comparison of Näsik No. 3, but which is a little puzzling to us, has at least one analogy, which the genitive āgrosa Karajakāna (l. 4) makes obvious, in the frequent construction of āgrosa with a proper noun, the occurrence of which in the plural seems to indicate that originally it designated less the locality than its inhabitants.

Bühler (p. 111) proposed to take maṇḍa (māṛga) as the name of a territorial division, which is not found in other documents. He quoted the analogy of pathāka which occurs elsewhere in a similar sense. We have to wait for fresh facts to confirm this conjecture; but even in its current meaning uttara maṇḍa, ‘the northern road,’ ‘the northern direction,’ gives a sufficiently good sense.

Whatever may be the cause of the erroneous form bhikkhuhalā, it can only be meant for bhikkhuhalā. Unfortunately the meaning of this expression, which occurs not only here, but also in Näsik No. 3, is far from distinct. Hala designates in certain cases a measure of land (Ep. Ind. Vol. I. p. 8, note), the extent of which varies according to the word which precedes and determines hala; see dharma hala, Hārītāmrīti quoted by Kullūka on Mann, VII. 119; ārāhaddhala, inscription of Harsha (Ep. Ind. Vol. II. p. 125), etc. But hala has also the meaning of ‘cultivated field,’ as in dēvabhāgahala,1 compare brāhman śīvāna halakahētra in the Uruvupalli plates (Ind. Ant. Vol. V. p. 52, text line 23), etc. With these expressions we may certainly compare that of our text. In the Buddhist language, bhikkhuhalā is the equivalent of those religious donations which in the Brāhmaṇical phraseology are termed dēvabhāgahala, dēvāddya (above, Vol. III. p. 274, l. 60) and brāhmāddyā, and convey, like the bhikkhuhalā (here and Näsik No. 3, etc.), certain privileges,—parīhāra,2 which the Māliyā copper-plates (Dr. Fleet’s Gupta Inscriptions, p. 165) sum up by the formula uchīta brāhmāddyāsthitāḥ. There, as here, the king grants not only a certain portion of land, but the village itself is given away by him as bhikkhuhalā and participates in its entirety of the immunities implied by this

1 Above, Vol. III. p. 146, l. 19 f. Admitting that the authenticity of this donation is doubtful, it would be nevertheless certain that it borrows its phraseology from genuine documents.

Above, Vol. III. p. 146: sarvaparīhārapraśātādēvādēvāyānānaḥ.2
term. I have no doubt that, at the end of l. 2 as well as in ll. 3 and 4, the text had originally gdnā[ã] Karajak[e], in which Karajaka is the accusative plural. If the text had read the locative gdnaj, we would also have Karajakou, which I have stated to be inadmissible. Besides, this is the reading which I find with certainty in the continuation of the line as in apposition to bhikkhula[aṣ]. But even if we had the locative, we should arrive by a round-about way to the same meaning: “the bhikkhula in the village of Karajaka.” It is because the donation embraces the whole village, that no limit is stipulated and that the whole village is included in the immunities promised, while the contrary holds good in Nāšik Nos. 4 and 5.

After eta[n] I read tu. Perhaps cha has to be read; but this does not matter. In any case we have two co-ordinate sentences. I do not understand how Bühler analysed the final verb of the first sentence, which he read pāñahi and which I read without hesitation pāñahi[ã], which is the singular aorist of the causative pṝpañha, and for which we shall find in the sequel the distinct parallels pārihārchi[ã], and uña[aṣ]dhāpah[ã]. Dāyān pṝpañhitum means “to cause to obtain, to confer, a gift.” I believe that bhikkhula is not compounded with dāyā, but must be understood as in apposition to gdnā[ã] Karajaka. I conclude this from a passage in Nāšik No. 3, where we shall find the same expression without bhikkhula. The meaning of both constructions would, however, be exactly the same. Without pretending to trace with certainty the reasons why the first singular and the first plural were both employed in the same phrase, I should like to suggest that the singular may have been used here in order to give a personal and deliberate turn to the affirmation or order. In the same way, the desire of accentuating the idea more strongly has caused the employment of the causative pāñahi after the simple dāyā. The king is not content to give; he wants to state that he has issued the necessary orders for realising his intention. I may quote here the expression used by Vījayadhikarman, to which I shall refer presently: saṃpaṇhārchi paṇharaṇaḥ paṇharatā[ã] (this is the actual reading; Šrv. Ant. Vol. IX. p. 101, l. 10). Compare also the grant of Śrīskandadāman, l. 30: pāriharatā[ã] paṇhāpatār[ã] cha, etc. The subsequent passage is clear; and one can see now why the donor uses the two symmetrical propositions. It is because he has assigned the village to the monks, that he grants to it the immunities of churchland. Pārihāra has, I think, been well explained by Professor Luenmann (Ep. Ind. Vol. II. p. 434). The original meaning, — ‘exception, immunity,’ quite naturally leads to the more general one,— ‘privilege, privileged position.’

The cogeate inscriptions leave no doubt as to the privileges which were expressly mentioned here; we have to restore: aṣṭoṣa[ã] aṣṭoṣakaḥ aṣṭoṣa[ã] aṣṭoṣa[ã] aṣṭoṣa[ã] aṣṭoṣa[ã] aṣṭoṣa[ã] aṣṭoṣa[ã] aṣṭoṣa[ã]. The translation is less certain than the reading. Regarding aṣṭoṣa, in Sanskrit aṣṭasamā, it is sufficient to refer to Dr. Fleet’s Gupta Inscriptions, p. 98, note. Aṣṭoṣa represents aṣṭoṣaivaṃ; its certain equivalent in the later terminology, namely prakṛtaḥ aṣṭoṣaivaṃ abhaṣtaḥ śrāvīṇaḥ, etc. (Ibid. p. 171, note), seems to imply that the royal officers were prohibited from taking possession of anything belonging to the village. For aṣṭoṣaka the later inscriptions offer several equivalents,— alavāṣaṇa[k]haskaḥ, which Bühler (p. 104) has already quoted (Dr. Fleet’s No. 55, l. 28, and No. 56); aṣṭoṣaḥaṇṭaḥaṇṭhaḥ in l. 32 of the plates of Śrīskandaḥ (Ep. Ind. Vol. I. p. 6); and satiḥaṃsakara in l. 17 of the plates of Gāvindachandra (above, Vol. IV. p. 101). These words are far from clear; but if we remember the fact that the production of salt is a royal monopoly (Bühler in Ep. Ind. Vol. I. p. 9, note), and the details quoted by Bhagwanlal (Bombay Gazetteer, Vol. XVI. p. 556 and p. 179) regarding the manner of digging the soil for salt which prevails in the very region of our inscriptions, it seems to me that the explanation proposed by Bhagwanlal, viz. alavāṣaṇa[k]hata with the Prakṛta softening of t into d, is quite satisfactory. The object of this immunity would thus be to deny to the representatives of the king the right of digging pits for extracting salt.

[Compare above, Vol. VI. p. 88, note 10.—E. H.]
The next term seems to be written in our inscriptions arathasaśīnayika or śaśīnayika; but l. 32 of the grant of Śivakṣadamāvarman (Ep. Ind. Vol. I. p. 6) distinctly reads arathasaśīnayikā. In stating that this spelling excluded his earlier explanation, Bühler did not suggest another instead of it. I do not know any parallel expression which clears up this one finally. The word seems to represent arātṝḥśīnasāniyikā; but etymology alone is an unsafe guide in the interpretation of technical terms. Vineti is only used in a moral sense. Could we think of translating "exempted from the police, the magistrate of the district (ṛdṛṣṭra; compare Dr. Fleet’s Gupta Inscriptions, p. 32, note), or of the rāṣṭra?" This would remind us of these grants in which, on the other hand, it is stated that the right of punishing thefts and offences is reserved to the king, or of those in which the right to punish the ‘ten offences’ is transferred to the donee. At least I have nothing more plausible to suggest. It is well known that the different formulas of immunities were variable and always incomplete. And it is not to be wondered at that they should be summed up in a comprehensive and general expression like sarva-vādā-pārāhārika. Elsewhere, the texts are more precise in stating that there are eighteen kinds of immunities. It will be enough to quote the inscriptions of the Pallavas, and notably that of Śivakṣadamāvarman, which reads astha-vādā-pārāhāra (Ep. Ind. Vol. I. p. 6).

More clearly still than our estampage, those of Nāsik Nos. 3 and 4 appear to exclude the reading parāhārakṣa and to recommend the first singular parāhāris. We thus obtain an exact counterpart of the expression employed for the grant of the village. The king begins by announcing his intention of granting: dādima and vitandma in the first plural. Then he sums up the donation in the first singular: pāpahiṁ, parāhāris.

The reading nībadhāpah[a] seems to be established incontestably by the comparison of nībadhāpah[sa] in Nāsik No. 5. The approximate meaning of this word is not doubtful. Nībadha is a technical term meaning ‘endowment;’ see Yaśadvalkya, I. 317: dattvā bhūmiḥ nībadhā vā krtvā lōkhaṁ tu kārayē। Hence the corresponding use of the verb nībadh. In Nāsik No. 5, we shall actually find nībadhō nībadhaḥ; this sentence is accompanied by a separate date— which is several months prior to the date of the grant. Hence nībadha refers to a distinct official formality which precedes the completion of the grant. I do not know in what it exactly consisted; perhaps it was a kind of registration of the royal decision in the archives of the State. The four passages of this portion here and in Nāsik Nos. 3, 4 and 5 seem to read—

Kālō No. 10: et[a][m] chaśa gāma Karajaka bhikhuḥataparāhāre cha.
Nāsik , 3: et[a][m] cha gāma Samalipada[m] parāhāre cha.
" " 4: et[e] chaśa khetaparāhāre cha.
" " 5: et[a][m] chaśa khetaparāhāre cha.

In spite of the comparative uncertainty as to details, which the condition of the stone almost always entails, it follows from a comparison of these quotations that the correct reading is etam, not ēte. This is supported also by the accusatives gāma Karajaka and gāma Samalipadaḥ to which the pronoun refers, and by the following two cases where etam is connected with khetaparāhāre by the double cha and hence can be nothing but an accusative, with which either khetam is to be supplied or which sums up the principal object of the grant in a general fashion. As regards the wording of the phrase, the point in which the four versions differ most obviously is the absence of the syllable sa after the first cha in Nāsik No. 3. At first thought we might feel inclined to resolve everywhere chaśa into cha asya, as it has to be done for instance in Nāsik No. 6, ll. 2 and 3 (compare Kālō No. 20, l. 4). The same is just possible in l. 3 of our inscription (etasa chaśa gāmasya) and in l. 3 of Nāsik No. 4 (etasa chaśa khetasya), where the tautology etasya asya is admissible. But this analysis is not possible either here or in Nāsik No. 4, l. 5, and

1 Sadaśāparāhāre; see e.g. the Aṅkā plate, 1. 67, in Dr. Fleet’s Gupta Inscriptions, p. 179, and the Dēo-Baraṇārak inscription, 1. 17, ibid. p. 217.
No. 5. Though the syllable sa is wanting in Nāsik No. 3,—which seems to imply that this addition is at least redundant,—we cannot well consider such a frequent repetition as a material error. Bühler also was surprised at this expression in Nāsik No. 5 (p. 104, note) and supposed that "the sa . . . . . . is purely pleonastic, just as in Pāli sāche, ‘if,’ and similar words." He thought evidently of sayādī and sayyātā of the Buddhist Sanskrit and of Pāli. I cannot see what "pleonastic" means here; perhaps he wanted to say 'explicative.' But it seems to me difficult to assimilate, without positive proof, a prothetic particle to an enclitica one, which we are obliged to admit here. I can discover only a single expedient, viz. to take sa = sva = svād, as in the language of the Mahāvīravātā; see my edition, Vol. I, p. 412. In the expression trayāsya which I have quoted, as well as in the Pāli taya’sa, the particle seems to imply a shade of doubt which would be inadmissible here; but I do not know any other example of its use after cha.

Bühler happily explained aviṣyena by a reference to Hāmacandra, who gives avise as a synonym of utāta. This is the equivalent of the formula svamukhājātā, etc., of later inscriptions; see Dr. Fleet's Gupta Inscriptions, p. 100, note. I do not believe that Bühler was equally successful with regard to chhata. His interpretation rested on the supposed parallelism of mara in Nāsik No. 5; but as this inscription actually reads chhata, his argument loses its support. Besides, I cannot persuade myself that the king required the 'permission' of a subordinate officer (amačha) for making his grants valid, and even that kahata could really be used in this way. As regards the guess of Bhagwanall, according to whom chhata stands probably for the Sanskrit chhepata, meaning 'touched,' neither is it admissible phonetically nor is it corroborated by the analogies which he invoked (Bombay Gazetteer, Vol. XVI, p. 558, note). The operations or formalities connected with royal grants which our inscriptions record (Kārle No. 19, and Nāsik Nos. 3, 4 and 5) are characterised by the terms ānata and chhata (in all four), datā paṭhikā (in three of them, but not in Nāsik No. 5), kāta (here and in Nāsik No. 5) and uparakhatā (Nāsik No. 4), the equivalent of which I believe to find in Nāsik No. 3. The later inscriptions offer us a large quantity of probable or at least possible equivalents. I need not dwell on ānata, the meaning of which is clear; it refers to the announcement of the royal order either by the sovereign himself, or by his representative who is generally delegated to this duty by the title of dūtaka; see Dr. Fleet’s Gupta Inscriptions, Index, s. v. Besides, frequent mention is made of the manual drafting of the document (līkhatā) and of its transcription on copper or on stone, expressed by utkira; see Dr. Fleet’s Gupta Inscriptions, p. 99, note. In the grant of Śivaskandavarman (Ep. Ind. Vol. I. p. 7, text line 50) we read . . . Bhaṭṭisaṃsāra sahaṭṭha-līkhatā paṭṭikā kada-vāti. The participle krita refers here to the drafting, as the writing is expressed by līkhatā, while in our inscriptions kāta, which ends the text and whose agent, being always named without any title, is evidently a subordinate officer, clearly corresponds to utkira; compare the end of No. 35 of Dr. Fleet’s Gupta Inscriptions. Besides, I believe that in our documents this 'engraving' does not mean the preparation of the stone, but that of the copper-plates which served as title-deeds to the donees, and of which our epigraphs only state the delivery. Several documents mention a keeper of records (dhetrapalika or dhetāpālikā), who consequently must have been in charge of the documents. I believe that such an officer was Rōhanī—for, Rōhanī-guttā-ti must be read—who is mentioned at the end of the grant of Vijayabuddhavarman (Ind. Ant. Vol. IX. p. 102).

1. Monsieur Senart’s improved reading is no doubt correct; but I would prefer to translate:—"The dhyāpti (or dūtaka) was Rōhisgupta."—E. H.}
my mind, is raised to a certainty by Nāsik No. 5, where we read chhato lekho. Chhata would thus correspond to khata from the root khaś. It is quite true that khaś ordinarily means only 'to hurt,' but this meaning rests on the primary signification 'to hollow out,' which is also attested for the form khaś and is altogether quite analogous to the primary and essential meaning of likh. Why is the word likh, consecrated as it is by old custom, replaced in our texts by this equivalent? I have no means to explain this; but the fact cannot be denied, I think. I can at least quote a few cases where khaśati is employed as an equivalent of likhuti with reference to the engraving of a tēmrapatta; see the inscription of Madanapāla in the J. As. Soc. Beng. 1900, p. 78. I do not venture to assert that our chhata is only a graphical variant of khata = khauṭa. At any rate, the close relation which exists between the two roots khaś and khaśati renders this explanation possible.

The characters which follow chhato, namely viṣayathiṣatāre, are perfectly certain, except that the ph may be accompanied by an e, and except the last letter, which I would decidedly read kh because of the curve at the bottom, if the hook at the top were a little more rounded. As it is, the reading kha seems to me just as possible as the reading re. Is it at all probable that, as Bühler thought (p. 112, note, and compare p. 105, note), we have here a triple error of the scribe for viṣayakha[kh]ṭhācāre? This designation of the residence of a king is indeed well-known; but, putting aside the fact that such a conjecture is a little violent, one would wonder that such a camp is here, contrary to usage and to what we find in Nāsik No. 4, not determined by any toponymical name. Should we look for such a name in the very indistinct characters following dato? As may be seen, they are far too doubtful to guide us by themselves; but a priori the interposition of dato between viṣayakhaṭhācāre and the name of the locality, whatever it could be, renders that hypothesis very suspicious.

If we stick to the apparent reading viṣayathā ṣatākha (or ?re), we are again obliged to embark on an ocean of conjectures fertile in shipwrecks. Here two comparisons suggest themselves, which are curious, but at the same time perhaps not very safe. Sutāre (or perhaps sātāre) reminds of the well-known town and district of Sātārā on the south of Kārā. It is true that the name Sātārā has not yet been discovered in any document of ancient date (Bombay Gazetteer, Vol. XIX. p. 224); but this may be simply accidental. Besides, it is not very probable—whatever the original form of the name may be—that it should have already assumed the form Sātārā in the time to which our inscriptions carry us back. At least it ought to have begun with Sāta, whatever this means, and Sātākhyā as the designation of a town whose name commences with Sāta' would not be without analogies. On the other hand viṣayathā, i.e., without doubt, viṣayasthā, 'situated in my territory' or 'in the province called Viṣaya,' reminds of the name of Viṣayantī, which we have already found applied to the town that has since received the name Banavasi, and which occurs again in Nāsik No. 4. The very peculiar manner in which this inscription introduces the word sedāya suggests that we might have here a name given by virtue of a recent conquest to these southern territories, where the district of Sātārā occupies an intermediate position between Kārā and Banavasi. If this conjecture had any foundation, we should feel inclined to attribute this grant not to Vāsishṭhputra Pūjamāyī, but to Gantamiputra Sātakarpī, to whose reign Nāsik No. 4 belongs. Of course I am aware of the fragility of this assumption. As for the characters following dato, the reading therātā is, with reference to the two last letters, as improbable as the evidently desperate analysis of the word, which Bühler suggested. The first letter might be the, but could also be re. The comparison of Nāsik No. 4 suggests Benākata or Benākatakī; but the place which dato occupies does not lead us to expect a toponymical name, and I may add that the remaining traces would be little favourable to this restoration.

The figure '4' of the number '14' is hardly possible; I would rather think of a '5.' But in fact the only point which is beyond doubt, is, that the year must fall between '11' and '19.'

One cannot help remarking the similarity of the names of several officers who are employed here and at Nāsik by Vāsishṭhputra Pūjamāyī and Gantamiputra Sātakarpī. In Nāsik No. 3
Śivaskanda is the governor of the district; in Nāsik No. 4 the amātya Śivagupta writes the grant; and here Śivaskanda-gupta engraves the document on copper. The simultaneous occurrence of names into the composition of which Vishnu enters prevents us from drawing from this fact hasty conclusions regarding the state of the sects in this region. Could these resemblances be the result of relationship?

I must not fail to recall the link which seems to connect this inscription with No. 13, to the commentary of which the reader is referred. I will only add that, renewed by a royal personage, the grant of the village of Karamaka was necessarily accompanied by fiscal and administrative privileges which, in spite of his high connections, Rishabhadasa had been doubtless unable to confer.  

No. 20, Plate iii. (Ksh. 21).

North of the chaitya cave. On the wall of the second cell (from the south) of a vihāra, right of entrance, top.

TEXT.

1 Siddha (1) maṅga (2) Vāśiṣṭhiputasa Śri-Puḻumāvisa savachhare chaṭuvise 24 hemaṁāna pakhe (3) tatīye 3 divase bi-

2 tiye 2 upāsakasa Harapharaṇasa Setapharaṇa-puttasyaSo[vya]sakasya Abulāmāya vathavasya ima deyadhama maḍapo (4)

3 navagabhā Mahāsaghhyānām (5) parīgaho (7) saghe chaṭudise dina . (8)

mātāpitumā pujā (9) savasatānaṁ hitsughasthataye (10) ekavise (11) sa-

4 vachhare niḥtho saheta (12) cha me puna Budharakhitasa mātṛām chaṣya (13)...


REMARKS.

(1) CTI. sidhah.— (2) AS. raṇo.— (3) CTI. and AS. hemati.— (4) AS. and CTI. maḍapo. The dā is not absolutely perfect, but at least probable, which cannot be said of the tu.— (5) The bā has a vertical stroke at the top, which is so pronounced that I am doubtful if we ought not to read งarbhā, with which the Sanskritisms puṭtasya and Svāsakasya would have to be compared.— (6) AS. งhiyāna.— (7) AS. and CTI. parīgaho; the ho seems to me certain.— (8) CTI. chaṭuvise dīnaṁ mā. After na there is certainly room for a character, but no positive trace of it which would show that it did really exist.— (9) AS. and CTI. งitumā pujā. The tail of the subscribed w of pu seems to be a little more pronounced here than in the rest of the inscription. But our engraver was so fond of this flourish that, in the absence of any additional trace on the right, we are not authorised to attribute a special phonetical value to such an imperceptible differentiation.— (10) CTI. งthataya, AS. งthataya. The ṣ and the final e are much more distinct in the estampage than they appear in the Plate.— (11) CTI. ekavise;

1 Together with the proofs of this article. I received from Dr. Hultsch a proof of his paper on the newly discovered Kondamudi plates (above, Vol. VI. No. 31), which throw fresh light on some doubtful points in Kārī No. 19. In pointing out several of these corrections, Dr. Hultsch has quoted my present article. It is consequently too late to modify my remarks, and it will be enough at present to draw attention to the principal corrections which the new plates suggest.— (1) The reading ogapāpeñhi, instead of deya pāpeñhi; (2) the explanation of this verb, as well as of parihareñhi and nibhadāpeñhi, not as 1st singular aorist (with alteration of final  &' into งīna), but as 2nd singular imperative. (3) The proposed interpretation of vijayaśhasūkṣhe ought surely to be given up; but I do not consider the general meaning attributed to the phrase by Dr. Hultsch as altogether satisfactory. (4) Nor do I consider his translation of okhata by ‘signed’ beyond every doubt, although the word is here accompanied by asa. (5) The reading estham taṁ in l. 25 of the Kondamudi plates suggests a similar correction for etasa[ṇ] tu in l. 3 of Kārī No. 19. But such a correction, at least so far as the second syllable is concerned, would be opposed to the apparent testimony of the estampage. Anyhow, my forthcoming article on the Nāsik inscriptions will give me an opportunity for returning to several of these difficult points.
AS. ekatise. The v is not doubtful; the t and the s differ in the alphabet of this inscription in a quite distinct manner.— (12) CTI. sahata. I cannot vouch for the e; the third letter is not a very clear t, but can hardly be interpreted differently.— (13) The reading proposed by AS., Mōtarakhi, cannot be upheld; but after the group eṣya there is room for two characters, the first of which seems to have left remnants that might be interpreted easily as d.— (14) The kā is very indistinct.— (15) CTI. and AS. dhama.— (16) The character read ṭho remains doubtful; if, as it would appear, the next following letter is really an initial a, there is hardly room for ṭh between this a and the preceding p, and we are obliged to suppose its being reduced to minute proportions. As to the letter e, I can say that it is visible in the estampie, especially on the back of it, though not in the Plate.

TRANSLATION.

"Success! On the second—2nd—day of the third—3rd—fortnight of winter in the twenty-fourth—24th—year of king Sirī-Pulamāvi, son of Vasiṣṭhi, this pious gift of the lay-worshipper Hararahaṇa, son of Setarahaṇa, a Sosavaka, living in Abulāmā, (viz.) a nine-celled hall, has been given to the universal Saṅgha, as special property of the Mahāsāṅghikas, in honour of his parents and for securing the welfare and happiness of all beings. In the twenty-first year it had been completed and . . . . . . . . . . to me by Budharakhita and his mother . . . . . . . . . . . a lay-worshipper. The . . . . . . . . . . . a pious gift of Budharakhita's mother."

As regards the proper names, I have nothing to add to Bühler's commentary. One can see from Ferguson and Burgess's Rock-cut Temples, p. 241, that the excavation where this inscription was found is really a hall flanked by nine cells. I have said that I would rather read pariṣṭha than pariṣṭha. I am aware that an exactly similar passage which has to be compared with ours, in l. 12 of the inscription of Tārāmānā at Kurā (Ep. Ind. Vol. I. p. 240), to which I have alluded before (No. 13), seems to read certainly: ayaḥ puna vihāryāyopakarana cātvarādhi bhākhunasaṅgha pariṣṭha dehisayamaḥākṣekānādaḥ. Whatever the true reading may be, only one interpretation of the general sense is to my opinion possible. That of Bühler is not acceptable. He took pariṣṭha to mean 'circle, group,' and took the adherents of the school of the Mahāsāṅghikas to be opposed to the cātvarādhi bhākhunasaṅgha, though in his commentary on the Kurā inscription he recognised that pariṣṭha can only mean 'possession, property,' and that the 'universal Saṅgha' can only be understood in antithesis to the special sect of the Mahāsāṅghikas. We have already seen that certain grants seem to stipulate that gifts attributed to particular sects should be meant for monks of every origin and of every denomination without distinction; compare No. 13, l. 4. Whether we take, as basis, the nominative in translating "has been given as property of the Mahāsāṅghikas," or the locative in rendering "has been given into the possession of the Mahāsāṅghikas," both versions come to the same. We shall find a very similar sentence repeated twice in Nāsik No. 3. I shall there return to this subject, because the two groups of passages seem to explain each other.

With ekavise the obscurities begin. Bühler has clearly 'thrown the haft after the blade'; still it is easier to condemn his evidently provisional attempt at interpretation than to replace it by a more probable one. I do not pretend to solve the difficulty, but would submit some observations with the desire that they may be of service to some more fortunate interpreter. The difficulty consists chiefly in two points: the word which I transcribe saheta, and the four last characters which are read pȳtho ano. As regards saha—(the e, as I have said, is not sure)—one feels tempted (considering that many other inscriptions at the end of a grant introduce the dependents of the chief donor as having joined him in the donation) to expect an enumeration of relatives taking part in the pious work of Hararahaṇa. But the characters which separate ha from Budharakhitasena do not furnish the epithet of relationship which that hypothesis would require, and with the exception of the vowels the reading, especially of the last three letters, seems quite
No. 7.] KARLE CAVE-INScriptions.

clear. That of the two first, tacha, is at least very probable. The cha, then, invites us almost irresistibly to join sahata and to find in it some participle co-ordinate with withito. Unfortunately, none of the restorations which suggest themselves—sahito, sauhito, and sauhkato,—furnish us a decisive meaning, or a construction with which the following word me could be easily connected. Further, to which substantive do withito and the other hypothetical participle refer? Apparently to the maniała whose donation is mentioned before. With Budharakhita this new sentence must begin; it would be contrary to all the habits of the style of these epigraphs that the object of the donation, before being mentioned, should be enveloped in such long circumlocutions. Perhaps we should see clearer if this object were well defined, which unfortunately it is not. I have noted it elsewhere only in a single case at Kuđá (No. 31 of CTI, and No. 23 of AS.), where we seem to read pātho deyo. If any point is certain, it is that there as well as here the dental th is excluded. This circumstance alone would suffice to condemn the translation "passage," proposed by Bhagwanlal and adopted, without conviction, by Bühler. I have no more probable conjecture to substitute for it. Whatever the meaning is, we seem to be confronted by the same term at Kuđá and here. Now, at Kuđá the part of the sentence in question begins with the characters saha, which seem to be followed immediately by the characters tavo at the beginning of the next line. Neither the testimony of the editors nor the fas-ciniles enable us to decide whether the break between the second sa and the initial pā of pātho is real or only apparent. In any case, one cannot help comparing this instance with our sahata or sahata, and consequently asking whether here also this word opens the sentence of which pātho is the subject, while chaivihā sauvachhare withito would refer only to manilla. I have stated why a priori a full stop seems to be indicated before Budharakhita; without being absolute, this objection seems to me much stronger than the coincidence which I have just quoted against it, and which is extremely vague and perhaps altogether illusory. Another doubtful point lies to be referred to. Between the letter which Bühler transcribes d, while I read sya in accordance with Bhagwanlal, and the pā of pātikāya, there is room for three characters; but the previous editors read simply a without admitting a break. They seem to interpret thus the character which follows the group sya. Hence they must have assumed that the distinct traces immediately before pā are not the remains of a letter, probably of an u, but accidental flaws in the stone. An inspection of the original could alone decide if another character has disappeared. The distance between the letters certainly suggests this, and it is a priori probable that the title upāsikā, attributed to Budharakhita’s mother, should be accompanied by her name as in other cases. Thus I incline towards believing that the letter which comes after sya, and which may be d or u, formed the first syllable of this name, the second syllable of which is lost in the break, and that the traces which follow represent the initial a of upāsikā.

No. 21, Plate iv. (K. 18).

North of the chaitya cave. On two sides of a semicircular cistern in a rāhula.

TEXT.

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(1) CTI. and AS. supply sāvochare, which is not doubtful, but of which only the last character has left any traces. (2) CTI. and AS. hemāldān pakhe. The ka is not doubtful, but
cannot say that I discover any remains of it.— (3) CTI. and AS. dha[bha]yata. I recognise the outline of a bha rather than that of a dh, and everybody agrees that bha is the necessary reading.— (4) CTI. and AS. lepa. — (5) CTI. and AS. bhagina. — (6) CTI. and AS. ghasu kule. — (7) CTI. and AS. cha deyadhamas. — (8) CTI. and AS. parivārasya upaya. — (9) CTI. and AS. niki Ushbha.

It will be seen that the new fac-simile, far from completing the fragmentary text of this epigraph, only shows the more advanced deterioration of the stone. Consequently, still less than my predecessors am I able to offer even an approximate translation. It is clear that the inscription commemorated the donation of a cistern, made, it seems, by nuns, and that the date referred to the winter of the 5th year of some sovereign. But it is not at all certain whether the term śāvikā is applied to the female donor or to one of the nuns, and still less whether it has the meaning 'lay-worshipper,' as in the terminology of the Jainas.

No. 22. Plate iv. (K. 17).
One furlong south of the chaitya cave. On the front wall of a vihāra, left of entrance, top.

TEXT.
Sidham (1) pavaśtas (2) Budharakhitasa deyadham (3)

REMARKS.
(1) CTI. and AS. sidha. — (2) CTI. and AS. pavattasa. — (3) CTI. deyadhama; AS. deyadhamāna. The truth is that the end of the line is indistinct, with the exception of the upper portion of the m.

TRANSLATION.
"Success! The pious gift of the ascetic Budharakhita."
I cannot explain the transcription pavāttasa otherwise than as a mistake. This Budharakhita is probably the same as the person mentioned in No. 20.

No. 8.—DEVULAPALLI PLATES OF IMMADI-NRISIMHA;
SĀKA-SAMVAT 1427.

By J. RAMATYA, B.A., B.L.

As noticed in Mr. Sewell's Lists of Antiquities, Vol. I. p. 134, these plates are preserved at Devulapalli in the Vāyalarādu tāluk of the Cuddapah district. At my request Mr. A. Krishnaswami Nayudu, B.A., Acting Tahsildar of Vāyalarādu, obtained a loan of the original plates and forwarded them to Dr. Hultsch, who has kindly furnished me with a set of ink-impressions, from which I edit the inscription.

Dr. Hultsch has supplied the following information regarding the original plates:—"Three copper-plates with rounded tops; 11" in height and about 6½" in breadth; strung on a ring which is not soldered and which measures 4½" in diameter and ½" in thickness. On the ring is soldered a rectangular seal which measures 1½" by 1" and bears, in relief on a countersunk surface, a standing boar which faces the proper left. In front of the boar is a dagger, and above the boar the sun and a crescent."
Karle Inscriptions. — Plate IV.

SCALE 0.6

SCALE 1.25

SCALE 1.25

SCALE 1

Colotype by Römhild & Jonas, Dresden.

E. HULTZSCH.
The language of the inscription is Sanskrit poetry, with the exception of a few words in Sanskrit prose in lines 1 and 77 f., and the alphabet is Nāgari of the Vijayanagara type. The very last word, śrī-Rāmachāndra (l. 78), which stands for the signature, is in Telugu characters.

The inscription records that Immati-Nrisimha (ll. 39 and 46 f.), son of Nrisiṁharāya (ll. 22 f. and 46), granted to a Brāhmaṇa the village of Dēvulapalli (l. 67 f.) in the Mārjavādasiṣṭam (l. 65) of the Penumogu-mahārāja (l. 64). Dēvulapalli, which is identical with the modern village of that name in the Vēyālāpāṇa taluka of the Cuddappah district, is said, in the inscription, to have been situated within the limits of the village of Guḍūru (l. 65), south-east of Sūrināyani-Muṣṭhūru (l. 66), and north of Aḍāvi-Muṣṭhūru (l. 67). Mr. Krishnaswami Nayudu informs me that Sūrināyani-Muṣṭhūru is now called Errākōṭapalli in the public accounts, while popularly it is known as Muṣṭhūru without any prefix, and that Aḍāvi-Muṣṭhūru is now known as Kōna, though it is sometimes called also Kōna-Muṣṭhūru. He also tells me that Dēvulapalli is no longer an agrahāra.

The plates have been borrowed from Dēvulapalli Vēṇa-katamaramappa, who is said to be a lineal descendant of the donee. It is said that the original name of the family was Vēyālapāṭi, that it was given up in favour of Bollapini, which, in course of time, became corrupted into Gollapini, and that finally the family adopted the name of Dēvulapalli, which is the name of the village where it is living to this day.

The occasion for the grant was a lunar eclipse which occurred on Sunday, the full-moon tihti of Bhāḍrapada in the cyclic year Raktākeśin and Saka-Saṅvant 1427 (in numerical words) (v. 32 f.). This date corresponds to Sunday, the 25th August A.D. 1504, on which day there was a lunar eclipse.

Historically the inscription is of great value, as it relates to a line of chieftains who exercised considerable authority on the east coast of Southern India in the 15th century of the Christian era, and one of whom, the donor’s father Nrisiṁharāya, was the principal actor in the drama which involved the overthrow of the first dynasty of the Karāṭa or Vijayanagara empire. Little or nothing has been hitherto published concerning these chiefs, whom I would call Sāluva chieftains. I have compiled the following genealogy from the information furnished by this inscription and by the Telugu poems Jaimini-Bhāratam and Varhadpurāṇam. The former book was dedicated to Immati-Nrisimha’s father Nrisiṁharāya, also called Nārasiṁgarā, and the latter to Nrisiṁharāya’s general Nārasiṁha of the Tulu family, who afterwards became one of the dynasties of the Vijayanagara empire. The Jaimini-Bhāratam has been printed, and my references are to the Madras edition of 1893. The Varhadpurāṇam has not been printed, but manuscript copies of it are extant. I quote from a copy made for me from the manuscript available in

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1 [It deserves to be noted that the rare letter ṣaṇa occurs in ll. 50; that the aspiration of ṣaṇa is expressed by a hook at the top of the line (ll. 4, 5 and 75); and that the vṛddha after t (ll. 17, 25, 30, 34, 38 and 75) and a (ll. 26, 29, 31, 44 and 70) is added to the right of the letter.—E.H.]

2 [Regarding this district, the head-quarters of which was Vallaṣu near Cuddapah, see South-Ind. Jour. Vol. III. p. 106, and above, Vol. V. p. 206.—E.H.]

3 [The province (vēṭiya) of Penumogu or Penumogu is mentioned above, Vol. III. No. 24 (vv. 19 and 32), and Vol. VI. p. 327 and note 2.—E.H.]

4 [According to Mr. Sewell’s Lists of Antiquities, Vol. I. p. 154, this is a village 13 miles north-north-east of Vēyālapāṇu.—E.H.]

5 [This is evidently the same as Vēlapāṭipura (the modern Vēyālapāṇu), which was the residence of the donor’s great-grandfather according to l. 49 of these plates.—E.H.]

6 [According to Prof. Kleinborn it was “a total eclipse of the moon, visible in India, from 13 h. 43 m. to 17 h. 13 m. after mean sunrise.”]

7 [The title Śaṇasa occurs in ll. 14, 15, 24 and 36 of these plates.]

8 [He is styled Nārasiṅga or Nārasiṁha indiscriminately, but I prefer to call him Nrisiṁharāya as in the inscription, in order to distinguish him easily from his general Nārasiṁha.]

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1 2
the Government Library of Oriental Manuscripts, Madras. The *Vardhapurāṇam* gives the names of only those persons who are in the direct line of descent, and the names of the collaterals are taken from the *Jainini-Bhadram* and the inscription. The Sāluva family traces its descent from *Yadu* and is hence called *Yadava-vānisā*. The earliest historical person mentioned is *Vākikīdeva*, who is referred to in the *Vardhapurāṇam* only. Vākikī's son was Guṇḍa, who had six sons, of whom Maṅgu or Sāluva-Maṅgu was the greatest. The *Jainini-Bhadram* is very eloquent in its praises of this person and says that, among other things, he gained success for Sāmparaṇa in his battles with the “Sultān of the South” and thereby earned the title of “the establisher of Sāmparaṇa,” that he founded (the temple of) the god Śrīrāṅgā and gave sixty thousand *udās* (half-yogadās) for the expenses of the temple, and that he killed (in battle) the “Sultān of Madhurā.”

In the temple at Sīnhāchalam in the Vizagapatam district there is an inscription dated in the Śaka year 1350. It records that Teliṅgurāya, son of Samburāya of Kannadā-daśa, delivered into the possession of two shepherds one hundred cows for the maintenance of two perpetual lights (*akhanda-dīpa*) in the temple, and that he gave the shepherds a *pattī* of land in the village *Vadḍa* in lieu of wages. There is another inscription of Teliṅgurāya, also dated in the Śaka year 1350, at Santaravūra in the Bāpaṭa tāluka of the Kistna district, in which the king is described as the “Mahāmāṇḍalāṣura Misangana Kaṭhāri Sāluva Teliṅgurāya.”

Rām Bahadur K. Vireśalingam Pantulāṅgar quotes a verse of the poet Śrīnātha (who lived about this time), in which the poet laments the death of several of his patrons including Teliṅgurāya; and there is another verse which is attributed to the same poet and which ends in the words *Sāmparāṇa Teliṅgā niṅka dirgha-duṣṭa-kramaḥ: “O Teliṅga, (son) of Sāmparaṇa! May you be blessed with long life!” There seems no doubt that the king or prince Teliṅgūra mentioned in the above-quoted inscriptions was one and the same, and if his father Sāmparaṇa alias Samburāya is identical with the Sāmparaṇa of the *Jainini-Bhadram*, he would appear to have belonged to the same Sāluva family as Maṅgu—apparently to a senior branch of it. It would appear also that the sovereignty, which was originally in the senior branch of the family, subsequently passed on to the junior branch to which Maṅgu belonged, though we do not know at present how and when this change took place. The “Sultān of the South” who was at war with Sāmparaṇa was, no doubt, the Bahmanī king; and by the “Sultān of Madhurā” we should, I think, understand the Paṇḍya king, the temple of Śrīnāgar which Maṅgu built is evidently the celebrated temple in Śrīranagapattana in the Mysore country.

Maṅgu had six sons, of whom one was Gauta, who had four sons: Guṇḍa, Sāluva, Boppa and Tippa. The *Jainini-Bhadram* devotes a couple of verses to the eulogy of Tippa, who appears to have been a great warrior, and to whom are applied the biradās of Misangana, Kaṭhāri, Sāluva and Paṅchaghaṇṭānimāda—titles which are ascribed to Nṛsiṁharaṇa in the subjoined inscription (vv. 13 and 16). An inscription at Tēkal in the Mysore territory makes mention of a certain Gopārāja, son of Sāluva-Tippa-ūdyāy, to whom the village of

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1 The author of the *Vardhapurāṇa* gives the genealogy of his patron Narasimha, which tallies with the published genealogy of that family, and he also gives the genealogy of Narasimha's master Sāluva-Nṛsiṁharaṇa.
2 See v. 6 of the *Dhurupaili* plates.
3 He is called Sāluva-Maṅgu in vv. 8 and 9 of the same plates.
4 *Jainini-Bhadram*, p. 4.
5 Mr. Sewell's *Lists of Antiquities*, Vol. I. p. 64.
7 [This reference may as well be to one of the Mysulmān rulers of Madhurā, to whom we refer above, Vol. VI. p. 254 and note 6.—E. H.]
8 See v. 10 of the *Dhurupaili* plates.
9 A certain *Gopa-Tippa-ūdyāya* is mentioned in an undated Grantha inscription at Śimilalai (No. 56 of 1897), and an inscription of Goppa-Tippa-mahāpattī at Ramāvaram appears to be dated in Śaka-Samvat 1800

Burgess and Natha Sastri's *Telugu and Sanskrit Inscriptions*, p. 59, No. 11, where would correct *Nārāyaṇa* (which the translator calls "very bad Sanskrit" because he does not understand it) into *Nṛsiṁharaṇa*, i.e. 1800.) — E. H.]
Tēkal was given under the orders of Dēvarāya-mahārāya of Vijayanagara. Gōparāya is called a Malōmandalēkara and the "setter-up of Ganga Hale Sambā Rāya." The copy of the inscription from which the translation was made appears to have been so imperfect that no safe conclusions can be drawn from it. But a thorough examination of this inscription seems likely to throw some light on the history of the Sāluva chiefs. Tippa’s eldest brother Gūnda had, by his wife Mallāmba, two sons: Timma and Nrisimharāya, and Nrisimharāya had, by his wife Śirāngamāmba, a son named Imamī-Nrisimha or Nrisimha II.

From all accounts Nrisimharāya appears to have been a very powerful prince. Both according to Ferishta and the author of the Burhān-i Ma’addir he was the most powerful prince in all Karṇāta and Telēṅgāna and owned extensive territories on the east coast right up to Masulipatam. According to the latter authority Nrisimharāya was constantly at war with the Bahmani king Muḥammad II. They met first at Rājāmāhendri, "on the further side of which the inādels Nārānasimharāya with 700,000 cursed infantry and 500 elephants like mountains of iron had taken his stand." No battle took place, however, as Nrisimharāya is said to have taken to flight on the arrival of the Sultan’s army. This was probably in the year 1479 A.D. Next year they seem to have met again at Kopāvīru, the people of which, "throwing themselves on the protection of Nārānasimharāya, had altogether withdrawn from their allegiance to the rule of Islām." After quelling this rebellion, the Sultan marched against the kingdom of Nrisimharāya, because "the destruction of the inādels was an object much to be desired: and as the inādel Nārānisimha who, owing to his numerous army and the extent of his dominions, was the greatest and most powerful of all the rulers of Telēṅgāna and Vijayanagar, had latterly shown delay and remissness in proving his sincerity towards the royal court by sending presents and sal-bahū (money given to foreign troops to abstain from plunder and devastation)." The Sultan laid siege to the fort of Māḷār (in the Mysore territory), "the greatest of the forts of that country," and was ultimately bought off with valuable presents of jewellery and other valuables, elephants and horses, and with a confession by Nrisimharāya of his weakness and a promise of obedience and submission. This did not, however, prevent the Sultan from straightway marching against Kāņch, "situated in the centre of the dominions of that malignant one" (Nrisimharāya), and sacking the town and temples "which were the wonder of the age."

We shall now turn to the Hindī accounts of the same period. The Jāmīnī-Bhārataṃ gives Nrisimharāya credit for having vanquished the kings of the Tigula (or Tamil) and Oḍi (or Orissa) countries and for having conquered the forts of Kapāḷadurga, Pēngungōda, Bonagiri, Chējji, and Komadhadārāpura. In another part of the Jāmīnī-Bhārataṃ we are told that Nrisimharāya "deōrōvētā sa lōdōn palacios (temples?)" of Kāņch, Venkaṭa (Tirupati) and Kālahtsī with the precious stones annually given as tribute by the kings of Pāṅchāla, Dravīḍa, Áṅga, Māḷava, Šāka and Prāgyōṭīshā." This is, of course, hyperbolical, but shows that the three important places of pilgrimage referred to were in the dominions of Nrisimharāya.

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1 Mr. Rice’s Mysore Inscriptions, p. 286.
2 The Rāṅgānātha temple at Sērāngam contains a Sanskrit and Tamil inscription (No. 59 of 1892), dated in Śaka-Sanvat 1286, Subbānu. of Sējiva-Gēpba-Timma-ṇipati, who is also called the Māhāmāndalēkara Medīnī-nimśaranya Kattāri Sējiva Dharānīvarākha. Sējivasējiva Tīrūmala-lākha-mahārāya. Another inscription of the same king at Tanjore, dated in Sēka-Sanvat 1277, Yuvan, has been published in South-Ind. Jour. Vol. II. No. 23 ; and a third one at Tirukkāttuṇpāḷi (No. 55 of 1897) is dated in the Vikrama year (i.e. Sēka-Sanvat 1282).— E. H.]
3 See v. 12 of the Dēvalapalli plates.
4 See v. 21 of the same plates.
5 See v. 12 of the Dēvalapalli plates.
7 See v. 21 of the same plates.
8 loc. cit. p. 289.
9 Jāmīnī-Bhārataṃ, p. 5.
10 Jāmīnī-Bhārataṃ, p. 5. Bonagiri is apparently the well-known town of that name in the Hyderabad territory. Chējji is Ginge in the South Arcot district. I am unable to identify Komadhadārāpura.
According to the Vardhakpurāṇa Nṛsiṁhārāyaṇa's first general Īśvara of the Tulu family conquered the forts of (1) Ulayāḍri, (2) Huttari, (3) Gaṇḍikōṭa, (4) Penugonda, (5) Beggaluru, (6) Kōvella-Nellūru, (7) Kundāni, (8) Goḍugnebhīta, (9) Bāgūrū, (10) Naragonda, (11) Āmūrū and (12) Śrīraṅgapattana, and "destroyed the cavalry of the Yavanas of Beḍandakōṭa at Gaṇḍikōṭa." The Yavanas referred to here are the Bahmaní kings, who transferred their capital from Kullāra to Bīdar in June 1423 A.D., during the reign of Ahmad Shāh. Referring to the same event, the author of the Telugu poem Pārijātōpāravānasam says that Īśvara "gave rise to thousands of rivers of blood by killing the horses of the Yavanas of Beḍandakōṭa," but he transfers the scene to Kandukuru. The Muḥammadan historians do not, of course, refer to this event.

Nṛsiṁhārāyaṇa's dominions were extensive, and they probably comprised the whole of the modern districts of North Arcot, Chingleput and Nellore, and portions at least of South Arcot, Cuddapah, Kistna and Mysore. The Vardhakpurāṇa calls Nṛsiṁhārāyaṇa "the possessor of arms which are capable of protecting the kingdom of Karnāṭa," which shows his connection with that kingdom. According to the same work he was one of the Śāmantas or tributary princes of the Karnāṭa empire, and both Īśvara and his son Narasiṁhha were his generals one after the other. It would appear also that Nṛsiṁhārāyaṇa was probably related to the kings of the first dynasty of the Karnāṭa empire, since both claimed to belong to the Yādava line of the lunar race of Kāshṭriyas. This description closely tallies with that given by the Portuguese chronicler Fernão Nuniz of "Narsimma," who overthrew the first dynasty of the empire. In fact according to Nuniz there was a double usurpation of the Vijayanagar throne about this time, the first usurpation being by "Narsimma," whom I identify with Sāluva Nṛsiṁhārāyaṇa, father of Imād-ʾul-Narasiṁha, the donor of the present grant, and the second by Nṛsiṁhārāyaṇa's general "Narsenaqua" or Narasiṁha, the founder of the Tuluva dynasty.

According to Nuniz, the following are briefly the circumstances that led to the downfall of the first and the accession of the second dynasty. The last great king of the first dynasty was Devarāya II, who ruled till about the year A.D. 1440. The next forty or fifty years saw no less than five sovereigns, all of them weak and imbecile. The last of them, whom Nuniz calls "Patha Rao," seems to have been the worst of the lot, and in his time the empire declined even more than in the time of his four immediate predecessors. It occurred to Nṛsiṁhārāyaṇa, who was the principal minister and general of the state, that a change of sovereign was necessary to prevent the kingdom from falling an easy prey to its hereditary enemy, the Bahmanī king, and, with the consent and support of the other generals and ministers, he seized the throne and kingdom, allowing the king to make his escape. Nṛsiṁhārāyaṇa died, leaving two infant sons and a general named "Narsenaqua" or Narasa-Nāyaka, in whom he had much confidence and whom he therefore appointed regent during the minority of his sons. In a short time Nṛsiṁhārāyaṇa's eldest son was murdered by one of Narasa-Nāyaka's enemies, who wanted it to be believed that Narasa-Nāyaka murdered the boy for the sake of his crown. Subsequently the second prince was murdered at the instance of Narasa-Nāyaka himself, who thereupon

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1. Verses 42 and 43 of the first devās. I am not able to identify Nos. 6, 7, 8, 9, and 10. Huttari (2) is probably Puttur in the Kārētīna Estate, and Beggaluru (5) is perhaps Bangalore. No. 10 may be Naragallu (kaḷa means 'rock' and kōda a 'hill') in the Chittur talukka, where there is an old fort (see the North Arcot District Manual, new edition, Vol. II. p. 349), and Āmūrū (11) is evidently Gid-Amūrū or Amburūndura in the Gudiyātamu talukka. The other places are well-known.

2. Jadh. Ant. Vol. XXVIII. p. 310. Beḍandakōṭa or Beḍandakōṭa is 'the fort of Beḍada,' which is a corruption of Bīdar.


4. The words Kandukuru and Gaṇḍikōṭa suit the metre equally well, and one of the readings is necessarily incorrect.

5. Verse 30 of the first devās.
proclaimed himself king. Narasa-Nāyaka was succeeded by his son ‘Bushal Rao,’ who died after a reign of six years and was succeeded by his younger brother Kṛishṇadēvarāya.1

Nuniz expressly states that Narasa-Nāyaka was the father of Kṛishṇadēvarāya and that ‘Bushal Rao’ was his eldest son and successor. Narasa-Nāyaka must therefore be identified with Narasimha, the founder of the second dynasty, and ‘Bushal Rao’ with his eldest son Vira-Narasimha.2 Mr. Sewell finds this account confusing and conflicting with known facts. This is because he identifies ‘Narsyngua,’ the first usurper, with Narasimha, the founder of the Tuluva dynasty, which leads him to the conclusions that his successor Narasas-Nāyaka, whom he identifies with Vira-Narasimha, was not his son, and that between Vira-Narasimha and Kṛishṇadēvarāya there was an intermediate king—conclusions which are certainly opposed to express statements contained in several inscriptions and books.

These difficulties would vanish entirely if we admit the theory of double usurpation and identify Narasa-Nāyaka with the founder of the Tuluva dynasty. The theory of double usurpation is not only not inconsistent with known facts, but is highly probable, since but for the first usurpation Narasimha would have had no locus standi in the affairs of the empire and certainly no opportunities or excuse for usurping the throne. The statement in the inscription that Nṛsiṁharāya with the aid of his sword defeated all and became a Śrāvakahauma or emperor (v. 13) seems to me to point unmistakably to his usurpation of the Karṇaṇa throne.

The account of Nuniz as to the nature of the relationship which existed between Sāluva-Nṛsiṁharāya and Narasimha is directly and fully corroborated by the Varadhapurāṇa. The first chapter (ādīnā) of the book gives the genealogy of both these persons and says that Nṛsiṁharāya’s father Īvara, who is also called Īvara-Nāyaka, was Nṛsiṁharāya’s general, and that he was succeeded by his son in that office. In another place Narasimha is said to have been appointed by Nṛsiṁharāya and appointed commander of his forces,3 and in a third place he is described as the ‘supporter of the kingdom of Nṛsiṁharāya.’4 In the penultimate verse of the sixth ādīnā he is addressed as Sāluva-Nṛsiṁhāya-dhāraṇārās-dhārāṇātha, i.e., ‘commander of the forces of the king Sāluva-Nṛsiṁharāya.’

There are at present no means of fixing the exact year in which Nṛsiṁharāya usurped the Vijayanagara throne; but this event must be placed between the Śaka year 1408 (= A.D. 1486-87), which is the latest known date of the first dynasty,5 and the Śaka year 1418, Rākahasa (= A.D. 1495-96), which is the earliest known reliable date of Immaḍī-Nṛsiṁharāya.6 That the latter was recognised as king of Vijayanagara, at least in name, is expressly stated by Nuniz, and Dr. Hultzsch informs me that an inscription at Bārukūr (No. 166 of 1901) of Śaka-Saṅvat 1421, Siddhārthin (= A.D. 1499-1500), states that in this year the Mahāmāyā-lōkāvara Mādīnīmāraṇa-gaṇḍa Kāthāri Saḷuva Immaḍī-Nṛsiṁharāya-mahārāja was ruling at

1 A Forgotten Empire, pp. 305-316.

2 I confess I cannot derive ‘Bushal Rao’ from Vira-Narasa-Nāyaka, but there is no doubt about the identity of the person.—[Perhaps the name is connected with Bhājaśīla, a surname of the Hoysalas.—E.H.]

3 A Forgotten Empire, p. 308, note 2.

4 Verse 33 of the first ādīnā.

5 A Forgotten Empire, pp. 303 and 404.

6 South-Ind. Jour. Vol. I. p. 131, No. 115. Inscriptions Nos. 116 and 119 of the same volume appertain to the reign of Immaḍī-Nṛsiṁha’s father Nṛsiṁharāya. Dr. Hultzsch’s suggestion that these two donors were kings of Vijayanagara is clearly untenable. The donors style themselves Mahāmāyā-lōkāvara, and their family name of Vijayanagara is clearly untenable. The donors style themselves Mahāmāyā-lōkāvara, and their family name of Vijayanagara is clearly untenable. Therefore the donors style themselves Mahāmāyā-lōkāvara, and their family name of Vijayanagara is clearly untenable.

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Vijayanagara, and that his chief minister was Narasa[?]ya-Nayaka. This NarasaNa-Nayaka may be identical with the founder of the Tulva dynasty and the “Narasanaque” of Nuniz. If this identification is correct, Narasainasa’s usurpation of the throne of Nrisinharaya, or rather of his son and successor Immaji-Nrisinharaya, cannot have taken place earlier than A.D. 1499-1500.

Mr. Sewell quotes five inscriptions of “Narisinharaya of Vijayanagara” appertaining to years prior to A.D. 1500. One of these inscriptions was dated in 1451, one in 1469, and one in 1471. It is clear that these three inscriptions cannot be referred to the founder of the Tulva dynasty, as they came into existence long before he could have become king of Vijayanagara according to any account. The last of the five inscriptions belongs to Sâlava Immaji-Nrisintha, son of Nrisinharaya. The remaining inscription is to be found at Conjeevaram, and it is possible that, when examined, it will be found to belong to the time of Sâlava-Nrisinharaya.

As Dr. Hultzch informs me, a Bûrûkâr inscription (No. 152 of 1901) of the Mahârâja-dhirâja Bûrapamalâsaka Virarpratâpa Virar-Narsinharaya of Vijayanagara is dated in Śaka-Saṅvat 1424, Durmati (=A.D. 1501-02). This date suggests that Immaji-Nrisinharaya was ousted by Narasainasa (or by his son Virar-Narsintha?) between A.D. 1499 and 1503. In accordance with this fact the subjoined copper-plate inscription of A.D. 1504 does not represent him any more as a king of Vijayanagara, but as the ruler of the province of Penugonda.

TEXT.

First Plate.

1. गम्भीर । वंदेन देयरे । तं तुदिये । [भ]दिपर ।
2. काराणे जगति विचाराणे वासन । सुखे । [१] पायाद[४] यस।
4. ममा भु: पुनर्गित्याता । [२] या रजावर्धाक्ष[४] कविरच्छतारा।
5. रीत्रम[व]धम्मा चालायी दागुपरी कोशरोज पुनर्वृत्तकुरुः
6. तवलायी । गान्व गृहहविधिता । कथानि शामा विेड़ारे
7. नो सातवीन संतावर्जननी सा राजामालु व । [१०] चन्द्रि यो
8. महाय पुवयादिपदितिदिगंतर । रावली कृति संपन्ने यथा
9. न महत यिव: । [६] तस्यात्मक्षुपथकातुपुरुषिनी:। पुहन्वाते

1. In v. 22 of the present inscription this city is alluded to by the statement that Immaji-Nrisinharaya “ascended the throne existing on Hōnakūta.” This is the local and traditional name of the hill which adjoins the temple of Virupakshavāsin, the principal deity in the city of Vijayanagara and the patron god of the kings of that empire.
2. The same two names are mentioned in an inscription of Śaka-Saṅvat 1418, Nala (=A.D. 1496-97), at Hañche in the Mysore taluka (Ep. Cares, Vol. III, My. 33), where however Immaji-Narsinharaya is called simply Narsinharaya.
3. Mr. Sewell places it between A.D. 1887 and 1499 (A Forgotten Empire, p. 98) and elsewhere in A.D. 1498 (ibid., p. 110).
6. The transcript has been prepared by Dr. Hultzch from isk-impressions.
7. Read गाराण्.
8. Read शीतारहस्यपललेन।
9. Read यहीन्द्रित्र।
10. Read काराणी
11. Read दशलक्ष।
12. Read सातवाणी
13. Read सुहासिनी
14. Read समाजायां
15. Read तस्यात्मकात्मकोपार्थुरुषिनीः
16. Read समतायां।
17. Read शायोमाहरुमहरक्षत।
18. Read तदस्यायां।
11. ಭೌಕ ಸಂಖ್ಯೆಗಳ ಗುಣಿತ: | "ಭಾರತೀಯ ಸಂಖ್ಯೆಯ ಗದ್ಯ ಪೇಗೆ:"
12. ಲೀಲಾ: | [6] "ಯಂತ್ರಮಂತ್ರಿ" ಗುಣಾಕಾರ: "ಯೋಗಕ್ರಮದ ಮಾಹಾತಮ್ಯ":
13. ಜೀತನಾಯಕ: ಸಂಖ್ಯೆಗಳ ಸಂಖ್ಯೆಗಳು: | [7] "ಸಾರ್ವಜನಿಕ ಪ್ರಮಾಣ:
14. ಪ್ರಶ್ನೆ: "ಭಾರತೀಯರ ನಂಧನ ಮಾಲೆ" ಎಂಬ ವಾಕ್ಯ:
15. ವಿದ್ಯಾವಂತ: | [8] "ತನ್ಮುಖಾಯುಕ್ತ[ಸಂಖ್ಯೆಯ]" ಸಂಖ್ಯೆಗಳು" ಸಂಖ್ಯೆಗಳಿರುವುದು"
16. ದಿನಿ: | "ವಿಧಾನ ವಿದ್ಯಾರ್ಥಿರುವಿಕೆಯ ವೈದ್ಯರ ವಿದ್ಯ" ಕರಾಡ:
17. ಗೌರವ: | [9] "ತುಂಬಾರ್ಥಾರು ಸಾರ್ವಜನಿಕಮಾಡುತ್ತದೆ" ಪರಾರಾಧನೆಗಳಿರುತ್ತದೆ:
18. ಕರಾಡುತ್ತದೆ: | "ಯಾತ್ರಾವಿಧಾನವೊಂದುವಿಕೆಯ ವಿದ್ಯ" ಕರಾಡುತ್ತದೆ:
19. ರಾಜ್ಯ ವಿದ್ಯಾರ್ಥಿ: | "ಯಾತ್ರಾವಿಧಾನವೊಂದುವಿಕೆಯ ವಿದ್ಯ" ಕರಾಡುತ್ತದೆ:
20. "ಯಾತ್ರಾವಿಧಾನವೊಂದುವಿಕೆಯ ವಿದ್ಯ" ಕರಾಡುತ್ತದೆ:
21. "ಯಾತ್ರಾವಿಧಾನವೊಂದುವಿಕೆಯ ವಿದ್ಯ" ಕರಾಡುತ್ತದೆ:
22. "ಯಾತ್ರಾವಿಧಾನವೊಂದುವಿಕೆಯ ವಿದ್ಯ" ಕರಾಡುತ್ತದೆ:
23. "ಯಾತ್ರಾವಿಧಾನವೊಂದುವಿಕೆಯ ವಿದ್ಯ" ಕರಾಡುತ್ತದೆ:
24. "ಯಾತ್ರಾವಿಧಾನವೊಂದುವಿಕೆಯ ವಿದ್ಯ" ಕರಾಡುತ್ತದೆ:
25. "ಯಾತ್ರಾವಿಧಾನವೊಂದುವಿಕೆಯ ವಿದ್ಯ" ಕರಾಡುತ್ತದೆ:
26. "ಯಾತ್ರಾವಿಧಾನವೊಂದುವಿಕೆಯ ವಿದ್ಯ" ಕರಾಡುತ್ತದೆ:
27. "ಯಾತ್ರಾವಿಧಾನವೊಂದುವಿಕೆಯ ವಿದ್ಯ" ಕರಾಡುತ್ತದೆ:

Second Plate: First Side.

28. ನಂತರ: | "ಯಾತ್ರಾವಿಧಾನವೊಂದುವಿಕೆಯ ವಿದ್ಯ" ಕರಾಡುತ್ತದೆ:
29. "ಯಾತ್ರಾವಿಧಾನವೊಂದುವಿಕೆಯ ವಿದ್ಯ" ಕರಾಡುತ್ತದೆ:
30. "ಯಾತ್ರಾವಿಧಾನವೊಂದುವಿಕೆಯ ವಿದ್ಯ" ಕರಾಡುತ್ತದೆ:
31. "ಯಾತ್ರಾವಿಧಾನವೊಂದುವಿಕೆಯ ವಿದ್ಯ" ಕರಾಡುತ್ತದೆ:
32. "ಯಾತ್ರಾವಿಧಾನವೊಂದುವಿಕೆಯ ವಿದ್ಯ" ಕರಾಡುತ್ತದೆ:
33. "ಯಾತ್ರಾವಿಧಾನವೊಂದುವಿಕೆಯ ವಿದ್ಯ" ಕರಾಡುತ್ತದೆ:
34. "ಯಾತ್ರಾವಿಧಾನವೊಂದುವಿಕೆಯ ವಿದ್ಯ" ಕರಾಡುತ್ತದೆ:
35. "ಯಾತ್ರಾವಿಧಾನವೊಂದುವಿಕೆಯ ವಿದ್ಯ" ಕರಾಡುತ್ತದೆ:
36. "ಯಾತ್ರಾವಿಧಾನವೊಂದುವಿಕೆಯ ವಿದ್ಯ" ಕರಾಡುತ್ತದೆ:

3 Read "ಸಿ".
4 Read "ತಿಯ್ತರ".
5 Read "ತ್ರೀತನ್ಮ".
6 Read "ಬೀರ್ಮಗ್ರಾಮಕ್ಕೆ".
7 Read "ಸಾರ್ವಜನಿಕ ಸಂಖ್ಯೆಗಳು".
8 Read "ಸಾರ್ವಜನಿಕ ಸಂಖ್ಯೆಗಳು".
9 Read "ಸಾರ್ವಜನಿಕ ಸಂಖ್ಯೆಗಳು".
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20 Read "ಸಾರ್ವಜನಿಕ ಸಂಖ್ಯೆಗಳು".
21 Read "ಸಾರ್ವಜನಿಕ ಸಂಖ್ಯೆಗಳು".
22 Read "ಸಾರ್ವಜನಿಕ ಸಂಖ್ಯೆಗಳು".
23 Read "ಸಾರ್ವಜನಿಕ ಸಂಖ್ಯೆಗಳು".
24 Read "ಸಾರ್ವಜನಿಕ ಸಂಖ್ಯೆಗಳು".
25 Read "ಸಾರ್ವಜನಿಕ ಸಂಖ್ಯೆಗಳು".
26 Read "ಸಾರ್ವಜನಿಕ ಸಂಖ್ಯೆಗಳು".
27 Read "ಸಾರ್ವಜನಿಕ ಸಂಖ್ಯೆಗಳು".
28 Read "ಸಾರ್ವಜನಿಕ ಸಂಖ್ಯೆಗಳು".
29 Read "ಸಾರ್ವಜನಿಕ ಸಂಖ್ಯೆಗಳು".
30 Read "ಸಾರ್ವಜನಿಕ ಸಂಖ್ಯೆಗಳು".
31 Read "ಸಾರ್ವಜನಿಕ ಸಂಖ್ಯೆಗಳು".
32 Read "ಸಾರ್ವಜನಿಕ ಸಂಖ್ಯೆಗಳು".
33 Read "ಸಾರ್ವಜನಿಕ ಸಂಖ್ಯೆಗಳು".
34 Read "ಸಾರ್ವಜನಿಕ ಸಂಖ್ಯೆಗಳು".
35 Read "ಸಾರ್ವಜನಿಕ ಸಂಖ್ಯೆಗಳು".
36 Read "ಸಾರ್ವಜನಿಕ ಸಂಖ್ಯೆಗಳು".
37 रारिकाविषय मोहनार्थि सनामभिषय छार[३]—
38 तस्मुत् (२२) तत्तावादिबचित्रं श्रवितं रम[१]चायिंगञां—
39 वा सति तथा तनं कुमार इम्मिनिजिद् । समुत[१]—
40 दिति । य(१)सादुधारितमांकमणकर्मवोदायनोथि[१]—
41 दिति: । संख्याकारिकामिति(२)तत्पतन्त्रवेदानामाम्—
42 यि । (२४) सुमेव तुरगासारवचि समनःसुरमोकत: । दृष्टि—
43 मधुकुशस्त्रयं तत्सद्वासनसुपौरि य: । (२२) समग्रहारा—
44 न ददतीयादानम सिंहास्य वदायमध्ये: । किं वा न
45 वशंसाधिकिविध्याचक्रवचि[१]ददातु: किस्मियमसिद्धि
46 । (२२) सोव्य: 'दुस्सहास्य तनयो विनयोज्वल!' । इम्मिनि—
47 दिति: । संख्यासिद्धिष्ठत् सत्यमानं मुयोक्ति । (२४) — । सेिमानी—
48 य सहाराय सीमा भूमासिद्धिलिंगा । सीवापाम्—
49 यथवेत 'य(१)सर्वसिद्धिसारवचि: । (२४) वेदान[१]क्षु—
50 राजस्वरायोभसुधीसमै: । सूती: सोीविनया—

Second Plate; Second Side.

51 यथवेत तनयः तपोनिषि: [५] 'नर्रसिन्हबुधेश्वर
52 वीषाय सुगुणारुपि: । (२४) पदविकारमाणाप्रय—
53 रीढळशान्तिन: । मधुनीयाविवन्ध महासिद्धि—
54 बिमालित: । (२६) 'संविनयाविहारी: सरि:करः—
55 खामिणि: । राजस्वरायोरायोजिति:सधरासः—
56 भः । (२४) संपातितंदनात्महस्थ्य प्रयुत्तवे [१] स—
57 युक्तितेनिथानाय सदाचारिविचारी: । (२४) पदवि
58 मज्जावर्णकाविविकमालित: । सांविनय—
59 बुधवारेदिन्मुन्नवारेदिन्म [३०] विद्वासितकिविनया—
60 दिनुमिदीदीक्षकायववस्वविविवचित्तोषसिद्धि —
61 । सेिमानमध्यांप्रभिषणमाणमाणमाणचिद्विविक्तकति—
62 लकाय महामध्ये: । (२४) शाणेदे परसंघाते मितिन्त्व—
63 बुसुधुमिः । राजायाह्य माध्यपदोपिमास्मां सर्वेदिन्म । (२६) चंद्रि—
Devulapalli plates of Immadi-Nrisimha.—Saka-Samvat 1427.
DEVULAPALLI PLATES OF IMMA-DI-NRISHMA.

64 परागाध्यय महापुरुषफलप्रदे । पैतुमादमहाराज्ये ।
65 मार्जवादव सीमिन । [२१*] गुंधूर्णामप्रायमस्य खली विख्या-
66 तनामक । शृंगालाविनमयोमध्यामध्यामिन्यभागत । [२२*]
67 तत्वयाबिन्दुस्मर्थतत्तदभागत । शाम श्रेधजयम-
68 खाली हे मात्रायमतया मित । [२३*] एकम्रोग चाषभोगशेत[९*]काल- ।
69 व्यस्मनवंत । शायन धुतप्रश्रयारप्पेण । भुक्तह । [२४*] म- ।
70 खरिख्यापीथारापूर्वेक दतबान थुवं । [२५*]

Third Plate.

71 दासपालयारीयों । दासाच्ययों तुपालण । दानात्सनमा ।
72 प्रीतिपानन्द्वतत पद । [२६*] एकेव भगिनी । लोके समयामे- ।
73 व भूमुहा । न भेष्या न कर्यालया विप्रदता वसुधरा । [२७*]

74 सात[७*]विवँद । पुषां वरदातुपालण । परदाताप्राणिः
75 मात[६*]साता । निकलं भवत । [२८*] सातां परदाता यो हंसेत वसु-
76 भरं । "पश्चिमसमस्लाषि विशयाय जाते किमः। ॥ [२९*] —॥
77 शंकाविशच्यो ॥
78 शीरामचंद ॥ [३०*]

ABRIDGED TRANSLATION.

The first three verses are in praise of Vighneśvara, the boar-incarnation of Viśnu, and the goddess of the Earth.

(V. 4 f.) From that glorious flower of the waters (the Moon), which perfumes (illuminates) the whole space, (and) which Śiva always wears on (his) head with great solicitude, was produced Budha, (and) from him the renowned Purāṇas. Several kings were afterwards born (in that family) in course of time.

(V. 6.) In the milk-ocean of this family was born the virtuous king Guṇḍa (I.), like a second Pārijāta (tree), though (he became) an Apārijāta (by conquering his enemies).

(V. 7 f.) To him were born the virtuous Guṇḍa (II.)-Bomma, the glorious Mādirāja of great fame, Gautaya (I.) whose high fame was sung (by all), the heroic and glorious Virahobala, prince Sāvitrī-Maṅgi, and king Sāluva-Maṅgi—(like) a second set of six emperors.

(V. 9.) Most famous of these was king Sāluva-Maṅgi, a Mahāṇдра on earth, who vanquished a hero foremost in battle and seized the dagger (kaṭṭārikā) from his hand. ।

1 酰नान्द । 2 दासाच्ययों । 3 दासाच्ययों । 4 दासपालयारीयों । 5 दासपालयारीयों । 6 प्रीतिपान्द्वत पद । 7 प्रीतिपान्द्वत पद । 8 प्रीतिपान्द्वत पद । 9 प्रीतिपान्द्वत पद । 10 प्रीतिपान्द्वत पद । 11 प्रीतिपान्द्वत पद ।
12 In large Telugu characters. । 13 This compound has to be dissolved into aṣ + ari + jāla. । 14 This incident probably accounts for the title Kaṭṭārikā assumed by Maṅgi and his descendants.
(V. 10.) To him was born the renowned king Gauta (II.), the unblemished moon of whose fame, born in the fresh ocean (created by) the waters (poured out on the occasion of his) gifts, always whitened the three worlds.

(V. 11.) To him was born, even as a delicious fragrance out of a fresh blossom, the virtuous king Gundā (III.), who won the goddess of victory by charming the ocean of his enemies' forces with the Mandā (mountain) of his arm.

(VV. 12-20.) By the grace of the god Nyāsiniśa of Ahobala, this lord Gundā (III.), the ocean of good qualities, begot on (his wife) Mallambikā Nyāsiṃhārāya of great fame, who possessed the titles of Misaragandha, Kāthāri, Samjiva (i.e. the hawk) and Dharanīvarāha; who, aided only by (his) sword, defeated all (his enemies) and became an emperor (Śārvabhauma);2 who became Dhararāra (i.e. 'the boar of the earth') by saving (uplifting) the earth from the ocean of wicked (kings), and Sājiva by smiting the crowd of (his) enemies like (a flight of) birds;3 whose title Barabarāha became full of meaning, because his powerful arm (hand) had become rough through the killing of enemies and the making of gifts to the needy;4 who by conquering (excelling in making gifts) the five divine trees with the fingers of (his) hand (and) ringing the bell five times (in celebration of the five-fold victory) became Paṇchaghastānāma;5 who obtained the title of Aivaragandha by conquering (excelling) the five Paṇḍavas in truthfulness, strength, archery, personal beauty and intelligence (respectively),6 who, wielding the weapon, became Mūrurāragandha7 by making through his valour the three kings of Chāra, Chōra8 and Paṇḍya afraid on the battle-field; who obtained the title Urvarāditya by dispelling the thick darkness (his) enemies by the sunshine of (his) valour (and thereby) illuminating this earth, (and) who was Hari (Vishnu) in reality by virtue of his titles Chauhattamalla,9 Dharanīvarāha, Chālikya-Nārāyaṇa10 and Mōhāna-Mura11.

(V. 21 f.) His queen was the virtuous Śrīraṅgamāmbā, even as Ramā of Hari. By her was born to him prince Immaḍi-Nyāsiniśhendra, who, by exceeding even his father, who was so noble, in generosity, valour and other innumerable good qualities, made his name literally true,11 (and) who, praised by learned men, ascended his (viz. his father's) throne, which rose on the Heṃakūta (mountain), even as the divine tree, perfumed with flowers, (adorns) Mount Mēru, which abounds in golden peaks (Heṃa-kūṭa).

(V. 23.) What are gifts of agrahāras to this chief of benefactors, who gave complete necklaces (śmaṇa-hīra) ? What is the use of many words? What is there that could not be made a gift of by the donor of a full viśvachakra and brahmāṇḍa?12

(V. 24.) This well-fed, glorious Immaḍi-Nyāsiniśhendra, son of Nyāsiniśhendra, is prosperous on earth.

1 This is the celebrated place of pilgrimage in the Kurnool district.
2 This is an evident reference to Nyāsiniśhendra's unrationing of Viḷavagāra.
3 The tradition is that the title was due to the fact of Nyāsiniśhendra's ancestors having acted as fowlers to the kings of Karnāta.
4 There is a pun in the original on the word dūna, which means 'cutting' and also 'a gift.'
5 This etymology is fanciful. Paṇchaghastānāma is apparently the same as Paṇchāmakdādha.
6 Another graceful etymology. The meaning of Aivaragandha is 'the lord of five (chiefs),' a title which Nyāsiniśhendra seems to have borrowed from the Viḷavagāra kings.
7 This title also was borrowed from the Viḷavagāra kings.
8 Chōra stands for Chāra, and Chōra for Chāya.
9 In this sense the word is a corruption of chaur-basta-malla. Another derivation is from chaur-basti-malla, which means 'a hero having the strength of four elephants.'
10 This is an anachronism.
11 Here is a play on the word immaḍi, which means 'the second' as well as 'double.'
12 These are the names of two of the sixteen great gifts (mahāddāna); see Ep. Ind. Vol. I. p. 368 and note 58. - E. H.}
This glorious Mahārāja, who is the type of habitual givers of land, on the auspicious occasion of an eclipse of the moon, on Sunday, the full-moon tithi of Bhāḍrapāda in (the year) called Raktākshīm (corresponding to) the Śāka year reckoned by the mountains (7) the eyes (2), the Yugas (4), and the moon (1),—(i.e. 1437)—granted with libations of water, as a svarūpānyas and ēkabhūya, with the eight rights of ownership, the village of Dévaṇapalli, southeast of the village Sūrīṇyani-Mushāṭuru and north of the village Dāvī-Mushāṭuru, within the limits of the village Guṇḍāṭuru in the siman of Mārvāvā in the mahārājya of Penugonda, to Māchānabhatṭa, who was the son of Amadātahatṭa, grandson of Narasimha, great-grandson of Pinnayāra, and great-great-grandson of Sūrayājha of Vēlapāṭipura,1 a Yajurvedin of the Śrīvatsa gotra.

Vv. 38-41 are imprecatory verses.

No. 9.—KAHLA PLATE OF THE KALACHURI SODHADEVA;

[VIKRAMA-]SAMVAT 1134.

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

This plate was found on the 15th August 1889 by the cultivator Shinewak Rai in his field at Kahla, a village in the tappa Athais of the pargana Dhuriāpā of the Gorakhpur district in the United Provinces, and presented by Dr. W. Hoey to the Provincial Museum of Lucknow in January 1895. I edit the inscription which it contains from impressions, kindly furnished to Dr. Hultsch by the late Mr. E. W. Smith.2

This is a single copper-plate which, to judge from the impressions, is about 1' 54" broad by 1' 4" high, and is inscribed on both sides. In the middle of the lower part of it there is a ring-hole, 1/8" in diameter, and together with the impressions of the plate I have received impressions of a circular seal, about 3" in diameter, which contains in high relief the figure of a bull, lying down and facing to the proper right; below it, the legend śrīmat-Śrīhadēva, in Nāgari letters about 3" high; and below this again, an arrow pointing to the proper right. An arrow is engraved also on the second side of the plate, in line 59, before the words vīra-āśatis-pāla. In general, both the writer and the engraver have done their work carefully. The writing on the second side of the plate is well preserved, but that on the first side has suffered from corrosion so that in several places, which will be pointed out in the notes, the reading of the text is doubtful. Fortunately, with a single exception in line 28, the names and dates may be given with absolute certainty. The size of the letters is about 1/6." The characters are those of the Nāgari alphabet of the time and locality to which the inscription belongs; they resemble those of the copper-plates of Gōvindachandra and Jayachandra of Kanauj. In lines 48-50 they furnish signs for the fractions 1/8 and 3/4, which I have not met with in other northern inscriptions; 1/8 is denoted by the figure for 1 with two vertical lines after it, and the fraction 3/4 by the circle for nought followed by three vertical lines. The sign of avagraha occurs once, in sampradāta śanḍbhika, 1 47. The language is Sanskrit, but the names of some of the Bṛhmaṇa mentioned in lines 40-50 are given in their vernacular forms or in forms based on them. Lines 1-32 contain

1 This is evidently the modern village of Vāyalaḍa.
2 After the lamented death of Mr. E. W. Smith—he died on the 21st November 1901 in the Bahralch district of Oudh—I was informed by Mr. Gholam Rasool Beg, Head Draftsman of the Archaeological Survey, United Provinces, that the village Kahla is on the Gorakhpur to Amaghar metallized road, about 28 miles from the former town; but I have not found the name in the Indian Atlas, sheet No. 102, which gives 'Dhoreprar' in long.

2° 18', lat. 26° 26'.—Mr. Gholam Rasool Beg has kindly furnished me with two very good additional impressions of the Kahla plate.
thirty verses with genealogical matter, and lines 51-57 ten benedictory and imprecatory verses (dharma-stokā, l. 51); the latter are all numbered with numeral figures (from 1 to 10), but of the former only the last verse has the number 30 placed after it. The rest of the text is in prose. Unusual terms which occur in the latter will be drawn attention to below. As regards orthography, the sign for ṣ throughout serves for both v and b; the dental sibilant is frequently employed for the palatal; the palatal for the dental in aṭṭ, l. 3, 5, 7 and 22, ajātram, l. 16, śākana (for śāsana), l. 22, and sāhasra, l. 53; for the palatal sibilant preceded by anuvṛtra we have ṣa in vāsana, l. 6 and 50, vāssya, l. 3, vīnatā, l. 37, and trinatā, l. 39; ḷ is used instead of y in Kṛttavirāja, l. 3, Kṛttavirāja, l. 4, and jāṭa, l. 23; gh instead of h in Nagahuṣa, l. 2, and singhdasana, l. 13; and ḍaṇra and tāmra are spelt ḍaṇra and tāmra, l. 38 and 57.

The inscription belongs to a hitherto unknown branch of the Kalachuri family. It records a grant of land by the Paramabhaṭṭārakā Mahārāja Mahārājārājā Paramārājā, the devout worshipper of Mahēśvara (Śiva), the glorious Sōḍhadēva, who meditated on the feet of the P. M. P., the glorious Maryādāsāgararadēva (l. 33). The introductory verses give an account of Sōḍhadēva’s ancestors.

After the words ḍaṇa evastī, verses 1-4 eulogize the following mythical and legendary beings:—

the Moon who was Atri’s son, Budha, Purūravas, Nāhuṣa, Hāhiyā, Kṛttavirāja, and Kārtavirya Arjuna. In the family descended from the last there was a personage who by conquering Aṣṭavakrā and subduing the Krathas possessed himself of Kālaśāra (v. 5). This ornament of the Kalachuris, after having conquered his enemies, gave the kingdom to his younger brother, and the latter, Lakṣmaṇarāja, in turn conquered Śrīvānapāla (v. 6). In Lakṣmaṇarāja’s family there was the king Rājaputra, who captured the lord of horses Vāhali (or Bāhalī), defeated the kings of the east, and lowered the fame of Kṛtiṇa and other princes (v. 7). From him sprang Śīvarāja [I.], and his son was Śāmkaraśa [I.] (v. 8). His son again was Guṇaṁbhoḍhidaśāvī (Guṇasāgara [I.]), who had some dealings with a Bhōjadēva and by a warlike expedition took away the fortune of the Gauda (v. 9). From his first wife Kāṇchnadēvi this king had a son named Uḍābha who, after reigning himself, placed on the throne his brother Bhāmānaḍēva (a son of Guṇasāgara from another wife named Madanadēvi), who had distinguished himself in a war with a king of Dhāra (v. 10-15). Bhāmāna’s son from Dēhaṭṭadēvi was Śāmkararasa [II.] Mugdhatūrga (v. 16 and 17); his son from the queen Vijaya was Guṇasāgara [II.] (v. 18 and 19); his son from Rājāva was Śīvarāja [II.] Bhāmāna (v. 20-22); his son from Sūgāladēvi was Śāmkarasa [III.] (v. 23); and his son from Yaśōlēkhyadēvi was Bhima (v. 24). The inscription then, after stating that Bhima by the decree of fate lost his kingdom (or was dethroned), records that the king Guṇaśa[II.] had by Lāvanyaavati a son named Vyāsa and that this Vyāsa—if I understand the text rightly—was raised to the throne, when the (royal) camp was at Gōkulagahaṭha, on Monday, the day of the eighth tīthi in the bright half of the second Jyaiśtha of the year 1087 (given in words, v. 27). Vyāsa’s son was the king Sōḍhadēva, who (in v. 30) is described as the life of Sarayūpāra (or the bank of the Sarayu), and who is the donor of this grant. Since, as has been already stated, Sōḍhadēva is represented as meditating on the feet of

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1 Compare Ep. Ind. Vol. II. p. 8, and other inscriptions of the Kalachuris of Chēdi (or Dāhāla).
2 I do not know the legend here referred to. Agōmāša is the name of a demon and of a mountain, Kratha the name of a race or people. The well-known mountain or fort of Kālaśāra was taken from the (Kalachuri) kings of Chēdi by the Chandellas, who from it took the title Kālaśāradhiṭipati; but the Kalichurys of the South, at any rate, kept the hereditary title of ‘lords of Kālaśāra, the best of towns.’
3 This must be the name of a country, but the name has not yet been found elsewhere.
4 The compound of which this name forms part is somewhat ambiguous. The Bhōjadēva referred to may be Bhōjadēva of Kanauj (see my List of North. Inscri. No. 14).
5 In line 28 of the text there seem to be references to a person named Savaṣa, but the text is damaged in that line, and the sense is not clear to me.
Maryādāsāgaradēva, Maryādāsāgara must be another name of his father and predecessor Vyāsa (the son of Gunāsāgara II.).

In the prose part of the inscription Sōdhadēva from his residence at Dhulīghaṭṭa (l. 32) informs the Mahārājā (or Mahārājās), Mahārājaputras, Mahāśadavigrāhikas and other officials and the inhabitants concerned that, after bathing in the great river Gaṇḍakī on the occasion of the Uttarayana-saṅkrānti on Sunday, the seventh titki of the bright half of Pauṣa in the year 1134 (given in words, l. 39), he granted twenty nālus of land in the fields of certain villages or hamlets to fourteen Brāhmaṇas whose names, gōtras, etc., and exact shares in the land are given in lines 40-50. Among the titles of officials enumerated here, and in the description of the several classes of inhabitants mentioned, there are some terms which I have not met before or about the proper reading of which I am doubtful: they are the terms mahāmahan-taka, mahādhānaka, mahāpāṇḍhākulika (or mahāpāṇḍha and kulika?) in line 34, and vishayadānika, khaṇḍāvala,1 caḷāṭhāra (or caḷāṭhāra) and bhaṭjāmākutika (or bhaṭja and mākutika?) in line 35. The term nālaka (or, abbreviated, udā), which also occurs in a plate of Gōvindachandra of Kanauj (above, Vol. V. p. 114, l. 19), apparently is derived from, and equivalent to, Sanskrit nāla, a measure of distance equal to 400 (or, according to others, 100, or 120) hastas; what I do not understand in the present inscription is, that ‘the land measuring twenty nālakas’ in line 37 is further qualified by the expression dēvakulaṭhā-parimita. Nor am I able to give the meaning of the word pāṭikā in the expression pāṭikayā vibhajya which occurs in line 47.

The land granted by the king was in (the district of) Ṭikarikā that belonged to the Gunaṅkala-vishaya (l. 36). It formed part of the fields of Mahāśri-pāṭaka, Asathī-pāṭaka, Thūla-pāṭaka, Vaiṇā-pāṭaka, Duṅāri-pāṭaka and Chhindādṭembha, a group of villages bounded on the east by Anāmḍa, on the north by Tikari, on the south by Avadachana, and on the west by Čhanduli. The terms in which the land was given are well known from the grants of Gōvindachandra and other kings of Kanauj.

Each of the fourteen donees is described by a term indicating his place of residence or origin, and in each case the text gives the father’s name, the gōtra, the number of pravaras (three or five), and the Vedic śākhā. The gōtras so mentioned are those of Kātyāyana, Kāṣyapa, Kuśika, Kṛṣṇātra (or Kṛṣṇāṭra?), Kaṇḍinīya, Dhaumra, Pārāśara (or Pārāśam), Bhadravāja, Rāhula, Sāvarṣa and śrī-Sāṇḍilya; the śākhās the Bahavīcha-ś., Chhandogā-ś., Vājasanāyin-ś., Mādhyāndina-ś. and Yajuj-ś. The donees and their fathers mostly have one of the titles paṇḍita, dīkṣita, agnikārini, devātāna, bhaṭja, or simply brāhmaṇa. Among their proper names occur2 Gōvindāyicheha, Chhāṭāchhi (gen. ictasya), Jākh, Jālu (gen. ākasya), Tihayānāsha, Dāndu (gen. ākasya), Nimbō, Bhogū, Māḍha, Mālhā (gen. ākasya), Vāhmaṇa, and Sidhā (gen. ākasya). The adjectives derived from the names of the places of residence or origin of the donees are Katangahanaagrāmīya (from Katangahanaagrāma), Kahalīya (from Kahali[1]), Kalāndhīya (from Kalāndhi[1]), Ṭikarikīya (from Tikari), Tāṭkliya (from Tāṭī), Nāgarā (from Nāgar, Nikhatagrāmīya (from Nikhatagrāma), Mahālīkīya (from Mahālīlī), Māṭhura (from Mathurā), Śākkasasthānīya (from Sākkasasthāna), and Hastigrāmīya (from Hastigrāma). In the passage which records the exact partition among the donees of the land granted it is stated (in line 50) that one of the donees together with his 3 nālus of land received a dwelling-place.

After the ten benedictory and imperative verses already mentioned it is stated (in line 57) that this tāmra-pattā was written by the Adēśā-nābindhiḥ or ‘recorder of orders’ Janaka on Sunday, the sixth titki of the dark half of Chaitra of the year 1136 (given in figures only);

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1 This would remind one of khaṇḍaraśā which is common enough.
2 Compare the list of names given above, Vol. IV. p. 171 ff.
and the inscription ends with the words: 'this is the own hand of the Mahārājādhirāja, the glorious Śōkhañāva.'

I regret to say that I have not been able to identify with confidence any of the numerous localities mentioned in this inscription. The river Gaṇḍakī in which the king had bathed when making his donation must be the Gandak or Little Gandak of the United Provinces; but I have not found on their banks any name like Dhuligṛha. The Sarayū after which Śōkhañāva's territory appears to have been called Sarayūpyāra; most probably is the river Gogra, which in Oudh is known by the names Decha, Surjoo or Sarayu, as well as Ghogra. The rivers would indicate in a general way where the Gupakalavishaya and (the district of) Tikarikā, in which the villages containing the land granted were situated, should be looked for.

Of the three dates which the inscription contains, the date on which the grant was made regularly corresponds, for Vikrama-Saṃvat 1134 expired, to Sunday, the 24th December A.D. 1077, when the 7th tithi of the bright half of Pauṣa ended 17 h. 21 m., and the Uttarayaṇa-saṅkrānti took place 5 h. 35 m., after mean sunrise. And the date on which the grant was written regularly corresponds, for the Karṭtikeya Vikrama year 1135 expired and the pūrṇimaṇḍa Chaitra, to Sunday, the 24th February A.D. 1079, when the 6th tithi of the dark half of the pūrṇimaṇḍa Chaitra ended 21 h. 42 m. after mean sunrise. From this it may be seen that the grant was written as much as fourteen months after the making of the donation. The date given in lines 28 and 29 for the accession of Śōkhañāva's father Vyāsa must fall in the Karṭtikeya Vikrama year 1087 expired, because of the three years which might be denoted by the number 1087 that year alone contained an intercalary Jyaistha; and for the Karṭtikeya Vikrama year 1087 expired the date corresponds to Monday, the 31st May A.D. 1031, when the 8th tithi of the bright half of the second Jyaistha commenced 9 h. 47 m. after mean sunrise. It may seem somewhat remarkable that the week-day should have been connected here with a tithi which commenced so late in the day, but this is no reason for suspending the authenticity of the date; the accession of Vyāsa may have taken place late in the afternoon.

This last date, of A.D. 1031, is earlier than any date known to us from the inscriptions of the Kalachuris of Chedi. In my opinion, it shows that the founder of this new branch of the Kalachuri family, Rājaputra, cannot be placed later than the beginning of the 9th century A.D.

**TEXT.**

_Fist Side._

1 Oṁ svasti [1*] Abhūt-Sōmah saumya-dyutir-amṛita-sūr-Atri-tanayaḥ svapras-<br>chhūdā-ratnām Smara-vijayinā samhīta-tamah Ṛu(bu)dhas-tasmāj-jātaḥ<br>kumuda-vi[sa]da-jñā(jñā)na-sadanaṁ<br>grahagrāma-alā(ā)gh-a v a d h i r a n d h i k a-<br>sauhāga-yā-vasatiḥ || [1*] Tasmājjasaga-<br>2 t-patir-apṣyam-abhūt-prabhūta-bhūpāla-mauli-mañi-chumvī(ḥ)ta-pādpaṁdaṁḥ ||<br>saṁma tvishāṁ vinaya-vēṣma(ā)ma Purūravaḥ sa yasa-Orvvasi(ā) priyataṁ pūrātvā<br>va(ba)bhūva || [2*] Ṭaj-janmā Naghu(hu)shāḥ kṛiti nijapada-bhrāmṣa(ā)-<br>bhrāmākūṭa-bhṛṭiyā yēnō Bahutātpatvam-

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1 Compare in the 'Sirkā Gorakhpūr' names of pārāṇas like Bhamihpāra, Bhāwāpāra, Chilhīpāra, Dhuriāpāra, etc., in Sir H. M. Elliot's Races of the N. W. Provinces of India, Vol. II. p. 119.
3 Their earliest certain date corresponds to the 18th January A.D. 1042; compare my _List of North_. _Jaisr._ No. 407. The Samkaragaṇa who was a contemporary of Kōkkallī I. may have been the Samkaragaṇa I. of the present inscription.
4 From impressions supplied by the Curator of the Lucknow Museum.
5 Denoted by a symbol.
6 Metre: Śīkharīpī.
7 Metre: Vasantātilakā.
8 Originally yāra was engraved.
3 tapaschayena bhagavān-Indrō-pu-saniṇḍraḥ kriyāḥ |
   tasya-āśīl(a)jita- 
   saptasāgaradharā-dhuryāh kulē Haïhayasa-tad-vansyah₁ Kritavrjirājaya(ryun)-bhumibhir-
   abhavat-trātā trayā-vartmanāḥ || [3*] 
   Tasamād-bharitar-abhūn-mirantaraman-
   kshmāpaka-chudāma- 

4 ni-chchhāyā-saṁvalit-āṅghrīpakhajara-rājāḥ śrī-Kārttavrjirjō (rhythmique) rjunaḥ |
   yena- 
   ananyasamāḥ kramān-nṛpatayah kimcit-kālollayāḥ² dörṛddana- [yarj] [na]ḥ,³ 
   parēṇā [va(ba)] [tii] [nām-ā] [vā] [h] [h] yam-ullaṅgibītāḥ || [4*] 
   Tataḥ⁴ prabhṛti- 
   saṅkatāte 

5 pranāta-rājā-rājī-śraṃ-śarac-śharaṇapakṣa-ājañadītaya-āṅgur-āśīl(a) jita-t-kulā [1*] Ayā- 
   mukha-jaya-Krathā-sākrameśva-siddha-Kālamajraḥ sphurā-paravarūthini-jaradaraṇya-
   dāvānaḥ || [5*] 
   Kalachuri-tilakaḥ sa [sa] trūn(ū) = jīvā 

6 rājyaṁ dadu laghu-bhratubh | sa śrī-Lakṣmaṇaparājāḥ Svēṇ(sē)vātapaṃ yaḥ 
   punar-jiṭhatvān (lī)rā | [6*] 
   Tad-vansāh visva(vā)-bhartā turnaṃ- 
   patimathā va(ba)ddhavān- Vāhalim yō yāḥ-ḥi ca prā[chi]-kṣhitindrānavasar-Karaṇa-
   khyāta-dörṛddanda-darpah | rājā śrī- 

7 Rājaputraḥ sa bhaya-bhrīd-abhaya-va-yaktir-ayvikta-garvaḥ kharvikkurvaṃ Kṛiti-
   prabhṛti-nṛpati-yaśo-śāstra [sī] m-āśīl(a) [n] manah || [7*] 
   Tataḥ⁵ prithvinātha-
   dītaya-varāpyāḥ prabhūr-abhūt-pramahā 
   sa [sa] trūpām samiti Sivarājaḥ 

8 Śīvī(hi)raiva | sutas-tasmbh-jātāḥ sa 
   raṣapakaraṇa-vṛttir-asakṛt-khaṃ.¹⁰ 
   nāthāḥ kśēmā prakṛti-saralāḥ Sam(jam) karagaṇāḥ || [8*] 
   ¹⁰ Tat-sūnur-
   ddhāma dhānām adhikya-dhiyaṃ Bhoja-deva-āpta-bhūmih pratyavritya 
   prakāraḥ,¹⁰ prathī- 

9 ta-prthu-yaśa(sā)h śrī-Geun(um)bhoḍhindēvāḥ | yōn-bddām-aikadarpam-dvipa-gaṭhitā- 
   ghat-āghāta-samātaka-muktā-sūpam-ōddantō-asī-prakṣa-pritha-pathēm-aḥritā 
   Gauda-
   lakṣmī|| [9*] 
   Tasya [y] cha jayāsī jayā mūrtīya 

10 kṛitrīr-ivāparāḥ | nāma śrī-Kāmchandā-devi Lakṣmaṇa- !va Mura-dvishaḥ || [10*] 
   Tasmād-ayam-anindadyutī-nachita-panch(na)chakra[bi)r]d-vakrasāyāḥ śrīmān- 
   dvēva sitārechehīñ-sita-vitatayasaḥ(sā)ḥ 
   krānta-bhūra-Ullabhākhyā [1*] 

11 dhīntō yasminna(a)-āatma[ma] [t]araṃ-naigṛḍhiśām [m]ēkatārgaṇāthi-[d] antaḥ¹⁸ 
   Yad-bhūmiva (vra[vra]) saṃkalāyītum-adhikmya-iva prápya yān cha trasantaḥ 
   pa-kasha-cihoḍhettur-muni-

12 bhrūdā-āra-dvārav ani-puṣṭe kāhēṃ-bhājaḥ | yō-saṃ sāmanta-svāmājali-
   valaya-valat-pādpadam-āśīra-srīh 
   śamyāt-siṇḍuā-mudrā-prabhṛtibhir-udayaksham- 
   bhṛtī dattā-vārttaḥ || [12*] 
   Bhṛti-viśtēuchechha ca yō- 

13 na prasaraḥ-uru-kari-śreṇī-sānga[tt]a-chanda-prājy-ājī-khyāta-saṅgaha-prahata-ripu-
   sī [s] rāb-puṣṭa-kahmata[lōṇa] [1*] k[li[pīta]ḥ [1] [s]i [in] ċāha(ha)[h] āsanstobhō nīja-vijay-i-pa[d-b] 
   ddhāra-Dhāyavanī-[hirāya]-[1]sēmā-jayaśī-hāth̄āha-

¹ Read -caṇāyaḥ. ⁴ Read -caṇālīṭ-. ² Apparently altered to -kallīṭṭiyāḥ; read -kālīṭṭhi-līṭṭiyād. ⁷ Metre: Prithvi. ⁸ Metre: Aryā. Every akṣara of this verse is quite clear. ⁹ Metre: Prithvi. ¹⁰ Metre: Śrāvastī. — Read Tad-rāṇālī. ¹¹ The ga of tūraga was originally omitted and is engraved below the line. ¹² Metre: Śrāvastī. ¹³ Metre: Śrāvastī. ¹⁴ Read -kṣhāmē. ¹⁵ Metre: Śrāvastī. ¹⁶ Read -pacchā-putthi-(7); this alteration seems to have been made in the original. ¹⁷ Metre: Śrāvastī. ¹⁸ Metre: Śrāvastī. ¹⁹ Metre of verses 11-13: Śrāvastī. ²⁰ Read -dantara-. I take danta to be used in the sense of 'a pin.' ²¹ Originally kṣipitaḥ was engraved, but the sign of the vowel i has been undoubtedly struck out, and pata may have been altered to pita. ²² I am doubtful about the correctness of the two akṣharas in brackets. Only the letters ā and y are certain.
15 mukhya-mukhya-sthitih sthēmaṁ sa[n]patā patipatēḥ śhīrātā kaihitēr-dādhibh-|| [14*] Yas-chintamāṇi-arthināṁ pravajināṁ pratyagra- 
kalpaksalpadrumaḥ[3] sū[śa]raḥ sūrissurūḥ-āritaruṣvākṛtrāj[i] (b) | 
seraṁ-nājāra[ra]m-aśu-salilam Vidyādhīr-bhāh | | [15*] Etasmān- 
tanayah kriyā nijaguna-vyāptākṣhīlakshmātala- 
17 [bhāvatenbhit]-3yasa[sa]sā śīrakrīta śāśīchhāyaḥ prabhur-bhūdharah | kāntyā 
[sa]dāh-chitrī-guṇaḥ samayāḥ apya-sapadaṁ vismayeṣa sā śrī-San[śa]kara- 
pūrvva śeṣa ganāvīn Dēḥāṣṭadī(ṛ)dy-ātmāḥ || [16*] Śrī-Bhāmānā- 
didāḥu- 
18 pari kriyākṛitā dvāpār dīpāḥ || niṣkṛita-mapḍa-vāsma[śna]ni sa śrī 
Śam[śa]karagāṇa[d] dēvāḥ || [17*] Yotābh-evōdga-pūrna-sāgara-vihārā- 
Lakhmi-māvī Śrī-putāḥ saṁbhāgye Gīrīja-evā Mūnimagha-rīpoh sāsā- 
20 tkuṇjarasangha-tola-hutaḥbhā[gha]bhā[gha]pāla-chūdāmaṇiḥ || (m) māyatt-prānta samastā- 
bhupati-gahat-sphōtē Kriyānantām sāvaghī sāvaghī sāvaghī || [19*] San[sa]nre Śrī-īva Rūhi-īva Hi-
21 magōr-Ggaun-īvā Gāṅgabhārīthah Pāulōm-īvā Sa[sa]takratōḥ samahā[va]t-ṛāt-sāyva priyā Ṛājaya || sā lēbhē Śivarajam-āṭamajam-Aja-prakhyām kaihita 
20* 
22 Sa śīryatypaśa[sa]nāṁ nīrapa-padam samprāpya sarvārthināṁ sāśī(śa)nta 
kalpamahātarūn-nijakul-āmbbhōjakarē bhāskaraḥ || (l) kiṃchā spha(ṛ)hītara 
pratāpadhana-śvālayall-tāpīśah nirvānāṁ kathām-apya-yur-ra 
23 jaladhim tirttvāpī yasya dvaṣha || [21*] Mūkhyān[14] vṛttāṁ kila Kṛta-yuga 
yaḥ Pṛithvī-evā jāya(ta)ro yas-Trāyayānvasita-ripaṃ Rāmabhadrē prasiddhaḥ || jēyāsthānām Pāṇōḥ sutam-ahhaj[ta]| (a) || Dvāpārā yaḥ Kalu sa śrī-Bhā- 
24 manē vinihit广大padē[14] rājate rāja-svādha(bha)ḥ || [22*] 17 Tasmāt-sūnum-asūn-īva 
kahit-taluḥ yāḥ pāyān[14] prāṣaṇā paḍvāhavādiśeḥa-tōṣṣi-gurogrāmo guṇa- 
25 nō dēvāḥ sadarppa-dvāśhāh vidhvānasa[14]-prasaṅgēthi-kalpvātīpā 
Sūgalladēyāṁ tataḥ || [23*] Tatō[17] Bhimō-bhāṣṭaḥ naya-vinaya-sampatti- 
āndāya Yāsōtēkhyāgyāyās-śanaya iva Kunyāḥ[sa] pitri-padē || [h]asana 
śnāpita-vamūrthīr-vvēlase || [24*] Asmin[16] rājya-parichyuta vadhī-vṣa[śa]= 
Lavanyav[ṣa]tyen-abhūd-dvēyān śrī-Gunasāgaraṁ-narapatērṇاtpa-
1 Metro of verses 14-16 : Śrāvānlavikṛṣṭa. 
11 Read -kalpadrumaḥ. 
14 The ekabhūsas in brackets are doubtful ; read hādhruchkhalāḥara-. 
16 Metro : Ārya. 
18 Read -nipatērē. 
19 Read -samaiva. 
20 Read -padē. Originally edhitē was engraved, but it has been altered to edhatē. 
21 Metro : Śrāvānlavikṛṣṭa. 
22 Originally guraṇḍirēśaḥ was engraved. 
23 Metro : Śilkhariṣṭa.
KAHLA PLATE OF SODHADEV.


33 dhirāja-paramāsava(śva)ra-śīr-Maryādasīgaradeva-pādaṁudhyāta-paras a b h a ṛ ṛ a k a mahārājādhirāja-paramāsava(śva)ra-paramamāhēsava(śva)ra-śīrmat-Sōḍhā dē vā p a dāḥ kalyāṇinaḥ13 mahārājñī- | 

34 mahārājaputra- | mahāsāndhivigrāhika- | mahāmahiṣatka- | mahāpratikha- | mahāsāndhīpati- | mahāsāndhikapatikā- | mahāsāndhikā- | mahāsāndhikāla-16 | sā(śan)iṣka- | gauklī(ramsī)-ka- 

35 ghaṣṭṭakika-14 tarapati-vishayadānīka- | duṣṭāsādhaka- | khandavāla- | valādhira-17 prabhirūṇa samastī-rājapurushān | bhaṭṭāmākutika-18 | mahattama-pramukhān(ī) | janaṇapad-ādīna-19 cha māṇayaṇī | vō(bo)dhayaṇī | samājāñapaya- 

36 nī cha yathā | Viditaṃ-asta bhavatāḥ | 86 Guṇakala-viṣhaya-pratīva(ba)diḥha- 

Tiṣṭarikāyāṃ pūrvaḥ Anādhaḥ | uttarā Tiṣṭarī | dakṣiṇe Avadhacakā | 126e paśchimā Chanduli | atra catur-āghāṭ-āhīnyaṇarā Mahārī-pāta- | Ασθη- 

pāta- 

1 Read pṛṣṭṭa-.  
2 Read -gaṇaṇa-.  
3 Meter: Vasantaśīla.- Read Kīm Ṛd. 
4 The letters in brackets in this line are doubtful. Sarasa seems to be certain both here and in the next verse. 
5 Meter of verses 27 and 28: Sṛvāhavikrāṭa. 
6 Read saṭṭha-. 
7 Read agaṇai-. 
8 Originally śīrṣa seems to have been engraved. 
9 Meter: Vasantaśīla.-The first Pāda of this verse is very indistinct in the impressions. 
10 Read -ṣāṭṭyāča-. 
11 Meter: Śrīka (Anuṣṭambha). 
12 All the signs of punctuation from here to the word yathā in line 36 are superfluous. 
13 Here and in other places below the rules of saṇḍha have not been observed. 
14 Read maddha- 
15 This word is quite clear in the impressions; I am unable to explain it. 
16 This sign of punctuation seems to have been struck out. 
17 Read, perhaps, ṛaḷaḍṭāro-; but the term is unknown to me. 
18 Read, perhaps, bhava-; maddha-; but the latter term is unknown to me. 
19 Originally janaṇapad-ādīna- was engraved. 
20 From here to śūndāṭḥ in line 47 the text forms one sentence, and the signs of punctuation in this part are really superfluous. 

n 2
37 ka] Thiula-pātaka | Vaśi-pātaka | Duśri-pātaka | Chohhidādatēmbhā
dākanā | đevakutikābha-parimita-vinasi-ñālaka-parimāṇa bhūmiḥ || nākēn-āpi
bhūmi-nālů 20 bhūmiś-ya[m] sa-jalasthālā | a-.
38 [mr̥a(m)]madhūkā | si-vanavatīkā | sa-gartenśāhara | sa-lōhalavāgākara | sa-
gopachān-triśa-pūrita-chatauṣṭāma-paryantā | samasta-bhāgabhāgakara-rājapratyādāya
samātā | sūkchidgrāhāya | achatābhatagravēśā(ê)
39 pariṣṭita-sarvpapājā | a-chandrākkakakṣityudadi-samakālaham chaturinsān
samvatsar-āhikā-kātāsasa(ê) sa(ê) sa-samvatsara(ê) Pauha-māsi su(ê)kl
saptāmān Ravi-dinē | ady-ottarāyaṇa-anukrutnāt mahānādī-Gandākyaśam vi
40 dhivat snātvā aḥamya aṣṭadēvavatāpāya-samanantarām sadarha-tī[lo]daka-pānīn
mātāpīṭṭor-ātmanaś-cha punyasaś(ê)-bhīyuddhayē parākēśa-śreyotham ech
41 [syā] pagota-triparvārā Vājasaṇeyasa(ê) khy-paṇḍita Chuhānchchhī. | [Māthura-
dikṣita-lāṃkāputrā-Dhauṃragōtra-triparvārā Va(ba) hṛvicaśa(ê) khy-dikṣita-Gautamā-
Hastigrāmīya-dikṣita Śṛivāhāra. Pārāśa(ê) ratrigo-triparvārā Mā-
42 dhyanidānaśa(ê) khy-āgůhōtri Bāhakara | Nikhatigrāmīya-dikṣita Dēvēva(ê) rat
purā Kus(i) kaśgora-triparvārā-Māhāyānidaṇāśa(ê) khy-āgūhōtri(ê) VA h m a t ā
Māthura-va(m) hṛvicaśa(ê) hṛvīhaṛa-Dhauṃragōtra-triparvārā Va(ba) hṛvicaśa
43 s(ê) khy-āvīvedi Māhō | Tālikīya-paṇḍita-Gadāhālāpurā Sāvarna-gōtra-paṇchār
parvārā- Chuhānchchhāgōsa(ê) khy-paṇḍita-Dāndū | Sānkasasthānīya-Vṛ(bi)haspat
purā Kātyāyanagōtra-triparvārā Va(ba) hṛvicaśa(ê) khy-va(m) hṛvīha-Mādhō-
44 K[u]jāndha[ly] Mahānandapurā-SrīSā paṇīyogōtra-triparvārā- Chuhānchchhāgōsa(ê) khy-paṇḍita-Jālū | Nāgar-
paṇḍita-Māhālāpurā Kō(k) pāṇīyogōtra-triparvārā- Chuhānchchhāgōsa(ê) khy-paṇḍita-Bhākara-
Kuṭaṅghānagrāmīya-paṇḍi-
taBhūgūpurī Bāhulagōtra-triparvārā Va(ba) hṛvicaśa(ê) khy-paṇḍita-Sidhū | Kahaliya-
baṭṭa Sunda r a p t a Bāhāndrā(ê) vīgōtra-triparvārā Va(ba) hṛvicaśa(ê) khy-baṭṭa
Si(ê) vādāsa | Kahaliya-nta(ba) tāJākhūpurī Bāhāndvājōgōtra-triparvār
45 ra-va(m) hṛvicaśa(ê) khy-Tiṣyāpurā | Kahaliya-baṭṭa Jākhūpurī Bāhāndvāja-
gōtra-triparvārā Va(ba) hṛvīsa(ê) khy-Goivindāya-cha | Tiṣkārīkīya[ël] Bhāska
purā- Kriṣñatātrago-panchapravārā Yajuḥsā(ê) khy-va(m) hṛvīhaṁ Saṁ(ê) k a r
46 bhīyaś- chaturdāsasa(ê) va(m) hromanēhyō yathālīkṣita-gōtra-triparvārakībhayaḥ pātikāy
vihāyjo sa(ê) sañkrīyata sampradaṇaṁ smābhīḥ || Sarvavēyā bhavadbhir
amanantavya || tannīsavi-janapadais-āś-cēmśānam ājūnā(ê) va-va-
47 dhāyibhūya samasta-bhāgabhāgakara-hīrānya-pratyādāya matsadēbhīḥ sukham
sthātvyaṁ || Atra vihāgē paṇḍita Chuhānchchhīkṣasā bhūmi-nālū 1 ½ 
va(m) hṛvīhaṁ Gauṭamasya bhūmi-nālū ½ ta[th]ā Bāhakarṣa
49 nālū 1 ½ Māhēkṣasa bhū-nālū 1 ½ Dāndūkṣasa nālū 1 ½ Mādāṣya nālū 1 ½ 
Bhāsakṣasa nālū 1 ½ Si(ê) vādāsasa nālū 1 ½ Vāṃsāṣa nālū 1 
Jālākṣasa nālū 1 
50 Tiṃyapāṇasāya nālū 1 ½ Goivindāya[ê] āsaśa nālū 1 ½ Saṁ(ê) karēvāsya
vaṣayyā såhā bhūmi-nālū 3 evam va(m) hṛvīhaṁ Saṁ ca 14 bhūmi-nālū 20 dānām-
ētā sarvvarāvēyāsāmad-vansaiḥ 12 pari-
No. 10.—LUCKNOW MUSEUM PLATE OF KIRTIPALA.

[VIKRAMA-]SAMVAT 1167.

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

This plate was brought by a tenant to a fair at Bhatpar in the Gorakhpur district, United Provinces, and sold as waste to a copper-smith. Dr. W. Hoey who heard of this followed up the plate to another district and, having recovered it, presented it in September 1898 to the Provincial Museum, Lucknow. I edit the inscription which it contains from excellent impressions, sent to Dr. Hultzsch by the late Mr. E. W. Smith.

This is a single copper-plate which measures about 11 2/3" broad by 1' high, not including a semicircular projection which rises from the middle of the top and is about 4" broad and 3/4' high. On the front side of this projection there is a neatly engraved figure of the god Vishnu.

2. Perhaps altered to niyataḥ, which it should be.
3. Read śākṣatā.
4. Originally sarunḍhaśākṣaṇa.
5. Read śākṣatā.
6. Read aśākṣatā.
7. Read aśatā.
8. Read madhava-loḍāṁ.
9. Read madhava-loḍāṁ.
10. Read maṇḍapāra-jivitaṁ. 11. Read sarvatā.
12. Similarly shaped is e.g., the Guruka (in Gorakhpur district) plate of Jayāditya II., Jour. Beng. As. Soc. Vol. LXX. Part I. Plate i. In the Gorakhpur grant of the time of the same prince (see my List of North. India. No. 604) the projection is at the proper right side of the plate.
in his boar incarnation, with a small figure of a woman (representing the earth) resting, as it seems, on one of the god's arms. The god himself is represented as standing over a serpent, in front of which there is a flower. On the back the projection contains the engraving of a conch-shell. The writing commences immediately beneath the projection and covers the whole of the first side and two-thirds of the second side of the plate. It is well preserved nearly throughout. The size of the letters is between 1/4 and 1/3". The characters differ little from the ordinary Nāgarī. The language is Sanskrit, but some of the names towards the end of the inscription appear in their vernacular forms or rather in forms based on them. Lines 2-12 contain six verses, five of which give the genealogy of the donor, and lines 21-33 contain benedictory and imprecatory verses. Of the introductory verses two (verses 2 and 6) are incorrect. Owing to carelessness on the part of the writer or engraver the text, besides numerous minor errors, contains several corrupt passages, one or two of which I am unable to correct with confidence. In respect of orthography it may suffice to state that the letter v denotes both v and b, and that the dental sibilant is often used for the palatal.

The inscription records a grant of land by the Paramabhaṭṭāraka Mahārājādhirāja Paramēśvara, the devout worshipper of Mahēśvara (Śiva), the glorious Kirtipāladeva, who by inheritance had obtained the lordship over Uttarasmudra, and who meditated on the feet of the P. M. P., the devout worshipper of Mahēśvara (Śiva), the glorious Vikramapāladeva, who had acquired the lordship over Uttarasmudra by his own arms (ll. 18-21). The document differs from other grants in this that it does not contain an order to officials and others, but simply records the fact that the king made a certain donation.

The text, after the auspicious word śrīḥ, commences with the words "this is the own hand of the glorious Kirtipāladeva," words such as we ordinarily find at the end of a grant. Then follow the words dhi dhi svasti, and a verse glorifying the god Paśupati (Śiva). After that, verses 2-6 give the donor's genealogy. There was a king (urāpa) Bhuvanapāla, an ornament of the rulers of the earth of the family of Sāvarji (Manu), descended from the Sun. His son was Vikramapāla, who by his own arms acquired the sovereignty over Saumyasinghu (i.e. Uttarasmudra). And his son again was Kirtipāla.

This Kirtipāla, having worshipped the god Nārāyaṇa (Vishṇu), in his presence, on a date which will be considered below, gave two villages to the Brāhmaṇa, the Thakkura Prahasitaśarman, who was born at a bhatta-village, viz. the village of Daśiramakula in the Śrīvastya-vishaya, belonged to the Gautama gōra, and was a son of the Paṇḍita Viśvarūpa and grandson of the Paṇḍita Kēśava. Both villages were in the Daṇḍagaṇḍaka country (dēśa); one was the village of D[ambal]ūli (or perhaps Dēvālī), which belonged to (the) Saḥo[ravi]sā (district), and the other the village of Vikara, belonging to (the) Šh[tha?]visā (district; ll. 12-17).

The names of three of the localities mentioned in the preceding paragraph unfortunately are partly so indistinct in the original that I am unable to make them out with certainty; and I have not succeeded in identifying any of the places on the maps at my disposal. With the passage describing the birth-place of the donee we may compare above, Vol. III. p. 357, l. 38, Śrīvasta-maṇḍana(lä) Kāśiśi-bhaṭṭa-prama-viniṛgyata, the name Daṇḍagaṇḍaka must be connected with the river Gaṇḍaki (the Great or Little Gandak in the United Provinces); and the names of the two districts remind one of similarly ending names of districts in the grants
of the kings of Kanauj. With the name Ḍāvariṇamukula one may perhaps compare the name 'Ramkola,' which occurs in the Górkhpur district, Indian Atlas, sheet No. 102, long. 83° 54', lat. 26° 54'.

The donation, in lines 15 and 16, is stated to have been made on the second tiḥki of the bright half in the month Phālguna, at a samkrānti of Brihaspati (or Jupiter), on a Saturday, in the year 1167, given in words; and the same date, without the reference to Jupiter's position, are repeated in figures in line 40. So far as I know, in quoting a samkrānti of Jupiter the date is quite unique. For the Vikrama year 1167 expired it regularly corresponds to Saturday, the 11th February A.D. 1111, when the second tiḥki of the bright half of Phālguna commenced 0 h. 47 m. after mean sunrise. As the true longitude of Jupiter at mean sunrise of this day by the Sūrya-siddhānta was 1° 0° 2-5', Jupiter had entered the sign Vṛishabhā 12 h. 2 m. before mean sunrise of the given day. The result shows that, instead of saying Brihaspati-samkrānta, the writer might have said, more accurately, Brihaspatēr Vṛishabhā-samkrānta, 'at the time of Jupiter's entrance into the sign Vṛishabhā.'

After recording the grant, the inscription in line 21 ff. has two verses containing prayers addressed to the Earth, and after that a number of benedictory and imperative verses, introduced by the words "speech of the sacrificer (or donor) after granting the land." These verses are followed in lines 34-39 by the names of 17 persons, each of which has prefixed to it a title showing his rank or occupation or official position. Of these titles those which I do not remember to have met elsewhere are आषाववर्गिका, दार्दिगरिका, महारथवासविका (?) and सामकद्विविन. Of the names themselves अुका, जगका, कसवपादुमा, महिचां, माहिका, राधिका, साधक्षा and सिहा may be drawn attention to.—The grant itself is called in line 39 a तम्रन्या pāṭṭaka; it was caused to be engraved by the Pāṇḍita Rādhukā, and engraved by the goldsmith Gāpēvara (II. 39 and 40).

I have not found hitherto any reference to the kings or chiefs of Uttarāsamudra and am unable to locate their principality. Apparently it must have been somewhere between the Gogra and Gandak rivers and Népāl.

TEXT.3

First Side.

1 Śrī|| Śrimal-Kirittpāla-  
2 Šrī|| Śrimal-Kirittpāla-  
3 dévasya sva-hastō-yam ||  
4 Oṁ || Oṁ svasti || Jayati ||  
5 sakala-[ś]avda(bda)grāma-nirmmaṇa-kalpa(yla)ḥ pranata-  
6 jana-nikāya-dvya-  
7 sta-saṁśāra-sa(śa)yaḥ || Pasu(śu)patir-anuruddh-āśe(śe)a-ha-dāv-ādi-pālyaḥ priyata-  
8 himadhrīkudmalli-  
9 kāmadda-māyaḥ || [1*]  
11 Sa(śa)kr-ōpamō Bhuvaṇapāla-  
12 nṛpa[ḥ*] prasiddhaḥ || yas-Tivrabhānu-samavāpta-sa(śa)rai ṇaṇa-śai Varṇī-va[n]sa-  
13 vasudhēśva(sva)ra-sō(śe)khara-  
14 śrī|| [2*]  
15 Tasy-ātmajā[ji] Tasy-ātmajā[ji]  
16 nijabhū-ārjita-Saumāsīna-rajñāhipatyā iha  

Vikramapāla-nāma || ya-  

1 Compare Ind. Ant. Vol. XV. p. 113, l. 12, saśīka Kumbha-samkrānta.  
2 See the names Jagkā, Padumē and Siha in the list given above, Vol. IV. p. 171 ff.  
3 From impressions supplied by the Curator of the Provincial Museum, Lucknow.  
4 Denoted by a symbol.  
5 Metre: Mālinī.  
6 In the original the reading given here is quite clear; I can only suggest - Himadhāhārīkudmallī.  
7 Metre of verses 2-4: Vasatātilākā. The first Pāda of verse 2 contains three syllables too many.  
8 Read -caṁā-.  
9 Read -Saumāśīndē, a synonym of Uttarāsamudra in lines 19 and 20 below.
EPIGRAPHIA INDICA.

7 d-vikramesa pari
dhvakramahyakka
voda-spratvam
suvakkasa
vindavinda
santarp
-abhyudaya

Franz Bopp

8 Näs-eh-aga-ohta
vivyba
vind
santarp
abhyudaya
vridhhi-paramparava

Franz Bopp

9 lúna lehne sukham
paramam-Indra-nih\nabhayam

Franz Bopp

10 Surya-iva
Mauna-dhano
murtisri-jitam-Manmathah

Franz Bopp

11 Yen-oddanda
vidyam
n-dyayatra
krit-

Franz Bopp

12 vrát-oddanda
akhañj
manḍalaman-alam

Franz Bopp

13 Phál[gu]nē
daitiṣya

Franz Bopp

14 Phál[gu]nē
daitiṣya

Franz Bopp

15 Phál[gu]nē
daitiṣya

Franz Bopp

16 Phál[gu]nē
daitiṣya

Franz Bopp

17 Phál[gu]nē
daitiṣya

Franz Bopp

18 Phál[gu]nē
daitiṣya

Franz Bopp

19 Phál[gu]nē
daitiṣya

Franz Bopp

20 Phál[gu]nē
daitiṣya

Franz Bopp

21 Phál[gu]nē
daitiṣya

Franz Bopp

22 Phál[gu]nē
daitiṣya

Franz Bopp

1 Here again the writing in the original is quite clear; I would suggest: eka-śata-savatsara etc., but am not sure that this is the intended reading.

2 Metre: Śloka (Anuṣṭubh).

3 Metre: Sāvālākṣaṇa.

4 The metre is faulty, but the reading is quite clear in the original, and I do not see what correction could be suggested. The author apparently pronounced a word in the original.

5 Read: Śrēvyati.

6 The sign for a of mē may have been struck out, and in my opinion the reading should be: prāma-bhata.

7 Read: aṣṭa-vatavatvam.

8 After the akshara dē there are two marks in the plate showing that something has been omitted, and on the margin at the bottom of the plate is the akshara ed with the figure 9, indicating the 9th line from the bottom (i.e., line 16).

9 This sign of visarga may have been, and should be, struck out.

10 Possibly the same in the plate may be Dharma.

11 Here one would have expected: prāma-bhata.

12 Originally svalkau was engraved, but the vowel i of the first syllable has been struck out; perhaps it was wrongly put in the place of the sign for a as which one would have expected at the end of the preceding word (prāma). I am unable to explain svalkau, and can only suggest that the right reading may be either sva-pallaka or sva-pallaka. Sva-pallaka occurs frequently in the grants of Northern India of the same period, and for sva-pallaka compare sva-pallak-bṛdta in the Guhrma plate of Jayāditya II, Jour. Bev. As. Soc. Vol. LXIX. Part I. p. 91, l. 12.

13 Metre of verses 7-20: Śloka (Anuṣṭubh).

14 Read: aṣṭa-vatavatvam; and further on nirmalān and dāhara.
Lucknow Museum Plate of Kirtipala.

[Vikrama-] Samvat 1167.

First Side.
Second Side.
23 sāra-saṅgarāda-aṃsān-samudhara Vasundharē || [8*] Bhūdān-ānantaram yajamāna- [vākya]m || Bhūmiṁ yaḥ prati-  
24 gri[ha]ni yaś-cha bhūmiṁ prayachechhati ubhau tau puṣya-karmamānau niyataṁ svargga-gāminau || [9*] Sī[ni]hā-  

Second Side.  
25 sanaṁ tathā chechhatraṁ(ttrain) var-aśvā(śvā) vara-vārapāḥ bhūmi-dānasya chinnāṁ phalaṁ svarggaṁ-tathā aiva cha || [10*] Vag(ā)hūbhīr-vvasudhā [dattā] rā-  
26 jahā(hi)bhiḥ Sagar-ādibhir-yaśaya yasya yadāḥ bhūmīṁ-tasya tadāḥ tadā phalaṁ || [11*] Pṛga-dattāṁ bhūmiṁ vipṛbhīyō yatnād-raksas Yuddhisṛṭhiraṁ mahāyān ma-  
27 bhūpratāṁ śrāhatha dānāc-ḥhrayō-nmpālanā[m] || [12*] Āśphoṭayanti pitarāḥ pravastgantī pitarāṁhāḥ bhūmi-dātā kulē jā-  
28 taḥ sa naḥ santārayasyati || [13*] Ḡhrorāś-cha dārupāḥ pāśā(śā) u-  
29 opārpantrapāḥ bhūmi-daṁ || [14*] Pitarāḥ pitarīloka-sthā dēva-  
30 lōkē divanakasāḥ || santarāpyantī dātārām bhūmēḥ prayahvataṁ vara || [15*] Gam-ekāṁ svargum-ekā[m]* ra(cha) bhūmēṁ-apē-ekāṁ-su-ānta-  
32 jāyantē yō harantī vasunaṃ(ṇdha)raṁ || [17*] Shastra śīṁṃ- saharaśāpi sva[r]ggō vasati bhūmi-daḥ | aṭchhēṭvā(ṭtā) cḥ-ānunmātā va(cha) tā-  
33 ny-ēva narakāṇ(kē) vaś(śē)ḥ || [18*] Sva-dattāṁ para-datt[ā]ḥ vā yō harēta  
34 vasudhva(ṇdha)raṁ || sa vishṭhāyāṁ kṛmīṁ-bhūtvā pītrībhīḥ sa-  
35 ha pachyate || [19*] Patanṭy-ṣaun(ārū)ṇi [ra]dattāṁ dinānām-ṣip iṣṭatāṁ  
36 vrā(ṝaḥ)maṇapānāṁ hṛtī kohērī ṭahyāttvīprushaṁ ku-  
37 laṁ || [20*] Mahāpurūśita-ṭhakkura-ṣrī-Vāmu(su)ēvaḥ mahāpurūṣita-ṣrī-Śrīkharāḥ  
38 sivāravāḥ | daiṇḍāgrīka-ṣrī-Kṛma(ṣa)vaṇaṇaṁ || saṃ(āṃ)khaḥ-hārā-ṣrī-Va(va)ma-  
39 harīḥ | paṇḍīṭa-ṣrī-Rānvū(ṇdhu)kab | upādhyāyāya-ṣrī-Ānūkab | upādhyāya[ya*-]ṣrī-Ṣiṣṭaḥ | pariṣ-ta-ṣrī-  
40 Sāṃkhākñab | daiṇḍī-va-  
41 ārī-Ratīchha(ka)raḥ | va(ṭha)kkum-ṣrī-Dēvapālab | mahākhaṇṭhaḷikan-ṣrī-ṣrī-  
42 Mahā(ḥa)naḥ | ā虙pathīvaṅka-ṣrī-Ja-  
43 gukṣab | karapakāyaśtha-ṣrī-Vaṇpālabāḥ | mahāṭṭhā[ṣa]naṇika-ṣrī-Mahīkab  
44 sa[ma]hāsadhanika-ṣrī-  
45 Haripālabah || *Savva-pātra-parijñā[na]-ād-dattām tāṃsaya paṭṭakam || Khāṇitām  
46 paṇḍita-ṣrī-Rānvū(ṇdhu)kēna ||  

1 This word was originally omitted and is engraved on the margin at the top.  
2 This word also is engraved on the margin at the top, wrongly for tasyā.  
3 Half of this verse has been omitted by the writer.  
4 * Read hāṇḍagṛiṇi-paruṣaḥ.  
5 * Read Śatīkāraḥ.  
6 * Possibly the reading may be - Pavaṇpālabah.  
7 The vowel d of the akṣara ṭhād may have been struck out. The akṣara in brackets is faintly engraved; it looks as if originally so had been engraved and as if this had been either struck out or altered to ṭ. Read mahāṛīḍhakṣaṇika- (?).  
8 Originally - Mahīkab was engraved, but the d of md is struck out.  
9 This is half a Śīkṣa.
No. 11.—LAR PLATES OF GOVINDACHANDRA OF KANAUJ;

[VIKRAMA]-SAMVAT 1202.

By F. KIELHOHN, PH.D., LL.D., C.I.E.; GÔTTINGEN.

These copper-plates were found at the village of Lâr in the Gôràkhpur district, United Provinces, the 'Larr' of the Indian Atlas, sheet No. 103, long. 84° 2', lat. 26° 14'. They were handed over to Dr. W. Hoey by Babu Ramasaran Singh and Babu Mahadeo Singh, and presented by him to the Provincial Museum, Lucknow, in September 1898. My account of them is based on impressions, sent to Dr. Hultsch by the late Mr. E. W. Smith.

The plates are two in number, each of which, to judge from the impressions, measures about 1' 3/4" broad by 11" high, and is inscribed on one side only. There is a ring-hole in the centre of the lower part of the first plate and a corresponding hole in the centre of the upper part of the second plate; and together with the impressions of the plates there has been sent to me the impression of a circular seal, about 2½" in diameter, which bears in high relief, across the centre, the legend ērīnad-Gôvindačâ[ndag]râv[a]drâvâ[da], in Nâgâri letters about 7" high; above the legend, apparently a figure of Garûdâ; and below the legend, a couch-shaell.—The first plate contains 21 and the second 17 lines of writing, which is generally very well preserved. The size of the letters is about 3½". The characters are Nâgâri, and the language is Sanskrit. As regards orthography, the letter b is denoted by the sign for c, except in the word babhravmura, l. 11; the dental sibilant is frequently employed instead of the palatal, and the palatal occasionally instead of the dental; and the words ānura and tâmura are written ānura and tâmura, in lines 19 and 37.

The inscription is one of the Paramâbhattâraka Mahârâjâdhirâja Paramâśvara Gôvinda-
chandradevâ. The king records in it that, when in residence at Mudagirî, after bathing in
the Ganges on the occasion of the Akshaya-trîtiyâ festival, on a Monday, the third tihti of the bright half of the month Vaisākha in the year 1202 (given both in words and in figures, l. 20 and 21), he granted the village of Pottâchavaḍa in the Pândaḷa pattâl; in Gôvîlayaka that belonged to Duddhâlî in Sarûvârâ, to the Thakkura Śrîkharâ, the son of the Thakkura Mâdhava and son's son of the Thakkura Uddhara (cf.), a Brâhmaṇ (learned in the four Vedas) of the Kâsâya gôtra, whose three pravaras were Kâsâya, Ávatsâ and Naidhruva. —The taxes specified (in line 26) are the bhâgabhakâkara, pravânîkara and tîrugerānâ. The grant (tâmra-pattaka) was written by the Karyâka, the Thakkura Seîlîna.

The date regularly corresponds, for the Kârttikâdi Vikrama-Sâmvat 1202 expired, to
Monday, the 15th April A.D. 1148, which was entirely occupied by the third tihti of the bright half of the month Vaisākha. Of the localities, Mudgârî is the modern Monghyr, the 'chief town and administrative head-quarters of the Monghyr district, Bengal; situated on the south bank of the Ganges.' Regarding the other places or districts mentioned, I can only say that Saruvâra

1 Wrong for khâtan.
2 Read sahvat.
3 Compare the symbol which looks like căha, e.g. above, Vol. IV, p. 101, note 8.
5 The tihti commenced 0 h. 47 m. before mean sunrise and ended 1 h. 4 m. after mean sunrise of the next day, and was therefore, for the Monday, a prathama-trîtiyâ.—The date would show that the date of the inscription edited by me above, Vol. V, p. 115, must after all be taken to correspond to Monday, the 19th April A.D. 1148, because the king could not have bathed in the Ganges both at Benares and at Monghyr on one and the same day.
occurs also in the Pāll plate of Gōvindachandra referred to by me above, Vol. V. p. 114, note 4, in the passage Saruvāra- (or, more probably, Saruvara) | Ośavala-pathaka | Sirasi-pattalāyā (|| Pāll-grāma). Of the localities mentioned in this passage, Pāll is the village 'Pala' in Indian Atlas, sheet No. 102, long. 83° 25', lat. 26° 30'; Sirasi is 'Sirsi,' ibid. sheet No. 87, S.E., long. 83° 9', lat. 26° 32'; and Ośavala survives in Unaula, (Unoula, Unoula, Anoula, Anola), a name of one of the parganas of the western part of the Gorkhpur district. As the Ośavala pathaka (with Sirasi and Pāll included in it) according to the Pāll plate formed part of Saruvāra, this would indicate in a general way where the localities mentioned in the present inscription should be looked for; but I have searched for them in vain on the maps at my disposal.

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**Extract from the Text.**

First Plate.

15... 3 ūrāmad-gośvindachandradēvō viṣayā || Sar[ư]vārē

16 Pātālāvāda-grāma-nīvāsī(ṣ)jñō nikhilā-jana-pādān-upagatān-āpi cha rāja-rājī-

17 yuvārāja-maṇtri-purīḥita-sānapati-prātiḥāra-

18 bhāṇḍāgārika-aṁha paṭalika-bhinā g-nimittik-āntāḥ purikā-dūta-

19 karitra-gpattanākaraṇāḥ-anagokulādhikāra-vpurusāḥ-ajāyapatyā vō(bo)dha-

20 yāty-ādiśati cha yathā viditam-aṣtu bhavatāṁ yath-opariśikha-grāmaḥ sa-jala-

21 sthalah sa-lōha-lavān-ākaraḥ sa-maṣṭi-ākaraḥ sa-

22 madhūk-amvra-vanā-vāṭikā-viṣayā-triṣa-yūti-gocchā-paryantah sa-giri-gahana-nīlānaḥ sa-

23 gaṅgā-teharaḥ s-ōrdv(rddhv)-ādhah9 chatur-āghāṭa-visa(ś)uddhah

24 vṛv-sāmā-paryantah dyvadhika-dvādasā-sūtra-samvatsarah10 Vaisākha(ḥ)kahe11 mā[si] su(śu)kla-pākṣhe trītyāyāṃ tithau Sōma-dīne śukatō-pi sa-

21 yath12 1202 Vaisākha(ḥ)kaha-sudhi 3 Sōma adyāha Mudgāti[ṛ]-samāvāsā

akshaya-trītyāyāṃ Gāngāyaṁ vidhivat-sāyatvā

Second Plate.

22 maṁtra-dēva-muni-manuḥ-bhūta-pitṛi-ganāṁ-sarpasthitā timira-paṭala-paṭana-paṭu-

23 mahasam-Uśhārāchchahām-upaṃśhayā Anushadhipati-

24 sa(śa)kala-sā(ḥ) karahā samābhārāchchayā trībhuvana-trātur-Vvāsudēvāsya pūjām

25 vidhyā prachayā-pāyaśeṇa haviśāh havirbhujāṃ hūvat maṭāpi-

26 trōrāttmānaḥ-cha pūpya-yasāḥ(ḥ)-bhuvriḍhadāyā samāhīr-gocchā-kusalatā-pūta-

27 karatā-ōdaka-pārvvakaṁ Kāzaya(ṣya)p-saṅgōtraṁ Kāzaya(ṣya)p-A.

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1 In the Indian Atlas, on the margin of sheet No. 87, S. E., we have 'Unoula,' in Archaeol. Survey of India, Vol. XXII, p. 66, 'Unoula,' and 'Anoula,' and in the Imperial Gazetteer, 2nd ed., Vol. V. p. 166, 'Anoula.' According to Thornton's Gazetteer, 'Unoula' is the principal place of the pargana of the same name (in the Gorkhpur district); it is described as a small town, 13 miles south of Gorkhpur, in lat. 26° 32' and long. 83° 21'. If this is correct, it must be the 'Bhubnowles' of the Indian Atlas, sheet No. 102, 21 miles north-west of 'Pala.' The same sheet, 10 miles south by west from 'Pala,' contains the name 'Oonowles.'

2 From impressions supplied by the Curator of the Provincial Museum, Lucknow.

3 Up to this, the text is practically identical with the text of the Kasunale plate of Gōvindachandra, published above, Vol. IV, p. 100 f.

4 This sign of punctuation is superfluous.

5 Read -sambaddha-

6 Read -pattalāyām; the second yā probably is struck out already in the original.

7 The two akṣaras kari were originally omitted and are engraved on the margin at the foot of the plate.

8 Read -dmera-

9 Here and in some places below the rules of sahādātī have not been observed.

10 Read -samaṭhatā.

11 The second akṣara of this word originally was ḥ.

12 Read samcāt.

99
No. 12.—A NOTE ON THE BUGUDA PLATES OF MADHAVAVARMAN.

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

Wishing to publish the accompanying photo-lithograph of the Buguda plates of Mādhavavarman, the text of which I have given above, Vol. III. p. 41 ff., Dr. Hultzsch has asked me to write a note on the alphabet of that inscription. In complying with his request, I take the opportunity of correcting one or two errors which I have allowed myself to commit eight years ago, and of adding a few remarks on certain expressions which occur in the formal part of Mādhavavarman's grant.

In my previous account I have represented the donor, Mādhavavarman, as a son of Sainyabhitā. As pointed out by Dr. Hultzsch, above, Vol. VI. p. 144, note 1, the facts of the case are that Sainyabhitā is a surname of Mādhavavarman himself, and that this Mādhavavarman Sainyabhitā was a son of Yaśōbhitā. Moreover, a reconsideration of verse 11 of the inscription leads me to think that Mādhavavarman also had the bīruda Śrīnīvāsa.—The name of the village granted I have stated to be Puipina; I now see that the actual reading of the name, in line 36, is either Puipinī or, more probably, Puipinī. For the form of the initial i, here used, we may compare the sign for i in -ūdhi, above, Vol. III. p. 342, 1. 17, Plate.

In the passage enumerating the persons to whom the order is addressed, my text, in line 35, has vyavahārinā sa[dh]raudān, which I have proposed to alter to vyavahārināh sa[adh]raudān. I now see that the aukhara in brackets should be read ka, the word intended being sa[karudān]. The terms vyavahārin and karuṣa occur together also in lines 14 and 15 of the Gumsūr plates of Nēṭhibhājī, Jour. Beng. As. Soc. Vol. VI. Plate xxxii. (where the published text, ibid. p. 669, has bhuyapradvīpam and karasa); and karuṣa and vyavahārin we find together in the Gauhati plates of Indrapālavaran, the Nowgong plates of Balavarman, and the Bargāon plates of Ratnapālavaran (ibid. Vol. LXVI. Part I. p. 126, 1. 7, and p. 291, 1. 10, and Vol. LXVII. Part I. p. 111, 1. 54).

The term salilādharā-puraḥsaraṇa in line 40 I had proposed to alter to the grammatically correct puraḥsaraṇa. But whatever may be the rules of grammar, salilādharā-puraḥsaraṇa

1 Read -dv- Uddharaṇa (?).
2 Read -Dhananjaya-. Dhananjaya is the name of a Vyaṣ.
3 Read nātād.
4 Read vidhyātikāya.
5 Here follow the eleven verses commencing Bhūmīṁ yah pratijñāhyāti, Śaṅkham bhadrā-samanām, Sreṇāṁ śrīnābhirāñ, Bākūbhāravamhīd, Śrīkṛṣṇa vati-saḥsahardini, Na viksham evam, Gāmadeki, Yadu śatī dattān, Pādāśkrāvīkrāvan, Svadattām purā-dattām ev, and Yāri-khaśkharayoḥka.
6 Read tvām.
7 Read "erēva atra".
8 Read "erēva atra."
turns out to be so well established a term that it should not be altered. We find it, sometimes spelt incorrectly, in the plates of the time of Śaśānkarāja, above, Vol. VI. p. 145, l. 21; in one of the grants of Daṇḍimahādevī, ibid. p. 142, l. 33; the Gaṇjām plates of Prithivivarmadēva, above, Vol. IV. p. 200, l. 19; the Kudopali plates of Mahābhavagupta II., ibid. p. 259, l. 17; and the Puri plates in Jour. Beng. As. Soc. Vol. LXIV. Part I. p. 126. Instead of it, we have salīla-

Like the expressions just now enumerated, the term akarikṛitya in line 40 of our grant seems to be peculiar to inscriptions from the Gaṇjām district and the countries adjacent to it, in which it occurs frequently. Instead of it we also find, in inscriptions from the same localities, akaraśāvna, or, as in the Chicaole plates of Nandaprabhaṅjanavarman, simply akaraman.

The term lāśchhitam, which we have in line 50, also occurs in the plates of Nṛtriṅbaṅja, the plates of Vidyādharabhaṅja, and the plates of Prithivivarmadēva, all from the Gaṇjām district.

The characters employed in these plates are the same as those of e.g. the Gumsür plates of Nṛtriṅbaṅja, of which a rough lithograph is given in Jour. Beng. As. Soc. Vol. VI. Plate xxxi.; the plates of Vidyādharabhaṅja, of which there is a photo-lithograph ibid. Vol. LVI. Part I. Plate ix.; and the Gaṇjām plates of Prithivivarmadēva. They represent a variety of the northern alphabet which has developed out of the northern alphabet such as we find it in the [Gaṇjām] plates—below denoted simply by the letter Ś.—of the time of Śaśānkarāja of the Gupta year 300 (1), published with a photo-lithograph above, Vol. VI. p. 144, and which I would call the Gaṇjām variety of the northern alphabet.

Of initial vowels the text contains a, ā, i, u, and u. Of these, a and ā are denoted by one and the same sign, which, as may be seen from a comparison with the sign for ā in line 26 of Ś., is really the sign for a only; see Adityadēvasya, l. 39, akarikṛitya, l. 40, api, l. 42, and akṣhāpta, l. 49. The sign for i is nearly the same as that used in Ś.; compare the i of ī in line 6 of the latter with the i of indra in line 1 of the present plates. The sign for ā occurs only in Pāripā (or Pāripā), l. 36, and that for u e.g. in utkīrṇa, l. 50.

Of the signs for medial vowels only ā, u and ā call for remarks. In ṭā, ṭaḥhd (the ā of which does not really differ from the sign for i), and occasionally in paḥ, the ā is denoted by a small hook, turned upwards and attached to the top of the consonant-sign; see jaṭāḥ, l. 4, ṭaḥhd, l. 13, and chaṛaṇāya, l. 38, and compare in Ś. taṭā, l. 6, guṣā, l. 14, and kaṇṭā, l. 7. The sign for ā (exceptionally) in mā at the end of line 25 may be compared with the sign for ā in paḥ at the end of line 1 of Ś.—For either of the vowels u and ā we have (similarly to what is the case in Ś.) two signs; compare puṣārīkaḥ, l. 22, and hūmha, l. 23; mūritti, l. 7, and bhūmi, l. 18 (and with the last again compare bhūmi in lines 25 and 26 of Ś.). There is a fifth sign, resembling the ordinary sign for ā in Ś., which is employed by the writer of the present plates.

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1 The inscription is dated in the Gupta year 300, and the grant recorded in it was made at an eclipse of the sun. During the time which could correspond to a Gupta year 300 there was no solar eclipse which was visible in the Gaṇjām district. The two solar eclipses nearest to that time which were visible in the Gaṇjām district were one of the 4th November A.D. 617, and one of the 2nd September A.D. 620. Perhaps I may state here that in line 22 of the same inscription, in the place of the corrupt akṣhayāntaḥ, we must in my opinion read akṣhayāṇaḥ. The term akṣhayāntaḥ occurs also (corrupt) in one of the [Gaṇjām] grants of Daṇḍimahādevī, above, Vol. VI. p. 139, l. 34.

2 I have disregarded in the above the exceptional denotation of u and ā after r, e.g. in gurra, l. 4, and praṇādoḥ, l. 20; compare in Ś. chatairudāhī, l. 1.—In line 19 of the present plates the writer has really written mumādē, not mumādi.
plates for both r and s; compare durilla- at the end of line 23, dātako, l. 51, puruṣvarāṇa, l. 40, and pūrvatā, l. 34.

Of the consonants, jh and b do not occur in the text, and the signs for čh and th— the latter hardly to be distinguished from the sign for t— occur only as subscript letters. In general, it may suffice to draw the reader’s attention to the forms of kh, e.g. in khyātaḥ, l. 9; y and r in Gaṅga, l. 3; s in sārvata, l. 12; gh in vighaṇṭi, l. 19; ch in chandraḥ and j in jālāyana, l. 17; th in śāhakā, l. 3; dh and v in pravāha, l. 18; ph in phala, l. 48; bh and ḍh in mahābhakumbha, l. 23, and graha, l. 26; l in kōmalaladāyatalaḥ, l. 9; and s in saṃchaya, l. 8.

The signs for t and th are those which we find generally used in inscriptions from Eastern India; compare patunda, l. 29, shatapada, l. 22, pātaka, l. 36, and bhatta, l. 40.

For the form of the single r see e.g. phāna, l. 2, and gurīnā, l. 10. When in Ś. r or r form the first part of a conjunct, two distinctly different signs are used to denote the same character; compare in Ś. maṇḍana, l. 14, and saṃchannā, l. 6. In the present plates the signs for r and r as first parts of conjuncts differ very slightly, if at all, and one sign only is used to denote the same two characters as last parts of conjuncts; compare maṇḍana, l. 10, saṃchaya, l. 8, vāchhā, l. 18, lāvāchhā, l. 50, kriṣhṇā, l. 8, and gājāsī, l. 28. One sign only is used in the present plates also for the subscript cḥh and th, just as the plates of the time of Ṣaṃkaraṇa use one sign for the same two letters; compare in Ś. saṃchannā, l. 6, and tithtyu, l. 16, and in the present plates vāchhā, l. 13, and sthali, l. 23.

When r precedes another consonant, it is always, as in the modern Nāgarī, denoted by a superscript sign; but, excepting in the conjunct ry, the letter y, when it follows upon another consonant, is everywhere denoted by the secondary form of the letter y which in the same position is used throughout (even in ry) in Ś. So it happens that the signs for such akṣaras as tya, nya, sha, sya of the present plates differ very little from the corresponding signs of Ś.

The sign of asacraha is not used in these plates; nor do we find in them the sign of virāma, except perhaps in the final form of k, used in the word samyak at the commencement of line 43. Of other special signs for final consonants the plates contain one for t, in asakrit, l. 15, kamaṭkaravat, l. 24, Aśvagṛvam, l. 39, and ṣvādānt, l. 48, and one for n, in gurir(ṛ)yaṇ, l. 18.

To determine with confidence the exact time of these plates from the characters seems to me impossible; my impression is that they cannot be earlier than about the 10th century A.D. and that probably they are not much later.

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No. 13.—BALODA PLATES OF TIVARADEVA.

By E. HULTSCH, Ph.D.

These copper-plates were sent to me in January 1902 by Mr. A. B. Napier, I.C.S., on special duty in the office of the Commissioner of Settlements and Agriculture, Nāgarpur, before whom they had been produced in an enquiry into the succession to an estate. They “belong to one Ude Singh, a resident of Baloda in the Phuljhar Zamindari of the Sambalpur district” of the Central Provinces.

1 In line 25 the writer has really written mahādayena, not mahādayena.
2 In ṣvādānt (for ṣvādānt), l. 10, the writer or engraver has used the subscript sign for th also for the first th. For the eva of eva-patra, l. 24, he had originally put eva, but the back of the paper-impression seems to show that this eva has been altered to eva.
The plates are three in number and measure about 9½" in breadth and about 5½" in height. Their edges are not raised into rims. The first plate is engraved only on the inner side, and the second on both sides. The third plate is full of writing on the inner side and bears one additional line, which records the name of the engraver, a little above the middle of the outer side. Some of the lines on the inner side of the third plate are so deeply cut that they show through on the outer side. The writing is on the whole in a state of very good preservation. In the syllable nai of l. 10, a square hole was cut into the plate by the engraver and a fresh piece of copper inserted into the hole. This was probably done in order to correct the syllable nai, which may have been spoiled accidentally in the original engraving. On the left side of each plate is bored a roughly square hole for a ring to connect them. The ring, which had not yet been cut when the plates reached my office, is about 4½" in diameter and about 3½" in thickness. Its ends are secured in the lower part of a circular seal, which measures 3½" in diameter and closely resembles the seal of the Rājim plates of the same king. The seal bears, in relief on a deep countersunk surface, across the centre a legend in two lines; at the bottom a floral device; and at the top a figure of Ērūṣ, facing the front and somewhat worn, with a chakra on his proper right and a śāhaka on his proper left.

The alphabet is of the same box-headed type as in the Rājim plates. The jihāmadīya occurs in l. 36, and the secondary form of jh in uyjhitā (l. 13). No distinction is made between the secondary forms of ri and ri (in bhaktṛiṣā, l. 26), and between ṛ and ṛ (in ṛddhot āda, l. 12). In ten instances (kriṣṇ, l. 3; lahkṭa, ll. 4 and 32; tyāg, l. 13; hāminī-kriṣṇā, l. 16; ṛ, ll. 18, 19, 21; sūhā, l. 20) the secondary form of i is marked by a point in centre of the mark for i; but in the majority of cases the i is not distinguished from the ṛ. The v of vṛ (ll. 1, 2, 18, 19, 21, 23) has the same shape as the secondary form of ṛ. Final ṛ occurs in sampāt (l. 8), daṇḍat (l. 36) and vaṣṭ (l. 37), and final ṛ in ṛṭītās (l. 2). In l. 40 we have the numerical symbols for 7, 9, and 20.

The language is Sanskrit, mostly prose; but there is one verse on the seal and another in l. 1 f., and six verses from the Sūrīṭīs are quoted in ll. 30-40. As in the Rājim plates, the vernacular form samanta-sara occurs in l. 40. As regards orthography, v is used instead of b in vadala (l. 5) and Indravala (l. 18), and b instead of v in bōpuṣṭi (l. 11) and abhilākhyayā (l. 26 f.). The anuvātra before s is changed into s in matriṣa (l. 4 f.), vaṅkaśa (l. 18 f.), ṛśrâka (l. 27), and ṛṣrāk for ṛṣrāṣ (l. 32). Between a vowel and ṛ, t is always doubled, except in châtra, l. 34; in jagatvāraya (l. 1) tṛ is used for ttra, and in śadavaya for śadavaya (l. 32) ṛv is used for ṛvāvā.

Like the Rājim plates, this inscription records a grant by Tivaradēva, as he is called on the seal and in the opening verse, or Mahāśaiva-Tivarārāja (l. 21). On the seal he is called the "sovereign of Kōṣalā," and in l. 19 he is stated to have "acquired the sovereignty of the whole of Kōṣalā." He was the son of Nannadēva of the family of Pāṇḍu, and the grandson of Indrabala (l. 18 f.). Nannadēva and his father Indrabala, who was a son of Udayana of the lunar race, are mentioned also in an inscription at Sirpur, which has been published by Professor Kiernan, who has also found the names of Udayana of the Pāṇḍa family, and perhaps of Indrabala, in a fragmentary inscription of the Nāgpur Museum. According to the same scholar, Tivaradēva must be assigned to about the middle of the eighth century of the Christian era.

1 Dr. Fleet's Gupta Inscriptions, Plate xlv.
2 This epithet seems to have been wrongly pronounced by the engraver of the Rājim plates (l. 16), where prdyatk corresponds to prdy-ṣeṣa-koṣalā-dhīkṣāyā in the Baloda plates (l. 19).
3 In l. 1 of this inscription, I would correct Nannadēva-ākhyā into -ākhyāvē;
4 Jām. Ant. Vol. XVIII. p. 179. In l. 4 of this inscription, I would correct Nannadēva-ākhyā into -ākhyāvē;
5 Jām. Ant. Vol. XVIII. p. 179. In l. 4 of this inscription, I would correct Nannadēva-ākhyā into -ākhyāvē;
Tivaradēva’s edict was issued from Śripura (l. 2), which Dr. Fleet has identified with the modern Sirpur,¹ and is dated on the 27th day of the month Jyaistha in the 9th year of his reign (l. 40), i.e. about two years after the Rājim plates. The king granted the village Meñkidāka in the district of Sundarkāmārga (l. 22) for the benefit of a rest-house (sattra) which had been established at Bilvapādrala at the request of his son-in-law Nannarāja (l. 25 f.). I am unable to identify the geographical names mentioned in the preceding sentence.

**TEXT.**

*First Plate.*

1 चो [II] जयति ‘जगचन्तिलकारिकतत्त्वमभवनस्यसत्त्वः: [I] कीमती-वरदेवी

2 चौरीः[II] सकलपुष्पखलाम् [I] स्त्री चीपुराभिमितात्पथ्यग्रहास्थरः

3 लक्ष्मीपिबल्लट्टोन्नवराभनययोजस्तस्मातीपक्षातिदृशयः प्र- 4 लक्ष्मीपिबल्लट्टोन्नवराभनययोजस्तस्मातीपक्षातिदृशयः निविदितिनि-

5 “विषयः[II]” तपातितातिरिविद्वदकुभमाणवलघुलघशोपितः 6 स्त्रीमातितातिरिविद्वदकुभमाणवलघुलघशोपितः 7 विवर्शसयाबंधनः 8 भावविवर्धापातितातिरिविद्वदकुभमाणवलघुलघशोपितः 9 गहनामिवर्धापातितातिरिविद्वदकुभमाणवलघुलघशोपितः 10 महा: विग्नातिप्रकाशापितातिरिविद्वदकुभमाणवलघुलघशोपितः [II] चापि च प्रासने तप-

*Second Plate; First Side.*

11 चि यथिष सरसि चेतनि चचुमि कपुरिः च पुरियते जगसाचिक्षितयानि-

12 तालकमचिती गृही गार्थ लक्ष: प्रस्वो चीवनेन चालंकृत:। 13 वनवियुक्ति नितात्मातवान्य प्रकुल्यन्त्रयः 14 चापि स्मृतिष्मणी भृतिशिवगुणीयाप्यवस्माय: [I] किष्कासनुळां 15 वार्तानवे 16 यहि वार्तारेष स्त्रय: कृपा 17 न प्रभावे स्वयो यथिष स 18 रविवानपावे धसः [II] सुभावतंये 19 न कामिनिकृष्टं दुर्योगावर- 20 दशाखर्कारिपुष्पवल्लट्टोन्नवराभनययोजि: न विग्नातिप्रकाशापितातिरिविद्वदकुभमाणवलघुलघशोपितः

¹ *Gupta Inscriptions*, p. 293.
² Read जयन्.
³ Read “छाल”.
⁴ Read चेतनि.
⁵ From the original copper-plates.
⁶ From the original copper-plates.
⁷ Read निविदित.
⁸ Expressed by a symbol.
⁹ Read झाप्नेई.
¹⁰ Read बे।
¹¹ Read गहना.
¹² Read तपि.
¹³ Read विषयः.
¹⁴ Read विषयः.
¹⁵ Read गहना.
¹⁶ Read तपि.
Baloda plates of Tivaradeva.
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19 ༡༨ རིན་ཆེན་ིབ་ནས་ཤག་[""] འཕྲོ་སྲིད་ཀིས་ལྟ་ཐབས། མཁྲོན་ལaddr
20 འཕྲོ་སྲིད་ཀིས་ལྟ་ཐབས། བློ་བོཙ་ྲོ་ཏུ་གཏོར་[""]

Second Plate; Second Side.

21 ཅིག་ཆེན་ཕྲག་པར་ཕྲི་ཞེ་བོ་མི་བཤད་པ་གྲྱུ་བས་ཡིནས་གཙུ་མ་ལོངས་བོར།[""] ང་ཅིང་ཞེས་
22 རྣམ་མཁྲིལ་གྱིས་དུས་ཞིབ་སྐྱེས་པའི་ཁི་གུང་། སྒྲ་ཐབས།[""] བོན་མ་བུ་[""]
23 བོན་པ་[""] རེད་པ་ རྡོ་རྗེས་ཤེས་བོ་མི་ཕིན་ཞེ་བོ་མི་[""] མ་རི་མ་[""]
24 བོན་པ་[""] རེད་པ་ རྡོ་རྗེས་ཤེས་བོ་མི་ཕིན་ཞེ་བོ་མི་[""] མ་རི་མ་[""]
25 བོན་པ་[""] རེད་པ་ རྡོ་རྗེས་ཤེས་བོ་མི་ཕིན་ཞེ་བོ་མི་[""] མ་རི་མ་[""]
26 བོན་པ་[""] རེད་པ་ རྡོ་རྗེས་ཤེས་བོ་མི་ཕིན་ཞེ་བོ་མི་[""] མ་རི་མ་[""]
27 བོན་པ་[""] རེད་པ་ རྡོ་རྗེས་ཤེས་བོ་མི་ཕིན་ཞེ་བོ་མི་[""] མ་རི་མ་[""]
28 བོན་པ་[""] རེད་པ་ རྡོ་རྗེས་ཤེས་བོ་མི་ཕིན་ཞེ་བོ་མི་[""] མ་རི་མ་[""]
29 བོན་པ་[""] རེད་པ་ རྡོ་རྗེས་ཤེས་བོ་མི་ཕིན་ཞེ་བོ་མི་[""] མ་རི་མ་[""]
30 བོན་པ་[""] རེད་པ་ རྡོ་རྗེས་ཤེས་བོ་མི་ཕིན་ཞེ་བོ་མི་[""] མ་རི་མ་[""]

Third Plate; First Side.

31 བོན་པ་[""] རེད་པ་ རྡོ་རྗེས་ཤེས་བོ་མི་ཕིན་ཞེ་བོ་མི་[""] མ་རི་མ་[""]
32 བོན་པ་[""] རེད་པ་ རྡོ་རྗེས་ཤེས་བོ་མི་ཕིན་ཞེ་བོ་མི་[""] མ་རི་མ་[""]
33 བོན་པ་[""] རེད་པ་ རྡོ་རྗེས་ཤེས་བོ་མི་ཕིན་ཞེ་བོ་མི་[""] མ་རི་མ་[""]
34 བོན་པ་[""] རེད་པ་ རྡོ་རྗེས་ཤེས་བོ་མི་ཕིན་ཞེ་བོ་མི་[""] མ་རི་མ་[""]
35 བོན་པ་[""] རེད་པ་ རྡོ་རྗེས་ཤེས་བོ་མི་ཕིན་ཞེ་བོ་མི་[""] མ་རི་མ་[""]
36 བོན་པ་[""] རེད་པ་ རྡོ་རྗེས་ཤེས་བོ་མི་ཕིན་ཞེ་བོ་མི་[""] མ་རི་མ་[""]
37 བོན་པ་[""] རེད་པ་ རྡོ་རྗེས་ཤེས་བོ་མི་ཕིན་ཞེ་བོ་མི་[""] མ་རི་མ་[""]
38 བོན་པ་[""] རེད་པ་ རྡོ་རྗེས་ཤེས་བོ་མི་ཕིན་ཞེ་བོ་མི་[""] མ་རི་མ་[""]

1 Read རིན་ཆེན་ིབ་. 9 Read རིན་ཆེན་ིབ་. 17 Read རིན་ཆེན་ིབ་. 25 Read རིན་ཆེན་ིབ་.
2 Read རིན་ཆེན་ིབ་. 10 Read རིན་ཆེན་ིབ་. 18 Read རིན་ཆེན་ིབ་. 26 Read རིན་ཆེན་ིབ་.
3 Read རིན་ཆེན་ིབ་. 11 Read རིན་ཆེན་ིབ་. 19 Read རིན་ཆེན་ིབ་. 27 Read རིན་ཆེན་ིབ་.
4 Read རིན་ཆེན་ིབ་. 12 Read རིན་ཆེན་ིབ་. 20 Read རིན་ཆེན་ིབ་. 28 Read རིན་ཆེན་ིབ་.
5 Read རིན་ཆེན་ིབ་. 13 Read རིན་ཆེན་ིབ་. 21 Read རིན་ཆེན་ིབ་. 29 Read རིན་ཆེན་ིབ་.
6 Read རིན་ཆེན་ིབ་. 14 Read རིན་ཆེན་ིབ་. 22 Read རིན་ཆེན་ིབ་. 30 Read རིན་ཆེན་ིབ་.
7 Read རིན་ཆེན་ིབ་. 15 Read རིན་ཆེན་ིབ་. 23 Read རིན་ཆེན་ིབ་. 31 Read རིན་ཆེན་ིབ་.
8 Read རིན་ཆེན་ིབ་. 16 Read རིན་ཆེན་ིབ་. 24 Read རིན་ཆེན་ིབ་. 32 Read རིན་ཆེན་ིབ་.
TRANSLATION.

Öns. (Verse 1.) Victorious is the glorious Tivaradēva, the foremost of all performers of meritorious acts, (and) the auspicious pillar (supporting) the mansion—the family of kings (who are) ornaments of the three worlds.

(Line 2.) Hail! From Śripura,—he who illuminates the neighbouring regions by the mirror of the nails of (his) feet, which are rubbed by the edges of the diadems of many bowing princes who have obtained the five great sounds; whose sprout-like hand rudely pulls the abundant hair of the goddess of Fortune of kings (who are his) declared enemies; who adorns the battle-field with heaps of pearls, which are drenched with copious streams of blood (and) which drop from the round temples of hostile elephants, struck down by the heavy blows of (his) sharp sword; (who is) the submarine fire to the ocean of (his) enemies, swelling with the desire of acquiring a mass of various gems; who does not cause distress by (heavy) taxes, just as the rising moon does not cause distress by (hot) rays; who, like the milk-ocean, displays a wealth of many surpassing jewels; who is skilled in uprooting the wicked, just as Garuḍa is skilled in picking up snakes; who, (by making them widows), wipes away the collyrium below the eyes, and the saffron marks on the tender cheeks, of the wives of (his) enemies; whose mind is bent exclusively on maintaining the rules of good conduct;

(L. 10.) who, moreover, is spontaneously worshipped by men on account of (his) penance, performed in a previous birth; who is quite insatiable in (acquiring) fame; who is very reserved in (keeping) secrets; who is quite pure in mind; whose eyes are pleasant; and whose body is ornamented with youth; who, though he is a master (svarmin), does not talk much (while the god Svāmin, i.e. Kārttikēya, has many, vis. six, faces); who, though not free from the desire

1 Read ढाँचा प्रदाना छ।

2 Read सप्ताहीम्हाता।

3 The ṛu of उपात्स क ः seems to be engraved on an erasure and differs from the ṛu occurring in ll. 8, 14 and 32; but in the corresponding passage of the Bājim plates (l. 36) the ṛu is quite distinct.

4 Read चाकीवर्षायोऽस।

5 The viṣṇega here represents a full stop.

6 The photo-lithograph of the seal of the Bājim plates also reads विस्तर, while the printed text (Gupta Inscri. p. 224) has स्वर।

7 I do not consider it absolutely necessary to alter ṗḍita into ṗḍita, as proposed in Ind. Ant. Vol. XVIII. p. 2: 0.

8 Lapana means both ‘talking’ and ‘the mouth.’
for (conquering) the earth (ka), is very liberal; who, though very fierce to enemies, is of gentle aspect; who, though adorned with majesty (bhūti), is not cruel in disposition (while Śiva is both smeared with ashes (bhūti) and cruel in disposition);

(L. 14.) who, moreover, is never satisfied in acquiring merit, but the contrary in accumulating wealth; who is devoid of anger, but not of power; who is covetous of fame, but not of taking the property of others; who is fond of clever remarks, but not of playing with women; who by the fire (his) valour burns the families of all (his) enemies (like) heaps of cotton; who by the mass of (his) fame, white as the mountain of ice, illuminates the quarters; who is handsome by nature;

(L. 18.) the son of the glorious Nannadéva,— (who was) the son of the glorious Indrabala (and) adorned the race of Pāṇḍu,— the glorious Mahāśiva-Tivarājā, who has acquired the sovereignty of the whole of Kōśala; who by the abundance of his merit has allayed all the calamities of the world; who has removed all thorns (or small enemies) with the needle of his wisdom; (who is) a devout worshipper of Vishṇu; (and) who meditates on the feet of (his) mother and father,— issues (the following) command to the inhabitants of Moṅkikāḍaka, which belongs to (the district of) Sundarikāmāga:—

(L. 22.) "Be it known to you that, for the increase of the merit of (our) mother and father and of ourselves, we have granted this village, to be enjoyed as long as the world endures, in which terrible darkness is dispelled by the rays of the sun, the moon and the stars; together with treasures; together with deposits; not to be entered by regular or irregular troops; accompanied by all taxes; in order to feed daily thirty Brāhmaṇas or other men who happen to arrive (and) who use the rest-house established at Bīlvapadraka at the request of (our) beloved son-in-law, the glorious Nannarāja, who has obtained the five great sounds; and under the condition that (this charity) has to be maintained by the (local) authority."

(L. 29.) "Knowing this, you shall dwell in happiness, delivering (to the sattrā) the proper share of the enjoyment."

(L. 30.) And the following is addressed to future rulers of the earth.
[Here follow two of the customary verses.]
[Later again, and with reference to this they quote (the following) verses sung by Vyāsa.
[Here follow four other verses.]
(L. 40.) The year 9 in the increasing reign of victory; the 27th day of Jyeṣṭha.
(L. 41.) (This edict was) engraved by Boppaṇāga, the son of the goldsmith Sotraṇāga.

Seed.

(V. 8.) This edict, the object of which is the increase of merit, of the glorious Tivarādeva, the sovereign of Kōśala, (shall) endure as long as the moon and the stars.

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1 In order to understand the virāḍha, the primary meaning of ku-trishod, viz. 'mean greed,' must be also kept in mind.
2 Sunya means also 'moon-like,' while the word prākhaṇḍa, 'very fierce,' hints a comparison with the sun (chandrāyana).
3 Or, perhaps, 'by the town (of Bīlvapadraka). The meaning of adhikāṭhāna is doubtful.
4 Arkaṇālikī is a Sanskrit form of the Canarese akkaṇālīka or akkaṇālī (above, Vol. III p. 212), 'a goldsmith,' which Dr. Kistner (Kannada-English Dictionary, s.v. akku, 2) derives from akku, 'metal.' In the Eastern Canara copper-plates we find the Prakrit form akkanadāli (above, Vol. III p. 19) and the apparently erroneous Canarese akkanadāli (ibid., Vol. XIII p. 105). The Sanskrit form akkanadāli (Ind. Ant. Vol. XVIII p. 145) and akkanadālika (ibid., Vol. XIII p. 123). The Sanskrit forms akkanadālika has to be distinguished from the akkanadālikī, an officer who wrote grants, but did not engrave them; arkaṇālikī has to be distinguished from the akkanapālikī, an officer who wrote grants, but did not engrave them; see above, Vol. IV pp. 126 and 128, and compare ibid. pp. 121, 129 and 210. Professor Bühler's and Monsieur Senart's remarks (Indische Palographie, p. 94 f., and p. 96 above) have to be modified in accordance with this result.
No. 14.—INSCRIPTIONS ON THE THREE JAINA COLOSSI OF SOUTHERN INDIA.

By E. Hultsch, Ph.D.

In the course of my two last cold-weather tours I had occasion to visit the sites of the three famous monolithic images at Śravaṇa-Belgola in the Hassan district of the Mysore State and at Kārkala and Vēṇūr in the South Canara district of the Madras Presidency. For descriptive notices of these monuments the reader is referred to Mr. Rice's Inscriptions at Śravaṇa-Belgola, Introduction, p. 29 ff., and Mr. Sewell's Lists of Antiquities, Vol. I. pp. 231 and 236 ff. The largest and most ancient of them is the one at Belgola, which, according to Mr. Rice, is 57 feet high and was set up by the minister Chāmuṇḍarāja between A.D. 977 and 984. The second, at Kārkala, is 41' 5" high and was erected by the chief Vīra-Pāḍya in A.D. 1432. Along with the two inscriptions on the image at Kārkala, I publish an inscription (E. below) on a neighbouring pillar which was raised by the same Vīra-Pāḍya in A.D. 1436. The smallest and most recent of the three monoliths is the one at Vēṇūr, which is 35 feet high and was established by the chief Timmarāja in A.D. 1604.

The saint or god whom the three images represent is called in Sanskrit Bāhubalīn or Bhujabalin1 and was believed to have been the son of Adijina (G. below), i.e. the first Jina Rishabhahanātha.2 His vernacular name was Gummaṭa (D.), Gummaṭēśa (G.), Gommaṭa or Gommāṭēśvāra.3

The inked estampages from which I am publishing the Kārkala inscriptions (Nos. C., D. and E. below) were prepared by my peons. Those of the Belgola and Vēṇūr inscriptions (Nos. A., B., F. and G.) had to be done by Jainas under my supervision, because none but Jainas are permitted to touch the images at Belgola and Vēṇūr.4

A.—On the proper right side of the colossus at Belgola.

This inscription (No. 52a of 1902) was first published by Mr. Rice,5 who, however, did not succeed in reading the second word in l. 2.

The alphabet and language of the first and third lines are Kanarese. The second line is a Tamiḻ translation of l. 1 and consists of two words, of which the first is written in the Grantha and the second in the Vaṭṭeḻuttu alphabet. The first two lines record that Chāmuṇḍarāja caused to be made the image at the foot of which the inscription is engraved, and the third line, that Gāṅgarāja caused to be made the buildings which surround the image.

In Mr. Rice's opinion, these inscriptions "are undoubtedly of the period when that work was completed."6 A comparison of the alphabet of l. 1 with that of the epitaph of Mārasimha II.7 and of the alphabet of l. 3 with that of an inscription of Gāṅgarāja8 has convinced me that Mr. Rice is correct, i.e. that l. 1 belongs to the time of Chāmuṇḍarāja, the minister of the two Gaṅga kings Mārasimha II. and Rāchamallī II.9 and that l. 3 belongs to the time of Gāṅgarāja, the minister of the Hoysala king Vishṇuvardhana.10 The second line is probably contemporaneous

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1 See the Inscriptions C. and F. below.
2 Inscriptions at Śravaṇa-Belgola, Index, s. v.
3 Mr. Wallisae had the same experience; see Ind. Ant. Vol. V. p. 37.
4 Inscriptions at Śravaṇa-Belgola, No. 76.
6 No 78 of 1903 (Inscriptions at Śravaṇa-Belgola, No. 59).
7 Above, Vol. V. No 18, Plate.
with the first line. In Mr. Rice’s opinion, ll. 1 and 2 were engraved between A.D. 977 and 984, and l. 3 between A.D. 1115 and 1118.

TEXT.
1 Śri-Chāmuṇḍarājā māḍisidām
2 Śri-Chāmuṇḍarājān [śe]j[v]ittān
3 Śri-Gaṅgarāja suttālayavaḥ māḍisīda

TRANSLATION.
(Line 1.) The glorious Chāmuṇḍarāja caused (this image) to be made.
(Line 2.) The glorious Chāmuṇḍarāja caused (this image) to be made.
(Line 3.) The glorious Gaṅgarāja caused the enclosure to be made.

B.—On the proper left side of the colossus at Belgola.

This inscription (No. 52b of 1902) also was first published by Mr. Rice.

The alphabet is Nāgari and the language is Marāṭhi. The first line is a translation of l. 1 of the preceding inscription (A.), and the second line of l. 3 of the same inscription. As the type of the alphabet of ll. 1 and 2 is quite identical, it may be assumed that both lines were engraved in the time of Gaṅgarāja, whose name occurs in the second line. The Marāṭhi language was perhaps adopted for the benefit of Jaina pilgrims from the Marāṭha country.

TEXT.
1 Śri-Chāvunḍarājēṃ karaviyalēṃ
2 Śri-Gaṅgarājē suttāle karaviyalē\n
TRANSLATION.
(Line 1.) The glorious Chāvunḍarāja caused (this image) to be made.
(Line 2.) The glorious Gaṅgarāja caused the enclosure to be made.

C.—On the proper right side of the colossus at Kārkaḷa;
Śaka-Saṁvat 1533.

This inscription (No. 63 of 1901) was first published in a tentative manner by Dr. Burnell. Mr. Rice’s reprint of Dr. Burnell’s text contains a few improvements, based on a copy which was supplied to him by the late Brahmānśu Sastri, the well-known Jaina scholar of Śravaṇa-Belgola.

The alphabet is Kannarese, with the exception of the colophon Śri-Pāṇḍyarāya in l. 15, which is in Grantha characters. The inscription consists of two Sanskrit verses and a few words in Sanskrit prose (l. 14 f.). It records that the chief Vira-Pāṇḍya (l. 11) or Pāṇḍyarāya (l. 15), who was the son of Bhairavēndra of the lunar race, caused to be made the image of Bāhubalīn, on which the inscription is engraved.

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1 Inscriptions at Śravaṇa-Belgola, Introduction, p. 22.
3 From two inked stamps.
4 The virūsa after śṛṣṭ̄s and śṛṣṭ̄s is expressed by a dot (pb/s) at the top of the letter. There is another unexplained dot behind śṛṣṭ̄s.
5 Inscriptions at Śravaṇa-Belgola, No. 75.
6 From two inked stamps.
7 Ind. Ant. Vol. II. p. 353.
8 Inscriptions at Śravaṇa-Belgola, Introduction, p. 91 ff.
According to verse 1, Vīra-Pāṇḍya was prompted to undertake this work by the Jaina priest Lalitakirti, who belonged to the lineage of Panasoge and to the Đēśigaśa. The same verse occurs in another Kārkala inscription of Immaṭi-Bhairava of the family of Jinadatta, apparently one of the successors of Vīra-Pāṇḍya, who built the Chaturmukhastambhi at Kārkala in Śaka-Saṅvat 1508 (expired), the Vyaya year. It follows from this, that the Jaina seamanś of Hānasoge bore the hereditary title Lalitakirti and were the spiritual preceptors of the chiefs of Kārkala.

The day on which the image was consecrated fell into the (expired) Śaka year 1533 (in numerical words, l. 5 f., and in figures, l. 14 f.), the cyclic year Vīrōdhikrit. According to Professor Kielland's calculation, the date corresponds to Wednesday, the 18th February A.D. 1432.

TEXT.

1 श्रीमहेश्वरे स्था-
2 ति पनसोगिवल्लिखरः।
3 श्रीमहेश्वरितकी-
4 श्रीमहेश्वरिद्रिपैः-
5 शतः॥ [२४] शक्ति श्रीगांभीपते-
6 श्रीगांभिद्विंद्रिरष्टे-
7 दिक्षांप्रै श्रीसमी-
8 स्मारधवलश्री-
9 द्रष्टिसत्यी । श्रीसमी-
10 श्रीसमीद्रितततुः-
11 जनोविरीणोभिषष्ठा नि-
12 श्रीमय धतिरमण वा-
13 श्रीमयो श्रीमयाः-
14 तिथिपालिता॥ [२९] शक्वर्ष
15 १५३३ [२४] श्रीपांढराय [२४]

TRANSLATION.

(Verse 1.) At the advice of that chief of sages, named Lalitakirti, who was the lord of the lineage (dralik) of Panasoge, (which arose) in the holy (and) famous Đēśigaśa,—

(V. 2.) Hail! In the (cyclic) year Vīrōdhhyādikrit (which corresponded) to (the year measured by) three, the arrows (5), the fires (3) and the moon (1) of the glorious Śaka king,

1 This is the modern Hānasoge in the Yejatore taluka of the Mysore district. See Mr. Rice's Ep. Carna. Vol. IV., Introduction, p. 16.
2 No. 62 of 1901. For a very incorrect transcript of this record see Ind. Ant. Vol. V., p. 40 ff. The tithi of the date is the sixth, and not the fifth as the published transcript has it.
3 Thus the seamanś of Śravanagajna and Mūlaśrī have the title Chakrakirti, and those of Humcha the title Devendrabharjana.
5 From an inked estampage.
6 Read "śīmacāvati".
7 I.e., 'kṛit beginning with Vīrōda, which is an artificial way of expressing Vīrōdhikrit.
8 I.e., Śaka-Saṅvat 1532.
On a Wednesday in Phālguna, on the auspicious tithi of the holy dvādaśī of the bright (fortnight)—an image of Bāhubalī was here caused to be made and was consecrated by the glorious lord Vira-Pāṇḍya, the son of Bhairavendra of the glorious family of the Moon. Let (this image) be victorious!

(Line 14.) The Śaka year 1353.

(L. 15.) O glorious Pāṇḍyarāya!

D.—On the proper left side of the colossus at Kārkajā.

This inscription (No. 64 of 1901) consists of one verse in the Kanarese alphabet and language, and two words in Nāgarī characters and Sanskrit prose (l. 7). Like the preceding inscription (C.), it records that the image was caused to be made by Pāṇḍyarāya (ll. 2 f. and 7), the son of Bhairavendra. But the image is here stated to be one of Gūmmaṭa, the lord of Jīnas.

TEXT.3

1 'खरितितमैरवे-
2 द्वंकमार्णयोपांषा-
3 रायनिन्द्रतिसु-
4 द्विति। कारित सुमत-
5 जिनपतिचायोसु-
6 म्विक्षुर्गे निमग्नमिम-
7 तसं॥ वीपाण्धराय जय [॥]9

TRANSLATION.

Let it grant you (every) wish,—the beautiful holy image of Gūmmaṭa, the lord of Jīnas, which was caused to be made with great delight by the glorious Pāṇḍyarāya, the son of Bhairavendra who was praised by wise men! O glorious Pāṇḍyarāya, be victorious!

E.—On the Brahmadēvastambha in front of the colossus at Kārkajā;

Śaka-Sahvat 1358.

This inscription (No. 65 of 1901) is written in the Kanarese alphabet and language. It consists of one verse, which is preceded by a short prose passage, and records that Vira-Pāṇḍya, the son of Bhairavendra of the family of Jinaḍatta,—the same prince whose name we have found in the two preceding inscriptions (C. and D.),—set up this pillar which bears at the top an image of Brahman. The date was the 19th tithi of the bright fortnight of Phālguna in Śaka-Sahvat 1358 (current), the cyclic year Rākṣasā, i.e. A.D. 1436.

TEXT.5

1 उ मकरोप १६५ राजसंवतः॥ फः॥स्यु न ब
2 १२ ल।॥ "जिनपतिचायोर्गतभीरजीरपाँ-

1 I.e. on the twelfth tithi.
2 Compare the colophon of the next inscription (D.).
3 From an inked estampe.
4 From an inked estampe.
5 From an inked estampe.
6 From an inked estampe.
7 From an inked estampe.
TRANSLATION.

On the 12th (tithi) of the bright (fortnight) of Phalguna in the Bakshasa year (which corresponded to the year) 1358 of the Saka king. Let it grant you (every) wish,—(the image of) Brahman, the devotee of Jina, who took up his abode (here) in order to grant with pleasure (every) desire to the glorious prince Vira-Pandya, the son of Bhairava of the family of Jinadatta!

F.—On the proper right side of the colossal at Venur;
Saka-Samvat 1525.

A fairly correct transcript of this inscription (No. 72 of 1901) was published by Mr. Rice in the Introduction to his Inscriptions at Sravanga-Belgola. 3

The inscription is disfigured by a crack, which has injured one or more letters in almost every line. The alphabet is Kanarese, and the language is Sanskrit verse. In several instances the letter a is closed and consequently identical in shape with dh. This remark applies also to the next inscription (G.).

The inscription records that Timmaraja of the family of Chambuda set up the image of the Jina named Bhujabalina at Entura (the modern Venur). This chief was the younger brother of Pandyana, the son of queen Pandyaka, and the nephew and son-in-law of Rayakura. 4 From the fact that the inscription mentions his uncle and mother, but not his father, it may be concluded that he and his family practised the aishya-santana, i.e. the inheritance through nephews. Even now the Jain laymen (shravaka) of South Canara follow this rule, while the Jaina priests (indra) practise the makkala-santana, i.e. the inheritance through sons.

Timmaraja is stated to have set up the image at the instance of the Jaina priest Chakrakirti, 5 who belonged to the Dedita and was the pontiff of Belgula (the modern Sravanga-Belgola). Hence the latter must have been the spiritual preceptor of his family. This suggests that the Chambuda to whose family Timmaraja belonged (l. 14 f.) may be identical with the minister Chambudagaraja who had set up the colossal statue at Belgula. 6

The day on which the image was consecrated fell into the expired Saka year 1525 (in numerical words, 1 4 f.), the cyclic year Sobhakrit. Professor Kielhorn kindly contributes the following calculation:—

"The date regularly corresponds, for Saka-Samvat 1525 expired = Sobhakrit, to Thursday, the 1st March A.D. 1904, when the 10th tithi of the bright half ended 3 h. 33 m., and the nakshatra was Pushya from 1 h. 58 m. (or 2 h. 38 m.), after mean sunrise.—The sign Mithuna was lagna from about 5 h. 20 m. to about 7 h. 20 m. after true sunrise, i.e. the time indicated by the date is about midday."

1 Read ईपति.
2 I.e. who was set up by the king.
3 Loc. cit. p. 32. The transcript supplied by Mr. Rice contains three misreadings:—Indo-Pushya for Guru-Pushya (l. 7); Entura for Endura (l. 10 f.); and anu-Entura-s-vah-dhahat for anuja-Timmaraja-dhahato (l. 14).
4 This is a synonym of Bhujabalina in the Karkala inscription, C. above.
5 In the next following inscription (G.) he is called Rayakumara. "Keemara is a label here of kumara.
6 Compare above, p. 110, note 3.
7 See p. 106 above.
TEXT.

1 वीमयरसरभंभीरर्साहां-
2 दांमालांक[न]। वीयाशी-
3 लोकाभाषा मास[न] जिनभाषा-
4 न् [१°] शालवास्तीति[शु विबधा]
5 निष्णरतु जस[तम]ने शीमजत
6 सि वासरे भालुका[पायें]। [२°] सातिध मु-
7 सप्तबंधवस्मया शुष्पुष्पि चेष्वे। मु-
8 लये मितुयु देशी[जानप]राधिनिशित:
9 [३°] [२°] बेकुमुक्ताब्युधिरिपणीरेण]सुधिनिया-
10 पते। चावकी[स्तिम्]सु[ए]। बश्यावकारी-
11 नूपतने॥ [४°] भौरेज़यकुर्सचार
12 जाताता त[र्की]दरी। पांज़का-
13 खमहदेवा। [५°]पुष्प पांजाबमु.
15 बाल्य[भुम]कृ। बश्या[प]यवतिशाखा.
16 सुजस्याख्यां जिन॥ ५°॥ शुमस्थु॥

TRANSLATION.

(Verse 1.) Let it be victorious,— the holy religion of the lord of the three worlds, the religion of Jina, the unfailing characteristic of which is the extremely profound scepticism !

(Vv. 2-6.) After the Saka years (measured by) the objects of the senses (5), the eyes (2), the arrows (5) and the moon (1) had passed, while the (cyclic) year Sōbhakrit was current, in the month named Phālguna, on the brilliant (?) tenth kīthi of the bright fortnight, in (the nakṣatra) Pushyaka (combined with) Thursday, (and) in the auspicious lagna Mithuna,— at the divine order of the sage Chārukirti, the sun on the firmament of the Dēlaṅga (and) the moon in the milk-ocean of the pontificate of the town named Belguļa,— he who was named Timmarāja, the ornament of the family of Chāmuḍa, the son-in-law of the glorious Rāyakuvarā, the virtuous son of his sister—the great queen named Pāṇḍyaka, the younger brother of prince Pāṇḍya, consecrated and set up the Jina named Bhujabalīn at the town of Ěnūra.

(Line 16.) Let there be prosperity!

G.— On the proper left side of the colossal at Vēnūr;

Saka-Saṃvat 1526.

This inscription (No. 78 of 1901) consists of two verses in the Kanarese alphabet and language. Like the preceding inscription (F.), it records that the image was set up by Timms.
the younger brother of Pāṇḍya, the son of queen Pāṇḍyaka, and the nephew of Rāyakumāra. But the image is here stated to be one of the Jina Gummataśā, the son of Ādiś, and Timma is stated to have belonged to the lunar race and to have ruled over the kingdom of Puṇjaḷike.¹

The date (v. 1) is identical in every detail with that of the preceding inscription (F.); but the Saka year is here 1526 (in words) current, while there it was 1525 expired.

Two shrines in front of the Vēṇūr image contain two inscriptions (Nos. 74 and 75 of 1901) which are dated in the same year. The shrine on the proper left is a chaityālāya of Chandranātha and was built by two queens of Vira-Timmarāja-Odēyaru alias Ajilaru, “the beloved chief disciple of the holy Chārukirtidēva,” viz. Pāṇḍyakadēvi alias Vardhamānaka, and Mallidēvi. The shrine on the proper right is a chaityālāya of Sāntīvāra and was built by alias Binnāpī, another queen of the same chief.²

**TEXT.**³

1. श्रीगुणक[व]म् 4 गणिके[से] सा[सिद्दिन मि]
2. ुष्म[च]्चारम् ुष्म[कु]ङ्ग शतदियपति[बॉ]लय
3. श्रीभक्तच[द] फणुनाथमालास्वी
4. [ङ]युक्तचद[शी] सुभुष्ठ[ष] युष्ठ
6. पंडितदेव[ङ]न दिशवाकाव[दि]॥ [२५] राय⁴
7. कुमार[भी]युवकिय सति पाबा
8. कद्विभ[युवव]रि सीमायत्व
9. शव[ष]येहनसाधिस पाबनम्
10. पातुन्तुपदार्धयुादा-
11. र[पुत्री]केवलपनाम्बुरा पोषणिणि
12. तिम्बमुम्बिज बीयनान प्रतिद्वशि

**TRANSLATION.**

(Verse 1.) In the year Śobhaśkrit (which was) the glorious Saka year counted by twenty-six after one hundred having the number five, exceeding one thousand,⁵ on the tenth tithi of the bright fortnight falling into the month named Phālguna, in (the nakshatra) Pushya (combined with) Thursday, (and) in the lagna Yugma,—at the divine order of the ērārātādēvar³ who is the foremost of the Déśīgaras,—

(V. 2.) Prince Timma, the beautiful nephew of Rāyakumāra, the son of the virtuous Pāṇḍyakadēvi, the chief of the great family of the Moon, the very daring younger brother

¹ The kingdom (rāja) of Puṇjaḷi or Puṇjaḷike is mentioned also in two other inscriptions at Vēṇūr (Nos. 78 and 80 of 1901).
² A very inaccurate translation of Binnāpī’s inscription was given in Ind. Ant. Vol. V. p. 38, note.
³ From two inked stamtpages.
⁴ This is a “poetical” way of expressing Śaka-Saṅvat 1526.
⁵ This title refers to Chārukirti of Belguja; see 1. 9 f. of the preceding inscription (F.)
of prince Pândya, a Rādhāya (Karpa) in excellent gifts, the foremost of princes, who was ruling the noble kingdom of Puñjalike, consecrated here (the image of) the blessed Jina Gummaṭēsa, the son of Ādijina.

No. 15.—TWO JAINA INSCRIPTIONS OF IRUGAPPA.

By E. HULTZSCH, PH.D.

A.—Dated in the Dundubhi year.

From an inscription on a lamp-pillar in front of a Jain temple at Vijayanagara it is known that the general Chaicha or Chaichapa and his son Iruga or Irugapa were hereditary ministers of king Harihara II. of Vijayanagara. An inscription at Sravaṇa-Belgoḷa states that the general Chaicha or Chaichapa had already been the minister of Bukkaraṇa, i.e. of Bukka I., the predecessor of Harihara II.

The subjoined Tamil and Grantha inscription (No. 41 of 1890) is engraved on the base of the north wall of the store-room in the Jain temple of Vardhamāna at Tirupparuttikkupur near Conjeeveram. It records that the village of Mahendramāṅgalam in the division of Māvanaṭur was granted to the temple by the minister Irugapa, the son of the general Vaichaya. The donor is of course identical with Iruga, the son of Chaicha, who was mentioned in the preceding paragraph. He is stated to have made the gift for the merit of Bukkaraṇa, the son of Ariharājā, i.e. Bukka II., the son of Harihara II. Hence the Dundubhi year in which the grant was made must correspond to A.D. 1382. But Professor Kielhorn has shown that the details of the date do not work out correctly.5

TEXT.6

1 Svasti är[i]ḥ [i] ṭ T[i] jāgaṁ-kālamayum pām[i]yum7 pṛṣa Tā(kā)ṭ[i].
2 gai-nāl mahāmāṅḍeḻavaran Ariharājā-kumārān ārmat(d-)Bukkaraṇa dhammam iga Vaichyayam-dāṇḍanātha-pattrān
3 Jain-ēttamam Irugap[p]a-mahāpradhānān T[i] rup[i] paruttikkupru-nāyān Trilōkyavallabhākkū pūjaikkān
4 ālaiikkum tiruppaṣik[ku]m Māvanaṭur-pparṭil Mahendramāṅgalam nār-pāk-kellaiyum īp[i]-ili pa[i]-līchhambāam-āga chandr-āditya-varaiyum nāḍakkaṭ-ttaruvittār
5 Dharm[b]ya[ā]-ja[y]atā ə.

TRANSLATION.

Hail! Prosperity! (In) the Dundubhi year, (on) the day of Kāṭṭigai (Kṛśnīkā), which corresponded to a Monday and to the full-moon tīthi of the first fortnight in the month Kāṭṭigai,—for the merit of the glorious mahāmāṅḍeḻavara Bukkaraṇa, the son of Ariharājā,—the best of the Jainas, the great minister Irugappa, the son of the general Vaichaya, caused to be

2 Inscriptions at Sravaṇa-Belgoḷa, No. 82. The Subhakrīṭ year in which this inscription is dated corresponds to A.D. 1432, and not to A.D. 1382 as Mr. Rice thinks.
3 No. 61 on the Madras Survey Map of the Conjeeveram taluk.
4 This is evidently Māvanaṭur, 5 miles from Conjeeveram; see Mr. Sewell's Lists, Vol. I. p. 166. I cannot identify Mahendramāṅgalam.
6 From two inked stampages.
7 The syllable ṭṛṣi is entered below the line.
given to Trailókyavallabhá, the god of Tirupperuttikkúru, for worship, for the alms-house, and for repairs of the temple, — (the village of) Mahéndramangalám in the division (purú) of Máravántúr, (up to its) boundaries on the four sides, as a tax-free pañjíchandam,¹ to continue as long as the moon and the sun. Let this pious gift be victorious!

B.—Dated in the Prabhava year.

This Granttha inscription (No. 42 of 1890) is engraved on the roof of the mañḍapa in front of the shrine in the same temple as the preceding inscription (A.), and consists of one Sanskrit verse in the Śárudávákridita metre. It records that the mañḍapa on which it is found was built by the same general Irugappa, the son of the general Vaichaya, at the instance of (his spiritual preceptor, the Jain priest) Pushpasén, in the year Prabhava. This year might be meant for Prabhava = A.D. 1366-67, which would, however, fall into the reign of Bukaka I. Hence it follows that Prabhava is used on account of the metre instead of Prabhava = A.D. 1387-88, which falls into the time of Bukaka II.² the contemporary of Irugappa.³

In this inscription the temple of the Jina Vardhamána is said to have been included in Káñchi, of which Tirupperuttikkúra⁴ was evidently considered a suburb.

TEXT.⁵

1 Śrímat(d)Vaichaya-danaññátha-tanaya-samvatsaré Prabhávē samkhyáván-Irugappá-
dañaññipati śrī-Pushpasén-aññāya ||
2 śrī-Káñchibhisri-Vardhamána-nilayasy-añgá- mahá-mañḍapam sañgiti-árttham-
achkarach-cha iliyá buddham samantát sthalam || 8–

TRANSLATION.

In the year Prabhava, at the order of the holy Pushpasén, — the wise general Irugappa, the son of the glorious general Vaichaya, caused to be built, in front of the temple of the Jina Vardhamána at the prosperous Káñchi, a great hall for concerts and (caused to be) paved with stones the space all round.

No. 16.—TWO BRAHMI AND KAROSHTHI ROCK-INScriptions IN THE KANGRA VALLEY.

By J. PH. Vogel, LL.D.

The first of these two rock-inscriptions was discovered by Sir E. C. Bayley at Kanhiára, three miles to the east of Lower Dharmáli on the bank of the Manjí torrent, and was edited by him in 1854 from drawings made by Lieutenants Crenston and Dyas.⁶ In 1875 it was reproduced again and discussed by General Cunningham.⁷

The second inscription I found last summer in the course of an archeological tour in the Kangra district near a place called Pañhyár, situated nine miles south of Kanhiára on the bank of the Baner rivulet, at a distance of about one mile from the Dádh Travellers’ Bungalow.

¹ This term means 'land belonging to a Jaina temple;' see South-Ind. Inscri. Vol. II. p. 52, note 2, and above.
² See above, Vol. VI. p. 329 f.
³ See p. 116 above.
⁴ See above, A. I. 3.
⁵ From an inked stamp in.
⁷ Arch. Survey Reports, Vol. V. p. 175, Plate XIII.
The two inscriptions are so nearly alike in script, substance and general character that it appears desirable to publish them together, the more so as the Kanihira inscription has not yet been edited satisfactorily and the Pañhyār inscription, as far as I know, has not been noticed before by any archaeologist.

The legend in both cases is given in two different alphabets,—Brāhmi and Kharāshṭhī, though evidently of two very different periods. In each case the inscription contains only two words in both scripts, whereas a third word occurs in one script only. But at Kanihira this additional word belongs to the Brāhmi, while at Pañhyār it forms part of the Kharāshṭhī legend. The explanation of this third word is somewhat difficult. Otherwise the reading may be said to be beyond doubt, owing to the enormous size and the clearness of the letters, which are deeply cut in hard granite boulders. Finally two auspicious symbols are in each case added after the Brāhmi legend, one of which is the well-known svastikā.

The Kanihira inscription was read by Sir E. C. Bayley as follows:—Krishnayasanā drāma in Kharāshṭhī, and Krishnayasanā yasā mādangīsa in Brāhmi. I may state at once that the correct reading of the first word appears to be Krishnayasa and Krishnayasaya respectively, whereas the length of the first a of drāma, as a matter of fact, is not expressed in Kharāshṭhī.1 He explains it as "the garden of Krishnayasa, to which in the second inscription some wag has apparently added the epithet mādangīsa (corpulent) from mād (fat) and anga (body)."

Cunningham, however, preferred to consider drāma as a synonym of vihāra, translating it by "the monastery of Krishnayasa," and even went so far as to derive the name Kanihira from Kaniha-yasā-drāma, Kanihya being a synonym of Krishnā. The third word he read uddangīsa, and he thought it to be "the name of the district or possibly of the recorder of the inscription."

Now, before entering upon any discussion of these doubtful points, it will be well to examine the other inscription, which from its similarity is likely to contribute fresh evidence. The Pañhyār inscription consists of two lines, cut into one stone. The upper line gives the two words in Brāhmi followed by a svastikā and a foot-print. In the lower line, which was partly buried in the ground, is the Kharāshṭhī legend, which consists of three words. The Brāhmi letters are of considerable size, the final one being not less than 1\(\frac{3}{4}\) high. The Kharāshṭhī characters are much smaller (5" to 9"). Thus, notwithstanding the difference in the number of letters, both lines are about equal in length, viz. 7½.

It is evident at once that the two words in Brāhmi correspond to the second and third words of the Kharāshṭhī legend. I read them Vāyunasa pukkarikā2 or, in correct spelling, Vāyunasa pukkharin, the meaning being simply "Vāyunā’s lotus-pond." With regard to the first word of the Kharāshṭhī, the meaning is less obvious. Manifestly it is a genitive defining the proper name Vāyunasa. It seems to me almost certain that it has to be read rathidarasa, i.e. in Sanskrit rathidarasya. The i may be either short or long. If short, the word is to be taken as the comparative of rathā; if long, of the Vedic rathi. The meaning remains the same, viz. ‘charioteer’ (from ratha). According to the St. Petersburg Dictionary the word rathidara occurs as a proper name in the Viṣṇupuruṣa also. But the meaning which has to be assigned to the word in the Pañhyār inscription is, I believe, a different one. Rāthi is the name of an agricultural caste in Kāṅgana.3 If Vāyunā really was a Rāthi, we may infer that, in the time of the inscription, the Rāthis were not inhabitants

1 I have to point out that the a has a small horizontal stroke to the right. But it is little prominent and may be a natural hole in the rock.
2 The length of a in ed is expressed only in the Brāhmi. The a-stroke of yu is not found in the Brāhmi, but is perfectly clear in the Kharāshṭhī legend.
of that fertile part of the valley to which Pathyār certainly belongs. For, if this had been the case, a man belonging to the Rāṭhā caste would hardly have designated himself as such in order to distinguish himself from his neighbours. This, as far as I can see, is the only historical conclusion which can be drawn from the Pathyār inscription. Its chief interest, therefore, is purely palaeographical.

If we compare the two inscriptions, it is obvious that the Pathyār stone exhibits a much earlier type of script than the Kanhiāra one. This is evident in part from some of the Kharoshthi letters, e.g. the ष, which at Pathyār has the closed shape of the Asoka period, whereas at Kanhiāra it is open as in the Śaka-Kushana inscriptions. On the whole, however, the Kharoshthi of both inscriptions is fairly identical. But a striking difference is shown in the Brāhmī legends. The Kanhiāra inscription was assigned by Bayley and Cunningham to the first century after Christ. Possibly it is later. The य with its three vertical strokes of equal length agrees best with forms of the 2nd and 3rd centuries. The ड shows a great resemblance to the type of this letter in the 2nd century. The म is angular instead of rounded as in the more ancient type. The ण, on the contrary, with its straight strokes, has a more archaic form. So has the ग, which is angular and not rounded.

The Brāhmī type of the Pathyār inscription, however, corresponds entirely with that of the Asoka period — the earlier Maurya type as Professor Bühler called it — and therefore can safely be said to belong to the 3rd century B.C. We may infer that both Brāhmī and Kharoshthi were known and used in the Kāṅgāra valley from that time until the first or second century after Christ.

It is a fact worth noticing, that, while the indigenous character had developed considerably during the course of the three or four centuries, the foreign alphabet had practically remained the same. The most plausible explanation would be that in those parts the Brāhmī was the popular script used in commerce and common life, while the use of the Kharoshthi was limited to official documents and was in consequence fairly constant. The greater importance attached to the Brāhmī may also appear from its taking the first place in the Pathyār inscription and from the larger size of the letters, though it must be admitted that the fuller reading is given in Kharoshthi. In the Kanhiāra inscription the Brāhmī has the additional word. But in both inscriptions the mañyalas are placed after the Brāhmī and not after the Kharoshthi.

Now, to return to the Kanhiāra inscription, it remains to be considered whether the newly found inscription throws any light on its meaning. First of all one feels inclined to assign to the word दरामा the ordinary meaning of ‘garden,’ and not that of ‘monastery’ as Cunningham did. For, considering that Vāṣya found it worth while to cut an inscription which would stand the ages, simply to indicate that he was the owner of a lotus-pond, there is no reason to assume that Krishnāyasās did not do the same with regard to his garden. Moreover, in the case of a monastery the founder would preferably have written his name on the building, and not on two boulders lying near it.

With regard to the doubtful term medāṅgiya, we may with Cunningham reject Bayley’s supposition that the word was added by some wag in order to ridicule Krishnāyasās. It would have been a very poor joke indeed and scarcely worth the trouble of cutting into hard granite. And are we to believe that the same wag had cut the two mañyalas also, possibly to make amends for the offence? Corulence, moreover, is looked upon with a different eye by the Hindū.

1 See Bühler’s Indische Palographie, Plate iii. 31, XV. and XVIII.
2 Ibid. 2, XI.
3 Since writing the above, I had an opportunity of showing the impression to Dr. M. A. Stein, who, judging from a superficial examination of the Kharoshthi, thought that the inscription was rather of the early Śaka type.
4 This meaning is not even mentioned in the St. Petersburg Dictionary.
Rock-Inscriptions in the Kangra Valley.

KANHIARA INSCRIPTION.

PATHYAR INSCRIPTION.

From inked catamages supplied by Dr. J. Ph. Vogel.
and by the European. Large and round limbs were considered characteristics of a mahāpurusakā, and every traveller in India will get the impression that this is the case even now.

Most probably the third word in both inscriptions indicates the caste or clan of the person mentioned. Among the meanings assigned to the word māda by the St. Petersburg Dictionary there is that of 'a certain mixed caste.' But this explanation would have to be abandoned, if with Cunningham we read madāgīsya. It is true that the d-stroke is ordinarily attached to the right, not to the left leg of the m; but, on the other hand, we never find the e-stroke turned to the right. Comparing the manner in which the d-stroke is attached to p, s and h, we must consider Cunningham's reading correct. Unfortunately madāgīsya is as difficult to explain as madāgīsya. If we ignore the i in the penultimate syllable, it would correspond to the Sanskrit Mātaṅgīsya; but that a member of this caste would be the owner of a garden and bear the name of Krīshnayānas is scarcely admissible.

It was stated above that one of the two maṅgulas added to the Brāhmī legend is the svastika. The other Cunningham interpreted as an abbreviation of the syllable sūm. This, however, does not seem very probable considering that that sacred syllable is always found at the beginning, never at the close of a sentence. But when we compare the two inscriptions in this respect, we discover a remarkable resemblance between the two maṅgulas also. The mystic sign of the Kauṭiya inscription appears to be nothing but an ornamental development of the foot-print. It would be hazardous to draw from these signs any conclusions with regard to the creed of the authors. It is true that the foot-print and the svastika are favourite signs of good omen with the Buddhists; but it should be borne in mind that they are equally honoured by the Hindūs in general and probably were so even in pre-Buddhistic times.

One point still remains to be discussed,—the language. In the older inscription it is Prākṛt or Middle-Indian of the Śaurasūtra-Mahāśāstra, not of the Māgadhī type, as appears from the r in pukkhariṇi. In the Kauṭiya inscription there is a difference of language in the two legends. The Kharoṣṭhī legend is written in a Prākṛt of which the distinction made between the three sibilants is a remarkable feature. The language of the Brāhmī legend would best be characterised as Sāṃskṛtised Prākṛt, such as came into vogue among the Northern Buddhists with the rise of the Mañjuśrī system. Thus linguistic evidence also would assign to this inscription the same time of origin as was found probable in view of palaeographic considerations. That Cunningham was wrong in calling the language simply Sāṃskṛt scarcely needs to be demonstrated.

No. 17.—TWO INSCRIPTIONS OF TAMMUSSIDHIL.

SAKA-SAMVAT 1129.

By H. Lüder, Ph.D.; Göttingen.

The first of the following two stone inscriptions is engraved on the east wall of the Naṭarāja shrine in the Vaṭārayāśvaram temple at Tiruvāḷāngādu, 3 miles N.-N.-E. of the Chinnamapēṭ Railway Station in the North Arcot district. The second is on the north wall of the central shrine of the Vāchiśvara temple at Tiruppāḍu, 2 miles W.-S.-W. of Tiruvaḷḷūr in the Tiruvaḷḷūr taluka of the Chingleput district. They are now edited for the first time from inked castamps supplied to me by Dr. Haltzsch. 3

1 A. Grünwedel, Buddhistische Kunst in Indien, 2nd ed. (1900), p. 138.
3 Nos. 403 and 407 of the Government Epigraphist's collection for the year 1896.
Both of them are intended to commemorate the donations of a king Tammusiddhi or Tammusidha, who belongs to the family of Telugu chiefs of whom numerous records have been discovered since 1892 in the Chingleput, North Arcot, Nellore and Kistna districts. On these materials Mr. Venkayya has based his valuable account of the Chōjas of the Telugu country in the Annual Report for 1899-1900. However, as none of the inscriptions made use of by Mr. Venkayya have been published until now, I shall confine my remarks to the facts furnished by the following two inscriptions alone.

The Tiruvāḷangadu inscription is damaged in a few places, but the illegible passages can easily be restored, partly from the context alone, and partly with the help of the Tiruppadür inscription. It is written in Grantha characters. The size of the letters varies from 4" to 2". Line 8 contains the rare subscript sign for jha in virjaḥard. The language is Sanskrit, and, with the exception of the concluding words svasti-astu, the whole text is in verse. As regards orthography, it may be pointed out here that in the middle of a word 1 is written instead of d before a sonant consonant in the word patna in ll. 1, 2, 3, and in bhavābhir in ll. 21.

After two introductory verses in praise of the donor, who, as stated above, is called both Tammusiddhi (ll. 2, 17, 18) and Tammusidha (ll. 1, 20, 21), the inscription gives his genealogy, which shows the characteristic features of the Chōja genealogies.

It begins with some mythical ancestors. From the lotus of Vishnu’s navel sprang Brahman (vv. 3, 4), from him Marichi, from him Kašyapa (v. 5), from him the Sun (v. 6), and from him Manu (v. 7), in whose family there were born many kings (v. 8). This is the genealogy of the solar race as taught in the Purāṇas. It is found also in the Udayāṇdiram plates of Prithivipati II and those of Vira-Chōja, as well as in the Kalīgattu-Purāṇa and the Vikkiranā-Sōlag-Uld. In the last three passages the third name appears as Kašyapa or Kāchhipāg instead of Kašyapa. The Vikkiranā-Sōlag-Uld differs besides in placing Kašyapa before Marichi, and the Udayāṇdiram plates of Prithivipati II omit Manu.

The inscription next mentions three kings who form the connecting link between these sages of old and the direct ancestors of Tammusiddhi. The first of them, born in the lineage of Manu, is Kalikāla (v. 9). Kalikāla is identical, of course, with the ancient half-mythical Chōja king whose name is generally given as Karikāla. The various traditions about him have been collected by Dr. Hultsch. In the present inscription we are told that he constructed the banks of the Kāvērī, and that, when he had lifted Mount Mēru with his play-staff, the quarters were greatly disturbed or confounded. The story about the construction of the banks of the Poggi or Kāvērī is alluded to also in the Kalīgattu-Purāṇa, in the Vikkiranā-Sōlag-Uld, and in the large Leyden grant. The second legend, implied by the words of the inscription, is not known to me, but it is probably connected in some way with another legend recorded by the two Tamil poems. According to the Kalīgattu-Purāṇa, Karikāla inscribed on the side of Mount Mēru the whole history of the Tamil race as foretold by the Rīshī Nārada, and in the Vikkiranā-Sōlag-Uld he is spoken of as “the king who set his tiger-banner on the mountain whose summit gleams with crystal waterfalls,” where the mountain meant by the poet would seem to be again Mount Mēru.

1See, e.g., Agniparva, 5, 2;—
   "Vīshvakarmasūryaḥ Bhravīḥ Marichi-Brahmanasūryaḥ evaḥ"
   Marichiḥ Kaśyapa-saṃvatī Sārya Pāvāsayi Mahān
   Compare also 272, 1 f.; Eāmāyana, 1, 70, 19 f.; 2, 110, 5 f.
3Canto 8, vv. 9, 10; Ind. Ant. Vol. XIX. pp. 330, 340.
4Ind. Ant. Vol. XXII. pp. 144, 147 f. Manu is not mentioned here by name, but alluded to as “the stern sire who drove his chariot over his son to soothe a cow in dire distress.”
6Canto 8, vv. 20; loc. cit. pp. 331, 341.
8Archaeological Survey of Southern India, Vol. IV. p. 266.
The verses 10 and 11 are devoted to a king who is said to have been born in the lineage of Kalikāla, and to have had two names.—Madhurāntaka, i.e. the death to Madhura, and Pottapi-Chōla. The former name he acquired by conquering Madhura, the capital of the Pāṇḍyas, whose women he made widows; the latter was given to him for having founded, in the country of the Andhras, the town of Pottapi. Madhurāntaka Pottapi-Chōla is a name frequently met with as that of a local chief in the inscriptions at Conjeeveram, the ancient Kaśichipura; in the list compiled by Mr. Sewell it occurs more than thirty times. Provided, however, that all these inscriptions are to be referred to the same person, it is impossible that that chief of Kaśichipura should be identical with the ancestor of Tamusiddhi; for one of his inscriptions is dated in the 18th, and another in the 21st year of Trīhidavacakrapavani Rājarājadēva, which correspond to A.D. 1233-34 and 1236-37, respectively. He must have been a much younger member of the family, and Mr. Venkayya, for other reasons, is inclined to identify him with Chōla-Tikka, who was probably the successor of Tamusiddhi. The identification of Pottapi, which Madhurāntaka Pottapi-Chōla is said to have founded, must be left to future researches.

In Madhurāntaka Pottapi-Chōla's race was born Tīlūngavidya (v. 12). The only feat recorded of him is the erection of a pillar of victory with a figure of Gaṇḍa at the top of it at Ujyapuri. Ujyapuri may be the modern Ujipura or Ujjapura, 18 miles east-south-east of Koḷḷégal in the Coimbatore district. Mr. Sewell states that there is an old ruined fort at that place, and there is no difficulty in assuming that one of these Telugu Chōlas should have extended his conquests beyond the Kaṭērī, if another boasts even to have taken Madhura.

With verse 13 begins a coherent genealogy of the direct ancestors of Tamusiddhi. In Tīlūngavidya's family was born king Siddhi (v. 13). His younger brother was Bēta (I.), who had several sons (v. 14), the eldest of whom was Dāyabhima (v. 15). Dāyabhima's younger brother was Bṛhasiddhi (v. 16). He again had three sons, Mānasidsiddha or Mānasiddha, Bēta (II.), and Tammusiddhi, whose mother bore the name of Sīṛdvī (vv. 17-20). Of these only Siddhi, Dāyabhima and Mānasiddhi are described in terms implying that they actually reigned, while of Bēta II. it is expressly stated that, being given to the practice of austerities, he conferred, after the death of Mānasiddha, the government to his younger brother Tammusiddhi.

In verse 21 we are informed that in the Śaka year 1139 (= A.D. 1207-8) Tammusiddhi allotted to the lord of Vaṭāṭavī all the revenues due to the king in the villages belonging to the temple. The inviolability of this order is enjoined in the two concluding verses (22, 23). As regards the name of the god, it is apparently derived from that of the village where the temple is situated, Vaṭāṭavī or its modern synonym Vaṭārāvīya being Sanskrit renderings of the Tamil Tiruvāḷāṅgădū, 'the holy banyan forest'.

The Tiruppāṇḍū inscription closely resembles the Tiruvāḷāṅgădū inscription in outward appearance as well as in its contents. It is written in Grantha characters, about 14\(^{1/2}\) high. The form of the subscript jñā in nīrjñāhā in l. 19 slightly differs from that of the Tiruvāḷāṅgădū inscription, the loop to the left having disappeared here altogether. The initial ś has also a

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3 *Lists of Antiquities*, Vol. I. p. 187 (No. 277). Mr. Sewell mentions also an inscription (No. 74) dated "in Śaka-Saṃvat 1232, in the 24th year of his reign."
4 Loc. cit. p. 19. In the genealogical table, *ibid.* p. 18, Mr. Venkayya mentions a certain Madhurāntaka Pottapi-Chōlasiddhi who belonged to another branch of the Telugu Chōlas. But he also cannot possibly be the person of that name in the present inscription, as he is represented as a descendant of Teliṇabhiṣja, whereas the Madhurāntaka Pottapi-Chōla of our inscription was an ancestor of that king.
6 Or, possibly, Ujyapuri. The quantity of the initial vowel cannot be made out from the text, as it is united here with the final vowel of the preceding word (yēn-Ūjyapurydām).
very peculiar form in I. 61, whereas in I. 11 it appears in the usual shape. The language is Sanskrit, and the whole is in verse, with the exception of the words *vastu-vastu* at the end. Here also a surd consonant is written instead of a sonant in *parma* (II. 2, 3, 4) and *bhuribhir* (I. 64), and besides in *dirghbhām* (I. 4) and *dīk daktiḥpā* (I. 35).

Of the 23 verses of the Tiruvallāngadu inscription 16 reappear in this inscription, occasionally with slight variations.1 With respect to the earlier part of the genealogy (vv. 2-9) it is to be noticed that the verses about Manu and Tilunāgavidya are omitted here. That portion also which deals with the direct line of Tammasiddhi's ancestors (vv. 10-17) shows one important point of difference. No mention is made of Betta I. and of Dāyabhāma. Instead of the two verses devoted to them in the Tiruvallāngadu inscription we find here a verse (11) stating that in king Siddhi's family was born king Nallasiddhi. In the following verse Ėpasiddhi is called his younger brother, which term in the identical verse 16 of the Tiruvallāngadu inscription applies to Dāyabhāma spoken of in the preceding verse, and it might therefore easily be imagined that Dāyabhāma and Nallasiddhi were only different names of the same king. Fortunately, an inscription at Tiruvogriyur,2 quoted by Dr. Hultzsch in his *Annual Report* for 1893, paragraph 13 leaves no doubt that they were two distinct persons, and the pedigree to be derived from the two inscriptions edited here is thus to be arranged in the following manner:3—

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Kaliṅğa.

Madhurāntaka Pottapi-Chōla.

Tilunāgavidya.

Siddhi.  

Betta I.

Dāyabhāma.  

Nallasiddhi.  

Ēpasiddhi.  

Manmasiddhi.  

Betta II.  

by Śrīdevarī:  

Tammasiddhi;  

Śaka 1129.

Besides the name of Nallasiddhi the Tiruppāsūr inscription contains little that is new. Nallasiddhi seems to have taken possession of Kāṇchi or Conjeevaram; for in verse 11 it is said, with a well-known pun, that, when the southern quarter had obtained him as her husband, she was *jañita-kāṇchi-yaṇa*, which may be understood as ‘having dropped her girdle’ or ‘having lost Kāṇchi.’ In verse 15 we are told once more, but in a more explicit way, that after the death of Manmasiddhi the government passed without any disturbances into the hands of Tammasiddhi, Betta II. being of a religious turn of mind and therefore renouncing his claims to the throne in favour of his younger brother.

The verses 18 and 19 record that in the Śaka year 1129 (= A.D. 1207-8) Tammasiddhi allotted to the lord of Pāśipura the revenues due to the king in the villages belonging to the

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1 The name of the town founded by Madhurāntaka Pottapi-Chōla is here spelled Pottappi (v. 9).
2 No. 104 of the Government Epigraphist's collection for the year 1892.
3 The purely fictitious first portion has been omitted here.
A.—TIRUVALANGADU INSRIPTION.

TEXT.  
1 Svaasti śri-Tamussiddhāya tasmai yat-sainya-rēṣava[h] [1*] [Brahma-paṭ]ma(dna)-spriśād-sanke bhāvi-bhū-arśhiḥi-hētavaḥ || [2*] Jayati vijayi-chāpaḥ kshālītā(sī)ha-[pāpa]=stata-madhum-lā-
2 pāḥ prāpta-vidyā-kālāpaḥ [2*] vitata-vitarāp-āpam-satru-māyā-durāpam pra[śemita]-
kalī-tāpa=Tamussiddhi-kshamāpaḥ || [2*] Uddadhi-sayana-bhājaḥ Patma(dna)-
nābhāya nābhāy kīm-āpi nikśīla-hētur-jātām-āśeṣa-
3 ryya-patma(dma)m [2*] yaḥ-abhajad-āpi ṛṣiḥtiḥ pārṇvam-ētasya dhīktāyā[ra]-
mīru-du-kāthina-majḥbhyāṃ-mīlan-omnālānī || [3*] Tasmād=Vīrīṃhīr-abhavat-
suchiran[tad-a-
4 ntar=vvāddā-deva prakaṣṭayann-rṣajasaḥ pra[vṛttim] [2*] yaḥ [b*] Śrīsa-ta[pa]-phāṇi-maṇu-
maṇi-praṛdha-bimbas-srijām-iva babhau sadṛśas=sahāyānḥ || [4*] Marichir=udgāte-taṃda=ṣad-āḍhē-[ga]-vāhāmānā [2*] [tataḥ] Kaśypa ētasas-
prakāsā iva nirgagataḥ || [5*] Aṣmāja-[gated]-trita[va]-mangala-ratmadās=cbhāna-
5 s-tanuś=timin-kāhana-dāvavahih [2*] d[ka]-kālayāḥ kim-saparam vyavahā[ra]-
hētu[h] kō-py-āvīrāsa vasudhāhīpa-vamśa-kandaḥ || [6*] Tasmād=Kāra-vśa-
prathama-sambhūtā-tāja-sā-
6 bdaḥ pūrṇo guṇaparunikśīla-nītī-patha-prayōktā [2*] devō Manus-sapadi gosṭamu-
iv-āṣṭhrīṇas=ta-marṣa-māṅgā-māṅgā-nta[ra]-gataḥ[prakāsā] parāyaḥ || [7*] Bahū-
7 vur-ūlāsita-krtti-nirjharā Manoh kulāśemin bahavah kshamābhīrāh [2*] diṅ-
prithivīyōr-āpi yaḥ-nīyantribhīr-nīramkuśū nītī-pathaḥ5 pravartita|[b]-[7*] | [8*] Tat-kālē Kālīkālīdē-bhūtē [2*] [Kāvērī-tiṣṭ-vrāṇ-nripāh] [2*] [yat-kā]-i-yadha-rūtra-
Mēru vṛatikrītā dīṣaḥ || [9*] Jātō-sya vamśe Madhumān vīhi-
9 tya paḍchād=udaṇcchana(n-Ma)dhrūntaka-ākhyāḥ [2*] nitānta-mukt-ābha[ra]-tah-
pracāṇaḥ Pāṇḍy-āṅganah prag-īva yaḥ-chakāra || [10*] Jīṣhūr-Andhrēsha-
10 yaḥ kṛtvā purīm Pottapi-sāmkṛtām [2*] | [11*] tat=at-pūrṛva-[Chō] [2*]-[ākhyāḥ] [2*] prakṛtyā-bhūja-vikramaḥ || [11*] Tad-vamśa sa-
Tilumgavīdyā-nripatir-yṛṛ-ṛṣya-purīyāṃ assu chaṅchata(t)-kṛttī-peṭākāyā-
11 titikā-stambhāḥ pratīthāḥpī-
12 thaḥ [2*] yasya-sgrē Gruḍananiṅgakṣa sahaḥ-snēhena sūṭe sthīte madhyā-
vṛō[ma] vilambatē dināpatiḥ prāyas=tad-ādi khaṇam || [12*] Tat-kiśe-
13 Siddhi-bhūpālaḥ pālayāmā-hā-
14 sa mādīnum [2*] yadya-dōḥ-pad-āyattam-arthiḥ-pratyarthhi-ḥīvitaḥ || [13*] Amjnām-
ābhavaḥ-tasya Botta-bhūpavān [2*] tasya-api jājīrē putrās-trāṭār-śaraḥ-ārthāmān || [14*] Dāyabhāmo n[rīpa]-
15 s-tēhā[r] jīśēhāḥ kāhōmin-apālayat [2*] yat-pāṇis=sātreṣa-ṛṇap-kōs-ākṛṣṭhi-
kaḥ[2*]jītāḥ || [15*] Tasya Aṣirasiddhi-nripatis-sahjahā kanīyān=dūman-sāmaya-
kalim-assya punah-pravēvām [2*] rōddhān pravrī[t]ta

1 No. 63 on the Madras Survey Map of the Tiruvallīr tāmka.
2 From inked etchings supplied by Dr. Hultsch.
3 The sign for supposedly marks rather strange, but it cannot possibly be meant for anything else.
4 Read kīm-āpi.
5 The catō has been added below the line.
6 The kāravā has been added below the line.
15 iva yah prachurah yaśaḥḥ [ḥ] sva[n] = śīkṣī kṣetraśa-sūla-nibha[ṃ babandha || ]
[16] [ṃ] Aṣṭāīhavān = avani mañḍala-rakshitarāḥ pūtraḥ = trayaḥ[ḥ] śpurita-
paurusha-bhāṣahapasṭ [t] yair-anvitaḥ prasavita śuchimān vyarājat-tējō-
fāvāraḥ kshmān kshār-āmbodhi-śāma-sīmā[ṃ] śāśasa [t] nity-ōdāśhda-yaḍ-
yaśaḥ-paśīja vṛtta = vṛtyoma dhyāmān kōkilo-
[18] tvam bibharti || || Yatra svar-lokāmārūdhati madhyamā Be[tta-bhū]patībh [t]
tapatvī rājyaṁ = śāhatah Tammusiddhau kanīyasi || 19 ||
[19] Sa śrīdevyām- Ėrasiddhi = kṣaṭiśā[ṃ] jāt[a] [b] śrīmān = Manmasiddhā-ānumanā [t] dhātrīm-ad-
[21] Asmai Vaṇṭaviśāya Śak-ābdē dhirah-
[22] yāyini [t] grāmēśhy = aṣaya nṛpa-grāhyam prādād = āyam = aśeṣhataḥ || ||
[23] 21 Ītēt kāshōḥilhrītām = aṃśu-jātā-
[25] Yatūna dharmaśa-saraṇīḥ purīkriňha-
[26] pīyā s-āyam bhavatbhā (dōhī) = rakhilār-ītī Tammusiddhaḥ [t] āgāmāṇaḥ prapayatē
nṛpaṭīn = ajasran = dūran = nātēna śīra-
[27] sā na śārā-
23 sānaḥ || ||
24 Svasti = astu ||

**TRANSLATION.**

(Verse 1.) Hail to that glorious Tammusiddha, the dust of whose troops, which touches the lotus of Brahman, (will be) the cause, I imagine, of creating the future world!

(V. 2.) Triumphant is king Tammusiddhi, whose bow is victorious, who has washed off all sins, whose talk is always sweet, who has acquired the whole range of sciences, who has poured out the water of donation, who is difficult to be overcome by the triéas of (his) enemies, (and) who has appeased the torments of the Kali (age).

(V. 3.) From the navel of Padmanābha5 reposing on the waters sprang a certain wonderful lotus, the cause of all things, which, on account of his (Vishnu's) eyes emitting light now soft, now fierce,3 used to close and to open even before the creation.

(V. 4.) From this (lotus) sprang Vīrīchī,4 who, manifesting, as it were, the action of rajus6 because (he) dwelt long in its interior, seemed to create companions similar (to himself), when his image was reflected by the crest-jewels of the snake (which formed) the couch of the husband of Śrī.8

(V. 5.) From him rose Mārcha as the sun from the eastern mountain. From him (again) went forth Kaśyapa as the light from that (sun).

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1 After this stands a sign much like the sign for medial े; and though it would be possible to read ītaṇa, I think that it is intended to mark the end of the proper grant, as the spiral is used in Kānarese inscriptions.
2 *I.e.* Vishnu.
3 [Vishnu's right eye is the sun, and his left eye the moon; compare above, Vol. III. No. 54, verse 3,—E.H.]
4 *I.e.* Brahman.
5 The word rajus must be understood here in its double sense of 'pollen' and 'energy,' the latter being the quality predominant in Brahman, especially at the time of creation; compare the introductory stanza of Bāda's *Kādambari*.
6 *I.e.* Vishnu.
(V. 6.) From him originated a certain bulb (which was the origin) of a race of kings, the auspicious jewel-lamp to the three worlds, the body of which is the Veda,3 which was a fire destroying the forest of darkness, the cause, moreover, of fixing quarters and times.

(V. 7.) The divine Manu quickly descended from thence, he who first acquired the title of king, who had plenty of virtues, (and) who composed all the rules of policy, in order to rule this (world), like the primeval spirit (Vishnu) who resides in the orb of that (sun).

(V. 8.) In this family of Manu there were many kings who made their fame rush along like torrents, rulers even of heaven and earth who laid down the principles of (just) policy without opposition.

(V. 9.) In that family was king Kalikâla who constructed the banks of the Kâverî. When (he) had lifted Mount Meru with his play-staff, the quarters were greatly disturbed.

(V. 10.) In his race was born he who, after his conquest of Madhurâ getting renowned by the name of Madhurântaka, cruelly caused the Pândya women to take off completely their ornaments (so that they) as before (when they had been wearing fine pearl ornaments). 1

(V. 11.) Who, crowned with victory (and) famous for the strength of (his) arm, after having founded in (the country of) the Andhras the town called Pottapi, bore the title of Chôla preceded by that (name).

(V. 12.) In his race (was) that king Tilungavidya who erected the famous pillar adorned with a waving banner of fame at Ujjaspurî; I am sure, it is since that time that the sun taries for a moment in the midst of the sky,4 (his) charioteer5 stopping out of brotherly affection, when he perceives the Guru at the top of that (column).

(V. 13.) (Born) in his family, king Siddhi ruled the earth, on whose arms and on whose feet depended the life of his clients and that of his enemies (respectively).

(V. 14.) His younger brother was the mighty king Bètta. To him also were born sons who defended those who asked them for protection.

(V. 15.) The eldest of them, king Dâyabhima, whose hand was reddened by pulling the hair of the goddesses of royal fortune belonging to (his) enemies, ruled the earth.

(V. 16.) His younger brother (was) king Erasiddhi, who, having driven far away the Kali (age), determined, as it were, to prevent its return, piled up his abundant fame like a wall of crystal at the ends of the quarters.

(V. 17.) He had three sons, rulers of the globe, (attired) with the brilliant jewel of heroism. Attended by them who were full of energy, the father shone for along time like Trijétsa with his beaming (three) eyes.

(V. 18.) The eldest of these, the lord Manmasiddhi, ruled the earth, the dark-blue limits of which were the briny ocean. The dark-blue sky became a cuckoo in the cage (which was) his continually rising fame.

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1 Or 'a cane.' The sun from which the solar dynasty descends is compared to a bulb with a sprouting shoot.
2 With ekhandas-taûh compare such epithets of the sun as vis-târaka in Mahâbh. 3, 3, 10, or vîda-mûrthâ in the Mârkañjâyaprânya, 102, 22. The latter passage contains also an account of the origin of this appellation.
3 The term mîrâhrûn is used in allusion to the second meaning of kshandâhrit, 'a mountain.'
4 The pun contained in the word nîtâsta-mukû-dâharanû, the correct interpretation of which I owe to Dr. Hultsch, can hardly be rendered in English. In the first case the compound must be taken as nîtâsta-mukûn, dâharanûmâyâhî, in the second as nîtâstâ-mukûd dâharanûdâyûmâyûn.
5 The compound madhyâ-tvedma is formed in accordance with Pâñjâni, 2, 1, 18. Prof. Kielland, who drew my attention to this rule, quotes as an analogous case madhyâ-dinâm, 'in the midst of the day,' in Trivikrama-bhatâ's translation. Dâmâyantikâtâ, in the first prose passage after 1, 30 (p. 15 of the Nirnayângâra Press edition).
6 The charioteer of the sun is Arûpa or Amrûra, the son of Kâlyâna and Vînâsî, and brother of Gâruḍha.
7 I.e., Sîva.
(V. 19.) When he had ascended to the celestial region, the middle (brother), king Betta, being given to the practice of austerities, conferred the government on (his) younger (brother) Tammusiddhi.

(V. 20.) This glorious king Tammusiddhi, the son of king Ėrasiddhi and Śrīcēvi, the younger brother of Manmasiddha, who, having destroyed (his) enemies, was ruling over this whole earth,—

(V. 21.) Allotted, in the Śaka year (denoted by the chronogram) Dhirayāya (i.e. 1129), to this lord of Vaṭāṭavi all the revenues due to the king in the villages belonging to his (temple).

(V. 22.) This (is) the order of Tammusiddha famous in the three worlds, which is borne by kings on (their) radiant diadems.

(V. 23.) "This road of piety should be carefully preserved by all of you;" thus does Tammusiddha make a perpetual request to future kings, (his) head being lowly bent, (but) not (his) bow.

(Line 24.) Let there be prosperity!

B.—TIRUPPASUR INSCRIPTION.

TEXT. 1


1 From inked stamphages supplied by Dr. Hultsch.

2 The akṣara hā seems to have been corrected out of something else, perhaps ḫāta.
TWO INSCRIPTIONS OF TAMMUSIDDHI.

30 jūtām [*] tat-tāt-pūrva-Chōi-ākhyāb prakhyāta-bhu-
32 sa mēdēm [*] yadāya-dāh-pād-avattam-sarthī-pantyarthī-jī.
34 tīvra-yāsā-śītārāmēn-Rāhu [10] Śrē-Nallasiddhi-nirpa-
35 tir-yam-upātya kāntan-dik(g) dakāthē galita-kā(k)ōchē-gūghā
37 yān dūrān-nirnaya kalim-aśaya punah-pravēsām [*].
38 rōdhēm pravēsē iṣa yaḥ prachūrān yaṣā[h]. svan-dik-
39 sīmasu śphātrikā-sāla-nibhaṃ labandha [II 12]. Anā-
40 bhavam-avani-maṇḍalā-rakhitārē putrāś-traya[h] spūrīta-pṣu-
41 rūsha-būśhaṅgēs-tē [*] yair-anvitaḥ prasavētā suchīra[īn].
42 yarājē-tējēmāryair-iṣa nijair-nanayair-Ṭrinētra[h] [II 13].
43 Ṣyāyān-ṭēbān(āhām)-Manmasiddhi-śivāraḥ kahmān kahē-
44 r-āmēbhēdhi-śyāma-smān śāśā [15] nītya-bīj-
45 śchad-yad-yaṣāḥ-paṅjar-āṇār-vṛṃôa dhīmānā kōkē-
46 tvān bibhārtī [II 14] Tām-māddhām-tad-anu Botta-nrip ṛ-
47 bhīdhānās-śāntās-ṭapobhrī-ravdhērī-bhōga-
48 vaṅkheḥ [11] jyeṣṭhē gate divam-anākūlam-śē rā-
49 iyaṁ-niṣakāptvāna-ṇip kañayasi Tammuśi-
50 ddhan[r] [II 15] Jayati vipula-būḥbhrīd-vāṇśa-jaṇmā suṛvēta-
51 ṛ parichita-guṇa-gumpha-sambhavan-māyaka-
52 śrē [10] suchīram-avani-būḥē Tammuśiddh-ābbṛbhas-
53 s-sarasam-mādhura-mūrtiśc chētanaḥ kē-pē hāṅḥ [II 16]. Satan-
54 Śrīrēyān-Īrasiśiddhi-kahitīṣāja[h] śrimān-Ma-
55 nmasiddh-ānuṇjaṃ [10] dhāṭrīm-ētān-trāyāṃśas-śama-
56 stēm-asārātās-Tammussiddhi-kahamāṇaḥ [II 17]. Aṣnāi
57 Pāśīrēsāya Šak-ābdē dhīrāyēini [10] grāmē-
58 svah-śaṅa nripa-grāhyam prādaḥ-ayam-aśeṣhi(shu)ṭaḥ [II 18]. Grām-
59 n-ṣaḥ dattavān-aṣnāi Kaivāntuṛiṣī viśrutam [10] svah-
60 pura-śrēbhēminām prāyai sō-yam-ṣraṇa va-
61 taṣē [II 19]. Ītāt kahuṇ[f] bhūṭitam-śanāśu-jaṭā-
62 lair[m]nakaṭai-dhrīram [10] jaga[10]-traya-prasiddhasa. Tammuś-
63 ddhaṣya śāsanam [II 20]. Yatnēmah dharmma-sarajīp pa-
64 rākṣaḍkārapāya s-śyam bhavathī(dhi)c-śakhi-
65 lair[m]-sīti Tammuśiddhā [9] āgāṃsùḥ prāṣya-
66 tah nripaṭin-aṣaṇan-dūrān-nāṭeṇā śīrāh na
67 śarāṇēna [II 21]. Svastī-astu [II].

TRANSLATION.6

(Verse 11.) In his (i.e. king Siddhi15) family was born the glorious king Nallasiddhi, the model (of a man) of innate, conquering energy, (a very) Rānu to the moon-like fame of hostile

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1 After 40, the engraver seems to have originally engraved some other akṣara.
2 The first component of the sign for ० stands at the end of the preceding line.
3 The sign for ६ stands at the end of the preceding line.
4 The sign for ० stands at the end of the preceding line.
5 The sign for ० stands at the end of the preceding line.
6 Only the verses which are not found in the Tiruvālāṅgādu inscription have been translated here. Verse 18 also has been omitted here, because it differs from verse 21 of the Tiruvālāṅgādu inscription only with respect to the name of the god.
kings. When the southern quarter had obtained him as (her) husband, she dropped her girdle (or she lost Kāśchī).

(V. 15.) After that, when the eldest (brother) had gone to heaven, the middle one of them, who was called king Betta, being free from passions on account of (his religious) austerities (and) despising the desire for (worldly) pleasures, conferred the government, without any disturbances, on Tammusiddha, though he was the younger (brother).

(V. 16.) Victorious is a certain living necklace of pearls, called Tammusiddha, an ornament to the earth for a very long time, which comes from a ridge of high mountains, which is well rounded, which has numerous windings of strings, which shows a fine gem in the centre, which has an elegant and pleasant form, (and) which thus resembles the king, who is born in a family of great kings, who leads a virtuous life, who combines in himself a series of good qualities, who enjoys the dignity of a chief, and who has a handsome and graceful appearance.

(V. 19.) And in the same year (viz. 1129) this (king Tammusiddhi) gave to him (i.e. the lord of Pāśipura) the village called Kaivanțūr, to the delight of the merchants of his town.

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No. 18.—ARULALLA-PERUMAL INSCRIPTION

OF THE TIME OF PRATAPARUDRA;

SAKA-SAMVAT 1233.

By E. Hultsch, Ph.D.

This inscription (No. 43 of 1893) is engraved on the west side of the base of the verandah surrounding the stone-platform called "the hill" (malai) in the Arulāla-Perumāl temple at Little Conjeeveram. The first six lines are fully preserved; but of ll. 7-10 the beginnings are built in. The preserved portion contains seven verses in the Sanskrit language and the Grantha alphabet. Verse 4 is followed by a prose passage in the Tamil alphabet and language, and another Tamil prose passage occurs between vv. 5 and 6.

Vv. 2–4 record that Muppići, a general (nāyaṇa) of the Kākatiya king Pratāparudra of Ėkaśilānagari, came to Kāśchī and installed a certain Mānavira as governor of Kāśchī. The Tamil portion records that the same Muppići-Nāyaka granted the revenue from two villages to the Arulāla-Perumāl temple at Kāśchippuram. This revenue amounted to an annual sum of 1,002 "madāi of Gandagopāla." Of this sum, 240 madāi were set aside for paying the attendants of a flower-garden on the southern bank of the Veḷkā, which the donor had purchased for 500 pāsas from a certain Perumāl-tādār; 360 madāi for daily offerings, etc.; 20 madāi for purificatory rites in Chaitra; and 382 madāi for buildings. Those lines which are only partially preserved seem to have contained a list of gifts of ornaments and articles of worship (l. 6 f.), a list of buildings to be erected in the temple (l. 8), and a list of trees to be planted in the flower-garden (l. 9). The inscription ends with praises of Muppići-Nāyaka.

The inscription contains two dates, both of which fell into Śaka-Samvat 1238 (expired), the Nala-saṃvatsara, = A.D. 1316–17. On the first date Muppići installed Mānavira (verse 4), and on the second date he made his grant to the temple (line 3). Professor Kielhorn has favoured me with the following calculation of these two dates:—"The first date regularly corresponds to Friday, the 11th June, A.D. 1316, when the 5th tithi of the dark half in the solar month Ścachi (Mithuna) ended 7 h. 5 m. after mean sunrise. The second date regularly

1 This name is the Tamil equivalent of Vishnu-dāsa.
corresponds to Wednesday, the 16th June A.D. 1316, which was the 21st day of the month of Mithuna (Âpi) and on which the 11th tithi (of the dark half of Jyaistha) ended 17 h. 47 m. after mean sunrise.  

The two villages granted by Muppiqi were Paîyyûr, with the hamlets of Äyirachchéri and Gummiçippundâ, in the district of Paîyyûr-kôttam, and Pondaiåkkam in Kachchhiyûr-nâdu. According to Mr. Croâ's Manual of the Chingleput District (p. 438), Paîyyûr-kôttam formed part of the modern Pungaåri tâluka, and several villages which are stated to have been situated in that kôttam have actually been traced in this tâluka. Paîyyûr, the headquarters of the district, is not found on the map, but its position is indicated by its hamlet Gummiçippundâ. The whereabouts of Pondaiåkkam and Kachchhiyûr-nâdu are settled by a copper-plate grant of Venkâtsapati, dated Śaka-Saṅvat 1526, Krâdhi, where both Podaiåkkam and Kachchûr are stated to have belonged to Kachchhi-nâdu, a subdivision of Íkkaâtu-kôttam. According to the Chingleput Manual (p. 438), the district of Íkkaâtu-kôttam corresponded to the modern Tiruvâlûr tâluka and was subdivided into Kâkkaçûr-nâdu and Kachchhi-nâdu. Kâkkaçûr, Kâkkaçûr, and several other villages of Kâkkaçûr-nâdu, Kachchûr-nâdu and Malaya-nâdu in Íkkaâtu-kôttam, which are mentioned in the British Museum plates of Sâdâsivarâya, can still be traced on the maps of the Tiruvâlûr tâluka and the Kâlahasti Zaminâdâ. Pondaiåkkam or Podaiåkkam is also found on the former map as Podaiåkkam, and Kachchhiyûr, Kachchi or Kachchûr, the head-quarters of the nâdu to which this village belonged, is represented on the second map by Kachchûr, about one mile south of Podaiåkkam. The river Vełkâ, which flows past the Arûlâla-Perumâl temple, is the Vełkâ or Veçgâvati, which flows past the Arûlâla-Perumâl temple.  

The chief interest of this inscription lies in the statement that, in June 1316 A.D., Conjeeveram was tributary to the Kâkatiya king Pratâparudra of Ekaçilânâgari, i.e. Warangal. Another inscription of Pratâparudra is found as far south as the Jambukârâva temple near Trichinopoly. Three inscriptions of his at Bêzvâda (No. 306 of 1892), Warangal (No. 109 of 1902) and Paliâla (No. 501 of 1893) are dated in Śaka-Saṅvat 1230 (Vilambin), the Pâmaśil-śaṅvatsara (i.e. Śaka-Saṅvat 1235), and Śaka-Saṅvat 1239 (Pîngala).  

Who was the Mânavira whom Pratâparudra's general Muppiqi installed as governor of Kâñchhi? An inscription of Śaka-Saṅvat 1219, Hêmalâmbini (= A.D. 1297-98), at Narasârâyapâta (No. 213 of 1892) states that Mâmmâ-Gândâcîpâla, Râya-Gândâcîpâla or Manuma-Gândâcîpâlâdêva-Chôdâmañjâra, the eldest son of Nâllesâddhi, was a subordinate of Pratâparudra and took possession of Kâñchhipura. An earlier chief of the same family, Vijaya-Gândâcîpâlîdêva, was also connected with Conjeeveram, where three of his inscriptions, dated in Śaka-Saṅvat 1187, have been found. Two records of the Arûlâla-Perumâl temple (Nos. 34 and 35 of 1893), dated in Śaka-Saṅvat 1156 and 1127, belong to two other chiefs of the same family, Chôla-Tïkka and Tammasîddhi. Nâllesâddhi, an uncle of Tammasîddhi, is stated to have occupied Kâñchhi. If it is borne in mind that several of these later Chôlas
seem to have ruled over Conjeeveram and that the last of them, Manma-Gaṇḍagopāla, was a subordinate of Pratāparudra, it becomes probable that the Maṇavira of the subjoined inscription was a member of the same family. Another point in favour of this theory is the fact that, at the time of the inscription, the standard coin of Conjeeveram was the “māda of Gaṇḍagopāla” (l. 4), which owes its name evidently to one of the later Chōḷas, several of whom bore the surname Gaṇḍagopāla. The latest known date of Rāja-Gaṇḍagopāladeva (i.e., Manma-Gaṇḍagopāla) is Śaka-Saṅvat 1221, which was the 9th year of his reign, in an inscription at Nellore (No. 194 of 1894). This date is 17 years prior to the installation of Maṇavira. In the meantime Conjeeveram had been in the possession of Rāvarman of Keraṇa, who was crowned at Kāṭhi in A.D. 1312-13 and made a grant to the Aruṇāca-Purumā temple in A.D. 1315-16.8 Can it be that he was driven out by Muppidi, who installed Maṇavira in June 1316? An allusion to this might be found in the statement (verse 3) that, before entering Kāṭhi, Muppidi “put to flight the princes of the South.”

TEXT.9

1 Svasti śrī | ![1*] Yad-dēhā tanu-loṃa-kūpā-vivarē śailā nagā dig-gajā nadyas-sapta (sa) mudra-mudrita-mahi vistāram-adhāyāsatē (1) daṇḍhṛā-daṇḍa-karāja-kāla-vadanaḥ (h) str[1]-la[śingh]it-āg-āsānō līlā-kōla-kalēba(va)rās-sa Murabbhit pāyād= apāyāt (d) bhuvam || [1*] Śrīman-mahā-manṇḍala-chakravartti Pratāparudraḥ kila Kā-


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1 The Tamil māda and the Telugu mōda form part of the names of various gold coins, e.g., Maduraṅkaśa-gāḍa (above, Vol. V. p. 106 and note 3; South-Ind. Insr. Vol. III. pp. 143 and 164), Bhavayala-gāḍa (see my Annual Report for 1895-97, p. 4), Gāṇḍagāḍa (above, Vol. V. p. 32), Kulōsāṭa-gāḍa, Āgaya-gāḍa, Chāmara-gāḍa, Gandhārabāg-library or Gandhārakṣi-gāḍa, Uttama-gāḍa and Rājakṛṣṇa-gāḍa (see the Appendix of my Annual Report for 1897-98). Of these, the Rājakṛṣṇa-gāḍa and Āgaya-gāḍa are perhaps identical with certain gold coins published in Ind. Ant. Vol. XXV. p. 321, Nos. 24 and 25, and p. 322, No. 29. The Gandhārabāg-library is mentioned in two inscriptions of Śaka-Saṅvat 1030 and 1042 (Nos. 232 and 212 of 1897). It seems to be the coin which is known in the bāṇīs of Southern India as Gaṇḍapati-nāṭṭ for which, according to the Rājaśaṅkaraṭīti, was imitated by Harsha of Kāśmīr; compare Sir A. Cunningham’s Coins of Medieval India, pp. 34 f. and 36, and Mr. Rapson’s Indian Coins, pp. 32 and 36. It may be that these coins were first struck by Viṭkramaṭīya VI, because the Rājaśaṅkaraṭīti (vii. 226) expressly states that Harsha copied his new gold coin from those of Kāśmiṇ, and because the only king of Kāśmīra who reigned during Harsha’s time was Pārāmī or Pārāmī (Rājaśaṅkaraṭīti, vii. 935 and 1119) of Kālyānāpurā (ibid. 1124), i.e., the Western Chāḷukya Viṭkramaṭīya VI.

2 Above, Vol. IV. p. 146.

3 The syllable ya of nadyas-sapta is entered below the line.

4 From two inked estampages.

5 The syllable ya is entered below the line.

6 Read Paṇyāru-kkōṭṭa-stalattu.

7 The d of td is entered below the line.
TRANSLATION.

(Line 1.) Hail! Prosperity!

[Verse 1 contains an invocation of the boar-incarnation of Vishnu].

(V. 2.) The glorious ruler of a great province (mahā-maṅgala-chakravarti), the Kākatiya Prataparudra, whose fame is beautiful (anil) who possesses valour, conducts the kingdom at Ėkaśilānagari.

(V. 3.) And now his general (nāyaka), the lord Muppidi, who has annihilated the party of the enemies by (his) valour, having put to flight also the princess of the South, entered the city of Kānchi in the Nāla year.

(V. 4.) And in the month Suchi, on the day of the serpents,4 in the dark (fortnight), on a Friday, in the afternoon of (this) day, (he) made the glorious Mānāvira possessed of the tyning of the fillet (pattabandha) and (made) Kānchi obedient to his orders.

(Line 3.) (In) the Saka year 1338, the Nāla-saṅvatsara, (on) a day which corresponded to an eleventh tithi, to a Wednesday, and to the twenty-first solar day (of) the month Āgni,—Hail! the glorious Muppigi-Nāyaka granted, (with a libation of) water, accompanied by presents (to Brāhmaṇas), as exclusive property (sarva-niṅgā), to (the temple of) Perumāl Arulānāthā in the prosperous Kāñchipuram the revenue (taram) of 2 villages, (viz.:) (1) in the land of Paiyūr-kōṭṭam (the village) Paiyūr, (having), together with (its) hamlets Āyirachōrē and Gummidiippudi, a revenue of 526 mādi of Gāndagōpāla, and (2)

1 The syllable dra seems to be entered below the line.
2 Read probably tirumāñchipañcandu.
3 Read perhaps Prāptē.
4 I.e.: the fifth tithi.
Pondaipakkam in Kachohiyur-nadu, (having) a revenue of 476 mādai; altogether two villages, (having a revenue of) 1,002 mādai.

(L. 4.) Out of this, 240 mādai is per year (shall be spent) for 20 people per day, in order to (maintain) a flower-garden on the southern bank of the Veḷkā, which (he) had purchased at the price of 500 paṇam from Perumāl-tādār; in order to construct 4 lotus-tanks in this (flower-garden); and, besides, in order to cultivate the fields.

(L. 5.) 2 paṇam (shall be spent) for rice for (offerings at) midnight; 1½ paṇam for perfumes of all (kinds); ½ paṇam for lamps; and 1 paṇam for the ingredients of pepper-milk; altogether, 1 mādai per day and 360 mādai per year.

(L. 6.) The temple garlands, fruits and vegetables for offerings shall be grown in the (above-mentioned) flower-garden. 20 mādai shall be spent for the Chaitra-pavitras,3 and 382 mādai for the abhīsikā-manḍapa and other buildings. To (the god) Perumāl (were given) a gold diadem, a breast-ornament, 2 brass chandeliers, 4 gongs, (two) vessels for incense and lights, 2 hand-bells, 1 salver for waving lights (before the god), and 1 webbed bedstead. These two villages4 with all the revenue (prāpti), as long as the moon and the sun shall last.

[Verse 5, which is incomplete, contains one of the usual admonitions to future kings].

(L. 8.) The buildings to be erected in the temple of Arunācanātha (are) a manḍapa of one thousand pillars, a canopy of gems for (the image of) Muḍivalāṅgiṇāy...

(L. 9.) jauvandi,5 oleander (alari), pīchchī, ṃḍī, champaka,6 bakula, 4 lotus-tanks,7 mangoes, jack, cocoanut-trees, pomegranates, limes,8 oranges and other trees shall be planted.

(V. 6.) Whose command... the rays of the jewels on the heads of all princes...

(V. 7.) Varāha9 has received his wealth (as) a gift, and that Sōmanātha10 is to be worshipped (by him) daily: How can the fortune of that Muppiḍi-Nāyaka be described on earth?

No. 19.—SIX INSCRIPTIONS AT TIRUNAMANALLUR.

BY E. HULTSCH, PH.D.

Tirunāmanallur is a village in the Tirukollur (Tirukkovalur) tāluṅka11 of the South Arcot district. It contains a Śiva temple which is now called Bhaktajanēśvara. This Sanskrit name is represented in the inscriptions of the temple by its Tamil equivalent Tiruttunḍaḷēvara. Both names refer to the 63 devotees of Śiva12 (Tiruttunḍar or Bhaktajanā), whose lives are narrated in the Periyapurāṇam, and one of whom is supposed to have been a chief of Tirunāmanallur itself.13

1 Ottaiśāmam is a ṣaṭbhāsā of the Sanskrit ardhajāma.
2 This total shows that 1 mādai was equal to 5 paṇam.
4 This refers to Padiyur and Pondaipakkam in line 4.
5 According to the dictionaries, ṇauvandi is the Indian chrysanthemum.
7 These were already mentioned in line 5.
8 Elumbekekkai is meant for elumbekekkai.
9 I.e., the boar-incarnation of Viṣṇu.
10 This is an epithet of Śiva and suggests that Muppiḍi worshipped this god as well as Viṣṇu.
11 No. 330 on the Madras Survey Map of this tāluṅka.
13 See page 136 below.
An inscription of the Chola king Parantaka I. (A. below) states that the stone temple of Tiruttanārava was built by his son Rājādityadēva. Hence it is also called Rājādityēśvara in some of its inscriptions.

Besides the shrine of Tiruttanārava or Rājādityēśvara, the same temple included the shrine of Āgastēśvara, which is mentioned in several inscriptions of the temple. Another inscription (No. 365 of 1902) records a gift to the temple of Kaṇinārēśvara. This temple has been recently demolished by the villagers, and the only portion of it that survives is a sculptured stone which bears the figure of a kneeling elephant, above the elephant a kaṇḍa with a stout male person reclining in it, and the single word āṭi-Kaṇīndrāi in Pallava-Grantha characters (No. 376 of 1902). It may perhaps be concluded from this, that the demolished temple of Īśvara (Śiva) was built by a Pallava king named Kaṇinārai, and that the man riding on the elephant is meant to represent this king.

According to the subjoined Tamil inscriptions, the ancient name of Tirunāmanallur was Tirunāvalur. The Śaiva saint Sundaramûrti, who was born at Tirunāvalur and was the protégé of a chief of that place, derived from it the surname Nāvalarag, which he applies to himself in some of his hymns. Tirunāvalur belonged to the district of Muṇaipāḍi (C. below) or Tirumunaipāḍi (A. and B. below). In the time of Rājendra-Chola I. it bore the surname Rājādittadēvapuram, which is due to the fact that its temple had been founded by Rājāditya, and was included in Mēḻur-Ṇādu, a subdivision of Tirumunaipāḍi, a district of Jayāngūḍā-Chola-muṇḍalam (F. below).

The subjoined inscriptions contain the names of a few other villages in the neighbourhood of Tirunāmanallur. Of these, Śevelai in Vepinānallur-Ṇādu (C. below) survives in the two villages Periyavēvelai and Šîngavēvelai (i.e. great and small Śevelai) close to Tiruvēnānallur. Āṭakhūra-chatuvēṇidēmālam (D. below) cannot be identified, as it is not the name, but the surname of some village. Arumbākkam (E. below) is situated 2 miles south of Tirukoīlur.

A.—INSCRIPTION OF PARANTAKA I.

This inscription (No. 335 of 1902) is dated in the 28th year of "Parakēsvarivarman who took Madurai (Madhurā)," i.e. of the Chola king Parantaka I. who ruled from about A.D. 900 to about 940. It records the gift of two lamps by a servant of Kōkkilāṇādi, the queen of Parantaka I. and the mother of his son Rājādityadēva. The latter is the Rājāditya who, according to the large Leyden grant and the Āṭakūr inscription of A.D. 940-50, was killed in battle by the Rāṣṭrakūṭa king Kṛishṇa III.

TEXT.

1 Svasti [s]r[I] [I]["] [Mad]i[r]a[al] ko(u)da kō=Parakōṣa-
2 ri[p(a)]ma[r"]kk-i[yu]NU tu irubateṭṭav(a)du [T]irumu-
3 paippāḍi=Tirunāvalur Tiruttanāḍiēśvara[ν]
4 tiru-kērai-raṭi śe=y[v]i]ta Rājādittadēvār tā[y]ār na[m]-biraṭṭiyār
5 Kō[k]k[i]lā[na]ḍiga parib[(v)]rattāl Śittirakōmaḷa va[va]l[i]tta n[O]ndā-viḷaṃ-

1 See page 136 below.
2 Other inscriptions have the shorter form Rājādittapuram.
3 Nos. 267 and 265 on the Madras Survey Map of the Tirukoīlur tāḷuca.
4 No. 373 on the same map.
5 No. 47 on the same map.
7 See ibid. p. 381. If Professor Kiernan's calculation of the date of the Kūram Inscription (p. 1 above) should be corroborated by the discovery of a similarly dated record of the same reign, it would follow that Parantaka I. reigned from about A.D. 906 to about 946.
TRANSLATION.

(Line 1.) Hail! Prosperity! In the twenty-eighth year of king Parakêsarivarman who took Madirai, Chitrakômašam,—a female attendant of our lady Kôkkîlînapadiga, the mother of Râjâdityadêva who caused to be made the sacred stone temple of Tiruttândâvara at Tirunâvalîr in Tirumûnapâpâdi,—gave one perpetual lamp. For (this lamp she) gave ninety undying (and) unaging big sheep (and) one Iša lamp. This (gift is placed under) the protection of all Mâhêsvâras.

(L. 8.) The same Chitrakômašam gave one (other) lamp (and) an Iša lamp(-stand).

B.—INSCRIPTION OF PARANTAKA I.

This inscription (No. 363 of 1902) is dated in the 39th year of the same king as A. and records the gift of a lamp by Mahâdêvadî, the queen of prince Râjâdityadêva and the daughter of Ilâdarîyar, for the merit of her elder brother Râjâdittan Pugalîvippavarganda. Râjâditya was already mentioned in the preceding inscription (A.). Ilâdarîyar means 'the chief of Lâta (Gujarât),' This title was borne by a family of local chiefs, one of whom, named Vîra-Çhôla, is known to have been a feudatory of Râjârâja I. Vîra-Çhôla was the son of Pugalîvippavarganda. This chief is probably identical with Râjâdittan Pugalîvippavarganda, the elder brother of Râjâditya's queen Mahâdêvadî.

TEXT.

1 ||[a-] Sva(eva)sti sûri [I] Madirayum îajjum 4 kondâ kô-Parakêsaripâ-
2 u[ma][r]kk-iyându muppattu-âhâdavu Tirumûnappâdi-Târirumâ-
3 valûr Tiruttândâvarattu? Mahâdêvarkku-ppilaiyâr Râ-
4 jâdittadêvâr deviyâr 6[Tî]lâdarîyar magajâr 'Mahâdêvadîgal tamai-
5 yangâr 10 Araiyar Râ[jâ]dittan Pukaîprüparângandaï 11 sârtti va(vai)chcha gottâ-ââ
râr irakshai ||

TRANSLATION.

Hail! Prosperity! In the thirty-ninth year of king Parakêsarivarman who took Madirai and Îjum.—Mahâdêvadîya, the queen of prince Râjâdityadêva (and) the daughter of

1 Read Iša.
2 The meaning of the two terms 'undying' and 'unaging' is, that those sheep which died or ceased to supply milk had to be replaced from among the lambs that had grown up in the meantime.
3 I.e., apparently, a lamp-stand after the fashion of Îjum (Ceylon). According to the dictionaries, the word îjum means also 'gold'; but, if this meaning were intended here, the writer would have probably used the common word pog.
4 See above, Vol. IV. p. 139.
5 This word is here prefixed to the name of the Lâta chief Pugalîvippavarganda in honour of his brother-in-
law, the Chôla prince Râjâditya.
6 Read Ijumum.
7 Read Tiruttândâvarattu Mahâdêva'.
8 The secondary form of i is engraved above the initial i.
9 Read Mahâdêva'.
10 Read 'yandâ.
11 Read Pugalîvippavargandaï.
12 Read nömôd.
14 Read 'dâkkâ.
Ilâdarâyar, gave one perpetual lamp to (the god) Mahâdeva of the Tiruttontîsvara (temple) at Tirunâvalîr in Tirumânappâdî for the merit of (her) elder brother Araiyar Râjâdîttañ Pugâviippavgaranâdan. For (this lamp she) gave one hundred undying (and) unaging big sheep (and) a lamp-stand weighing seventy palas, to burn as long as the moon and the sun shall last. This (gift is placed under) the protection of all Mahâdevas.

C.—INSCRIPTION OF KRISHNA III.

This inscription (No. 362 of 1902) is dated in the 17th year of Kannarâdeva, i.e. of the Râshtrakûta king Krîshna III., the conqueror of the Pallava and Chôla countries. It records the gift of a lamp by a chief of Miladû, named Narasîmhaparman and surnamed Saktînâtha and Siddhavâjava. He claims to belong to the lineage of Sukra and to the Malaiyakula, i.e. the family of the rulers of Malaiyanañdu or Malainâdu, of which Miladû and Maladû are contracted forms. According to the Periyapurânasam, the capital of this district was Tirukkôvalîr (Tirukoilur), the head-quarters of the present Tirukoilur tâluka. 

The chiefs of Malainâdu claimed connection with the Chëdi family. They had the custom of prefixing the name of the reigning Chôla king to their title. Thus, six inscriptions of Râjendrâ-Chôla I., Kulottungâ-Chôla and Vikrama-Chôla at Kilur near Tirukoilur (Nos. 241, 260, 284, 285, 286 and 290 of 1902) mention Miladûsudanyan Irâman Mummañi-Chôla alias Râjendrâ-Chôla-Miladûsudanyan, Kiliyur Malaiyamâg Kulottunga-Chôla-Châdiyâraga, and Kiliyur Malaiyamâg Vikrama-Chôla-Châdiyâraga, the father of Vikrama-Chôla-Kôvalarayañ; and in two inscriptions of Tiruvâmannâchakravartin Râjârâjadâva and Kalottunga-Chôla-jadâva (Nos. 288 and 293 of 1902) we find Kiliyur Malaiyamâg Râjâjrajâ-Châdiyâraga.

The Trivikrama-Perumâl temple at Tirukoilur bears an inscription of the sixth year of Pankesâricarvarman alias Râjendrâdeva, i.e. A.D. 1057-58 or about a century after the present record. It belongs to a later chief of Miladû, whose name was likewise Narasîmhaparman. He resided at Tirukkôvalîr (Tirukoilur), was a descendant of the lineage of Bhârgava (i.e. Sukra), and bore the surname Râpakâsari-Râma.

TEXT.


4 irakahai ||u.
TRANSLATION.

(Line 1.) Hail! Prosperity! In the seventeenth year of the glorious Kannaradeva,—
Hail! the glorious Narasimharvarman, the sun of the eastern mountain— the lineage of Sukra,
Saktinatha, whose banner bore a lion, whose crest were a peacock and a makara, who was born in
the Malaiyakula, the crest-jewel of the Malaiyakula, the lord of the country of Miladu,—
(this) Narasimharvarman who was called Siddhavaadavaha gave one perpetual lamp to (the
god) Mahadeva of the Tiruttonchisvara (temple) at Tirunavalar in Munaippadi. For (this lamp he)
gave ten kasthni of gold.

(L 2.) Having received these ten kasthni of gold, we, the members of the assembly and
the inhabitants of the village of Sevalai in Venpainallur-nadu, shall have to bring every year
one hundred adis of ghee and shall have to pour (it) out (i.e. measure it) by the madivi as long
as the sun and the moon shall last.

(L 3.) One illa lamp (stand) was also given. This (gift is placed under) the protection
of all Maheswaras.

D.—INSCRIPTION OF SAKA-SAMVAT 875.

This inscription (No. 326 of 1902) and the next one (E.) are remarkable for being dated
according to the Saka era, which is employed in very few of the earlier Tamil inscriptions. The
inscription D. records the gift of a lamp by a Mupaiyadiyaraivai, i.e. a chief of the district of
Munai or Munaippadi, in which Tirunavalar was included. 
The chief of the people of Munai (Munaiyava kara) is mentioned as a vassal of Vikrama-Chola in the Vaharum-Salash-Ula. According to the Periyaparangam, the Saiva saint Sundaramurti was the protégé
of another chief of Tirumunaippadi (Munaiyaraivai), named Narasinha, who resided at
Tirunavalar (Tirunavanallur), and who is himself considered one of the sixty-three Tiruttonchar
or devotees of Siva.

TEXT.

1 || Svasti śṛf || Śagar[al] yu[ṣṭ]du
2 875aadvu Tirunavalar Tir-
3 ruttone-Iśvara-śgaratīn
4 dévarku Munai[ya]diyarai[ya]-
5 g Kulamānikkaap[I]rāma-
6 dévaṇ vaitta notā(nā)-vila-
7 ku oṣṭvā sava mu(mu)vā-ppēr-ādu. 100 [I*]
8 ivr-ādu [nati]rūn-gordu śan-
9 dirś[ṭ]tittavālm[m] erikka g[e]y at[tu]-
10 vār-āyār dévādaḥ [E]kadi(dh)ra-sa(cha)[tu]-
11 [rve]vādiṁaṅgallatu sabhai[yār] ||*"

TRANSLATION.

(Line 1.) Hail! Prosperity! In the Saka year 875, Mupaiyadiyaraivai Kulamānikkaap
Irāmadēvan gave to the god of the Tiruttonchisvara temple at Tirunavalar one perpetual lamp
(and) 100 undying (and) unaging big sheep.

1 I.e., 'the lord of the spear' or 'the lord of power.' The same word is an epithet of the two gods Skanda
   and Śiva.
2 I.e., 'the owner of renowned mares.'
3 I.e., 'a measure called after the chief queen (mahdvēf).
4 An inscription of the Saka year 810 was published in South-Ind. Inscri. Vol. III. p. 96.
5 See page 133 above.
7 Ind. Ant. Vol. XXII. p. 143.
8 Read Tiruttonchisvara.
(L. 8.) Having received these hundred sheep, the members of the assembly of Êkadhirachustruvedimangalum, (a village) granted to the temple, shall have to pour out ghee, to burn as long as the moon and the sun shall last.

E.—INSRIPTION OF SAKA-SAMVAT 876.

This inscription (No. 338 of 1902) records the gift of a lamp by the queen of a chief of Munai, whose name resembles that of the other chief mentioned in the preceding inscription (D.).

TEXT.

1 Svasti úri [||*] Šagarai yandu 87[6]-
2 ávadu Tirunávalúr Tiruttonḍíśvá-
3 ratru Mahádevaṉkku Munaiyadigayáiry Kulamá-
4 ṆikkeruṆaṆār dēv[i]yā[r=]AkkinaṆā[v[a]i]yār vayyta3
5 noḍā-vilakkinakku va(vai)ıtta śávā m[ñá]vá pār-ádu
6 nāru 3 nāruṆa[=]g[ọ]n du na4 ni[t=]Sá[da][m*] ulakku mādāviyāl5
7 n[e)y attv[ō]m-sānām Arumbákkat(ṣ)[=]n̄t= ār(ō)m [i*] idu [paŋ]-M[ã]y[ō](hā)-[śvarar irakahai ||*]

TRANSLATION.

(Line 1.) Hail! Prosperity! In the Saka year 876, [AkkinaṆāiyār, the queen of Munaiyadigayáiry KulamāṆikkeruṆār, gave a perpetual lamp to (the god) Mahádeva of the Tiruttonḍíśvára (temple) at Tirunávalúr. For (this lamp she) gave one hundred undying (and) unaging big sheep.6

(L. 6.) Having received (these) hundred (sheep), we, the villagers of Arumbákkam, shall have to pour out daily one ulakku of ghee by the mādāvi.7 This (gift is placed under) the protection of all Māhāśvāras.

F.—INSRIPTION OF RAJENDRA-CHOLA I.

This inscription (No. 360 of 1902) belongs to the reign of Parakēśarivarman alias Rájendra-Chóla, i.e. the Chóla king Rájendra-Chóla I. who ascended the throne in A.D. 1011-12.8 The figure denoting the year of his reign is lost. A regiment of the king gave to the god a necklace of gold and jewels, and the commander of the regiment gave another necklace of pearls and a bracelet of gold.

TEXT.

1 Svasti ār[i] [||*] K[ō]-Pparakēśaripa[r*]mar-ā[ŋa] ári-Rájendhi(ndi)ra-
3 mupaipā[r(di)] M[ō]lĕr-nāṭtu-Tirunāvalūr-aṅa Rájādittadēvapurattu
4 [Tirutton]d[i(ndi)švarattu Aḍāvalāṛku udaiyār paḍai Vi(vi)ranārāya[va]-
5 ttē[r=r][nda-vi]l[iga]l
6 śeyda[v]tta málai lāgāl poñ mu-kkalajñarai [i*] idil taḍavi kattina
7 spa(spha)ṭika[m] nāyagan utpaḍa uru paḍiṇeṭṭu ni(ñ)lām iraṇām [i*]

1 Compare the preceding inscription (C.)
2 Read āsitta.
3 This sign of punctuation is expressed by a dot above the line.
4 Cancel this syllable.
6 The syllable snd is entered below the line.
7 See above, p. 136, note 3.
8 See page 7 above.
TRANSLATION.

(Line 1.) Hail! Prosperity! In the ... th year of king Parakésarivarman alias the glorious Rājendrā-Chōjaśeva,—the chosen bowmen of Vīranārāyaṇa, a regiment of the king, made and gave 1 necklace, consisting of three and a half kālaśū of gold, to (the god) Ādavāla, of the Tiruttōndōśvara (temple) at Tiruvanāvalur alias Rājadītadēvarupam in Mēlūrnādu, (a subdivision) of Tirumūningadēppati, (a district) of Jayañgonda-Sōja-mandalam. In this (necklace) were fixed eighteen pieces of crystal, including the central gem, and two sapphires.

(L. 3.) One necklace of pearls. This was caused to be made and to be given by Māryayn Paļuvūr Nakkaṇ, who commanded this regiment.

(L. 4.) The same person (gave) one bracelet, to be placed on the arm of the god (and consisting of) one kālaśū of gold, in which one crystal was fixed (and) on which pearls were mounted.

(L. 5.) These (gifts are placed under) the protection of all Māhēśvaras.

No. 20.—FOURTEEN INSCRIPTIONS AT TIRUKKOVALUR.

By E. HULTZSCH, Ph.D.

Tirukkōvalur is the head-quarters of a tāluk of the South Arcot district. It contains a Vīshṇu temple named Trīvikrama-Perumāl, and the suburb of Kīḷūr a Siva temple named Viraṭāṇēśvara. Of the subjoined inscriptions, ten (A. to J.) are in the Śiva temple and four (K. to N.) in the Vīshṇu temple.

The sacred writings of the Śaivas and Vaishānavas of the Tamil country mention both of the Tirukkōvalur temples. Tiruṇāḷasambandar refers to the Śiva temple as "Viraṭāṇēśam at Kōvalur," and Tirumāngai-Ālavār to the Vīshṇu temple as 'Īdaiķai at Kōvalur.' The subjoined inscriptions have the forms Tiruvirāṭēśam (A. to J.) and Tiruvīḍiṇēśa (K.) or Īdaiķai (L.). Tirukkōvalur (A. to C., E. to K.) or Kōval (L.) bore in the time of the Chōla dynasty the surname Madurāntaka-chaturvedimāṅgalam (K.). It was included in Kurukku-kurram, a subdivision of Mālādu or Milādu, a district of 2,000 (villages), which in the time of the Chōlas was surnamed Jananātha-valānanādu (K.).

The subjoined inscriptions incidentally mention three villages, viz. Uṭaṅgalpūṇḍi (G.), Neṇmali and Śirūṅjūr (H.). Of these, I can only identify the second, which is the modern Nemali.

1 The first t of mutt is entered below the line.
2 Read -Māhēśvara-
3 This regiment was probably named after Paṇātaka L., who had the surname Vīranārāyaṇa; see South-Ind. Insocr. Vol. II. p. 379. Two Tanjore inscriptions mention another regiment, entitled Paṇāitra-Sōja-terinda-villigal, which was named after a surname of Rājendra-Chōla L. himself; see ibid. Vol. III. p. 127 and note 17.
4 Ādavāla or Ādavālar is a Tamil synonym of Nātēs, a form of Siva.
5 This person may have been a native of Kilappālūr, which is mentioned in the Dēdrām under the name of Paļuvūr; see South-Ind. Insocr. Vol. III. p. 152.
6 One of the sixty-three devotees of Śiva, Meypporūṇāṉgar, is supposed to have resided at Tirukkōvalur; see South-Ind. Insocr. Vol. II. p. 187.
7 See page 135 above.
8 No. 159 on the Madras Survey Map of the Tirukkollur tāluka.
A.—INSCRIPTION OF VIJAYA-NANDIVIKRAMA.

This Tamil inscription (No. 278 of 1902) is dated in the 17th year of Vijaya-Nandivikrama, i.e. of the Gaṅga-Pallava king Vijaya-Nandivikramavaran.1 It records the gift of a lamp by a concubine of Vañakóonnaiyar. This was probably the title of the chief of Vañakóonnai or Vañagappāḍi, a district which according to other inscriptions (No. 40 of 1887-88 and No. 126 of 1900) included Tiruvanā南昌alai on the northern bank of the Peruvai.2 A later Vañakóonnaiyar is referred to in an inscription of Kulottunga I,3 and another Vañakóonnaiyar in one of Kulottunga III. (No. 72 of 1890).

TEXT.

1 Svasti śri [||*] Kō Vijaya-vikrama-Nandivi[k*]kiramakku yāṇḍu 17āyaṇḍu(du) Malāṭu
2 Kurukkai-ikkūṟṟattu Tirukkoiṟḷalūr Tiruvi(v)i[r]ṣṭṭāṭāṭu-Perumāḷuku oru-no-
3 nda-vilakkku Māṇikka[t*]tār magalār Kōṇakkaṭār Vañakóonnaiyar bogi-
4 y ar vaitta peṇ paḷan-gāsīṇḍu uraiyoppaṭṭu 15 la[1*] i-ppen
5 padigai-gaḷaiṇṭu-goṇḍu kāṇṭai vēṟṟu oru-nagarattom [1*] i-ppen-
6 tiḻ paḷaiṇṭalai nisédam ulakku-epṇai ḍ(a)ṭṭuvaṭ-ṇāṇom nagarattom [1*] iṇu pa-
Māhēśvara-rakṣai [11]

TRANSLATION.

(Line 1.) Hail! Prosperity! In the 17th year of king Vijaya-Nandivikrama,—
Kōṇakkaṭār, the daughter of Māṇikkattār (and) the concubine3 of Vañakóonnaiyar, gave 15
kaḷañṭu of gold, which was equal in fineness to the old kāṇṭu,4 (for) one perpetual lamp to (the
god) Perumāḷ5 of the Tiruviraṭṭāṇam (temple) at Tirukkoiṟḷalūr in Kurukkai-kūṟram, (a
subdivision) of Malāṭu.

(L. 4.) We, the citizens of this place, have received these fifteen kaḷañṭu of gold.

(L. 5.) Out of the interest of this gold, we, the citizens, shall have to pour out daily one
ulakku of oil.

(L. 6.) This (gift is placed under) the protection of all Māhēśvaras.

B.—INSCRIPTION OF VIJAYA-NRIPATUNGAṆIKRAMA.

This Tamil inscription (No. 277 of 1902) is dated in the 21st year of Vijaya-NripatungaṆi-
krām, the son and successor6 of Vijaya-Nandivikrama whose name we have found in the
preceding inscription (A.). It records the gift of a lamp by a servant of Vēṭṭuvadaḷaiyar,—
apparently a local chief.

TEXT.

1 Svasti śri [||*] Kō Vijaya-NripatungaṆikramarkku yāṇḍu 21āyaṇḍu Mīlā-
2 tṭu-Kkurukkai-ikkūṟṟattu Tirukkoiṟḷalūr Tiruvi(v)i[r]ṣṭṭāṭāṭu Mahādēvaṛkku
natnā[nda]-vīḷa-
3 kkipukku Vēṭṭuvadaḷaiyarkku agaṃputṛṇaṃ Naṅgaṭ Koraṇ kuṭṭa peṇ
4 12 la[11] [1*] paṅgur-kaḷañṭiị paliṇṭalai iravum pa[g*]ļum oru-nondā-vilak-

1 See above, Vol. VI. p. 321.
2 I.e. the Southern Perṇapaiyaṅku; see above, Vol. VI. p. 333.
3 See above, Vol. VI. p. 152.
4 Cancel =vikramas=.
5 This letter slants towards the right; it is evidently an abbreviation for kaḷañṭu. In an inscription of
Kulottunga I. (above, Vol. V. p. 105, text line 5) I have misread this symbol as pa.
6 Read padigaiṁ.
7 Bogi is used in the sense of bōgiṣṭha (bōgiṣṭha in Sanskrit).
8 This must be the designation of some gold coin; compare above, Vol. V. p. 106 and note 3.
9 This is the title of the Tamil names of Vishṇu, but is here applied to Śiva.
11 See note 5 above.
5 k=erippōm=ānōm Tirukkovalūr nargattōm sandrāđittavāl [\*] iḍu pan-Mā-
6 hēśavā-rakshai i

TRANSLATION.

(Line 1.) Hail! Prosperity! In the 21st year of king Vijaya-Nripatungavikrama,—
Naṇṇāṛ Gaṇana, a servant of Veṣṭuvaḍaraiyar, gave 12 kaḷaṇṭū of gold for a perpetual lamp to
(the god) Mahādeva of the Tiruviraṭṭaṇam (temple) at Tirukkovalūr in Kuṛukku-kūrām,
(a subdivision) of Miḷācū.

(L. 4.) Out of the interest of (these) twelve kaḷaṇṭū, we, the citizens of Tirukkovalūr,
shall have to burn one perpetual lamp night and day, as long as the moon and the sun shall
last.

(L. 5.) This (gift is placed under) the protection of all Māḥēśvaras.

C.—INSCRIPTION OF VIJAYA-NRIPATUNGAVIKRAMAVARMAN.

This Tamil inscription (No. 303 of 1902) belongs to the same king and year as the preceding
one (B.) and records the gift of a lamp by the same servant of Veṣṭuvaḍaraiyar. This form
of the title occurs also in an inscription of the 22nd year of Vijaya-Nripatunagavarman at
Tiruchcheppambūṇḍi (No. 301 of 1901), while the preceding inscription (B.) has the slightly
different form Veṣṭuvaḍaraiyar.

TEXT.

1 Svasti ārī [\*]\* Kō Viśaṭaya-Nīru[patoṅga]vikkira-
2 māparumārku yaḍū [21]āvadu T[I]ruxko-
3 valūr Tiruv(i)raṭṭāpattu Mahādevarkku [nā]-
4 nāṇā-viḷak[k]iṅkkkku Veṣṭuvaḍaraiyar a-
5 rāmṛṇṇa-Naṇṇāṛ Gaṇana kuḍutta po-
6 [n] paṇṇiṟu-kaḷaṇṭū [\*] idaṇ paliśaṭṭi[1]
7 nāṇā-viḷakku iravum pagalum erippō-
8 mm-āṭōm Tirukkovalūr nargattōm [\*]\* i-
9 [du paṇ-Māḥēśvaras-ra\*]kshai [1]\]

TRANSLATION.

(Line 1.) Hail! Prosperity! In the 21st year of king Vijaya-Nripatungavikrama-
varman,—Naṇṇāṛ Gaṇana, a servant of Veṣṭuvaḍaraiyar, gave twelve kaḷaṇṭū of gold for a
perpetual lamp to (the god) Mahādeva of the Tiruviraṭṭaṇam (temple) at Tirukkovalūr.

(L. 6.) Out of the interest of this (gold), we, the citizens of Tirukkovalūr, shall have to
burn a perpetual lamp night and day.

(L. 8.) This (gift is placed under) the protection of all Māḥēśvaras.

D.—INSCRIPTION OF PARAKESARIVARMAN.

This Tamil inscription (No. 299 of 1902) is dated in the 5th year of the Chōla king
Parākēsarivarman and records the gift of a lamp by a queen of Vāṇakōvaraiyar.

TEXT.

1 Svasti ārī [\*]\* Kō-[P]ara[kē]śa[i]r[i]a[m]ku yaḍū aiṇiāvadu Tiruv(i)-
2 raṭṭāpattu perumāṇṭiṅga[jukku na-

1 In aṛḍaṇusṣum, aṛḍa is perhaps a poetical form of aṛḍam, 'charity'; compare paḍam and kaḍam for paḍam
and kaḍam. Uṇṇa is the relative participle of aṇṇa, 'to eat.'
2 See above, Vol. V. p. 42.
3 On this title see p. 139 above.
Kulaman[n]kka-
3 ttār vaiitta poŋ padugai(n)galapju [[*] i-ppongukku kalañju-vāy-tiṅga] uri-
4 paḍiyāl irravu pagalaṃ nanda-vilakk[̃]tippom-āṅga[ṛ]ttom [[*]
5 idu poṅ-Māhēsvra-rak[sh]a]i [[[*]]

TRANSLATION.

(Line I.) Hail! Prosperity! In the fifth year of king Parakēsarivarman,— Naṅgai Kulamānīkkattār, the queen of Vāṇakōvaraiyar (and) the daughter of Ilādaiga[ḷ], gave fifteen kalañju of gold for a perpetual lamp to the god of the Tiruviraṭṭapam (temple).

(L. 3.) For this gold, we, the citizens, shall cause to burn a perpetual lamp night and day, at the rate of one urī (of oil) per month for each kalañju.

(L. 5.) This (gift is placed under) the protection of all Māhēsvaras.

E. and F.—INSCRIPTIONS OF PARANTAKA I.

These two Tamil inscriptions (Nos. 279 and 280 of 1902) belong to the reign of “Parakēsarivarman who took Madirai (Madhurā),” i.e. of the Chōla king Parantaka I. The first is dated in his 28th and the second, which follows it in line 4, in his 33rd year.

The inscription E. records the gift of a lamp by a daughter of Kayiyr Perumāṇ, a chief of Mṛāḍu, and the inscription F. refers to a similar gift by the regiment of prince Arivakelār. The same prince is mentioned as ‘the royal son of the Chōla king’ in an inscription of the 24th year of Parantaka I. at Tiruppandurutti near Tanjore. He is perhaps identical with Arimjaya, the third son of Parantaka I.

TEXT OF E. AND F.

1 Svasti śrī [[*]) Madirai koṇḍa kō-Pparakaharpanma[r]*kk-iyāṇju 28āvadda Malāṭtu-kkurukkai-
2 kūṟṟattu Tirukkovalūr Tiruvvita(vi)raṭṭapattu=Pperumāḷukku oru-nondā-
3 vilakk[̃]kku[[*]ku Mi[l]ād-ndaiyar
4 kayiyr-Pperum[ḷ]gar magaḷr Bājadivaiy Tēṣadakki Perumāṇ vaitta śavā m[ū]vā=ppār-āṇu nū-
4 ru [[*] iavai pan-Māhēsvra-rakahai [α] Svasti śrī [[*]) Madirai koṇḍa
kō=Pparakaharpanma[r]*kk-iyāṇju [3]3āvadu Tiruk-
5 kōvalūr Tiruvvita(vi)raṭṭapattu Mah[α]*dēvarkku pilaiyār Arivakelār
6 nonda-vilakkukku sandirāttavall-eṭiyā vaiṭṭa śavā mu(m)ā=vppār-āṇu nūru [[*]
7 iavai pan-Māhēsvra-rakahai [α]

TRANSLATION OF E.

Hail! Prosperity! In the 28th year of king Parakēsarivarman who took Madirai,— Bājadivaiy Tēṣadakki[ḷ] Perumāṇ, the daughter of the lord of Mṛāḍu, Kayiyr

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1 The name of this person suggests that she may have been connected with the Lāṭa chiefs of the North Arcot district; see above, p. 134 and note 4.
2 See above, p. 133 and note 6.
3 Published by Mr. Venkayya in the Madras Christian College Magazine of August 1509.
4 No. 6 of the Table in South-Ind. Jour. Vol. I. p. 112.
5 This word means ‘the nubner of the lustre (of enemies).’ Both this surname and the following title Perumāṇḍr were more appropriate for a prince, than for a princess.
Perumāṉar, gave one hundred undying (and) unaging big sheep1 for one perpetual lamp to (the god) Perumāṉa of the Tiruvirāṭṭaṅgam (temple) at Tirukkōvalūr in Kurrunkal-kūṟram, (a subdivision) of Mālādu. These (sheep are placed under) the protection of all Māheśvaras.

**TRANSLATION OF F.**

Hail! Prosperity! In the 33rd year of king Parakāḷarivarman who took Madirai,— the Malāviya-praja-gaṁchēvagār,2 the regiment of prince Arikulakāśariyār, gave one hundred undying (and) unaging big sheep for one perpetual lamp, (which was) to burn as long as the moon and the sun shall last, to (the god) Mahādeva of the Tiruvirāṭṭaṅgam (temple) at Tirukkōvalūr. These (sheep are placed under) the protection of all Māheśvaras.

**G.—INSCRIPTION OF KRISHNA III.**

This Tamil inscription (No. 268 of 1902) is dated in the 21st year of Kaṇṇaradēva, i.e. of the Rāṣṭrakūṭa king Kṛṣṇa III.4 It records a grant of land by the Vaidumba-mahārāja Śandayaṅ Tiruvayaṅ and (his queen) Sūṭṭirādevī.5

The Vaidumbas appear to have been local chiefs. One of them is stated to have been defeated by Parāntaka I.6 'Śandayaṅ Tiruvayaṅ,' i.e. Tiruvayaṅ, the son of Śandayaṅ, has to be identified with Tiruvayaṅ, the father of Śamkaraṇa, who was a contemporary of Rājarāja I.7 and who is called a Vaidumba in an inscription of Rājendra-Chōla I.8

The subjoined grant of Tiruvayaṅ is quoted, and the names and measurements of the fields are repeated, in an inscription of Rājarāja I. (No. 236 of 1902), which has been utilized for the translation of the present record.

**TEXT.**

1 Svasti āri [[*]] Kaṇṇaradēvark-iyaṅdu irubattopṟavadu Malāṭṭu-Kkurukkai-kūṟṟattu Tirukkōvalūr-Tiruvaiyvi(i)raṭṭaṅgam-udaiya perumāṅa-
2 āṭralukku Vaidumba-mahārājar Śandayaṅ Tiruvayaṅ Tirukkōvalūr sabhaiyar-
3 iḏai yāṅ vilai-kondo bhūmi Unāṅgalpūndī—
4 yir-iḍa-nilam naṅsēyam puṇśeyum Bagavanka-kalkaṇi irubattēṭṭum Kāḍēgu kālun-
5 Mārattulōg-vēḷi etṭum Kaḷaṁmaṅku ki(ki)ḷiṇa
6 patti mēḷaṅa īṟaṅdu māvum Kaḷiya-kalkaṇi Koppāṅ ēṭṭum māvum [[*] ittanai
7 nilamum poŋ kudutta iḍai iḷiḷiṭhi ēḷīvār-
8 kuṇ-iṭiruvalmdu [i]raṭṭikkem nivandaṅ-jeydu kuduttaṅ Tiruvayaṅ-ēṅ [[*] ivaiyirgil Kaḍaṁbaṇum-Uṭṭiraṅ-iḍai-Chchuttirādevī koṛ-
9 du kuduttaṅ pattu-chcheṅgum Uvachca-kalkaṇi [[*] idu pan-Māheśvararsirakhaṇi ||—

**TRANSLATION.**

(Line 1.) Hail! Prosperity! In the twenty-first year of Kaṇṇaradēva,— I, the Vaidumba-mahārāja Śandayaṅ Tiruvayaṅ, purchased from the members of the assembly of Tirukkōvalūr (the following) wet land and dry land, situated in Unāṅgalpūndī:— the

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1 See above, p. 126, note 2.
2 See above, p. 189, note 9.
3 *I.e. 'the unrivalled warriors of Malayālam.' This was perhaps a regiment of Nairs.
4 See above, p. 185 and note 3.
5 This name may correspond in Sanskrit either to Sūṭṭirādevī or to Śūṭṭirādevī.
8 Ibid. p. 105. For other references to the Vaidumbas see ibid. p. 105.
9 The 1 of āṭra is expressed twice.
FOURTEEN INSCRIPTIONS AT TIRUKKOVALUR.

Bhagavanta field, (containing) twenty-eight (mā); the field called) Kadēru, (containing) a quarter (vēli); the Marattāṭṭu field, (containing) eight (mā); ten (mā) below the Kaṭaramkūṭu; two mā above (the same); and eight mā (called) Kērpaṇu (in) the Kēsiya field. Having paid gold and having exempted this land from taxes, I, Tiruvayuṇ, gave (it) to the god of the Tiruvirattāṭam (temple) at Tirukkōvalur in Kūrkkai-kūṟṟam, (a subdivision) of Maḷādu, for the requirements of a double (daily) offering to the god.

(L. 5.) Out of this (land) Sūttirādevi gave a field of ten (mā), which (she) had purchased from Kaḍambar and Uṭṭirā, (as a field for the Uvaṭchhus.3

(L. 6.) This (gift is placed under) the protection of all Māheśvaras.

H.— INSCRIPTION OF KRISHNA III.

This Tamil inscription (No. 255 of 1902) belongs to the same king as the preceding one (G.). The year of the reign is obliterated, but may have been the 22nd. The inscription records a gift of gold by a female relative of the Vaidumba-maḥārāja Tiruvayuṇ, whose name has been already met with in G.

TEXT.

1 Svaṭi śrī ["] Kannaradēvarku yā[ya]du . . . . . . [Maḷa"][āṭ]ṭu-Kkurukkai-kkurṟṟattu-Tirukkōvalu-Tiruvuṇ(vi)raṭṭāṭam-sāvurarākku sam-

2 [kr]ānti-ṭūrum sanaṇaṇṭi-jeyvaradākku Vaidum[ba]-maḥārājau Tiruvayuṇār ādiyār

3 [pū]ṇu irubadi kalaṇju[*] i-poṇu irubadi kalaṇju-gōḍu kalaṇju-vāy-kkal-

4 kala-nellum tūyav-ākki kūli-pparam pāṭu tiri-muṟṟattukkē koḍu sēŋ-gāḷandu

5 1 tāḍuvaṟkurku me[yu][*]-kkapu sōru kuḍupuṃ-āḍom Neṉmali sa[bb]aiyōm [[*]] i-ne-

6 ma[mai]yāl-nalakku[n]-nellu aṟubadi kalam-iṟai eṟaḷi-kkalāḷ eṟu[t]ai-nil-

TRANSLATION.

(Line 1.) Hail! Prosperity! In the [22nd?] year of Kannaraśva,— queen Viraṭṭaṇ Viraṇāṇiṇī (i.e. Viraṇāṇī), the elder sister of the queen of the Vaidumba-saḥaṭṭa Tiruvayuṇār, gave twenty kalaṇju of gold to the god of the Tiruvirattāṭam (temple) at Tirukkōvalur in Kūrkkai-kūṟṟam, (a subdivision) of [Maḷ]ādu, for bathing (the god) at every sāṅkranti.

(Line 3.) Having received these twenty kalaṇju of gold, we, the members of the assembly of Miḷāḍaṭṭu Neṉmali, shall have to supply — at the rate of interest of one kalam per kalaṇju — twenty kalam of paddy by the pēriyam (measure), cleaning (it), defraying the cōlly charge, conveying (the paddy) to the very court-yard of the temple, going (there) and measuring (it).

(Line 4.) To those (temple officials) who shall call for this paddy, we, the members of the assembly of Neṉmali, shall have to supply boiled rice after having identified (their) persons.

1 The mā is 1/64 of a vēli.
2 This is equal to five mā, the measurement of this field given in No. 296 of 1902.
4 The existing traces of letters suggest the reading 22deṇu.
I.—INSCRIPTION OF KRISHNA III.

This Tamil inscription (No. 267 of 1902) is dated in the 24th year of the same king as the two preceding inscriptions (G. and H.) and records a gift of 24 lamps by the Vaidumba-mahārāja Tiruvayanā, the donor of G.

TEXT.

1 Svasti śrī [!] Kāṇṇaradēvārka-śiyṛṇḍu (ṛṇu) irabattu-nālāvadu Malāṭṭu-Kkuṛukkal-kūrattu-
2 Tīrukkōval[ūr]-Tiruv[!]raṭṭāppatt-ālvārkku Vaidumba-mahārājar Tiruvayanār
3 ālvārkku [cha]nṇadittavāl tiru-vilakkku 24kkku vaitta ādu śāvā mu(mu)va-ppē
4 r-ādu iraṇḍāyirattu-muṇṇuṛṛu-nālāliḷum nondo-vilakkku āntu-Māhēśvarar-ṛakṣhai ||—

TRANSLATION.

Hail! Prosperity! In the twenty-fourth year of Kaṇṇaradeva,—the Vaidumba-mahārāja Tiruvayanār gave to the god of the Tiruvirattapām (temple) at TiruKKōvalūr in Kkuṛukkal-kūrṛram, (a subdivision) of Māḷādu, two thousand three hundred and four undying (and) unsagging big sheep for 24 sacred lamps (which shall burn) before the god as long as the moon and the sun shall last. The perpetual lamps (fed) by (the ghee prepared from the milk of these sheep are placed under) the protection of all Māhēśvaras.

J.—INSCRIPTION OF RAJARAJA I.

This Tamil inscription (No. 239 of 1902) is dated in the 9th year of Rājarājakēsari-varman, i.e. of the Chēlā king Rājārāja I., and records the gift of a lamp by Amitravrallī, (the daughter of) Kundanāṇa and the mother of queen Lōkamahēddvī. The same queen of Rājārāja I. is mentioned in inscriptions at Tanjore and Tiruvayyāru. 4

TEXT.

1 Svasti śrī [!] Kō Rājārājakēsari-śiṟvarman[r*]ku yāṇḍu onppadā—
2 vaddu Mi[l]āṭṭu-Kkuṛukkal-kūrattu[?] tīru kōvalūr-Ttida[ru]-
3 vi(v)raṭṭāpam uḍē(ḍai)yār[k*]ku nam-birāṭṭiyār Ulōgaman-dēddviyā[rail]-
4 tīru-vayiṟu-vāyita Kundaṇān [A] mittirava[!]li āl vārk-
5 ku chaṁdrāddattva vaichha nondo-vilakkku onu [!] tīruval(u)[!]—
6 gaiyāi i-[v*]vilakkāl pon [k]oṇḍu chandr[a]dittavāl(lu)ma[!] vilak[k]-erī-
7 [p]pōṁ-saṇḍom tiruvapāḷig[a]-sabbaiyōm [!] iraṇḍu kāśu
8 petra ṭla-vilakkku on[ru] [!] idu pan-Māhēśvarar-ṛakṣhai ||—

1 Kōl is a shorter form of mārakkāl or kṛṣṇā, a measure which consists of 8 nd[i] and is equal to 4 kalēm; compare South-Ind. Jour. Vol. II. p. 48, note 5.
2 These pots were evidently required for the bathing of the god, which was the purpose of the grant according to 1. 2 of the inscription.
3 See above, p. 184, note 2.
5 Read ogaddeanu.
6 The secondary sign for ś stands above tovar of s[ṭ]vam.
TRANSLATION.

(Line 1.) Hail! Prosperity! In the ninth year of king Rājārajēśvarivarman,—Kundara Amritavallī, who gave birth to our lady Lōkamahādevīyar, gave to the god of the Tiruvirāṭpāṇam (temple) at Tirukkuvalur in Kurukkai-kūrram, (a subdistrict) of Milādu, one perpetual lamp (which shall burn) before the god as long as the moon and the sun shall last.

(L 5.) Having received gold for this lamp, we, the members of the assembly (in charge) of the store-room of the temple,¹ shall have to burn the lamp as long as the moon and the sun shall last.

(L 7.) One ila lamp—stand,² worth two kalīs, (was also given).

(L 8.) This (gift is placed under) the protection of all Mahēśvaras.

K.—INSCRIPTION OF RAJENDRADEVĀ.

This inscription (No. 123 of 1900) opens with a Sanskrit verse in the Grantha alphabet; the remainder is written in Tamil. It is dated in the 6th year of the Chōja king Parakēśarivarman alias Rajendrādevā, i.e. A.D. 1057-58.³ As in other inscriptions,⁴ Rājendrādevā is stated to have conquered Raṭṭapāṇi, to have set up a pillar of victory at Kollāpuram, and to have defeated Abhamallā at Koppam.

The object of the inscription is to commemorate the rebuilding of the Tiruvirāṭpāṇi temple at Tirukkuvalur by a chief of Milādu, named Narasimhavarman, who had the surname Raṇakēśari-Rāma, belonged to the family of Bhārgava,⁵ and resided at Tirukkuvalur.

TEXT.

1 || Svasti śrī-Narasimhāvanma[rm]a-nipatīḥ śrī[ll]kōvalurē bhajan vāsasā viśa-jagan-

nivāsa-vapusabha śrī-Vāmanasyā[ä]kur[ō]t [ī¹] sailaṁ śumbhi-ta-sātu-kumbha-vilasa-
kumbham ma-

2 há-maṇḍa[pa]m prākāra m para-malikāvilaśita[ur] muktāmayi(yi)ū-cha prapā(bha)m ||

Kōyil śrī-Vaiyishnavar rakahari || Svasti śrī [ll] Tirumagal maruviva téngol


y īraṭṭapāṇi ēl-arai ilakkanma-udogō Kollāpurattu jayastum[mbha]-nāṭṭi mohu pēdu

pē-ūraṇi-garni Koppattu Abhamallai anjuvittu āgavaṇā ānaiyum

kudiraiyum [pje]-

nūd-paṇḍaramunā-gaiy-koṇḍu viṣiṣyam [r-a]bhishēkaṇi jeyduvi vi(vi)ra-simhibhāsanattu [vi]įr-

irund-arulitum kō-Parakēśaripanmara-āgā uḍaiyār śrī-Rājendrādevarku

yaṭu ārāvadu Milādā-hān[i][a]n[ā]-[vaj]aṭṭu-Kkuṟu-

5 kka-i-kūrattu brahmēdayam Tirukkuvalur-āgā śrī-Madurantaka-śadurvvedi-

maṅgalattu-Tiruvirāṭpāṇi [ā]jvār śrī-vi[m]ānam muṇbu [i]jaṅgai-ppaṭayix-ay=ppalagi-pṭiladamai kaṇḍu Bhārgava-vaiṣhātattu Milādū [u]aḍi-


7 mun e[du]ppiṭtu mu[t]ru-ppandalun-guṭṭutu muṇba kal-v[e]ṭṭu-ppadiyul-la

nima[ndu]ḷḷaḷḷa-ellām ina śrī-vim[ān]ttē kallum vēṭṭuvittār Naraśingavanmar

1) Compare South-Ind. Inscri. Vol. III. p. 20, note 5. The word tiruvirāṭpāṇā is repeated in a clumsy manner (l. 5 f. and l. 7).

2) See above, p. 134, note 3. 4 See page 7 above.


4) See above, p. 135 above. 6 Read -chāturdāli.
TRANSLATION.

(Line 1.) Hail! The glorious prince Narasimhavarman, residing in Śrikōvalūra,¹ made for the god Vāmana, in whose body the whole world abides, a great maṇḍapa of stone, resplendent with pitchers of shining gold, a surrounding wall, adorned with excellent buildings, and a canopy of pearls. (These buildings are placed under) the protection of the ēri-Vaishnava of the temple.

(L. 2.) Hail! Prosperity! In the sixth year of king Parakēsariwarman alias the lord ēri-Rājendrabēva, who, while (hēr) sceptre, embraced by the goddess of Fortune, was prospering, went with his royal elder brother,² conquered the seven and a half lakṣhas of Raṭṭapādi, set up a pillar of victory at Kollāpuram, started again, terrified Aḥavamala at Kopparam (ον) the bank of the great river, seized his elephants, horses, women and treasures, performed the anointment of victors, and was pleased to take his seat on the throne of heroes.—

(L. 4.) Having perceived that the central shrine of the god of the Tiruvīdaikaḷi (temple) at Tirukkuvalūr alias ēri-Madurāntaka-şatuvēdīmaṅgalam, a brāhmaṇāya in Kurukkai-kiṟṟam, (a subdivision) of Milāḍu alias Janaṇātha-vaiṇāḍu, which formerly consisted of layers of bricks, had become old and cracked,—the lord of Milāḍu of the Bhārgava lineage, Bānakēsari-Rāma alias Narasimhavarman, pulled down the temple, rebuilt the central shrine and the maṇḍapa of granite, placed (on the shrine) five solid pitchers of gold, built a surrounding wall and a maṇḍapa in front, and gave a canopy of pearls.

(L. 7.) The lord of Milāḍu, Narasimhavarman, who, having been anointed and crowned under the name Narasimhavarman, ruled the two thousand country of Milāḍu, caused to be re-engraved (ον) the stones of this central shrine all endowments from copies of the former engraving on stone.

(L. 8.) Narasimhavarman gave two perpetual lamps, to burn as long as the moon and the sun shall last. For feeding these lamps, (hē) gave sixty-four undying (and) unaging big cows.³ From these, one ut of ghee (has to be supplied) daily to (these) two lamps. Having received these cows,

L.—INSCRIPTION OF RAMA NARASIMHA.

This inscription (No. 118 of 1900) consists of a single Tamil verse. It is a short poetical version of the preceding inscription (K.) and refers to the rebuilding of the Iḍaikaiḷi temple at Kōval, i.e. Tirukkuvalūr, by Rāma Narasimha.

TEXT.

1 Svasti ēri [||] Nah-gōṅ-Īrāmaṇ-eḷḷ-cheṅgōṅ-
2 ḍhaṇā[h] gaṇ en-gōṅ-ru Kōval Iḍaikaiḷi-yi-
3 1 anṅgōṅ karuṅgar-paḍai ai[n]du śeṁ-bōr-
4 kuṭān-dā-neraṅgaḥ ppayilvittā-ṅgru ||—

¹ This is a Sanskritized form of Tirukkuvalūr.
³ Compare above, p. 134, note 9.
TRANSLATION.

Hail! Prosperity! Our king Rāma Narasimhā, whose sceptre is beautiful, caused to be placed close together (and) permanently layers of granite (and) five pitchers of pure gold in the Iḍaikāli (temple) at our god’s Kōval.

M.—INSCRIPTION OF NARASIMHAVARMAN.

This Tamil inscription (No. 120 of 1900) gives the name of the architect who rebuilt the temple on account of Narasimhavarman, the chief of Milādu (see K. above).

TEXT.

1 Milādu-udaiyār Naraśiṅgavanmarkāga u[ī]ru
2 inā śrī-vimānam edappāchchan Śembāṅguṇaiyān
3 [Nārāyaṇan Adittan-āna Śō[ja]śundara-Mu(mā)vendavēḷān ||—

TRANSLATION.

On account of the lord of Milādu, Narasimhavarman, this central shrine was caused to be built by Śembāṅguṇaiyān Nārāyaṇa Aditya alias Chōlasundara-Mûvendavēḷāy.

N.—INSCRIPTION OF RAJARAJA II.

This Tamil inscription (No. 119 of 1900) records a gift by a chief of Malādu, named Narasimha, who is stated to have been the grandson of that Rāma Narasimhavarman who rebuilt the temple. This refers to Raṇakāseri-Rāma alias Narasimhavarman, the contemporary of Rājendrādēva (see K. above).

The inscription quotes the third year of Rājarājadēva. As the donor was the grandson of a contemporary of Rājendrādēva, the Rājarājadēva who is meant here must be the Chōla king Rājarāja II.

TEXT.

1 Inā śrī-vimāṇa-garuṅgār-padai śeyvittā Irāman Naraśiṅgapaṭamān pērnā Kariya-Perumāl Periyanaṭai-ēy i-kiyillil tiruppa[i]kkku
3 śīṅg-Milādu-udaiyai-ēy ||

TRANSLATION.

I, Kariya-Perumāl Periyanaṭai alias Narasimha, the lord of Malādu,— the grandson of Rāma Narasimhavarman who caused this central shrine to be made (of) layers of granite,— (caused it to be) engraved (on) stone that (I) shall give (every year) from the third (year) of Rājarājadēva, for the merit of my ancestors, one ram, carrying one stone on (its) head, for the repairs in this temple.

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1 The second a is entered below the line.
2 The final r has been inserted above the line.
3 Periyanaṭai-ānā is corrected by the engraver from "adyan-āt.
4 This punctuation is expressed by a visarga and a horizontal line.
5 What is meant, is perhaps a column ending in a ram's head, and above it a stone to support the roof.
No. 21.—TWO FURTHER INSCRIPTIONS OF TAMMUSIDDHI.

By H. Lüders, Ph.D.; Göttingen.

A.—TIRUVORRIRIYUR INSCRIPTION OF SAKA-SAMVAT 1129.

The subjoined inscription is engraved on the east wall of the second prākūtra of the Ādhipurisvāra temple at Tiruvorriyur in the Sādapēt tāluka of the Chingleput district. The excellent inked estampages from which it is edited here were supplied to me by Dr. Hultsch.

The inscription consists of 26 lines in Grantha characters which vary in size from 3/8 to 1 1/8. The language is Sanskrit, and the whole text is in verse. With regard to orthography it may be noted that the engraver has followed the common practice of the time in this part of the country, in writing a surd consonant instead of a sonant before a sonant, in putma (ll. 1, 2, 3), drikhyām (l. 3), utkhanati (l. 8), ushātbdha (l. 13), and bhavathbhir (l. 25). Instead of ushadbdha lexicographers teach usharbdha, and this form is actually found in the Uttaravarāmarita (6, 4v). Nevertheless I do not venture to alter ushātbdha into usharbdha, as the word occurs again in exactly the same shape in line 15 of the Arulāla-Perumāl inscription of Tammusiddhi (B. below), and under these circumstances a mere clerical error seems to be out of the question.

The inscription is one of king Tammusiddhi or Tammusiddha, and in every respect closely resembles the two inscriptions of that chief which I have edited above, p. 119 ff. I have pointed out already on that occasion that the present inscription is of some importance as settling the question of the relationship of Dāyabhima and Nallasiddhi, which was left undetermined by the other two records. Besides, the genealogical portion of the inscription contains seven new verses, three of which, however, are of no interest for the historian as they are merely in praise of some well-known heroes of the solar line from which Tammusiddhi claimed descent, viz. Raṅghu (v. 8), Daśaratha (v. 9), and Rāma (v. 10). Verse 12 also, which alludes to the feats of the ancient Chōla king Kalikāla, adds nothing to our knowledge as it is an almost literal equivalent of the corresponding verse in the other two inscriptions. The verses 26 and 27 are eulogies of Tammusiddhi after the usual fashion.

The only new verse of historical value is verse 15, which introduces a king Betta as a descendant of Madhurāntaka Pottappi-Chōla and an ancestor of Tīluṣ̌gavidiya or, as he is called here (v. 16), Tīluṇgabijja. Literally translated, the verse runs thus: "In this family was born (a king) called Betta, who was the crusher of the thunderbolt whose flight was impelled by Śakra; if he with his fiery splendour had risen before, the cutting of the wings of the mountains also would not have taken place." Betta is here compared to Agni, the fire or the fire-god, who has the reputation of being able to split diamonds and thunderbolts. As Betta,

1 No. 104 of the Government Epigraphist's collection for the year 1892.

2 The writing ushadbdha is perhaps due to the influence of Tamil phonology. As in Tamil a Sanskrit dental generally assumes the sound of r before a labial (compare e.g. Tamil urpati = Sanskrit upatī and Tamil arpadam = Sanskrit adhātūm), I think it not unlikely that the r of usharbdha also was looked at as a secondary sound and therefore erroneously converted into d or t.

3 It will be noticed that the term taī-nudānjaṅ in verse 11 of the Tiruppsār inscription is replaced here (v. 20) by the words na-yudānjaṅ.

4 See especially a passage in the Uttaravadāmarita (6, 4v), pointed out to me by Prof. Kielhorn:

ushātbdha=vai̱ra-khand-duṣ̌khand-nipāra . . . usharbdha, 'the fire . . . which is able to split into pieces the exceedingly hard vai̱ra.' In this case, it is true, vai̱ra would naturally suggest the meaning of diamond; but as vai̱ra has also the meaning of thunderbolt, and as the thunderbolt is thought to be of the same substance with the diamond, it is easy to understand how later writers came to credit the fire also with the faculty of destroying thunderbolts.
however, is not a legendary person to whom purely fictitious exploits such as a fight with Indra might be ascribed, it is evident that the words Šakra-chōdita-gatēr āsanēḥ praharāt must be understood in a double sense and as referring to some historical event. We are thus led to take Āsani as a proper name and to translate 'who defeated Āsani whose march had been ordered by Šakra.' In this case Āsani would seem to have been the general of a king called Šakra or Indra; but it is perhaps even more probable, as suggested to me by Prof. Kielhorn, that Šakra-chōdita-gati is the Sanskrit rendering of some Tamil or Telugu biruda of Āsani, just as Āsani himself may be the Sanskrit equivalent of some Dravidian name. Who this Āsani was, I am unable to tell; but it can be shown, at any rate, that proper names or birudas with the meaning of 'thunderbolt' are by no means uncommon in Southern India. Pagāḍipuṇḍu, 'the thunderbolt which cannot be split,' was the surname of the Pallava Mahēndravarman I. Among the ancestors of the Chōla chief Śrīkaṇṭha appears an Agraṇipuṇḍu, 'the thunderbolt to the foremost (of his enemies),' and in the inscriptions of the Perumāl temple at Poygai we find four times a certain Śambuvaṟaṟaṇ who bore the biruda Virāsāni, 'the thunderbolt to heroes.' To these may be added Pīḍuvaṟaṟaṇītya, the biruda of Malla II., one of the chiefs of Velanāḍu, as the first member of the compound seems to be connected with pīḍuṇ.  

The object of the grant is to record that in the Śaka year denoted by the chronogram Dhrayayin, i.e., 1130 (=A.D. 1207-8), Tammusiddhi allotted to the god, the lord of Ādhipuri, all the revenue due to the king in the villages belonging to the temple. Ādhipuri is an attempt of Sanskritizing Tiruvōgīyūr, the name of the village where the temple is situated.

TEXT.  
3 tam-āśēcharyya-patma(dma)m [*] yad-ahhajad-api sriśṭēḥ pūrvam-ētasya drīkhyāya(gbhyā)m-mṛdū-khaṭhina-mahōbhyām-mīlān-ōmīlānāṇī || [3*] Tasmād- Virūchir-udabhūt-suchirān-tad-antar-ivāvād-iva prakaṣaṇa-rājasāḥ
tataḥ Kāyapā ētasmaṭ

1 South-Ind. Inscr. Vol. II. p. 341. This and the following two references were kindly communicated to me by Prof. Kielhorn from his forthcoming List of Inscriptions of Southern India.
3 South-Ind. Inscr. Vol. I. p. 87 E.
4 See verse 14 of the Pīṭhāpuraṇa pillar inscription of Pṛthivīvara and Dr. Hultsch's note on that passage, above, Vol. IV, p. 49. In this verse Malla II. Pīḍuvaṟaṟaṇītya is described as viṣa-kṛṣna-bhūṣaṇa-mahēndravēraṁ,
5 'who broke by his own sword very fierce thunderbolts,' which almost looks like an imitation of the passage from the Ulīvarunamācarita cited above.—[Compare also Viṣṇu-puṇḍu, 'the crashing thunderbolt,' in South-Ind. Inscr. Vol. III. p. 28.—E. H.]
6 [See above, Vol. V. p. 106 and note 5.—E. H.]
7 From inked estampages supplied by Dr. Hultsch.
Surabhāḥ payōbhīr-yayāḥ pāsāhitāḥ prakrīti-kāraṇātām upētaḥ [1*] āharītur-adhīvaram-anushaḥ1 kim-stra chitraṁ sarvavā-sdānam-āpi viśva-devāṁ viyētaḥ || [8*] Athā-ābhavat Pañcpratītha-tad-anvya bhūjā-śpadāṁ


Rvva-sarvānaśaśah [6*] dēvin śvāṁ śāśaṁ kriśāṁ-iva kālāṁ-arkkam praviśya-ānalaṁ śuddhaṁ prāpya vinīrścakṣām punar-āpi svikrītya yatāṁ purīm || [10*] Bahubhura-ullāśita-kṛttī-nirjharā Raghūḥ kulē-smin bhavahāṁ

Kahamābhīrītā [1*] dīvas-prithivyör-āpi yair-nirjuthīrīrībhir-muraṅkūṣō tīti-pathaṁ pravartītāḥ || [11*] Taśmin kulē saṃahavat Kalikāla-Chōjā vīraḥ Kavrān-yañān-tatīdēṃ vidhātā [1*] yat-kēli-yashtī-

Pariṣṭhī-tāmā-tra eva Māraḥ-chalān-vyāstikaram haritaṁ-chakāra || [12*] Jātō-sya vānhē Madhurāṁ viṣṭiyā pāśchād-manīchan-Madhurāntakā-ākhyāḥ [1*] nitāntā-
mukti-ābhāranajā prachandaḥ Pāṇḍy-āṅganaḥ prāg-īva ya-


Nēḥ prahartā [1*] prāg-ēva yady-aradamishyad=ūnashtu(bdu)ḥ-bhē śrēheī paksaha-kshayaṁ kshitiḥbhrāntaṁ-āpi nābhāvihātn || [15*] Tad-vamīṣē sa Tīḷaṅgarija-nirāpatsya-yē+yē-Ojjaspyṛyām-asau chāṅchat-

Kṛttī-patakāyah tilakata-stambhaṁ pratiṣthāpitaḥ [1*] yasya-arē Guraṇān-nirikṣaḥ sahaṣaśa-nāhēnā sūtō sthitē taddhīryōmā vilambāṁ dinapatiḥ prāyas-tad-dēdī kṣaṛam || [16*] Tas-ku-

Lo* Siddhi-bhūpālaḥ pālayām-āsa mēdinin [1*] yadiya-dōḥ-pad-śayattam-artthī-pratyaṛththī-jīvitam || [17*] Anujaṁ-ābhavat-tasya Bṛttē-bhūpāḥ pratāpavā [1*] tasya-āpi jābīrē putrās-trāṭāra-srāpa-āṛththī-


Śrī-Nalasiṣḏdi-nirāpatisya-yymān upeṭya kantan-dig-ddakhiṇā gaḷita-kāñcīguṇa bhābhūva || [20*] Taśy-Aṝṇa-siṣḏdi-niratī-sahajāḥ kāṇyaṁ-dāraṁ-nirṣya kalim-asya punaḥ-pravēṣaṁ [1*] roddhum pravṛttva iva yaḥ prāchurān ya-


Bṛttē-nirāpatsya


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1. The s of me has a peculiar form; it looks as if it had not been finished by the engraver.
2. The length of the d of saḍā is expressed by two signs.
3. The ekṣerā raḥ looks like sa, but apparently only owing to a flaw in the stone.
4. Read -adogamis̄ya-.
5. The sign for ṭ stands at the end of the preceding line.
6. Read ṣaṅkhaṁ.
TWO FURTHER INSCRIPTIONS OF TAMMUSIDDHI.


22 rás-mukhát ["] sva-chakshus-saístico-érñi-vibhava-kautáhala-vasáat kalástráya

23 múrtiit ["] jayati bhājita-lakshmi kahra-váś-chúrṇa-kírñin purusha iva

24 ["] smáct-ás-árñita=Tammusiddhi-kahamápaą || [28"] Dévá-Adbhútpíśáya Sáká
dé dhráyáyíni ["] gráméshv-ásya nripa-gráhyam práád-áam-sáhataá

25 m bhaváthi(ddhi)r=sákhiar-íti Tammusiddhaá ["] ágáminah prañáyá

26 traya-prássidháya Tammusiddhasya śasanam || [31"]

TRANSLATION.1

(Verse 8.) In his (i.e. Manu's) family was Raghu who was fed by the milk of Surañhi which had become the cause of procreation. Is it surprising, under these circumstances, that he should have performed a sacrifice at which (his) whole property was given away, (and) that he should have conquered also the quarters?2

(V. 9.) Then there was in his family Pañktríra,3 who, by the exploits of (his) arm protecting for a long time (both) Amarávati and this earth, kept, of his own accord, (the one) free from demons (and the other sprinkled) with the water of donations.

(V. 10.) From him was born, under the name of Ráma, Hari full of valour,4 who, having killed in battle the lord of the Rákshasas who was injuring all beings through (his) arrogance (awakened by the conquest) of (Indra's) heaven,5 took back his queen, after she had emerged in purity from the fire which she had entered, as the narrow digit of the moon (emerges again in old splendour) from the sun after it has entered it,6 and went to (his) capital.

(V. 12.) In this family was born Kalikála-Chója, the hero who supplied with banks the daughter of Kávára.7 When (Mount) Márú had been merely touched by his play-staff, it began to shake and (thereby) caused a confusion among the quarters.

(V. 15.) In this family was born (a king) called Betta, who was the crasher of the thunderbolt whose flight was impelled by Śakra,8 if he with his fiery splendour had risen before, the cutting of the wings of the mountains also would not have taken place.

1 Only the verses which are not found in the Tiruválandádu and Tirupáppádr inscriptions have been translated here. Verse 29 also has been omitted, because, apart from the name of the god, it is identical with verse 21 of the Tiruválandádu inscription.

2 According to the Rágáváma (II. 69 ff.) Raghu was conceived by Sudakshná, after her husband Dítippa had drunk from the milk of the cow Nándini, the daughter of Surañhi, and not of Surañhi herself as implied by the verse of the inscription. Raghu's díśeṣjaya and his performance of the Vájrajjit sacrifice are narrated in the fourth sarga of the Rágáváma; compare with our verse especially IV. 86: - an Visvajíma tajrád yaññás sarvasa-rádhasam.

3 I.e. Daśaratha.

4 The term vírjaya is used with reference also to the three strides of Vihudu.

5 Rávaña's conquest of Indra's heaven is told in the Edámañuda, VII. 27 ff.

6 According to the Puránda, the moon, when reduced by the draughts of the gods, enters the orbit of the sun and is replenished by it; see e.g. Vaisnavaváma. II. 12, 4 ff.

7 I.e. the Kávára; see above, Vol. VI. p. 182, note 5.

8 Or 'of Así Sákrachodditagati.' Regarding this verse see my remarks above, p. 148 f.
(V. 26.) When the thousand-eyed (Indra) in (his) court constantly hears of his (i.e. Tammusiddhi's) brilliant fame, pleasant to the ear, from the sweet-voiced mouth of the Kinnars, I am sure, he will covet again the wife of the sage Gautama\(^1\) out of desire for the development of ears equal in number to his eyes.\(^2\)

(V. 27.) Victorious is his sword, which is decked with shining pearls that have dropped from the cleft large frontal globes of the numerous princely elephants of (his) enemies, (and) which resembles the primeval spirit (Vishnu), because it is dark-blue (and) covered with dust as (Vishnu is sprinkled) with the water of the milk-ocean, (and) because it has established (his) royal power (as Vishnu is united with Lakshmi).

B.—ARULALA-PERUMAL INSCRIPTION OF SAKA-SAMVAT 1127.

This inscription, which I edit from inked estampages supplied to me by Dr. Hultzsch, is engraved at the base of the north wall of the stone platform called 'the mountain' (malai) in the Arulaja-Perumal temple at Conjeeveram.\(^3\)

It is written in Grantha characters which vary in height from \(\frac{3}{8}\) to \(\frac{14}{16}\). Up to line 15, medial ai is expressed in the usual manner by putting the two spirals side by side; see tasmäi (L. 1), saiyä (L. 1), gupäi (L. 7), sombhaväi (L. 8), kirttyäi (L. 9), sväiram (L. 10), yair (L. 12). But in the second half of the inscription the two signs are put one above the other; see asy-Airasidhāi (L. 16), yair (L. 17), tējomayair (L. 17), nijair-nanayair (L. 17), -āsiñ- Hastikālitaśvārī (L. 20), akhīlair (L. 20), jatālaśr-makātair (L. 21). The language is Sanskrit, and, with the exception of a short passage in L. 19 and 20, the whole text is in verse. The spelling of the words patma (L. 1, 3, 4), Vālmikīvat hrndu (L. 9), abhāt bhuj-āpadāna (L. 9), utbhavati (L. 10), uṣhadbuda\(^4\) (L. 15), śphāyata-bhāmuṇ (L. 20), praddāt grāmam (L. 20), bhavabhā (L. 20) is in agreement with the practice followed in similar Grantha inscriptions. The group ḍīh is written ḍhā in =Airasidhāi and vṛddhāh in line 16.

It is another record of king Tammusiddhi. It enriches our knowledge by incidentally mentioning the surname of Tammusiddhi's father, Īrasiddhi, and the time and place of Tammusiddhi's inauguration. This information is found in L. 19 f. where it is recorded that in the Saka year 1127 (= A.D. 1205-6) king Tammusiddhi, the son of Gandāgopāla and Śrīdēvi, the younger brother of the great king Manmasiddhi, having performed his anointment in the town of Nellūr, presented the village of Muṭṭiyāmpākka, the head-quarters of Paṭṭaṛāṭha, to the god, the lord of Hastiśāla. Nellūr is the modern Nellore, the chief town of the district of that name. Muṭṭiyāmpākka and the district of Paṭṭaṛāṭha I am unable to identify. The temple of the lord of Hastiśāla, i.e. 'the elephant mountain,' is the Arulaja-Perumāl temple\(^4\) where the inscription is engraved.

Except these data, the inscription contains nothing of historical value which is not known to us from the previously published records of Tammusiddhi, the four verses (4, 8, 9, 12) which here appear for the first time being merely eulogies of the king's mythical ancestors: Brahman, Sagarā, Bhagiratha and Kuśa. Perhaps it is worth mentioning that Tilūgavidiya and Nallasiddhi are omitted in the genealogy, and that the name Betta is here constantly spelt Vetta (Vv. 17, 19, 24).

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\(^{1}\) I.e. Ahalyā, whom Indra tried to seduce. When Gautama became aware of his intention, he cursed the god, in consequence of which Indra's body was covered with a thousand eyes.

\(^{2}\) The idea which forms the theme of this verse is rather far-fetched. Indra, being eager to listen to Tammusiddhi's praise, wants to have a thousand ears. He therefore looks again for Gautama's wife, hoping that by a new curse of the sage he will get as many ears as he has got eyes.

\(^{3}\) No. 35 of the Government Epigraphist's collection for the year 1893.

\(^{4}\) With respect to this word I refer to my remarks above, p. 148.

TEXT. 1

1 Svasi śri-Tammusiddhāya tasmai yat-mānya-vṛtavaḥ [*] Brahma-patma(dma)-
spriśāḥ-sākā bhāvi-bhū-sptihihētavaḥ [|| 1 [*] Jayati vijayi-chāpah keshāh-
āśēha-
2 pāyaś-satata-mahāhūr-lāpah prāpta-vidyā-kalāpah [**] vitata-vitarap-ārāś-śatru-māyā-
durāpah prāṣamita-kali-tāpahas Tammusiddhi-kahamāpah [|| 2 [*] Uddāka-viṣaya[na]-
hājāh
3 [P]atma(dma)nābhaya nābhēb kim-āpi nikhilā-hētur-jjātām-ascharyya-patma(dma)m
[**] yad-abhājād-āpi spriśēb pūrvam-ētayā dīghbhām-mridu-kathāna-
mahbhūrayānī-milan-ōmmlānānī [|| 3 [*] Tasmād-ā-
4 virabhūch-chārachama[ga]n nirvāhānās tasya-āntās ch‘ira-vāsā-sambhīrata-rajā
vṛttis-sa Patmā(dma)sanah [**] yēna śrīpati-tālpa-pannaga-phalāratnēśtha-
bimba-sptiś srasati-
5 rō bahavas-sāhāya-vidha[y]ē sampādyamāna iva || [4 [*] Marichir-udangāt-śatmād-
udaya-ādṛēr-iv-āhāmūma [**] tatah Kaśyapa ētastmāt prakāna iva nirgataḥ
[|| 5[* ] Tasmāh-jagat-tritaya-maṅga-
6 la-ratna-dīpasa-chahandas-tamīra-kānana-dāva-vah nib [**] dik-kālayūh kim-āpaśān
vyavahām-kētūṇ kō-py ‘ēvirāsa vasuddhāhīpa-vahan-kandāh [|| 6 [*] Tasmād-eidam
prathama-sambhīrata-rajā-
7 śabāh pūrṇā gunavikāhītī-patha-prayōkta [**] dēvō Manus-sapādī gōptum-
iv-atavṛtāpay-tan-māṇḍal-antara-gataḥ puruṣābha puruṣābha [|| 7 [*] Ath-ānayā
taya
8 babhūva rakshitā kṣaṭier-udārās-Sagarō narēvenah [**] chaṅkara yas-ṣhagaram
-ātma-sambhavair-ya[s][sa]-sama[ṣṭ]e-ṃīrāpāyam-ātayam [|| 8 [*] Bhagīrathas-tātra
babhbūva śvayām Sarasvatīṁ yaḥ kṣa-
9 tim-ānīnaya [*] Vālmīkivat(vad) bhānu-kulasya krittyai sampādayitrinā kavi-
kantukāni [|| 9 [*] Tad-anavā Ṛakṣitirathah krasmād-abhūt(bhūd) bhūj-āpādanānā
chārīya rakṣah[†]t [*] ādūnāvā yēna kritis-āravā-
10 ti sa-dāna-vāh[† ] svairam-iyān-cha médinī [|| 10[*] Tasmād-ubhā(bhā)vati sma
vikrama-dhanā Rām-abhīdhāṇānā Haṅr-yyas-sama[b][y]ē vinīhāya rākṣasas-patīṁ
svaṁ-garva-prasanna-kṣhamam [*] dēvīn śv-
11 ām śaṁinaḥ kriśām-iva kalām-arzkan praviśa-ānalan śuddhim prāpya
vinīgatām punar-āpi svākṛitya yātāḥ purum [||11[*] Abḥūt santas-tasya Kuś-
abhiḥ[†]nō rājānā kara-spāram-avāya ya-
12 sya [*] Kumudvā[et] sā sarasāḥ prarūḍhā vikasvar-āṅgī sauchih[n ma]nanda ||
12[*] Babhūvur-śaliṣati(ata)-krittir-nirjīhāra Raghbō kuluśm bhavāh
kahamāḥbhūtān [*] divas-prīthivyö-arpi yair-nriyandri-
bhī[ra]nāṃikanudō nātipathiḥ pravartitāḥ [|| 13[*] Tat-kulā Kalīkālō bhūt
Kāvērī-tīra-kṛpā nipāpa[*] yat-kēliyaśti-tulīti Mērau vyatikritā diśāḥ || [14[*]
Jātōsa-vā[na]ṃ Medhūrā[raṃ] viṣya paśchāt-udañcha-Ma-
14 dhūrantaka-ākhyānaḥ [*] [ni]tānā-mukt-ābharaṇaḥ prakaṇdaḥ Pāṇḍyā-āṅganaḥ
15 Tasmān kulō samudapada Vṛttā-nāmā yas-kāhita-bhuja-vikramaḥ [|| 16[*]
hirāvijātām [*] tatās-tat-pūrvva-Chōjā-ākhyāṇ prakhyāṭa-bhuja-vikramaḥ [|| 16[*]
prāga eva yātāḥ [|| 17[*] Tad-vā[ra]ṃ Śiddhi-bhūpālaḥ pālayīmahā-

1 From inked setpages supplied by Dr. Hultsch.
2 The syllable mpā has been added below the line. x

TRANSLATION.

(Verse 4.) From this (lotus) arose that Padmādiya,6 who, having accumulated the power of rājas, because he had dwelt long in its interior, accomplished the creation of the animate and inanimate world, (and) who, in order to create companions, seemed to produce many creative, when he touched the images reflected in the jewels of the hoods of the snake (which formed) the couch of the husband of Śri.7

(V. 8.) Then there was in his (i.e. Mann’s) family an illustrious ruler of the earth, king Saraga, who by his own sons made the ocean an everlasting receptacle of the aggregate of (his) fame.

(V. 9.) In this (family) was Bhagdratha, who led to the earth the heavenly Sarasvatī that produced wonders of poets like Vālmiki for the glorification of the solar race.

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1 The ha has been added below the line.
2 The āsya has been added below the line.
3 Three akṣaras before dūrāṃ are illegible.
4 The translation comprises only those verses which are not found in the inscriptions of Tammusiddhi published until now.
5 i.e. Brahman.
6 See above, p. 124, note 5.
7 i.e. Vishnu.
(V. 12.) His (i.e. Rāma's) son was he who bore the name of Kuśa. Having obtained the touch of the hand of this king, that Kumudvati, who had emerged from the tank, expanding her body, enjoyed pleasures for a very long time.1

(Line 19.) Now, this king Tammusiddhi, the heroic offspring of the glories Gandagopāla and Śrīdevi, the younger brother of the great king Manmasiddhi, having performed his anointment to universal sovereignty in the town of Neelūr, while protecting the whole (earth) girl with the oceans,—

(V. 28.) Presented, in the Śaka year (denoted by the chronogram) Sarayoga (i.e. 1127), the village called Muṭṭiyampakkha, . . . the head-quarters of Paṇṭarasahta, to this god, the lord of Hastisāla, whose wealth is increasing.

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No. 22.—MADHUBAN PLATE OF HARSHA;

THE YEAR 25.

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

This plate was discovered, in January 1888, in a field near the village of Madhuban2 in the pargana Nathūpur of the tahsil Sargi, in the Azamgarh district of the Benares division of the United Provinces, and is now in the Provincial Museum of Lucknow. The inscription which it contains has been already edited, by the late Professor Bühler,3 in Ep. Ind. Vol. I. p. 67 ff. As it is desirable to issue a facsimile of the plate, I re-edit the inscription from impressions that were furnished to Dr. Hultzsch by the late Mr. E. W. Smith.

This is a single copper-plate, about 1' 8" broad by 1' 4" high, and inscribed on one side only. Judging from the impressions, a seal was soldered on to the middle of the proper right side of the plate, just as is the case with the Banskhera plate of Harsha and the three plates of the Mahārājas of Mahādaya,4 but it must have got detached from the plate5 and has not been discovered. In the upper part and on the proper left side the plate has suffered somewhat from corrosion, but the writing throughout is so deeply engraved that on the back of the impressions every letter of the 18 lines which the plate contains may be read with absolute certainty. The size of the letters is about 1/16". The characters belong to the north-western class of alphabets;6 in general, they closely resemble those given (from the Lakkhā Maṇḍal inscription, North. Inscriptions, No. 600) in columns xv. and xvi. of Table IV. of Professor Bühler's Ind. Palaeographia. Of initial vowels the text only contains a (e.g. in anayōra, l. 15); i (e.g. in ieva, l. 6), the form of which, employed here, in Professor Bühler's Table occurs only in much later inscriptions; u (in

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1 The words used of Kumudvati are selected with reference to the original meaning of that name. Kumudvati is likened to a group of lotuses (Kumudāvatī) growing in a pond (nauṣad pradākṣaṇa), which open their blossoms (viśvanāra-daśa) when touched by the beams (sūra-sparyam andōga) of the moon. The marriage of Kuśa and Kumudvati, the sister of the serpent Kumuda, is told in the sixteenth saga of the Rājārāmāṇa.

2 According to Dr. Führer, Monumental Antiquities and Inscriptions in the N.-W. Provinces and Oudh, p. 189, where the above information is given, the village of Madhuban is 32 miles north-east of Azamgarh; but I have not found the name in the Indian Atlas, sheet No. 103.

3 Some of the errors which Prof. Bühler's text contains were corrected by him, when editing the Banskhera plate of Harsha, above, Vol. IV. p. 208 ff.


5 Compare the Sūnpat seal of Harshavaradhana, Gupta Inscriptions, p. 381, and Plate.

6 The apparently more antique manner in which essentially the same alphabet was written in Eastern India may be seen from the plates of the time of Śhāhkarāja (above, Vol. VI. p. 144, Plate), which are only about ten years older than this Madhuban plate.
and $d$ (in śakakakra, l. 3). Of the consonants, $g$, $gh$, and $b$ do not occur; and $c$h, $j$, $k$, and $ph$ are only found as subscript letters, e.g. in tach=chāsanaith, l. 10, ujjhāvanā, l. 7, d̄jād̄, l. 15, and jyājha, l. 13. Regarding the other signs it may be noted that five of them—k, g, $d$, r, and $s$—when they have no subscript letters, have a small hook at the bottom (see e.g. bhōyakara, l. 15, taḍa, l. 16, and samudūd̄ika, l. 18); and attention may also be drawn to the forms of $k$ (e.g. in kara, l. 15), $d$ (e.g. in sdruṣṭa, l. 11), $ch$ (e.g. in chañchaldvyāk, l. 16), $t$ (e.g. in pataḷa, l. 17), $d$ (e.g. in dānāk, l. 16), $ph$ (in phalaṇ, l. 16), and $v$ (e.g. in Śivarāj, l. 14). The superscript sign for $r$ is sometimes written above, and sometimes on the line; $y$, where it follows upon another consonant, is always denoted by the secondary, subscript form, even in the conjunctry (e.g. in pāryaṇa, l. 11). The ordinary form of the subscript $th$ may be seen from the sthā of rājāsthāniya, l. 9; the same form is used in the conjunct $rth$, in samlāvārthi, l. 5, but the full form of $s$tha is exceptionally employed in the sthā of śvāpasthāna, l. 15. The subscript form of $u$ does not differ from the sign for $na$; see e.g. Sāvāgñi, l. 13, and Vāskauṛīda, l. 14. Apparently in order to distinguish clearly between the subscript $dh$ and $v$, the latter is denoted by a peculiar triangular sign; compare e.g. the dhī of bhīsvakāya, l. 13, with the te of dvāraśatavē, l. 14. The only final consonant which occurs is the $t$ of the word sameat in line 18; it is denoted by the lower part of the sign for $ta$, with a separate horizontal line above it.—As regards medial vowels, only the signs for $d$, $u$ and $ā$ call for remarks. The ordinary sign for $d$ (and for the $d$ of jād) may be seen e.g. in smadhrādvedhi-vāj, l. 12. When $d$ follows upon $t$, $r$, or $a$, or a conjunct beginning with one of these consonants, it is denoted by a wavy line placed vertically above the sign for $d$, $r$, or $a$; see e.g. bhaṅkata, l. 10, bhātvāraka, l. 13, and karavatā, at the end of line 17. In the same way $ā$ is denoted in the khāy of samādhīṣaθa, l. 17 (compare with the khā of vimukha, l. 7), and in the ād at the commencement of line 10 (compare with the ād at ājād, l. 15).1 Excepting in the syllable $nu$ (for which see Varana, l. 5), the vowel $u$ is either denoted by a subscript vertical line—or prolongation of the vertical line of the consonant-sign—ending with a small hook, or by a sign which resembles the subscript $u$ of the modern Nāgari alphabet. The former way of denoting $u$ is followed in writing the akṣaras ecckha, nēnu, du, nu, pu, mu; etc., and the latter in ku, tu, uu, tu, and bhū; compare vičchhurita, l. 4, duṣṭa, l. 6, samuchchā, l. 15, and tulya, l. 15, Skandagupta, l. 17, etc. For two ways of writing the medial $d$—the one followed only by $d$, and the other in ka, pu, and bhū—compare dātak, l. 17, and kāta, l. 10. The inscription does not contain the signs of the jñānaṁitī, upadānāya and avagraha; but in line 18 it has three numerical symbols, for 20, 5 and 6. The symbol for 20 is like the akṣara thā; that for 5 looks like trī, with the sign of the medial $d$ attached to it; and the symbol for 6 resembles the akṣara $dā$ with a subscript $u$. Signs of punctuation are used in the text three times, in lines 16 and 17. Throughout the writer has formed the letters with great care and skill.—The language of the inscription is Sanskrit.2 Any unusual or rare words and technical terms which it contains will be drawn attention to in the notes on the translation. The text generally is in prose, but it contains a verse in lines 6 and 7, and two benedictory and imprecatory verses— in one of which the king Harsha himself is referred to as an authority for the sentiment expressed—in lines 16 and 17. In respect of orthography it need only be stated that the sign for $v$ denotes both $v$ and $b$, that $k$ and $t$ are generally doubled before $r$ (e.g. in putra, l. 1, and śālikā, l. 3, but not in pravṛṛta-chakra, l. 3), and that now and then the rules of sanskriti have not been observed.

The inscription is a charter of the well-known king Harsha—or Harshavardhana, the hero of Bāna’s Harsha-charita, who ruled part of Northern India at the commencement of the 7th

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1 In the Banabhera plate of Harsha the same superscript sign for $d$ is more frequently employed.

2 According to Prof. Bühler the language of the Banabhera plate is better than that of this plate; but I cannot find any difference.
century A.D.—by which the village of Sōmakunḍakā in the Kuṇḍadhāni vishaya of the Śrāvasti bhukti, which had been previously held by a Brāhman on the strength of a forged charter, was granted to two other Brāhmans. The king’s order was issued from the royal residence or camp of Kapithikā (I. 1), and is dated on the 6th of the dark half of the month Mārgaśīrsha of the year 25 (apparently of the king’s reign1). The actual order is preceded by the genealogy of Harsha, in the course of which it is stated that his immediate predecessor, his elder brother Bājaivardhana, after defeating Dēvaṇa and other kings, was treacherously slain in his enemy’s quarters. On this event and on the genealogy generally it is now unnecessary to comment.

Of the localities mentioned in the inscription, Kapithikā apparently is the Kie-pi-tha (Kapitha) of Hinen-Tsiang,2 which, again, is the same as Sāmkāya, identified by the late Sir A. Cunningham3 with the modern Sankisa,4 on the Kālināṭi river, about 40 miles north-west of Kānāū. And Śrāvasti, after which the Śrāvasti-bhukti was called, is the modern Suhet-Mahā5 in the Gonda district of Oudh. Kuṇḍadhāni, from which the Kuṇḍadhāni-vishaya received its name, and the village of Sōmakunḍakā have not been identified.

TEXT.6

1 Ōuṣa svasti [II*] Mahā-nau-hasty-aśva-jayaskandalhāvārāt Kapiṭṭhikāyāḥ mahārājaśri-Naravardhanaś tasya putras tatpadānudhyātāḥ śrī-Vajriniśūyām utpannaḥ paramādityabhaktāḥ
2 mahārāja śri-Bājyavardhanaḥ tasya putras tatpadānudhyātāḥ śrī-Apsaraśūyām utpannaḥ paramādityabhaktāḥ mahārāja śrimad-Ādityavardhanaḥ tasya putras tatpadānudhyātāḥ śrī-Mahā-
3 sēnaugūptādśvāyam utpanna śatussambhūvatā-ātikārāṇa-kirttī pratiś-ānurāg-śapatiś-anāyārāḥ varūḥ-aśrāma-vyavahāra-śapatiś-chakra ekacchakrāratha iva prajānām ārtītā-varāḥ
4 paramādityabhaktāḥ paramahāṭāraka mahārājādhirāja-śri Prabhākaravardhanaḥ tasya putras tatpadānudhyātāḥ sitayasāb-pratāna vičeṣhurita-sakalabhuvanamaydalaḥ parigrihita-
5 Dhanśa-Varun-Endra-byahriti-lōkapāla-tējōḥ satpath-śopariṣṭ-tānā-śaiva bhāmi-pradāna-sampravṛt-śrīhīdayāy-śītasyāya-purvaśāra-charitā dēvyām amalayaśomatāyaṁ
6 śrī-Yāsōmāyām utpannaḥ paramasangataḥ Sugata iva parahit-aikarāṇaḥ paramahāṭāraka mahārājādhirāja śrī-Bājyavardhanaḥ Rājānī10 yuddhi duśāta-vājina iva śrī-Dēvaṇa-
7 dayaḥ krītvā yena kaśprahāra-vimukkhāḥ sarvāḥ samam sahyātāḥ [III*] utkhyāya dvīnhātā viśītyā vasuddān kṛītvā prajānām priyām prāṇan-nirhītavān-arāti-bhavāṁ satyānurōdhāna yaḥ [II*] Tasya-ānuja-
8 satpadanudhyataḥ paramamahādevarō Mahēvara ivā sarvasat[?]v-ānukampi paramabhaṭṭāraka-mahārājādhirāja-āṭ-Harshaḥ Śrāvasti-bhuktau Kuṇḍadhānī-vaisahyika-Somakundakā-1-grāmē
9 samupagatām2 mahāsāmanta-mahārāja-daussāhāsāhānīka-pramāṭåra-rājasthānyakumārānāty-ōparika-vishayapatī-bhāṭa-chāta-sēvak-ādīn-pratīvīśa-janapadās-cha3 samā-
10 jñāpayatvāsatu vaḥ samvidītām-4hayaṃ Somakundakā-grāmō vrā(bras)maṇaṃ Vāmarthīyena kūta-śāsanāna bhuktaa iti vīchāraya yatas-tacchhāsanān bhāvītvā tasmād-ākṣhipya cha svaśaṃ.
11 paryantah s-ōdraṅgah sarvva-rājakulabhaṃya-pratyaya-samētaḥ sarvva-parīhitān-paṇhō putra-puṭtu-ānugah6 chandārūkka-keśhitikān samakālō ādīnām5 māṇaḥ paramabhaṭṭāraka-mahārājādhirāja-āṭ-
12 Bhūmichchhidra-nyayaṁ mayā pitūḥ paramabhaṭṭāraka-mahārājādhirāja-āṭ-
Prabhākaraśaravdhanadēvasya māṇaḥ paramabhaṭṭāraka-mahādhēvi-rājñī-āṭ-
Yāṣōmatīdevaḥ7 jyeṣthābhṛtri-paramabhaṭṭāraka-mahārājādhirāja-āṭ-
Rājyavardhanadēvaspūdaṇām cha parṣya-yaśo-blīvīṛddhīyāḥ Sāvarṇīṣa-gōtra-chohandhōgasavṛa(bras)marāh-bhāṭa-
Vāṭasvāmi-8
14 Vishnuvīṛddhasagōtra-ra(bras)hrīcīsa-savṛa(bra)mbhāṭa-śivādēvasvā mībh yā m
pratīgṛha-dharmmaṁ-aṅgrāhārātvēna pratīpūdaṁ9 vidītvā bhavādbhiḥ samam-
mantavyāḥ pratī-
15 vāśi-janapadā-sūrya-ājñāśravāṇa-vidhīyair-bhūtvā yathāsaumuchita-tulyamēya bhāgabhbhāgakara-hīrany-ādī-pratyayaḥ10 anayōr-ōv-ōpanēyāḥ ośv-ōpāsthānam cha kartarīyam-ity n-11
16 pi cha || 12 Asmat-kula-kkramnam-udāram-udāharaḥbhir-anayēs-cha dānam-idam= abhyanumodāntaḥ [1*] lakshaṁyās-tātī-salīla-vadvyuḍa-chanchalāyāḥ12 dānam phalaṁ parayādah-paripālanaṁ cha || Karmmaṁ14
17 manasā vācā kartavyamānānāmtaḥ hitam [1*] Harṣēṇ-saita16 samakāhyātam dharmārjanaṁ anuttamaṁ || Dūtakā-ttra mahāpramāṭāra-mahāsāmanta-āṭ-Skandagupta [1*] mahākṣapalādahikarādāhi- 
18 kṛta-sāmanta-mahārāj-Eśvaragupta-samādēśāḥ ch-ōtikṛpaḥ34 Samvat17 20 5 Mārggaśīrṣa-vadi 6 [1*];

TRANSLATION.

(Line 1.) Oṁ. Hail!

From the great royal residence18 of victory, (furnished) with boats, elephants and horses—from Kapitthikā:19—

(There was) the Mahārāja Naravardhana.20 Begotten on Vajrinidevi, his son, who meditated on his feet, (was) the devout worshipper of the Sun, the Mahārāja Rājayavardhana [I].

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1 Originally Sōmakundikā- was engraved, but the vowel i of the akshara ṣi has been struck out; see the name below, in line 10.
2 Read padāya.
3 Read padāya ṅeka.
4 Read samvidītām.
5 Read kāṇhitām.
6 Read kāṇhitām; see my note on the translation.
7 Read udāy.
8 Read udāyaṃ; see note on the translation.
9 Read udāyaṃ tātī.
10 Read udāyaṃ tātī tātī.
11 Read dūtaka-ttā.
12 Read abhyanumodāntaḥ.
13 Or, 'from the great camp.'
Begotten on Apsaródevi, his son, who meditated on his feet, (was) the devout worshipper of the Sun, the Mahárāja Ádityavardhana. Begotten on Mahásenaguptádevi, his son, who meditated on his feet, (was) the devout worshipper of the Sun, the Paramabháttaraka Mahárájádhiká Prabhákaravarmaní, whose fame crossed the four oceans; before whom other kings bowed down on account of his prowess and out of affection for him; who wielded his power for the due maintenance of the castes and orders of life, (and) who, like the sun, relieved the distress of the people. Begotten on the queen of spotless fame Yasómati, his son, who meditated on his feet, (was) the devout worshipper of Sugata (Buddha)—like Sugata solely delighting in the welfare of others—the Paramabháttaraka Mahárájádhiká Rájyavarmaní [II.], the tendrils of whose bright fame overspread the whole orb of the earth; who appropriated the glory of Dhanada, Varna, Indra and the other guardian (deities) of the world; who gladdened the hearts of suppliants by many donations of wealth and land acquired in righteous ways, (and) who surpassed the conduct of former kings.

He in battle curbed Dévagupta and all the other kings together, like vicious horses made to turn away from the lashes of the whip. Having uprooted his adversaries, having conquered the earth, having acted kindly towards the people, he through his trust in promises lost his life in the enemy's quarters.

(L. 7.) His younger brother, who meditates on his feet, the devout worshipper of Mahéśvara (Śiva)—like Mahéśvara taking compassion on all beings—the Paramabháttaraka Mahárájádhiká Harsha issues this command to the Maháśrimantás, Mahárájas, Daunádháhíṃdhanikás, Pramádíras, Rájáśháñyás, Kumáránáḍyás, Upárikás, Vishayaptás, regular and irregular soldiers, servants and others, assembled at the village of Sómakunḍáká which belongs to the Kúndadháni vishaya in the Śravasti bhūti, and to the resident people:

(L. 10.) Be it known to you! Having ascertained that this village of Sómakunḍáká was held by the Bráhmaṇa Vámaráthya on the strength of a forged charter, I therefore have broken that charter and taken (the village) away from him, and, for the increase of the spiritual merit and fame of my father, the Paramabháttaraka Mahárájádhiká Prabhákaravarmanídeva, of my mother, the Paramabháttariká Mahádevi, the queen Yasómatidévi, and of my revered eldest brother, the Paramabháttaraka Mahárájádhiká Rájyavarmanídeva, have given it, in the nature

1 Compare Gupta Insr. p. 220, lines 1 and 2 of the text.
2 The word for ‘sun,’ employed in the original on account of the preceding āyuvritya-chakra, is bhacakra-ratha, whose chariot has only one wheel; compare for it e.g. in the text of the Rañadevali the verse commencing with adhvedah ma-saikakachakra prabhavané, and Mayára's Sárayatra a. v. 50 (where the Sun says: ma hi ratáh yáti se maikakakahra). For the idea that the sun relieves distress, compare e.g. Gupta Insr. p. 162, text, l. 2.
3 The Gerund kraté of the original text is employed, in an unusual way, to convey a passive sense; ‘like vicious horses (curbed) after they have been made to turn away from the lashes of the whip.’ In Prákrit we do not say, ‘vicious horses (curbed) after they have been made to turn away from the lashes of the whip.’
4 In Prákrit we do not say, ‘vicious horses (curbed) after they have been made to turn away from the lashes of the whip.’
5 Compare e.g. bhajjum janti (= bhaktaṃ yadati), ‘they run away after having been broken,’ in Prof. Pischel's Materialien zur Kenntnis der Apabhramśa, p. 25. For Sanskrit I can only quote, from the Dakkhunádrakárita, kum upakriyā pratyapakrtyantavyá bhacalga, where the Gerund upakriyá must mean after having been favoured.
6 According to the Harshachárārika, ‘allured to confidence by false civilities on the part of the king of Gaūḍa,’ see Prof. Cowell and Mr. Thomas's Translation, p. 178.
7 On pramádára and mahápramádára, which occurs in line 17 of the text, see Ind. Ant. Vol. XXV. p. 182, note 70; pramádrí also apparently occurs in Gupta Insr. p. 216, l. 9
8 With Kúndadháni-śaya-kárika compare Nagadyaśaya-kárika, above, Vol. IV. p. 211, l. 7, Faduvaśaya-kárika, Gupta Insr. p. 216, l. 6, Gayadeśaya-kárika, ibid. p. 256, l. 7 of the text, Vaiśaya-kárika, ibid. p. 50, l. 25, etc.
9 In bhaktáka the suffix ka has been added to bhakta—as noted already by Prof. Bühler, through the influence of the Prákrit—without altering the meaning of bhaktá (sécherth); compare Prof. Pischel's Grammatik der Prákrit-Sprachen, § 898. In Gupta Insr. we similarly find arisśīkáka, kádaká, datáká, practáká, pratiśádāká, uśpánáka, uśpadánáka.
10 On the subject of forged copper-plates see now Dr. Fleet in Ind. Ant. Vol. XXX. p. 201 ff.
of a donation\(^1\) (to Brāhmaṇa), as an agrahāra — extending to its proper boundaries, with the udṛṣṭa, together with all income that might be claimed by the king’s family,\(^2\) exempt from all obligations,\(^3\) as a piece taken out of the district\(^4\) (to which it belongs), to follow the succession of\(^5\) sons and sons’ sons, for as long as the moon, the sun and the earth endure, according to the maxim of bhūmichohadhra — to the Bhaṭṭa Vātāsvāmī who is of the gṛha of Sāvarṇa and a fellow-student of the Chhandogas,\(^6\) and the Bhaṭṭa Śivādīvāsāvāmī who is of the gṛha of Vipānavṛddha and a fellow-student of the Bahvṛchā.\(^7\) Knowing this, you should assent to this, and the resident people, being ready to obey my commands, should make over only to these two\(^8\) the tulya-māga,\(^9\) the share of the produce, payments in money and other kinds of income, as they may be due, and should render service to them. Moreover:—

(L. 16.) Those who profess (to belong to) the noble line of our family and others should approve of this donation. Of fortune, unstable as lightning and a bubble of water, donations and the preservation of others’ fame\(^10\) are the (real) fruit.

By deeds, thoughts and words one should do good to the living. This Harsha has declared to be the very best way of earning religious merit.

(L. 17.) The dātaka in this matter is the Mahāpramātārā Mahāsāṃmanta, the illustrious Skandagupta. And by order of the great officer in charge of the office of records, the Sāmanta Mahārāja Iśvaragupta, (this was) engraved by Garjara.

The year 20 5 Mārgadāśa-vadi 6.

No. 23.—TIRUVENDIPURAM INSCRIPTION OF THE TIME OF RAJARAJA III., NARASIMHA II. AND KOPPERUṆJINGA.

By E. Hultzsch, Ph.D.

This inscription (No. 142 of 1902) is engraved on the west wall of the prāhāra of the Dēvanāyakī-Perumāḻ temple at Tiruvendipuram, a village 4\(^{\frac{1}{2}}\) miles west-north-west of...
Cuddalore (Kudalur), the head-quarters of the South Arcot district. It consists of 9 lines in the Tamil alphabet and language and forms a single big sentence, which can, however, be dissolved into several distinct periods with the help of the gerunds kōṭtu, 'having heard,' in line 2, and enju, 'having said,' in lines 3 and 4. The pronoun namakkam, 'to us,' in line 9 shows that the subject of the passage beginning in line 4 is the plural of the pronoun of the first person.

The language exhibits a few peculiarities. The letters щей and Doctrine are doubled after a nasal in yandu (l. 1), śyadda (l. 2) and elandu (l. 9). Instead of the gerund kōṭtu (twice in l. 6, and l. 8), the poetical form kōṭtu occurs four times (l. 2, 3, 4 and 9). Aruṭṭita (l. 4 and 9), aruṭṭita (l. 2, 3, 4 and 9), and eruṭṭita (l. 7) are vulgar forms of aruṭṭita, etc.

This inscription is distinguished from most other South-Indian inscriptions, as it does not record a donation or similar transaction, but is of a purely historical character. It is dated in the 19th year of Tirukkuṇakkaraiṛiṝiñ Rājarājadēva (l. 1) and must have been engraved at the instance of two military officers (daṇḍaka), named Appaṇa and Samudra-Goppaya (l. 5), in the service of the Hoyāṇa (or Hoyala) king Vira-Nārasiṇhadēva (l. 1). This king had heard that Kōpperuṇṭinga had captured the Chōḷa emperor at Śendamāṅgalam. Anxious to vindicate his title 'the establisher of the Chōḷa country,' he started from Dōrasamudra and conquered the Mahāraṇųj kingdom. When at Pāchehur, he ordered the two above-mentioned officers to continue the campaign. They advanced through the enemy's country and when they reached Śendamāṅgalam, forced Kōpperuṇṭinga to release the Chōḷa emperor, and accompanied the latter into his dominions.

The title 'establisher of the Chōḷa country,' which the inscription applies to Vira-Nārasiṇhadēva (l. 8), and the statement that he conquered the Mahāraṇ المملكة, show that this king is identical with the Hoyāṇa Narasiṇha II., who in several inscriptions is styled 'the establisher of the Chōḷa kingdom' and 'the uprooter of the Makara or Magara kingdom.' As the inscriptions of Narasiṇha II. are dated between A.D. 1222 and 1234, it follows that the king Rājarāja, to whose 16th year the subjoined inscription belongs (l. 1), is the Chōḷa king Rājarāja III., who ascended the throne in A.D. 1216, and whose 16th year accordingly corresponded to A.D. 1231-32. He is no doubt identical with the Chōḷa emperor: who was captured and released at Śendamāṅgalam. The dates of other inscriptions of Rājarāja III. show that he continued to reign after his re-installation. His latest known date is A.D. 1243-44 in an inscription at Poyyall.

The subjoined inscription mentions a considerable number of geographical names. Dōrasamudra, the capital of Narasiṇha II., is the modern Ḥalēbidi in the Belur tāluka of the Hassan district in the Mysore State. Pāchehur, where he halted on his expedition against Kōpperuṇṭinga (l. 4), is perhaps identical with a village of that name in the Trichinopoly tāluka, opposite to the island of Śriraṅgam, 2 miles north of the Cooroon river, and 9½ miles west by south of Kapṣaṇṭur, the southern capital of Narasiṇha's successor Śomēśvara. If this identification of Pāchehur is correct, it would follow that Narasiṇha II. left his dominions by way of the Gajalhaṭṭi pass, and that the Mahāraṇ (Makara or Magara) kingdom (l. 3) has to be looked for in the Coimbatore or Salem district. In the course of the expedition which Appaṇa and Samudra-Goppaya undertook against Kōpperuṇṭinga, they first destroyed the villages of Ḥulṛi, Kalīyūrmlai and Tōjuddagayūr (l. 5). Then they worshipped the god at Poppambal.

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1 See Mr. Sewell's Lists of Antiquities, Vol. I. p. 212, where the name is spelt Tiruvandipuram. The same erroneous form is found on the Madras Survey Map of the Cuddalore tāluka. The Postal Directory of the Madras Circle, p. 1560, has correctly Tiruvendipuram.

2 Dapēkka and dapanka are tadbhavas of the Sanskrit dapanaka; see Ind. Ant. Vol. XX. p. 304 and note 7.

3 The first part of this name is apparently derived from Dōrasamudra.


5 See page 9 above.

I. 6 f.), destroyed Tōpāja-māghalbur, and halted at Tiruppādirippuliyur (I. 7). Next they
destroyed Tiruvadigai and Tiruvukkarai (I. 7) and the country between the Vāranavāsī river
in the north, Śendamālagram in the west, and the sea in the east (I. 8). As far as the route
of Narasimha’s two officers can be followed on the map, it appears that they crossed the present
South Arcot district from south to north. Ēḷḷēri and Kalliyurmudūl (now Kāliyamalai) are in
the southern portion of the Chidambaram tāluk.1 Porjambalam is one of the Tamil names of
Chidambaram itself. Tōpāja-māghalbur is perhaps the modern Tōpāja-māṇamattam in the Cudda-
lore tāluk,2 and Tiruppādirippuliyur is the well-known ancient name of Tirupāpuliyur,3 a rail-
way station north of Cuddalore. Tiruvadigai is Tiruvadī4 near Panurūṭi,5 and Tiruvukkarai is
Tiruvakkarai in the Villupuram (Viḷḷupuram) tāluk.6 As regards Śendamālagram,7 where Köpperuṇījja kept the Chōja king prisoner, and at the gates of which the war seems to have ended,—the Postal Directory of the Madras Circle mentions no less than eighteen villages of this
name, three of which belong to the South Arcot district. The Śendamālagram which is intended
here is probably the one in the Tirukkoilur (Tiṟukkōvalur) tāluk.8 I am unable to identify the
Vāranavāsī river, which has to be looked for to the north of Śendamālagram,9 and the village of
Toḷudagaiyur, which must have been situated south of Chidambaram. It is not clear why
Appapa and Samudra-Goppaya selected the temple of Tiruvēndipuram for engraving this account
of their achievements. Perhaps it was at this village that they took leave of the Chōja king
Rājarāja III., whom they had rescued from the hands of Köpperuṇījja at Śendamālagram.

As far as we know at present, Narasimha II. was the first among the Hoyasalas who
possessed a portion of the Trichinopoly district. In an inscription on a vīraka[l}, dated in A.D.
1222,10 he is stated to be “marching against the Rāngas in the South,” i.e. the island of
Śrīraṅgam, and in the Harhar inscription of A.D. 122411 he is already called ‘the propter of
the Makara kingdom’ and ‘the estalisher of the Chōja kingdom’. Hence his conquest of
Śrīraṅgam seems to have taken place between A.D. 1222 and 1224. This first invasion of the
Makara and Chōja kingdoms was distinct from and prior to the conquest of the same two kin-
doms which is related in the Tiruvēndipuram inscription, and it is presupposed by the wording
of the latter, which implies that the king started on his new campaign in order to vindicate his
previously earned title ‘estalisher of the Chōja country’. A further testimony to Narasimha’s
influence in the Chōja country is supplied by an inscription in the Gōkarpēvaram temple at
Tiruṅokarūn near Pudukkottai (No. 410 of 1902), which is dated in the [170th year of
Tribhuvanachakravarti Rājarājadēva, i.e. A.D. 1225-26, and records a grant of land by a servant
of Sōmaladēvi,12 the wife of Sōmēśvaradēva, the son of the Pēṣāja king Viṇa-Narasimhadēva of
Dōrasamudra. Finally, a mutilated inscription in the Raṅganātha temple at Srīraṅgam (No. 54 of 1892), dated in A.D. 1233, records a grant by a female relation of Bhujabalabhimakēśava-Daṇḍanjēyaka, the great minister (mahāpradhāna) of Pratāpachakravartaṁ Pōḍaḷa stīr-Vīra-Nārasimhadēva.

Among the opponents of Narasimha II., the Harihar inscription of A.D. 1224 and the Basaralu inscription of A.D. 1234 mention the Kācēva king and the Pāṇḍya king, and three inscriptions state that "his valour caused the reduction of the Pāṇḍya sovereignty." As will appear below (p. 164 and note 3), KōpperuṆējēga claimed to belong to the Kācēva or Pallava family. If he is meant by the expression "Kācēva king" in the Harihar inscription, it would follow that he had come into hostile contact with Narasimha II. before the time of the Tiruvēndipuram inscription, perhaps on the occasion of Narasimha's first attack on Srīraṅgam between A.D. 1222 and 1224. The Pāṇḍya contemporary of Narasimha II. was Māravarman alias Sundara-Pāṇḍya I., who, as shown by Professor Kielhorn, ascended the throne in A.D. 1216. This king boasts on his part to have conquered the Chōla country and to have restored it to the Chōla king; and an inscription of his 9th year, i.e. A.D. 1225, is actually found in the Raṅganātha temple at Srīraṅgam, while we have seen that Narasimha II. was marching against Srīraṅgam in A.D. 1222.

Among the partisans of KōpperuṆējēga, the inscription mentions two chiefs named Śōjakōp (l. 5) and Kōlli-Śōjakōp (l. 6). Virānaṅgaṇādēyaṁ and Chiṇṭattarayaṁ are stated to have been killed and are called "officers of the king." Apparently, they were originally in the service of Rājarāja III. and had gone over to KōpperuṆējēga. Of special interest is the statement that "four officers including Parākramabāhu, the king of Ijam," were killed. What the author wants to say is perhaps "Parākramabāhu and three of his officers." Ijam is the Tamil name of Ceylon. According to Wijesinha's Translation of the Mahāvīra (page xxiv. ff.), Parākramabāhu I. died in A.D. 1197 and Parākramabāhu II. in A.D. 1275, and neither of them fell in battle. Hence the Parākramabāhu of this inscription must be different from both; perhaps he was not a king, but a prince of Ceylon.

KōpperuṆējēga, the person who was responsible for Narasimha's interference in the affairs of the Chōla kingdom, is first mentioned in an inscription of the Vṛddhagirīvara temple at Vṛddhadēvālam (No. 136 of 1900), the head-quarters of a tāluka in the South Aroor district. This record opens as follows:

1 /owl Svaśī śrīṁ [!]"" Tribhuvanachakravattī-
2 gaṁ śrī-Rājarājadēvarkū yān-
3 du laśvadu udāiyār Tiru-
4 mudugurām-udāiyā sāñgārku Pal-
5 lavan KöpperuṆējēgam agaṁ-
6 bādi-mudaligālī EdirīgaṆēyan Po-
7 ti-api-Chōhōlān i-ṇāyān-

1 Tōraśālumittirai stīr-Pōḷaḷa Vīra-ī-Nārasinaguddar mūragur Śāṅkhasrōttai udhak Šāṅkhasrōtt[ī]stīr.
2 Viṁaśa-samadhaṇa; for the name of Kōtāgai Rādha-ponchēhi Adiśrēvaṇumāl; "from Sunday, the fifth of the bright (fortnight) of Kōtāgai in the Viṁaśa year." Professor Kielhorn kindly informs me that, "for the month Kārttika of Śaka-Saṅvat 1155 expired - Viṁaśa, this date regularly corresponds to Sunday, the 9th of October A.D. 1223."
6 See Ind. Ant. Vol. XXI., 344; and above, Vol. VI. p. 306, No. 5. The Tirrappunaguram cave-inscription and the smaller Tiruppūlāvānum grant belong to the reign of the same king.

* A different person of the same name is mentioned among the officers of Vicrama-Chōla in the Pikkiranā-
  Śōjēy-Uld; Ind. Ant. Vol. XXII, pp. 143 and 146.
8 ለቅвалtextarea tirunandawila-
9 EE ወንጻርEE ongukkanEE ...

"In the 14th year of the emperor of the three worlds, the glorious Rājarājadēva,—
Ediriganaṇaya Pottappi-Chōla, (one) among the chiefs of the body-guard1 of the Pallava
Koppurunjīga, gave to the lord, the god of Tirumudugunāram,2 one perpetual lamp," etc.

From this inscription we learn that Koppurunjīga claimed to belong to the Pallava family,3
and that in A.D. 1222-30, i.e. two years before the Tiruvendipuram inscription, he still acknow-
ledged Rājarāja III. as his sovereign. The defeat which Narasirmaha II. inflicted on
Koppurunjīga enabled Rājarāja III. to remain in power until at least A.D. 1243-44.4 About this
time he was either ousted or succeeded by his former enemy; for, an inscription of Koppurunjīga,
who had assumed the titles dēva, 'king,' and Sakalabhuvanachakravartin, in the Arulāja-
Perumāl temple at Conjeeveram shows that the 18th year of his reign corresponded to Śaka-
Samvat 1182. I subjoin the date-portion of this inscription, and that of three other inscriptions
at Tiruvēṇainallūr, Tiruvēṇaimarudūr and Tirukkājukkunāram.

A.—In the Arulāja-Perumāl temple at Conjeeveram.5
1 Svasti śri [1*] Śakabdam āyiratt-orunuru-[2kaṭ]-iraṇḍin mêl sēllāniṟṟa
Śagalabuṇṭapach[cha]kkaravattigal śri-Koppurunjīga[2dē]varku yănḍu
[18yadu] Vṛiśchika-nāyaru aparā-pakṣhattu daśamīyum Nāyāru-
kkilamaiyum[m*] ... .6

"In the [18th] year of the emperor of the whole world, the glorious Koppurunjīgadēva,
which was current after the Śaka year one thousand one hundred and eighty-two,—
... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... 7 a Sunday and the tenth titthi of the second fortnight of the
month Vṛiśchika."

B.—In the Vaikunṭha-Perumāl temple at Tiruvēṇainallūr.6
[18yadu] Śīnu[ha]-nāyaru aparā-pakṣhattu chaturṇthiyum Vēḷi-
kkilamaiyum pērə Bēvatī-nāl.

"In the [7th] year of the emperor of the whole world, the glorious Koppurunjīgadēva,—
on the day of Bēvatī, which corresponded to a Friday and to the fourth titthi of the second
fortnight of the month Śīnu."

C.—In the Mahāliṅgavāmin temple at Tiruvēṇaimarudūr.6
18yadu Kaṇ[ŋ]i-nāyaru purvaa-pakṣhattu paṭhadasiyum Nāyāru-kilam[n]
pērə Śadayattu [n]āl.

"In the 18th year of the emperor of the whole world, the glorious Koppurunjīgadēva,—
on the day of Śatabhishaj, which corresponded to a Sunday and to the fifteenth titthi of the first
fortnight of the month Kanyā."

1 See Dr. Gundert's Malayalam Dictionary, p. 2, s.v. agamādi.
2 This is the Tamil name of Vṛiḍhahāsalam; compare South-Ind. Inscri. Vol. I. p. 123, and Vol. III. p. 152.
3 In the Madras Christian College Magazine of March 1892, Mr. Venkaya states that two inscriptions at
Tiruvanamalai also call Koppurunjīga a Pallava or Kājāva. Regarding Kājāva as a synonym of Pallava, see
4 See above, p. 161 and note 6.
5 No. 28 of 1890; see South-Ind. Inscri. Vol. II. p. 340, note 5.
6 The remainder of the line is built in.
7 A portion of the date, which probably contained the name of the māsakātra, is lost.
D.—In the Vēdasigirēvara temple at Tirukkalukkuṟam.¹


2 ni-ikkilamaiyum pēṟa Uṭṭiraṭṭiṇi-nāl.

"In the [3]1st year of the emperor of the whole world, him who was born to rule the earth, Köpperuṇjiḻagadēva,— on the day of Uṭṭarabhadrapāda, which corresponded to a Saturday and to the second tithi of the first fortnight of the month Kumbha."

According to Professor Kiellhorn, who has kindly examined these four dates, "the first date (A.), of Śaka-Saṁvat 1182 expired and the 18th year current, regularly corresponds to Sunday, the 31st October A.D. 1260, which was the 4th day of the month Vṛṣṭikṣa, and on which the tenth tithi of the dark half (of the month Kārttiṇa) ended 6 h. 31 m. after mean sunrise. The second date (B.), of the 7th year, corresponds to Friday, the 30th July A.D. 1449, which was the 3rd day of the month Sīthā, and on which the fourth tithi of the dark half (of the month Śrāvaṇa) ended 9 h. 38 m., and the nakṣatra was Rēvāṭi from 3 h. 50 m., after mean sunrise. The third date (C.) is incorrect. The fourth date (D.), of the 31st year, corresponds to Saturday, the 10th February A.D. 1274, which was the 18th day of the month Kumbha, and on which the second tithi of the bright half (of the month Ṛaṅgaṇa) ended 10 h. 46 m., and the nakṣatra was Uṭṭara-Bhadrapāda for 21 h. 1 m., after mean sunrise. The three dates A., B. and D. show that Sakalabhuvanachakrasarvaṁ Köpperuṇjiḻagadēva must have ascended the throne in A.D. 1243 between, approximately, the 11th February and 30th July." His reign extended to at least A.D. 1278-79; for, as the subjoined list of his inscriptions shows, two of them at Chidambaram are dated in his 36th year. In this list the inscriptions are arranged under different heads according to the manner in which they quote the king’s name and titles.

I. Köpperuṇjiḻagadēva.

1. 20th year: Tiruvottūr, No. 83 of 1900.
2. 22nd year: do. No. 95 of 1900.

II. Sakalabhuvanachakrasarvaṁ śrī-Köpperuṇjiḻagadēva.

1. 5th year: Vṛḍha-kṛṣṇa-chalām, No. 134 of 1900.
3. 8th year: Vṛḍha-kṛṣṇa-chalām, No. 135 of 1900.
4. 14th year: Vellam, No. 186 of 1892.²
5. 16th year: Chidambaram, No. 467 of 1902.
7. 18th year: Tiruviḍai-mudōr, No. 135 of 1895.
8. [18th] year: Conjeeveram, No. 38 of 1849.
9. 26th year: Tīrūkkōvalūr, No. 308 of 1902.
10. 36th year: Chidambaram, No. 455 of 1902.

III. Sakalabhuvanachakrasarvaṁ Avaniya-ala-ppirandār Köpperuṇjiḻagadēva.


¹ No. 181 of 1894. The inscription records the gift of a lamp by the wife of Paṇcāhānḍi-Vaiṣṇavaśī, alias Nilagātgarayar (1. 3). The same person or a relation of his is mentioned in an inscription of the 28th year of Kuṭṭiṅgaḷa III; South-Ind. Insr. Vol. III. p. 84.
IV. Sakalabhuwanachakravartigal Avaniy-aša-ppirandar aliaś śrī-Kopperruṇjavigadēva.
1. 3rd year: Chidambaram, No. 463 of 1902.
3. Do. do. No. 466 of 1902.
4. 5th year: do. No. 459 of 1902.

V. Sakalabhuwanachakravartigai śrī-Avaniy-aša-ppirandar aliaś Kopperruṇjavigadēva.
1. 5th year: Chidambaram, No. 463 of 1902.
2. 8th year: do. No. 460 of 1902.
3. 34th year: do. No. 461 of 1902.
4. 36th year: do. No. 462 of 1902.

The Vallam inscription of the 14th year mentions 'prince (puḷḷaiyār) Nilaganāraiyār,' apparently a son of Kopperruṇjavigadēva. An inscription in the Aruḷā-Perumāḷ temple at Conjeeveram (No. 41 of 1893), which is dated in the 22nd year of Tīrūbhuvanachakravartis Vijayagaṇdāpāḷadēva, records the gift of a flower-garden by Nilaganā of Amūr, who bore the surname Bhū-pāḷan-Ōdbhava (in Sanskrit) or Puvi-aḻa-ppirandā (in Tamil), i.e. 'who was born to rule the earth.' This person is no doubt identical with the prince Nilaganāraiyār of the Vallam inscription, and his surname is a slight modification of Avaniy-aśa-ppirandā, the title of his father Kopperruṇjavigadēva.

As stated on page 163 above, the Tiruvendiparam inscription mentions among the partisans of Kopperruṇjavigadēva a certain Śōlakōṅ. This person is probably identical with an officer whose name occurs in most of the Chidambaram inscriptions of Kopperruṇjavigadēva. In one inscription he is called "Perumāḷppillai aliaś Śōlakōṅ, (one) among his (viz. Kopperruṇjavigadēva's) officers," and in another (No. 462 of 1902) "the lord of Arasūr, Śēngaṇivāyar aliaś Pillai Śōlakōṅ Āḷiyār." The grant portion of the Chidambaram inscriptions of the 3rd to 16th years opens with the words Śōlakōṅ olai, i.e. "the order of Śōlakōṅ," and ends with the words icai Śōlakōṅ eḻuttu, i.e. "this (is) the signature of Śōlakōṅ." Accordingly, Śōlakōṅ must have been the representative of Kopperruṇjavigadēva at Chidambaram until at least A.D. 1258-59.

A short undated inscription at Tiruvendiparam supplies the name of Śōlakōṅ's younger brother. This inscription (No. 146 of 1902) runs as follows:

1 Svasti śrī [||*] Avani-
2 aśa-ppirandā-
3 ū Kopperru-
4 jingadēvar ti-
5 rumēṇikku naγrā-
6 ga Śēngaṇivāyaṅ

"Hail! Prosperity! For the benefit of the royal body of him who was born to rule the earth, Kopperruṇjavigadēva,—Perumāḷ Venāḍuṇḍaiyāṅ, the younger brother of Śēngaṇivāyaṅ Śōlakōṅ, caused to be made (this) sacred gopura."

Venāḍuṇḍaiyāṅ seems to have succeeded his elder brother as officer in charge of Chidambaram. For, in two Chidambaram inscriptions of the 34th and 36th years of Kopperruṇjavigadēva (Nos. 461 and 456 of 1902), the grant portion opens with the words Venāḍuṇḍaiyāṅ olai and ends with the words icai Venāḍuṇḍaiyāṅ eḻuttu.

1 Above, p. 165, clause II. No. 4.
2 As the 16th and 16th years of this king corresponded to A.D. 1265 (Ind. Ant. Vol. XXII. p. 220), the date of this inscription must fall in A.D. 1271-72.
3 No. 460 of 1902—icai muruṇṭaipillai olga Śōlakōṅdr.
A solitary Sanskrit record of Köpperunjiṅgaḍēva is found as far north as Drākhārāma in the Gōdāvari district. Unfortunately this inscription (No. 419 of 1893) is so much mutilated that no connected transcript of it can be given. It is dated in the Śaka year 1184 and records gifts to the temple of Bhāmanāṭa by the king, who is called Sa[k]alabhuvanavahkavartin, Avan-y-[a]-[a]-bhav[a] or Avan-y-[-a]-a[b]-bhav[a], and Mahārajāsinha. The two names beginning with avani are Sanskrit translations of his surname Avan-y-[-a]-pa-prandārī. Mahārajāsinha means 'the lion among great kings,' while Köpperunjiṅga would mean 'the great lion among kings.' The Drākhārāma inscription calls him 'the ornament of the Kāṭhaka family' and a worshipper of Kanakasambhādhānīnāṭa. He is stated to have defeated the Karṇaṭa and Chōja kings and to have established the Pāṇḍya country. The Kākati king and Gaṇapati-mahārajā are also referred to in the Drākhārāma inscription. The first three lines contain two verses in the Śādulavikrīḍita metre, and the sixth line states that certain verses were composed by the king himself and inscribed on his gifts to the temple.

It was stated in the preceding paragraph that Köpperunjiṅgaḍēva claims to have established the Pāṇḍya country. On the other hand, an inscription of the Pāṇḍya king Jāṭhavarman alias Trībhuvanavahkavartin Sundara-Pāṇḍyaḍēva at Tiruppaduruttī asserts that this king "besieged the prosperous city of Śendamāṅgal and fought several battles to frighten the Pallava." This Pallava is evidently Köpperunjiṅgaḍēva, and Śendamāṅgal seems to have been his capital, as we might already conclude from the Tiruvendipuram inscription, according to which Köpperunjiṅga was besieged in Śendamāṅgal.

TEXT.

15 vad[i]l edirō[ma]-aṇḍu Pratā[pa]chakkaravatti Hoy[sa]na-ārī-Vi(v)ra-
Narasī[ra]n[ī]hādevaṇ śōja-chhakkaravatiyaṁ

[pa]dāyāi iṣṭu rājatāti allitu dēvāĉ[laiyaṅga]u[m]
16 Viṣhṇu-stāgagahum aligaivaḷē ippaṁ dēvaṇa kōt[t]a-[r]u


4 Pāchūhūrīlē viṭṭu-Kōk[pa]ppuṛuṇjiṅgaṇ dō[sa]mu[m] allitu-Cōhōla-chhakkaravat-
viḍai koṇḍu elṇa svasti śrīmaṇu-14mahāprāhiṇī paramaviśvē
dūn

5 āppu[m]pa[n]dā[p]k[a]k[a]pum Ša[m]tt[i]rati-


1 See above, p. 165 f.
2 Here 'Kāṭhaka' can hardly refer to the kings of Cuttack, but must be taken as a Sanskrit equivalent of 'Kāṭa.' See above, p. 164, note 3.
3 Le. of the god at Chidambaram.
4 Sirīya-maṇḍalā-stāgagahum-śrīmaṇu-śrīmahāprāhiṇī paramaviśvē
dūn
5 No. 166 of 1894. According to Professor Kielhorn, the date of this record corresponds to the 7th October
6 A.D. 1257; see above, Vol. VI, p. 207 f.
7 Line 10 f. - Śendamāṅgalal-echēlum-badi marri-Ppallavamma'ṇa'ṇ manplā pṛṇḍā.
8 Read Śrīmaṇu-śrīmahāprāhiṇī paramaviśvē
dūn
9 Read Pāchūhūrīlē
10 Read Kōk[pa]ppuṛuṇjiṅgaṇ
11 Read śrīmaṇu-śrīmahāprāhiṇī paramaviśvē
dūn
12 Read Śrīmaṇu-śrīmahāprāhiṇī paramaviśvē
dūn
TRANSLATION.

(Line 1.) Hail! Prosperity! In the year which was opposite to the 15th year (i.e. in the 16th year) of the emperor of the three worlds, the glorious Rājāraja-deva,—when king2 Pratapachakravarthi, the Hoyra, the glorious Vira-Nārasimhadeva, heard that Köpperuñjiṅga had captured the Chōja emperor at Śendamañgalam, that he destroyed the kingdom with his army, and that the temples of the god (Śiva) and the places (sacred to) Vaihāru were destroyed, he exclaimed:—"This trumpet shall not be blown unless I shall have maintained (my) reputation of being 'the establisher of the Chōja country.'"

(L. 3.) He started from Dōrasamudra, uprooted the Maha-ra kingdom, seized him, his women and treasures, and halted at Pāchohur.

(L. 4.) Then the king was pleased to order:—"Destroy the country of Köpperuñjiṅga and liberate the Chōja emperor."—Hail! (We), the glorious great minister, the very confidential servant, Daṇḍinagopa,10 Jagadoddaganda11 Appasa-Dānapkka and Samudra-Goppaya-Dānapkka, took leave (from the king) and started.

(L. 5.) (We) destroyed the (villages of) Eljeri and Kaliyūrmalai where Köpperuñjiṅga was staying; and Tojudagaiyur where Sōjakōp was staying; killed among the king's officers Viraganganadālayam (and) Chiṇattasaya, and 4 officers including Pārākramabahu, the king of Íjam; seized their horses; and seized the horses of Kölli-Śōjakōp.

(L. 6.) Having worshipped the god of Ponnambalam, (we) started (again), destroyed rich (?) villages including Tondaimañgalūr, caused the . . . . forest to be cut down, and halted at Tiruppādirippuliyur.

(L. 7.) (We) destroyed Tiruvadigai, Tiruvēkkarai and other villages; burnt and destroyed the port-towns12 on the sea and the drinking-channels to the south of the Varaṇavāsi river and to the east of Śendamañgalam; and seized and plundered the women.

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1 Read tamakk-ā (I).
2 Cancel this syllable.
3 Read āṭittum.
4 Read eluva.
6 This word (dēca) occurs at the end of line 2.
7 The trumpet (kālam) was one of the five instruments used in producing the paṇca-māttakāda; see above, Vol. V. p. 216, note 3, and p. 269, note 3. The king here makes a vow that he will dispense with his right of using this instrument, until he will have defeated Köpperuñjiṅga and re-established the Chōja king.
8 Literally, 'the architect (causing) the stability of the Chōja country.' The parallel term Paṇa-saṅglal-sthāpaṇā-vārāya (see above, p. 167, note 5) proves that the word dēca is here used in its Tamil meaning: 'a master-carpenter, an architect.'
9 Fit. the Mahāra king.
10 This word is not Tamil, but Kannarese, and means 'the commander of an army.'
11 On this biruda, which is also Kannarese, see above, Vol. III. p. 64, note 9.
12 See Dr. Gundert's Malvijam Dictionary, s. v. ali and ali-nukkam.
No. 24.—DATES OF CHOLA KINGS.


(Continued from page 10.)

Dr. Hultsch again has sent me a large number of dates of Chola kings, of which I now publish twenty-three, with the results of my calculations. Of these, the dates Nos. 61-74 show that the times previously found for the commencements of the reigns of the five kings to whom they belong—Rājārāja I., Rājendra-Chola I., Kulottunga-Chola I., Vikrama-Chola, and Kulottunga-Chola III.—are correct. The dates of Rājārāja III., Nos. 75-78, reduce the time during which this king must have commenced to reign, to the period from (approximately) the 23rd June to the 18th August A.D. 916. And the dates Nos. 79-83, belonging to Rājendra-Chola III., of whom no dates had yet been examined, prove that this king commenced to reign between (approximately) the 31st March and the 6th May A.D. 946. The remaining dates sent to me are very difficult to deal with,¹ their publication will probably have to be deferred to the time when more dates of the kings to whom they belong have been discovered.

A.—RAJARAJA I.

61.—In the Mūlēśvara temple at Bāhūr.²

   k[ō]sar[ ś]mar[k] yāś[ś]a-

2 du 11a(ā)vādu . . . . . . ivv-āṭṭai Midhu(thu)nā-nāyāru

3 aparā-pakhattu Nāyāru-kkiḷamai pera Kāṭti[g]ai-nāyāru³ pagal.

"In the 11th year (of the reign) of king Rājārājakēśarivarman who destroyed the ships (at) Kāndaḷūr-Salai,—in daytime on the day of Kṛttikā, which corresponded to a Sunday of the second fortnight of the month of Mithuna in this year."

The date corresponds to Sunday, the 14th June A.D. 896, which was the 22nd day of the month of Mithuna, and on which the 11th tithi of the dark half (of Jyaśāśa) ended 12 h. 58 m., while the nakṣatra was Kṛttikā, by the Brahma-siddhānta for 13 h. 47 m., according to Garga for 13 h. 6 m., and by the equal space system from 2 h. 38 m., after mean sunrise.

B.—RAJENDRA-CHOLA I.

62.—In the Karavandēvara temple at Ucāiyārkēyil.⁴


17 . . . . . . kō-Pparā(kē)śaripa[ś] [. . . [.v=U]daiyār śrī-Rājendra-śējadēva[rku

¹ They apparently belong to three kings of whom no dates have yet been published in this list.
² No. 178 of the Government Epigraphist's collection for 1902.
³ Read -sgru.
⁴ No. 43 of the Government Epigraphist's collection for 1903.
In the 31st year (of the reign) of king Parakēsarivarman [alias] the lord, the glorious Rājendra-Chōjādēva,— on the day of Punarvasu, which corresponded to a Friday and to the fourth tīthī of the first fortnight of the month of Karkaṭa in this year."

The date is intrinsically wrong because the nakshatra on the fourth tīthī of a bright half in the month of Karkaṭa cannot be Punarvasu. The equivalent of the date apparently is Friday, the 23rd July A.D. 1042, which was the 28th day of the month of Karkaṭa and which was entirely occupied by the fourth tīthī of the bright half (of Śrāvaṇa). The nakshatra on this day was Uttara-Phālguna, by the equal space system and according to Garga for 13 h. 8 m., and by the Brahma-siddhānta for 9 h. 51 m., after mean sunrise.

C.—KULOTTUNGA-CHOLA I.

63.—In the Karavandiśvara temple at Udaiyārkōyil.¹

In the 16th year (of the reign) of king Rājakesarivarman alias the emperor of the three worlds, the glorious Kūlottuṅga-Chōjādēva,— on the day of Uttarāshādhā, which corresponded to a Thursday and to the tenth tīthī of the second fortnight of the month of Mīna."

A date of the month of Mīna of the 16th year of Kūlottuṅga-Chōla I. would be expected to fall in A.D. 1086,² and in my opinion this date undoubtedly corresponds to Thursday, the 19th March A.D. 1086, which was the 19th day of the month of Mīna, and on which the nakshatra was Uttarāshādhā, by the equal space system and according to Garga for 16 h. 25 m., and by the Brahma-siddhānta for 9 h. 51 m., after mean sunrise. But the tīthī which ended on this day, 10 h. 50 m. after mean sunrise, was the 9th, not the 10th tīthī, of the dark half (of Phālguna).—This result shows that the word dachamīyam of the original date should be altered to navamīyam.³

D.—VIKRAMA-CHOLA.

64.—In the Vāmanapurisvāra temple at Tirumāṇikuli.⁴

In the eleventh year (of the reign) of king Parakēsarivarman alias the emperor of the three worlds, the glorious Vīkrama-Chōjādēva,— on the day of Viśākhā, which corresponded to a Wednesday and to the eleventh tīthī of the second fortnight of the month of

¹ The tīthī was a pravahamachāturtī.
² See above, p. 73, note 5.
³ See above, p. 73, note 5.
⁴ [It is not absolutely excluded that the writer wanted to write navamīyam, and that the two Grantha letters da and eka are in reality a badly shaped na and eka, respectively. — E. H.]
⁵ No. 148 of the Government Epigraphist's collection for 1902.
My calculation shows that the name of the month of this date was Dhanus. For this month the date corresponds to **Wednesday, the 19th December A.D. 1128**, which was the 25th day of the month of Dhanus, and on which the 11th **tithi** of the dark half (of Mārgaśirsha) ended 22 h. 1 m. after mean sunrise, while the **nakṣatra** was Visākhā, by the equal space system and according to Garga for 16 h. 25 m., and by the Brahma-siddhānta for 11 h. 50 m., after mean sunrise.

65.—In the Karavandiśvara temple at Uḍaiyārkōyil.3

1 [Sva]sti \([\text{ā}]r[\text{[i]*]}\) Pā,mádu \([\text{p}][\text{u}][\text{para}]\) \(\cdots\cdots\cdots\cdots\)\n
2 \(\kappa[\text{ō}]\) pan\([\text{ma*}]r-\text{āna}\)

\(\text{Tir}[\text{[i]*}]\text{bu}[\text{va*}]\text{na}[\text{cha}][\text{[k*]}]\text{karavattigal}\) \(\text{ārī-Vik[\text{[kira*]}]ma-Śo}lāde\text{vark[ku yānu]d̐u}\)

\(\text{1[5]va[du Sīmha-nāyaṛṛu apa-ra-[pa]}\)3 \(\cdots\cdots\cdots\cdots\) \(\text{[m]}\)

\(\text{V[iyā]la-kkā[ma]}\text{ai[youm pe]r̐a}\) \(\cdots\cdots\cdots\cdots\)

"In the 15th year (of the reign) of king [Parakēsari]varman alias the emperor of the three worlds, the glorious Vikrama-Čoṭiādvē, [on the day of] \(\cdots\cdots\cdots\cdots\), which corresponded to a Thursday and to the \(\text{[tithi]}\) of the second fortnight of the month of Simha."

This date does not admit of verification.

E.—KULOTTUNGA-CHOLA III.

68.—In the Vāmanapurisvara temple at Tirumāniču.1

1 Svasti ār[\[i]*] Puyal perunga \(\cdots\cdots\cdots\cdots\)

3 \(\kappa[o] \text{-Parakēsariyarman-āṇa }\)

\(\text{Tribhū}(\text{bhun})\text{vaṭaśakra}[\text{va}]{\text{ttiga] }}\text{ārī-}

\(\text{Kulottunga-Śoḷādevarku } y[\text{[a]n}][\text{[u}][\text{nu}][\text{[m]}][\text{[n]}][\text{[r̐a]d̐u }\text{Simha-nāyaṛṛu}\)

\(\text{apa-ra-bha[pa]kṣhau } \text{paśchamīyum Thīṅgal-kīljamaiya(yu)\text{m pēr̐a Aśvati-nāl]}\)

"In the third year (of the reign) of king Parakēsariyarman alias the emperor of the three worlds, the glorious Kulottunga-Čoṭiādvē, on the day of Aśvini, which corresponded to a Monday and to the fifth **tithi** of the second fortnight of the month of Simha."

A date of the month of Simha of the third year of Kulottunga-Čoṭiādvē III. would be expected to fall in A.D. 1180, and in my opinion this date undoubtedly corresponds to the 18th August A.D. 1180. The 18th day of the month Simha, and on which the 5th **tithi** of the dark half (of Sravaṇa) ended 9 h. 34 m., while the nakṣatra was Aśvini for 3 h. 17 m., after mean sunrise. But the day was a Monday, not a Monday.3

67.—In the Bhaktaparādhīśvara temple at Giḍāṅgil.7

1 Svasti ār[\[i]*] Kō-Pparakēsariyarmanmar-āṇa Tribhuvanachakravartīgī ārī-Kulottunga-

\(\text{Śoḷādevarku } y[\text{[a]nd̐u } \text{Simha-nāyaṛṛu } \text{irabhāṭṭājān-dī[ya]d̐i}[\text{yadi*}]\text{y-āṇa }\text{Budan-kīlmaimai pēr̐a Aśvati-nāl]}\)

"In the 3rd year (of the reign) of king Parakēsariyarman alias the emperor of the three worlds, the glorious Kulottunga-Čoṭiādvē,—on the day of Aśvini, which corresponded to a Wednesday which was the twenty-seventh solar day of the month of Simha."

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1 The year A.D. 1118 would yield no satisfactory equivalent for this date.
3 Read -pākṣhata; the **tithi** is lost.
4 The nakṣatra is lost.
6 On Monday, the 11th August A.D. 1180, the 5th **tithi** of the dark halfcommenced 8 h., and the nakṣatra was Aśvini from 3 h. 56 m., after mean sunrise.
7 No. 250 of the Government Epigraphist's collection for 1901.
Under the preceding date it has been stated that the nakshatra was Aśvinī on the 16th day of the month of Simha of the third year of the king’s reign; Aśvinī therefore cannot have been the nakshatra on the 27th day of the same month. Nor would the weekday be correct; for the 27th day of Simha of the third year would be Saturday, the 23rd August A.D. 1180 (when the nakshatra was Uttara-Phalgun).—I have not found any year of the reign of Kulottūṅga-Chōḷa III. for which the date would be correct.

68.—In the Vāmanapurīśvara temple at Tirumāṇikulī.1

1 Svasti śri [||[*]] Tiribuvanačchakkaravattigai śri-Virarājendrā-Śoḷadēvarku yāṇdu āḷāvadu Simha-[nāya]ru irubattārān-diyadi āṇa Budan-kilāmāiyum pūrva(ṛvva)-pakshattu-ḍhchatu[r*]daśiyum-āṇa3 Śadaiya-
2 tu nāl.

“In the seventh year (of the reign) of the emperor of the three worlds, the glorious Virarājendrā-Śoḷadēva,4—on the day of Śatabhishaj, which was the fourteenth tithi of the first fortnight and a Wednesday, which was the twenty-sixth solar day of the month of Simha.”

The 26th day of the month of Simha of the 7th year of Kulottūṅga-Chōḷa III. corresponds to Wednesday, the 22nd August A.D. 1184.4 On this day the 14th tithi of the bright half (of Bhadrapada) ended 13 h. 19 m., and the nakshatra was Śatabhishaj, by the equal space system and according to Garga from 1 h. 19 m., and by the Brahma-siddhānta from 1 h. 58 m., after mean sunrise.

If this were a date of Rājendrā-Chōḷa III., it would be quite incorrect.

69.—In the Darbhāranyāśvara temple at Tirunaḷḷar.5


“In the 17th year (of the reign) of the emperor of the three worlds, the glorious Kulottūṅga-Chōḷadēva, who, having taken Madurai, was pleased to take also the crowned head of the Pāṇḍya,—on the day of Uttara-Bhadrapadā, which corresponded to a Monday and to the second tithi of the first fortnight of the month of Kumbha.”

The date corresponds to Monday, the 13th February A.D. 1185, which was the 21st day of the month of Kumbha, and on which the second tithi of the bright half (of Phālguna) commenced 1 h. 55 m. after mean sunrise, while the nakshatra was Uttara-Bhadrapadā, by the Brahma-siddhānta and according to Garga the whole day, and by the equal space system from 3 h. 17 m. after mean sunrise.

70.—In the Kripāpurīśvara temple at Tiruvuṇaiṇallūr.6

1 Svasti śri [||[*]] Pā maraviya ḍisāmayagattōn . . . . . . . . . . .

Tiribuvanačchakkaravattigai Maduraiyum Pāṇḍiyānum muṭṭitaliyum-goṇḍ-arulinnā

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1 No. 164 of the Government Epigraphist’s collection for 1902.
2 The date of “dais” is entered below the śī.
3 The name Virarājendradēva (II.) is applied to Kulottūṅga III. in two inscriptions of the 5th year at Chidambaram (Nos. 121 and 122 of 1887-88).
4 The Simha-śaṅkranti took place 16 h. 48 m. after mean sunrise of the 17th July A.D. 1184.
5 No. 395 of the Government Epigraphist’s collection for 1902.
6 Read -pakkaṭān.
7 Read śrītīpṛṣayum.
8 No. 313 of the Government Epigraphist’s collection for 1902.
In the 17th year (of the reign) of the emperor of the three worlds, the glorious Kulottunga-Chōjādēva, who was pleased to take Madurai and the crowned head of the Pāṇḍya,—on the day of Rōṇihī, which corresponded to a Thursday and to the thirteenth tithi of the second fortnight of the month of Mithuna."

The date undoubtedly corresponds to Thursday, the 8th June A.D. 1105, which was the 13th day of the month of Mithuna, and on which the nakshatra was Rōṇihī for 9 h. 51 m. (or 9 h. 12 m.) after mean sunrise. As the 13th tithi of the dark half (of Jyaiñṭha) ended on this day only a minute or two after true sunrise, I should have expected the writer to quote the 14th tithi instead of the 13th.

71.—In the Ikṣupurisāvara temple at Kövilvenī. ¹

1... T[i][r][i]bu[va][nachchakkara][vatt[i][ga] Ma-
2 duraiyum Pāṇḍiyain mudi-ttalaivā-[go[n][a]-a[ruliya [4][–[Ku]–]
3 lōṭṭuṅga-Śoḷadēv[ar]ku yā[n]du pattōmbadad[ad-[Kkani]-nā-
4 yā[r][u][ppuriv[a]-]pakṣha[vu] navamiyum Tīṅga[–]kilamāiyum pē[i]ra At[tu]-
5 nāl.

"In the nineteenth year (of the reign) of the emperor of the three worlds, the glorious Kulottunga-Chōjādēva, who was pleased to take Madurai and the crowned head of the Pāṇḍya,—on the day of Hasta, which corresponded to a Monday and to the ninth tithi of the first fortnight of the month of Kanyā.""

The date is intrinsically wrong because the nakshatra on the 9th tithi of a bright half in the month of Kanyā cannot be Hasta. The equivalent of the date apparently is Monday, the 2nd September A.D. 1106, which was the 6th day of the month of Kanyā, and on which the 9th tithi of the bright half (of Bhādrapada) ended 22 h. 22 m. after mean sunrise. The nakshatras on this day were Mūla and Pūrvāśāṅkhā.

72.—In the Vāmnapurisāvara temple at Tīrūmānikiḷi. ²

1 S[vajastī śrī[[[] T[i][ri][bu]va[na][nachchakka][va][tti]ga]\[a]] Ma[d]uraikenḍā Pāṇ[i][va][n]-
2 mu[di]-ttala-
3 yun-gouḍ-aa[ruliya śrī-Kulottunga-Śoḷadēv[ar]ku yā[n]du pattōmbadā-
3 vada Rishabhah-ṇa[yar] gro-ā[ṇ]-diyadiy-a[ṇa pār[v]-pakhaddau dvādaśiyum Budap-
kilam[a]iyum pē[i]ra [A]-
4 tta[t]t[nāl]

"In the nineteenth year (of the reign) of the emperor of the three worlds, the glorious Kulottunga-Chōjādēva, who, having taken Madurai, was pleased to take also the crowned head of the Pāṇḍya,—on the day of Hasta, which corresponded to a Wednesday and to the twelfth tithi of the first fortnight, which was the sixth solar day of the month of Rishabhā."

The date corresponds to Wednesday, the 30th April A.D. 1107, which was the 6th day of the month of Rishabhā,⁴ and on which the 12th tithi of the bright half (of Vaiśākha) ended 19 h. 57 m., while the nakshatra was Hasta, by the equal space system and according to Garga for 7 h. 13 m., and by the Bṛhama-siddhānta for 3 h. 56 m., after mean sunrise.

¹ No. 397 of the Government Epigraphist's collection for 1902.
² Read pāṭṭombadāda[ad-[Kkani]-.
³ No. 161 of the Government Epigraphist's collection for 1902.
⁴ The Rishabhā-samkrānti took place 14 h. 4 m. after mean sunrise of the 28th April A.D. 1107.
73.—In the Vāmanapurīśvara temple at Tīrūmānākuri.  

"In the 21st year (of the reign) of the emperor of the three worlds, the glorious Kulottunga-Choladēva, who was pleased to take Madurai, Ijam and the crowned head of the Paṇḍya,— on the day of Magha, which corresponded to a Wednesday and to the tenth titthi of the first fortnight of the month of Mēsha."

The date corresponds to Wednesday, the 7th April A.D. 1199, which was the 14th day of the month of Mēsha, and on which the 10th titthi of the bright half (of Vaisākha) ended 23 h. 39 m., while the nakṣatra was Magha, by the equal space system for 22 h. 20 m., by the Brahma-siddhānta for 7 h. 53 m., and according to Garga for 10 h. 30 m., after mean sunrise.

74.—In the Vāmanapurīśvara temple at Tīrūmānākuri.  
1 Svast[i] śr[i] [i*] Pu[yā]l vāyytu 

"In the 21st year (of the reign) of king Parākṣeṣarivarman alias the emperor of the three worlds, the glorious Kulottunga-Choladēva, who, having taken Madurai and Ijam, was pleased to take also the crowned head of the Paṇḍya,— on the day of Hastha, which corresponded to a Saturday and to the thirteenth titthi of the first fortnight of the month of Rīshabha."

A date of the month of Rīshabha of the 21st year of the reign of Kulottunga-Cholā III, would be expected to fall in A.D. 1199, but for that year this date is incorrect, and I have not found any other year of the king’s reign for which it would be correct. Such being the case, I feel certain that the month of Rīshabha has been quoted erroneously instead of Mēsha. For this month the date regularly corresponds to Saturday, the 10th April A.D. 1199, which was the 17th day of the month of Mēsha, and on which the 13th titthi of the bright half (of Vaisākha) ended 22 h. 43 m. after mean sunrise, while the nakṣatra was Hastha, by the equal space system and according to Garga the whole day, and by the Brahma-siddhānta for 21 h. 40 m. after mean sunrise.

F.— Rājarāja III.

75.—In the Tirumālīśvara temple at Māgaral.  

"In the fourth year (of the reign) of this king,— on the day of Satabhishaj, which corresponded to a Monday and to the fifth titthi of the second fortnight of the month of Mithuna."

The date corresponds to Monday, the 22nd June A.D. 1220, which was the 29th day of the month of Mithuna, and on which the 5th titthi of the dark half (of Aśādha) ended 15 h.

1 No. 169 of the Government Epigraphist’s collection for 1902.
2 No. 170 of the Government Epigraphist’s collection for 1902.
3 This is an earlier date of the same reign which is quoted in No. 76 below.
4 Viz. Rājarāja III.
65 m., while the nakshatra by the equal space system was Śatabhishaj for 4 h. 36 m., after mean sunrise.

76.—In the Tirumālīśvara temple at Māgaral.\(^1\)


"In the 5th year (of the reign) of the emperor of the three worlds, the glorious Rājarājadēvā,— on the day of Aśvini, which corresponded to a Wednesday and to the fifth tithi of the second fortnight of the month of Simha."

The date corresponds to Wednesday, the 19th August A.D. 1220, which was the 24th day of the month of Simha, and on which the 5th tithi of the dark half (of Bhādrapada) commenced 10 h. 38 m., while the nakshatra was Aśvini for 18 h. 24 m., after mean sunrise.— As the 5th tithi commenced very late in the day, I consider it probable that it has been quoted erroneously instead of the 4th.

77.—In the Ikesupurisvaras temple at Kōvilvenḍi.\(^3\)


"In the year which was opposite the 6th year (of the reign) of the emperor of the three worlds, the glorious Rājarājadēvā,— on the day of Uttarāśādha, which corresponded to a Thursday and to the seventh tithi of the first fortnight of the month of Tulā."

The date corresponds to Thursday, the 13th October A.D. 1222, which was the 16th day of the month of Tulā, and on which the 7th tithi of the bright half (of Kārttika) ended 11 h. 33 m., while the nakshatra was Uttarāśādha, by the equal space system and according to Garga for 13 h. 8 m., and by the Brahma-siddhānta for 6 h. 34 m., after mean sunrise.

78.—In the Adiyappan temple at Kli-Kāśakudī.\(^2\)

1... Rājarājadēvārku yāṇḍu pattāvadu Mēsha-nāyagrī aparā-pakṣhattu saḥtamiyum Ševvāy-kiḷḷamayum peṣṭa Aviṭṭattu nāl.

"In the tenth year (of the reign) of Rājarājadēvā,— on the day of Śravishinghā, which corresponded to a Tuesday and to the eighth tithi of the second fortnight of the month of Mēsha."

The date corresponds to Tuesday, the 21st April A.D. 1226, which was the 28th day of the month of Mēsha, and on which the 8th tithi of the dark half (of Vaisākhā) ended 10 h. 16 m., while the nakshatra was Śravishinghā, by the equal space system and according to Garga for 19 h. 3 m., and by the Brahma-siddhānta for 19 h. 42 m., after mean sunrise.

G.—RAJENDRA-CHOLA III.

79.—In the Karavandisvari temple at Udayārückīyil.\(^4\)

1 Svaṭti śr[i][1*] T[i][1]b[va]*[sach]chakkara[va][i]g[al] śr[i]-Irājēndira-Sōja- dēvārku yāṇḍu Svaṭtu Miṣa-nāl

\(^1\) No. 217 of the Government Epigraphist's collection for 1901.
\(^2\) No. 306 of the Government Epigraphist's collection for 1901.
\(^3\) No. 302 of the Government Epigraphist's collection for 1901.
\(^5\) Read *Iśvarē.
2 [ya]ṛu pū[rvva]-pakahattu pañ[cha]m[i]yum śaṇi-ikkilaimiu[m p]eṣṣa [U]roṣaṇvi-
nāl.

"In the 3rd year (of the reign) of the emperor of the three worlds, the glorious Rājendra-Chōjadeva,— on the day of Rōhini, which corresponded to a Saturday and to the fifth tithi of the first fortnight of the month of Mina."

My examination of the four dates Nos. 79-83 has yielded the result that the reign of Rājendra-Chōja III. commenced between (approximately) the 21st March and the 8th May A.D. 1246.

This date, No. 79, corresponds to Saturday, the 20th March A.D. 1246, which was the 26th day of the month of Mina, and on which the 5th tithi of the bright half (of Chaitra) commenced 0 h. 30 m., while the nakṣatra was Rōhini for 18 h. 24 m. (or 17 h. 44 m.), after mean sunrise.

80.—In the Raṅganatha temple at Śrirangam.¹

2. . . . . Tribuva[naj]chakkaravattigal śri-Rājendrā-Sōlaśekarkku yāṇḍu
7avādu Magara-nāyāru aparā-pakahattu ashtami[y]um Budāy-[k[i]lamaiyum
peṣṭa Śittirai-nāl.

"In the 7th year (of the reign) of the emperor of the three worlds, the glorious Rājendra-Chōjadeva, . . . . . the hostile rod of death to the Kannariga (i.e. Karṇāṭaka) king, he who had drowned the power of the Kali (age) in the ocean, the hero's anklets on whose feet were put on by the hands of Viṣṇu-Sōmēsva[,] . . . . . on the day of Chittrā, which corresponded to a Wednesday and to the eighth tithi of the second fortnight of the month of Makara."

The date corresponds to Wednesday, the 25th December A.D. 1252. On this day the Makara-(Uttaraṇa)-sāmkṛanti took place 13 h. 3 m.,¹ the 8th tithi of the dark half (of Pausha) commenced 0 h. 17 m., and the nakṣatra was Chittā, by the equal space system and according to Garga, the whole day, and by the Brahma-sidhānta for 21 h. 1 m. after mean sunrise.

81.—In the Rājagopāla-Perumāḷ temple at Maṇḍapaṇḍi.²

Svasti śri [1*] Tribuvaṇa-achakkaravattigal śri-Rāja[j]ē[udra-]śōla[dēvar[ku] yāṇḍu
21vādu Karkaḍaga-g[a[yar]] a[para-pakahattu ēk]ādaśeyum Budāy-
kilaimaiyum peṣṭa Rōhi[n]-nāl.

"In the 21st year (of the reign) of the emperor of the three worlds, the glorious Rājendra-Chōja-deva,— on the day of Rōhini, which corresponded to a Wednesday and to the eleventh tithi of the second fortnight of the month of Karṇaṭaka."

The date corresponds to Wednesday, the 30th June A.D. 1266, which was the fourth day of the month of Karṇaṭaka, and on which the 11th tithi of the dark half (of Ashāḍha) ended.

¹ No. 64 of the Government Epigraphist's collection for 1892.
² Viṣṇu-kālasa is used in the sense of the Tamil viṣṇu-kkāl.
³ This implies that the Chōja king had defeated the Hoyasāja king Sōmēsva and employed him as a servant.
⁴ Ordinarily, therefore, the 25th December A.D. 1252, here described as a day of the month of Makara, would be considered to be the last day of the month of Dhanu.
⁶ Read -Rājedra-.
10 h. 21 m. after mean sunrise, while the nakrhatra was Rôhinî, by the Brahma-siddhânta and according to Garga the whole day, and by the equal space system from 2 h. 33 m. after mean sunrise.

82.—In the Annapalainâtha temple at Mañçârgudî.¹


"In the 22nd year (of the reign) of the emperor of the three worlds, the glorious Râjendra-Chôjâdeva,— on the day of Viśâkhâ, which corresponded to a Sunday and to the fourteenth tîthi of the first fortnight of the month of Rishabha."

The date corresponds to Sunday, the 8th May A.D. 1267, which was the 14th day of the month of Rishabhâ, and on which the 14th tîthi of the bright half (of the first Jyaishtha) ended 21 h. 40 m. after mean sunrise, while the nakshatra was Viśâkhâ, according to Garga the whole day, by the Brahma-siddhânta for 22 h. 20 m., and by the equal space system from 3 h. 17 m., after mean sunrise.

83.—In the Râhangâtha temple at Šrîrângam.²


"In the year which was opposite the seventh year (of the reign) of the emperor of the three worlds, the glorious Râjendra-Chôjâdeva, the hostile rod of death to (his) uncle Sômêsvara,— on the day of Aśvini, which corresponded to a Monday and to the fifth tîthi of the first fortnight of the month of Vriçhika.""
surfaces, except the last, were raised into rims, to protect the writing. The outer side of the last plate, having no such rims, is somewhat worn; and a few letters there are more or less illegible. But the rest of the record is in a state of very excellent preservation; and the text of it is quite clear and certain, throughout, except in one place in line 36. — The ring, on which the plates are strung, is about \( \frac{3}{4} \) thick and \( \frac{3}{8} \) in diameter. It has been cut; but it seems to be the same ring which was attached to the plates, and which had not then been cut, when the record first came under my observation, in 1877 or 1878. The seal, in which the ends of the ring are secured, is circular, about 3" in diameter. It has, in relief, on a countersunk surface,— across the centre, a boar, standing to the right (proper left), and the legend śrī-Tribhuvan[ā]śāhu[śa]ḥ, which presents a motto of the kings of the dynasty and means "the glorious elephant-goad of the three worlds:" the śa, which is considerably damaged, stands behind the boar, and the visarga is in front of the boar; the rest of the legend is in one line above the boar. Above these, there is an elephant-goad, with the sun and moon above it. And, below the boar, there is a floral device, apparently an expanded water-lily shewing seven or eight petals.— The characters belong to the southern class of alphabets, and are of the regular type of the locality and period to which the record belongs. They range in size from a little more than \( \frac{1}{8} \) to nearly \( \frac{1}{4} \). The engraving, though good, is not very deep; and, the plates being substantial, the letters do not show through on the reverse sides. Marks of the working of the engraver’s tool can be seen in many places, both in the interiors of the letters, and in the copper which was pushed up by the tool at the sides of them; such marks on the sides of the letters, caused in the same way, can be seen very clearly in the lithograph of the Koramelli plates of Rājākāla I.1 The lingual śa is distinguished from the dental śa by a slight but marked prolongation upwards of the end of the character. The record presents final forms of k in line 17, of t in lines 8, 29, 31, 32, 42, 60, and 73, of n in lines 17 and 31, and of m in lines 12, 13, 14 (twice), 15, 35, and 71. In line 15 it presents a peculiar mark of punctuation, regarding which reference may be made to the foot-note to that passage. As regards paleography,— the guttural š does not occur. The kh, j, h, and l, all present the later cursive forms, throughout. The initial short ś occurs three times; once in line 43, and twice in line 66. In each instance, it is of the old square type, but the actual form of it presents the following abnormal feature. The full form of the old square initial short ś of the alphabet with which we are concerned, consisted of an upper component which may be likened to the outstretched wings of a hovering bird, and of a separate bottom part which consisted sometimes of two circles, as may be seen very clearly in śti, the last word of the Haidarābād plates of Pulakesin II. of A.D. 612, and sometimes of two points or dots, as may be seen in śva, line 15, No. 15, and in śva, line 40, the last akṣara but four, of the Dīghaṅgīra grant of Chālavya-Bhima II. of the period A.D. 934 to 945.2 The peculiarity in the present record is, that the ends of the upper component have been brought right down to the lower line of the writing, and the bottom components have been omitted. The form of the letter thus presented is not a transitional form, but is a variety of the old square type. It may be characterised as more or less of a freak. But it cannot be stamped as a mistake. I have found one similar instance, in the word śti in line 23 of the Kolavennu plates of the period A.D. 934 to 945; and there it might perhaps be treated as a mistake, because the two bottom components are duly shown in that record, as points, in śda, line 19, and śhams, line 22. In the present record, however, there is no such contrast; the abnormal form only is presented; and it was plainly intended.— In lines 73, 74, there is a Telugu passage, for the translation of which I am indebted to Dr. Hultzsch; and lines 65, 66 present some Telugu words, including the genitive śītyā. But, with those exceptions, the language is Sanskrit throughout. There are two of the customary benedictive and imprecatory verses in

1 Ind. Ant. Vol. XIV. p. 62. Plate iv.a, the last four or five lines, and Plate v.
2 Id. Vol. VI. p. 79. Plate.
4 South-Ind. Insers. Vol. I. p. 45. A lithograph, however, has not been given there; and I am quoting from ink-impressions.
lines 68 to 70, and seventeen ordinary verses in the body of the record, with one more, in line 72 f., which refers to the dīnapī, the writer, and the composer of the record.—In respect of orthography, we need note only (1) the incorrect saithī, made by the use of an epenthetic s in brahmaṇya-attī, for brahmāṇya attī; or more correctly brahmāṇḍa-attī, in line 49; (2) the omission to combine the ē and s in saithī in sat-bāraṇām, line 39, and śrīmat śrī, line 59-60; (3) the omission of the visarga in chāru-śrī, for chāru-śrīh, line 55-56, in accordance with an optional rule of Southern India,—taught, Professor Kielhorn tells me, in the Vṛṣṇikṣaṇa,—which permits the omission of a visarga before a sibilant that is followed by any consonant, hard or soft; (4) the doubling of ē before y, once, in tāseyā, line 65; and (5) the use of s for ē three times, in āsau, lines 17, 41, and vīrāsa, line 18.

The inscription is a record of the Eastern Chalukya king Amma II., otherwise called Vijayāditya VI. It is not dated. But we know, from other sources, that he was anointed to the sovereignty on Friday, 5th December, A.D. 945, and reigned for twenty-five years. It regis ters the grant of a village named Kaluchumbarā in the Attiliṇāḍu province (vishaya), to a Jain teacher named Arhanandin, belonging to the Vahāra gaṇa and the Ādākali gaṅghchha, for the purpose of providing for repairs to the charitable dining-hall of a Jain temple called Sarvalokāsraya-Jinabhavana. The grant was evidently made by Amma II. himself; but it was "caused to be given" by a certain lady named Chāmekāmā, who belonged to the Paṭṭavardhiṇika lineage and was a pupil of Arhanandin: on this point, see page 182 below.

The Telugu passage at the end of the record mentions a present made by Arhanandin himself to the writer of the record.

To the identification of the places referred to in this record, we are led by the mention of the Attiliṇāḍu vishaya in line 49. This province evidently took its appellation from a town named Attili, which still exists in the Taṇḍuṭu tāluka of the Gōdāvari district, Madras Presidency; in the Indian Atlas sheet No. 94 (1899), it is shown as 'Utteltew,' in lat. 16° 41', long. 81° 39', seven miles south-west-half-west from Taṇḍuṭu. The name of the village that was granted, is presented as Kaluchumbarā in line 61, and in line 73 as Pedda-Kaluchuvubarā: this latter appellation marks it as being then the larger or older of two villages bearing the same name. It is the 'Kunamarco' of the map, the village-site of which is about three miles south-by-west from Attili; the modern form of the name is to be explained by the not infrequent interchange of ē and s, and by a transition of ch into s. Of the other places, mentioned in specifying the boundaries of Kaluchumbarā, Āruvilli, on the east, is the 'Arravvelo' of the map, the village-site of which is one mile towards the south-east from that of 'Kunamarco'; and Korukolam, on the south, is 'Coreocolco,' one mile and a half south-west from 'Kunamarco'; and the Yidiyuru of line 64, on the west, mentioned again as 'Idiyiru' in line 66, is 'Eedoocro,' one mile and a half west-north-west from 'Kunamarco.' The other names cannot be identified.

1 With this instance, compare the similar use of ē in Sākyaśasumēva and Vṛkṣōdaraṁśevas, in Vol. III. above, p. 4, lines 4, 5; and that passage presents also an epenthetic ē, in nīravṛṣṇī-ngulvo, for nīravṛṣṇī-gūlvo. We have a somewhat similar use of ē in Karpalu(dra)mēva and Jandrrdaṁśevas in Ind. Ant. Vol. XVIII. p. 267, lines 7, 8; line 7 of that record, however, presents also saūdērām=ev=ādayacantam for saūtērō=ev=ādayacandam, which indicates the use, in the other two instances, of the accusative for the nominative, rather than of an epenthetic ē. — Originally, not knowing of the existence of the modern Attili, I thought that the present reading ought to be corrected into brahmāṇḍa[ē] matīlī. And that was how I came to present the name of the district as Mattillīṇāḍu, in Ind. Ant. Vol. XX. p. 271.

2 In his South-Ind. Palæo. p. 31, Dr. Burnell said: "In S. India the alternative allowed by the grammarians "of assimilating visarga to a following sibilant is almost universally accepted, and the reduplication of the sibilant "then omitted." This remark covers the case in question, but also includes more; it would justify the omission of "a visarga before a sibilant which is not followed by a consonant.


4 Regarding my having previously taken the name of this province as Mattilīṇāḍu (Ind. Ant. Vol. XX. F. 271), see note 1 above.
unless Yullikodamandru, on the north, is ‘Komera,’ about two and a half miles north-west-by-north from ‘Kunsamurro.’

The Attili country is mentioned again, as the Attili deša, in the Chellur plates of A.D. 1143, where, we can now see, the correct reading is, — dēśā-sāv-Attil-iti kahitiītala-viditē . . . prādhā . . . Kāṭa-dapēdhanāthah,1 “this same Kāṭa, the leader of the forces, gave to learned Brahmāna the Manjodarō agraḥāra, together with the village of Ponduba, in the district known on the earth by the name of Attili.” The Manjodarō agraḥāra, it may be added, seems to be the ‘Mamdooro’ of the Atlas sheet, about four miles south-east from Attili, and two miles on the east of ‘Kunsamurro.’

Differing from all the records of the Western Chalukyas of Bāḍãmi, and from some of the other records of the series to which it itself belongs,2 this record presents the family-name, in line 5-6, in prose, as Chālukya, with the long ā in the first syllable. It does the same, again, in prose, in line 30, in mentioning the king Chālukya-Bhima I. But in line 52 it presents the family-name as Chālukya, with the short a; this instance is in verse.

In order to introduce a play upon words in connection with the incarnation of the god Vishnu as a dwarf, the composer has presented the name of the founder of the dynasty as Kubja-Vishnū (line 7), instead of using the full form Kubja-Vishnūvardhana.

In connection with Vijayāditya III., it may be noted that this record, following some others, presents in line 15, in verse, in the form of Gunaga, a bīruda, belonging to him, which in the Masulipatam (?) plates of Chālukya-Bhima II., of the period A.D. 934 to 945, is presented as Gunaka.3 And in the same verse, just after that, it describes him as aṅkakārās-aṅkakāh. As guṇaka means ‘a calculator, reckoner,’ and aṅkā means ‘a numerical figure,’ I originally took the expression aṅkakārās-aṅkakā as meaning “a thorough mathematician,” and as explaining the bīruda.4 And it is, in fact, difficult to avoid thinking that the composer of this record may have had in view some kind of an explanation of the bīruda as presented here. The full form of the bīruda, however, was Guṇakenallā, “he who is good, excellent, or beautiful on account of his virtues,” as given in the Kolavennu plates which also were issued in the time of Chālukya-Bhima II.5 And, though aṅkakārā may have to be here invested with a secondary meaning, there is no doubt that it also stands for the word which in the southern records is usually written aṅkakāra, with the Dravidian r, and that the expression used by the composer is properly and primarily to be translated by “a veritable champion.”6 Like all the other records, with one exception, this record states that Vijayāditya III. reigned for forty-four years, and does not, in reality, add an alternative statement of forty-eight years; see note 8 on page 189 below. The sole exception is the Piḷḷūpura plates of Vira-Chodādeva of A.D. 1092-93, which specify forty years;7 this is to be attributed to a careless omission of the syllables tṣuṭha or tṣatū.

1 Ind. Ant. Vol. XIV. p. 58, line 49 ff. For the point that the real date of this record is the 24th March, A.D. 1143,—not the 23rd March, A.D. 1132, as suggested by me in id. Vol. XX. p. 266,—see page 9 ff. above, where Prof. Kielhorn has shown that the record presents rasa-viṣikha by mistake for viṣikha-rasa.
2 Regarding the variants of the family-name in, respectively, the Western and the Eastern records, see my Dynasties of the Kanarese Districts (in the Gazetteer of the Bombay Presidency, Vol. I, Part II.), p. 386, note 3, and Ind. Ant. Vol. XX. p. 95, note 10.
6 For the meaning of aṅkakāra, see Vol. VI. above, p. 56, note 1. To what has been said there, it may be added that Monier-Williams’ Sanskrit Dictionary, revised edition, gives aṅkakāra as used in the Bīdarṇīdyana to mean ‘a champion chosen by each side to decide a battle.’
7 Vol. V, above, p. 76, line 26. For the exact year of this record, see Vol. VI. above, p. 288.
Differing from all the other records, this one says, in line 30 ff., that Vikramāditya II. reigned for nine months. Of the other records, some say eleven months, and some say one year. If taken as it actually stands in line 31 ff., in prose, this record would represent Yuddhamalla II. as Tālapa-rāj-āgraṇajanaśmau, "born from an elder brother of king Tālapa." This statement, however, is not borne out by the other records which mention the parentage of Yuddhamalla II. There is, indeed, one record, the Dāgubārru grant of the period A.D. 934 to 945, which, in verse, speaks of him as Malla, and describes him as Tāḥa-jaśāhā-sațu; and this expression, while ordinarily and most naturally meaning "eldest son of Tāḥa," might also be rendered as meaning "son of an elder brother of Tāḥa." The other records, however, are more explicit; and, if added, they all speak of him by his full name of Yuddhamalla. The Pāṇḍikālur grant, of the period A.D. 945 to 970, describes him, in verse, as Tālapa-rājasya sānu, "son of king Tālapa." The Masulipatam plates, of the same period, describe him, in prose, as Tād-ādāhā-sānu, "son of the lord Tāda." The Yelivarnu plates, also of the same period, describe him, in prose, as Tālapa-rājasya sātu, "son of king Tālapa." And the Korumelli plates, of the period A.D. 1022 to 1063, the Chellūr plates of A.D. 1090-91, and the Pitāpuram plates two years later in date, describe him, in prose, as tat-Tālapa-rāja-sātu, "son of that same king Tālapa." And, in view of those statements, we may safely decide that there is a mistake of some kind in the present record; the explanation perhaps is that the composer used the word aprajāman, 'first-born,' in the sense, whether correctly or not, of 'eldest son,' instead of in its usual meaning of 'elder brother,' and that either he, or the writer of the record, carelessly repeated the ja and so produced the reading which is actually presented but is certainly wrong.

In connection with Chālukya-Bhima II. (A.D. 934 to 945), whom it calls in line 33-34 simply Bhima, and in line 41 Rāja-Bhima, this record mentions, in line 35 ff., the following enemies overthrown by him, namely, Rājamayya, Dhalaga, Tātabikki, Bijja, Ayyapa, Gōvinda, a ruler of the Chōjas named Lōvabikki, and Yuddhamalla. Yuddhamalla is undoubtedly the Eastern Chālukya king Yuddhamalla II., the immediate predecessor of Chālukya-Bhima II.; a specific mention of his overthrow and expulsion by Bhima II. is made in the Pāṇḍikālur grant of the period A.D. 945 to 970. Gōvinda is the Rāṣṭrakūṭa king Gōvinda IV., for whom we have dates ranging from A.D. 918 to 933-34. Ayyapa is very possibly the Ayyapadeva, doubtless a Nolamba prince of the Nolambavadi territory in Mysore, to whom the Western Gaṅga prince Epyappya lent a force for the purpose of fighting against a certain Vṛamahendra; and, if so, it probably follows that Vṛamahendra was another bīrada of Chālukya-Bhima II., or, rather, was a variant of his bīrada Gandamahendra. Bijja, who is mentioned in the spurious Sāṭḍi plates, apparently in connection with Bavanavās, as one of the foes against whom, it says, the Western Gaṅga prince Būtunga II. (A.D. 940 and 953) fought and prevailed. And Rājamayya is perhaps the Rājavarman who, also, is mentioned in that record, but without any indication as to where his territory lay. Lōvabikki, the ruler of the Chōjas, is not yet known from any other sources. To Dhalaga and Tātabikki reference is made in the Kolavenu plates of Chālukya-Bhima II. himself, in a verse which,
presenting their names in the somewhat different forms of Dhaladí and Tātabikyan, appears to say: — "He, this Rājamaṭṛaṇa (a very sun among kings), piercing (everything) in front (of him), having conquered in battle, with his arm, him who was named Tātabikyan, (and also) Dhaladí, causes his fame to be sung by people." We have, however, no information as yet as to the part of the country to which they belonged.

It may be remarked, incidentally, that a biruda of Chālukya-Bhima II., not mentioned in this record, which is presented in the Gudugolam grant of the period A.D. 945 to 970 as, apparently, Kaṣayillādā, would have been given more correctly as Kaṣayillādā: it means "he in whom there is no spot or blemish" (kaṣay-illādā); and it answers exactly to the Sanskrit appellation Akalanaka.

Chāmekamba, who caused the grant to be made, seems to be clearly marked by line 53 as a courtesan. It would appear, therefore, that she was a favourite mistress of the king. And, for a case analogous to this one, we may quote that of the courtesan Vināpōti, the prāyaavallabhā or "mistress as dear as life" of the Western Chalukya king Vijayāditya, who is mentioned in one of the Mahākūta inscriptions as making certain grants to a temple, and whom that record has treated with such respect as to name also her mother and grandmother. So, also, the spurious Sūḍi plates claim a grant of some land at that village by the Western Gaṅga prince Bātuga II., for the purposes of a Jain temple founded by his mistress Divalāmbā.

The Paṭṭavardhika lineage (aṣeṣa), — to which, as is indicated in line 52 f. of this record, Chāmekāmbā belonged by birth, and in respect of which we are told that the members of it belonged to the retinue of the Chalukya kings, — is mentioned as the Paṭṭavardhini race (vaṭaka) in a record of Amma I. (A.D. 918 to 925). That record specifies, as members of it, Kāḷakampa, who had been a follower of Kubja-Vishnuvardhana I. and, with his permission, had killed in battle (a king) Daddara and seized his insignia; a descendant of Kāḷakampa, named Somaḍitya; Somaḍitya's son Prativiṣvāraja; and Prativiṣvāraja's son Bhanḍanāditya, also called Kuntaḍitya, who had been a servant of Vijayāditya IV. (A.D. 918), and to whom the grant of a village, recorded in the register, was made. And another reference to it is to be found in a record of Amma II. (A.D. 945 to 970), which registers the grant of some fields to the Yuvvāṭa Ballādēwa-Vēḷābhāṭa, also called Bodṭiwa, son of (the lady) Pammavā (of the Paṭṭavardhini (family)).

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1 South-Ind. Insere. Vol. I. p. 45, line 17 ff. I read the first two ṕādas, from an ink-impression, thus: — Yas-Tātabikyan-ākhyaṇam-Dhalad-imun-īriva Rājamaṭṛaṇan. The verse is in the Āryāṅgī metre. At the end of the first ṕāda, ḍhāitya has of course to be corrected into ḍkāitya. In the second ṕāda, three syllabic instants are wanting; the metre may be set right by readings: — Dhaladim imun-īriva Rājamaṭṛaṇa-śau. The words maṇīriva are Kānarese.


3 Id. Vol. X. p. 108.

4 Vol. III. above, p. 184; and see Ind. Ant. Vol. XXX. p. 217, No. 31. The expression svatāṭya-prīya, in line 70 of the text, should be rendered by "his mistress!" not by "his wife," as was done by me in editing the record. This should perhaps have been commented on at the time, from the description of Divalāmbā in line 56 as "the one Bambhā of the world!" and also because, the passage being in prose, the word pataṭa or ḍhūṛyā might have been used just as readily as prīya, if a wife was really intended. But there are, I think, a few cases in which quite respectable women were likened to Bambhā in respect of their beauty and general charms; and the name itself occurs as the name of Bambhā, the adbhīt or "virtuous wife" of the poet Ratnasimha, in the Ratnapura inscription of Prīthvīdeva (Ep. Ind. Vol. I. p. 80, verse 12). However, we know now that the wife of Bātuga II. was Bērakumandā; see Vol. VI. above, p. 71.

5 South-Ind. Insere. Vol. I. p. 48

In addition to conveying the village itself, the record recites, in line 70 of the grant, the grant in perpetuity, to a certain Kusumāṇḍha, son of Kaṭṭalāmba, of the grāmakāṭa or office of grāmakūṭa or headman of the village. The post was evidently that of the village official who is known in Marāṭhī as the Pāṭēl or Pāṭil, and in Kanarese as the Gauḍa or Gauḍa.

Of the Kanarese word gauḍa or gauḍa, we have various earlier forms, — gauḍa,1 gauṇḍa,2 gāṇḍa,3 gauṇḍa,4 gauṇḍa,5 gāṇḍa,6 and gāṇḍa.7 And we can now see that it was derived from the word grāmakūṭa itself, through a corruption of grāma into some such form as the gāve which occurs as the termination of certain village-names in the Paithān plates of A.D. 1272,8 coupled with, in kūṭa, a disappearance of the k and a softening of the t into ð, and accompanied by a shifting of the nasality of the first component of the word. It may be added that, in colloquial usage, the modern form gauḍa is often nasalised and pronounced gauṇḍa; also, that Professor Fischel tells me that the Dēṇāmānṅi, ii. 69, gives gānuṇḍa as the Prākrit form of grāmakūṭa.

It may be remarked here that the Marāṭhī word pāṭēl, pāṭil, can now be distinctly traced back to the earlier word paṭṭakīla, which we have in, for instance, the Ujjain plates of A.D. 975 and 10239 and the Bhōpāl plates of A.D. 1200,10 through an intermediate form paṭṭēla which I have found in a Sanskrit Nāgarī inscription, of about the thirteenth century A.D., at Maṇḍū in the Poona district, in which a certain person is described, in verse, as paṭṭēla-varya, “best or chief of the paṭṭēlas.” In this case, again, there has been an elision of a medial k.

In line 72, the record presents the expression ājñāaptī kaṭakādiśa. The word ājñāapti means literally ‘a command.’ But, as has been indicated before now, in such passages as the present one it was employed to denote the Dūtaka or messenger, whose duty it was to communicate the fact and details of a grant to the local authorities.11 What was intended by the word kaṭakādiśa, has not been so obvious. But it can now be made clear by a comparison of passages.

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1 Vol. V, above, p. 233, and p. 247, line 34.  
2 Ibid. p. 232.  
3 Ibid. pp. 214, 261; and Ind. Ant. Vol. XII. p. 210, the last line of the text: this last instance is of A.D. 866.  
5 Ibid. p. 204, line 1, and p. 245, line 46; the first of these two instances is of A.D. 980.  
7 Id. Vol. XII. p. 271, lines 12, 13; this instance is of A.D. 973.  
9 Id. Vol. VI. p. 51, line 10, and p. 53, line 7-8. Mr. N. J. Kirtane, who edited those records, recognised the meaning of paṭṭakīla, and translated it by pāṭil.  
10 Id. Vol. XVI. p. 254, line 10.  
11 See, for instance, id. Vol. XX. pp. 18, 96, and Vol. V, above, p. 119. — The word has, indeed, been otherwise rendered, by ‘executor’; see South-Ind. Inscrip. Vol. I, pp. 36, 62, and Vol. V, above, p. 71. But that is opposed by such expressions as djūd svayam and eva-mukh-djūndī in two of the records of the Eastern Gaṅgas of Kalāvaṇṇa; see Ind. Ant. Vol. XIII. p. 121, line 10, and Vol. III. above, p. 129, line 24. The word djūd, also, means ‘a command.’ It was, indeed, sometimes used in the same technical sense with ājñāapti: for instance, another Eastern Gaṅga record says djūd mahādharmatar-gaurīśaram[4*], “the djūd is the Mahādharmatar Gaurīśaram,” see Ind. Ant. Vol. XIII. p. 123, line 24. But in the expression eva-mukh-djūndī it is to be translated by its ordinary meaning of ‘command;’ the passage tells us that “this charter of Kāṣṭhīka has been written, at the command of his (the king’s) own mouth, by Vinayak Chandra, son of Bhūmichandra.” In the expression djūd svayam, it may have a more technical meaning. But it cannot there mean ‘executor;’ for, a king would certainly not attend in person to the administration of an endowment made by him. On the other hand, neither would he act as a Dūtaka; and Prof. Kielhorn has reminded me of two cases in which the expression djūd svayam, in the transposed as a Dūtaka, and Prof. Kielhorn has reminded me of two cases in which the expression djūd svayam, in the transposed
We must set aside one instance of an anomalous nature, occurring in the record of the second year of Vishnuvardhana II. It presents the expression *sve-mukh-aṣṭāpta.*

Here, we have to emend the text, and read either *aṣṭāpta* or *aṣṭāpta*, or more probably *aṣṭātṛta*, "by the command of (Our) own mouth," on the analogy of the *sve-mukh-aṣṭaṇḍa* which occurs elsewhere.

And, irrespective of the necessity for emendation, this instance is not to the point. The other instances, in chronological order, are:

(1) The record of the eighteenth year of Vishnuvardhana I. recites,—

*aṣṭāpta*-Atavidurjaya, "the aṣṭāpta is Atavidurjaya, born in the illustrious Matsya family, who has bowed down his enemies by the strength and prowess of his arm." (3) The record which purports to be of the eighteenth year of Jayasimha I. but is of somewhat doubtful authenticity, recites,—*aṣṭāpta*-Siyaśārmant-āsya, "the aṣṭāpta of this (grant) is Siyaśārmant-āsya." (3) A record of the time of Mahī-Yuvāraja (A.D. 672 to 696) recites,—*aṣṭāpta*-Nissaṃadi (?). "the aṣṭāpta is Nissaṃadi (?)." (4) A record of the time of Vijnāyāditya II. (A.D. 759 to 843) recites, in verse,* aṣṭāpta*-dharma *Nṛparādha,* "the aṣṭāpta of this act of religion is the most excellent prince Nṛparādha, brother of Narendramgīțarāja (Vijnāyāditya II.), born of the Halhaya race." (5) A record which purports to be of the same period (A.D. 799 to 843) but is of somewhat doubtful authenticity, recites, in verse,—*aṣṭāpta*-dharma *Bojama-nāma.* "the aṣṭāpta of this act of religion is that spotless best of men named Bojama, a very store of religion, who devotes his thoughts to meritorious actions in this world." (6) A record of the time of Vijnāyāditya III. (A.D. 844 to 883) recites, in verse, *aṣṭāpta*-dharma. "the aṣṭāpta of this act of religion is the majestic Pāṇḍarānga, who like a second Bibhāṃtari (Arjuna) has overcome all hostility by his valour." (7) A record of the time of Chālukya-Bhillama I. (A.D. 888 to 918) recites, in verse,—*aṣṭāpta*-dharma *Kṣaṭyaraṇa.* "the aṣṭāpta of this act of religion is the majestic Kṣaṭyaraṇa, whose father's father was Pāṇḍarānga who vexed his foes."

(8) A record of the time of Amma I. (A.D. 918 to 925) recites,—*aṣṭāpta*[b] kaṭakaṇāraṇa," the aṣṭāpta is the Kaṭakaṇāraṇa." (9) A record of the time of Amma II. (A.D. 945 to 970) similarly recites,—*aṣṭāptaḥ* kaṭakaṇāraṇa," the aṣṭāpta is the Kaṭakaṇāraṇa." (10) Another record of the same period (A.D. 945 to 970) similarly recites,—*aṣṭāptaḥ* kaṭakaṇāraṇa," the aṣṭāpta is the Kaṭakaṇāraṇa." (11) Another record of the same period (A.D. 945 to 970) similarly recites,—*aṣṭāptaḥ* kaṭakaṇāraṇa," the aṣṭāpta is the Kaṭakaṇāraṇa."

(12) The present record, also of the time of Amma II. (A.D. 945 to 970) recites, in verse,—*aṣṭāptaḥ* kaṭakaṇāraṇa,[b] "the aṣṭāpta is the Kaṭakaṇāraṇa." (13) A record of the time of Rājarāja I. (A.D. 1022 to 1063) recites, in prose,—*aṣṭāptaḥ* kaṭakaṇāraṇa," the aṣṭāpta is the Kaṭakaṇāraṇa."

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5. *Id.* Vol. XX. p. 106, line 28. *For aṣṭāpta,* read *aṣṭāptaḥ.*
6. *Id.* Vol. XX. p. 417, line 61 f. The actual reading of the name, presented in the original, is *varamādi.*
12. *Id.* Vol. XII. p. 93, line 60.
13. *Id.* Vol. XIII. p. 250, line 35.
14. Page 188 below, line 72.
15. *Ind. Ant.* Vol. XIV. p. 55, line 112 f. I have previously taken this passage as meaning,—"the aṣṭāpta is Kaṭakaṇāraṇa, son of Rākṣiṣṭha-Poddāri-Bhillama" *see id.* Vol. XX. p. 275. But the last words have to be connected with the name of the composer, Chēṇanabhāṭṭa.
(14) A record of A.D. 1090-91 recites,—

1. dattasya šāsanaṃ-ājñaptiḥ pañccha pradhānāḥ,—
   “the ājñapti of this charter, given in the twenty-first year of the
glorious and victorious reign, is the five ministers.”—
2. And similarly (15) A record of the
   same reign, two years later in date, recites,—
3. dattasya šāsanaṃ-ājñaptiḥ pañccha pradhānāḥ,—
   “the ājñapti of this charter, given in the twenty-third year of the
glorious and victorious reign, is the five ministers.”

Now, in the instances Nos. 1, 2, 4, 5, 6, and 7, the word ājñapti unmistakably introduces
4. certain individual persons mentioned by name; and probably also in No. 3, where, however,
a continuation of the text may have been lost. And, rājya being a frequent enough ending of
5. proper names, it was, therefore, not unnatural that the word kaṭakarāja should have been
   originally taken as, similarly, a personal appellation.

On the other hand, in the instances Nos. 14 and 15, no individual is mentioned by name,
6. and the word ājñapti introduces a body of officials known as the five ministers.

The word kaṭakā, in No. 13, is a mere variant of the kaṭakādīśa of No. 12; and both
7. these words are fairly capable of being taken as only synonyms of kaṭakarāja. We can
8. recognise a decided objection to interpreting kaṭakarāja as a proper name, in the fact that
   it could at least not denote one and the same individual through so long a period as that
   which is covered by the instances Nos. 8, 9, 10, and 11. And, from a comparison of all the
   passages, we may finally decide that, as has been suggested as possible some time ago, the
   word kaṭakarāja, and, with it, kaṭakādīśa and kaṭakā, should be taken as denoting an
   official post, that of the governor or superintendent (adīha, lāha, rājān) of the royal camp
   (kaṭaka).

In earlier records, the word ājñapti occurs in the Prākrit forms, used in the same way,
9. of āṇattī in the ‘Gunapadeya’ plates of Vijaya-Buddharman, and of āṇattī in the
   Mayidavolu plates of Śiva-Skandavarman.

TEXT.

First plate.

1 Om7 Svasti Śrīmatām sakala-bhuvana-śaṁstūyamāna-Mānaya-sagotra-

2 pānārāditī-puratorānān Kauśikī-vaṃ-śrādsī-laddha-rājyānam-Mātrigapatari-

3 pālantōnam Śvām-Mahāśeṇa-pād-anudhyātānāī bhagavana-Nārāyaṇasrās-

4 da-samanādīta-vaṃ-varāhālankṛchchhah(cbha)nēkshanaṃ-vaṃ-varāhālankṛ-ārāti-

5 maudalānām-bhavavedhavabhāritaṇāna-pavitrikṛitavrūpahāṃ Chā-

6 lukyānām kulam-alanākarniḥōns-Satyaśrayavallabhdhrasya bhrātā[*] Śrī(śrī)11.

   —patire-vri-

1 Ind. Ant. Vol. XIX. p. 483, line 113 f. For the exact year of this record, see Vol. VI. above, p. 335.
4 Id. Vol. IX. p. 102, line 16. [Compare above, p. 69, note 1. The same Prākrit form occurs in the
   Kādeōḍi plates, South-Ind. Jour. Vol. II. No. 78, 1. 109 f.; in the Rājākōṭa plates, above, Vol. V. No. 8, l. 13;
   in the Madras Museum plates of Jaṅgaḷavarman, Ind. Ant. Vol. XXII. p. 71, l. 76; and in a Tiruvallam inscription,
   South-Ind. Jour. Vol. III. No. 43, l. 16.—E. H.]
5 Vol. VI. above, p. 88, line 27.
6 From the original plates.
7 Ind. Ant. Vol. XIX. p. 483, line 113 f. For the exact year of this record, see Vol. VI. above, p. 335.
8 In the syllable πα, the o was formed by a direct continuation, upwards, of the last stroke of the a, instead
   of being attached, in the usual way, as a projection to the right of that stroke. This form of the o occurs again in
   the ṛṣ of Satyārdeṇa, line 6. It is met with in other places also. But it is not, on the whole, common.
9 And the explanation probably is that, in all such cases, the vowel was at first omitted by the writer and then was inserted as
   a revision of his work, and that it was formed in this exceptional manner because there was no space in which to
   make it in the usual way.
10 Read draćhārītha.
11 Metro, Śākā (Amsuṭhūbha). There are two syllables too many in the fourth pūdā. An omission of the two
   syllables laya would make the metre correct.
7 kramān(u)ā-dyō durjāyād-Balitō hritān ashtādaśa samāḥ Kubja-Viṣṇuv-
jjishaṇu.
8 r-maṃhīm-ampālayat (!(!) Tad-ātmājō Jayasiṃhas-trayas-trimāṣatam [1*] tad-ā-

Second plate; first side.
9 nuj-Eṇḍrarāja-nandana Viṣṇuvarddhanō nava | tat-sūnur-Maṃgī-Yuvarājaḥ pa-
10 nācha-viṁśa[ti*]m | tat-puṭrō Jayasiṃhas-trayōdaśa || Tasya dvaimāṭur-
āṇujō Ko-
11 kṣiti[|h*] shaṇ-māsan [*] tasya j[y]*ēaḥtō bhrātā Viṣṇuvarddhanas-tam-
uchāṭya sapta-trimāṣa.
12 tam | tat-sūtō Vijayāditya-Bhaṭṭārakō-āhaṭādaśa | tat-sūtō Viṣṇu-
13 varddhanat haṭ-trimāṣatam | tat-sūtō Nāṇendrarājrajas-s-āhaṭa-chatvārīṁśa-
14 tam | tat-puṭrō Kali-Viṣṇuvarddhanō-dhy-ariddha-varsham [1*] Tat-sūtō
Gunaga-Vijayāditya-
15 ś-chatuḥ-chatvārī[ṛn*]śatam | athavā \| Sutas[sa]tasya jyēaḥtō Gunaga-
Vijayāditya-patrīr-
16 mākakārasākṣha[ā*]d = Vālabbhanripa-samabhyaçchita-bhujāḥ pradhānā[ḥ*] sūrā-
nā(ṛa)m-āpi subhaṭā.

Second plate; second side.
17 chūḍāmanī(ṇi)r-asau(sau) chaṭataras-chatvārīṁśatimā-āpi samā bhūmim-abhunak ||
Tad-ibhrātu-
18 r=yyuvarājaya Viṣnukālaṁdita-bhūpatē[ḥ*] ātra-viṁśa(sa)-kṛit-putrō dānī
19 Kānha-samihāh || Jītvā saḥyati Krishna-vallabha-mahā-dāpçaṁ sa-dāya-
20 dakañ-davā dēvā-muni-dvijā-tanayō dharmān-ārthām-artārnamā-muhuḥ kri-
21 tvā rājya-m[ka*]ṇṭakan-nirupamaṁ sa[ṛn*]vṛddham-ṛiddha-prajā[ṛn*] Bhīmo-
bhūpatē-
22 r-anvabhu[Ṭn*]kta bhuvana[ṛn*] nyāyat-samās-trimāṣatam || Tad?-anu Viṣṇujīdityas-ta-
23 sya priya-tanayō mahān-advika-Dhanadās-s a t yā-t a y a g a p r a t a p a-sa-ma-
24 nvitaḥ para-hridaya-ni[r]*bhēdi nāṁ=iva Kollabiganda-bhūpatir-s-a-

Third plate; first side.
25 ta shaṇ-māsāṁ(n) rājya-nāya-sti(ṣṭi)ti[ṭ]-sahyūṭah || Tasya16-āgra-sūnur-aparājita-
26 ta-āṭitar-Amma-rajaḥ parājita-par-avantājā-rajjiḥ rāj[a*]bhāvat-aridita-11
27 Rāja-mahēndra-nām[a*] varshāpi sapta saraṇī karaṇa-raśayja || Tasya=s-
28 tmaj-nī-Vijayāditya-bālām[13]-uchāṭya śṛ-ya-uddham allā t m a j a = Tā-
29 lapa-rājō māsam-ekkham(m)m=araksit || Tam-āhavē vinirjītya
30 Chālykṣya-Bhīma-tanayō Viṣṇukālaṁdita-vikramēo-akramēo

1 This mark of punctuation, which may be taken either as a single mark or as a double mark, is represented by what is substantially a final a. But it occurs elsewhere, also; for instance, in lines 51 and 53 of the Digguburu grant, Ind. Ant. Vol. XIII. p. 21a, and Plate. And it seems to be a recognised variant, not a mistake.
2 Metre, Saikarīḍa.
3 See note 8 on page 180 below.
4 Metre, Śīkṣa (Anuśṭubh).
5 Metre, Harīga.
6 Read prīṣam-tanayō, as required by the metre. The correction of sībādāti into nirbādāti, in the next line, is required in the same way.
7 This ṛ was at first omitted, and then was inserted below the line.
8 Metre, Vasantatālaka.
9 The syllable dī was at first omitted, and then was inserted below the line.
10 Read tasyad-tamas Viṣṇujīdityāh bālām.
KALUCHUMBARRU GRANT OF AMMA II.

31 nikshipya nava māṣaṁ pālayat\(^2\) || Tatō Yuddhamallas-Tālapa-rā-
32 j-ägrañjaanama\(^3\) sapta varahāpi grihī(ḥ)tv-aśtatthat || Tatir\(^2\)-āntara vidita-

Third plate; second side.

33 Kollabigandha-sutō\(^4\) dvaimāturō vinunā-Rājamahēndra-nāmaṁ Bhī-
34 mi-dhēhipō vijita-Bhi(bhi)ma-bala-pratapāḥ prāchān-diśaṁ vimalayann-udi-
35 tō vijētunā [\(\text{[\text{\^\text{\^}}]}\)] Śrīmantaṁ \(^5\) Rājamayyan-Dhajagam-urutanārā-Tātabikkim prachā-
36 uḍa[ːn\(\text{\^\text{\^}}\)] Bijjān sa[ːjjān cha]\(^6\) yuddhā balinam-atitā(ta)ram-Āyyapaṁ bhimam-
37 daṇḍamān Gōvinda-rāja-prapihitam-adhikam Chōja-paṁ Lōvabikkim\(^7\) vi-
38 krānta[ːn\(\text{\^\text{\^}}\)] Yuddhamallas āhaṭita-gaja-gaṭān-sannihitaw-aika ēva || Bhītanā-
39 āsvā-
40 sayan-sat-ṣarapam\(^8\) upagat[\(\text{[\text{\^\text{\^}}]}\)]n-pālayan-kaṭapākān-utsa na nān-kurvaṁ s u g ri ṣ h u-
41 a-n-karam-ṣapā-bhuvaṁ raṁjayaṇa(n) svān-jaun-aughma tāvan-kaṭi[ːn\(\text{\^\text{\^}}\)] nacūndr-
42 chchayam-anvama-
43 mayann-ārjayan-vaśtu-ṛśin-ēva śrī-Rāja-Bhimē jagad-akhilam-asau(sau) dvādaś-ā-

Fourth plate; first side.

42 bdāntya-rakhata [\(\text{[\text{\^\text{\^}}]}\)] Tasya\(^9\) Mahēsvaras-mū[ːr\(\text{\^\text{\^}}\)]ttēr=Umā-samān-ākriṭēṭh Kumār-
43 samāna[ːn\(\text{\^\text{\^}}\)] Lō-
44 kumāhādēvyaṁ khalau yasa-samabhavaḍ=Amma-rāja iti vikhyātō(taḥ) [\(\text{[\text{\^\text{\^}}]}\)] Yō-
45 rupeṇa
46 Manōjaṁ vibhavēna Mahēndram=ahimakaram-uru-mahā(ha)sā Hārām\(^{10}\)-ari-pura-
47 dāhā-
48 nēna nyak-kurvaṇa-bhāti vidita-nirmmala-kaṭiṭī [\(\text{[\text{\^\text{\^}}]}\)] Yad\(^{11}\)-bāhu-ḍapō-kaṇavaḷa-
49 vidarīt-āri-
50 mātt-ēbha-kuṁbha-galitāni vibhānti yuddhā muktaṁ(par)lāni subhaṭa-kaha-
51 tej-ōkṣhitāni bhījanī kaṭtipi-viṣṭāṁ ekā rōpitānīḥ\(^{12}\) [\(\text{[\text{\^\text{\^}}]}\)] Sa samastā-
52 bhuvanāśraya-śrī-Vijayaḍitrī y a-mā hā rājā hir ṣ a rā-paraṁ ś varas-paraṁ h a-
53 ṛākāṇaḥ paraṁ-brahmanyam=Āttīlīmāṇḍu\(^{13}\)-vishaya-nivāsino rāsṭrakūṭa-pramu-
54 khān-kūṭumbhiṇaṁ-samāhūy-ētiṁ-dāśapayatiḥ\(^{14}\) || Aḍḍakali\(^{15}\)-gachchhā-nāmaṁ | Va-

Fourth plate; second side.

51 hūri-gaṇa-pratītī-vikhyāta-yaśā[ːn\(\text{\^\text{\^}}\)] | chāturvarmaṇa(rna)-śramaṇa(ṇa)-viśeśh-ānna-
52 šrīgan-ahbei-

\(^1\) Read māṇḍapālayat.
\(^2\) Read dhrayasmaṇḍ; and see the remarks on page 181 above.
\(^3\) Metro, Vasantallaka.
\(^4\) Read putre, or śinar, to suit the metre.
\(^5\) Metro, Sraṇghara; and in the next verse.
\(^6\) I give what appears to be the reading. But the letters are so filled in with rust here, that it is not quite certain.
\(^7\) The first syllable of this name is probably lō, with the ordinary ṛ. But it might possibly be taken as lō, with the Dravīḍian ṛ.
\(^8\) Read sōch-śkrāparasam.
\(^9\) Metro, Āryagiti; and in the next verse.
\(^10\) The ə was at first omitted, and then was inserted below the line.
\(^11\) Metro, Vasantallaka.
\(^12\) Read rōpitāṇiḥ. A viṣuryga has in the same way been mistakenly inserted in dāśapayatiḥ, line 50, and kāntiḥ, line 68.
\(^13\) Read, either brahmāṇaṃ Āttīleṇḍu, with hiatus, or, more correctly, brahmāṇaṃ-Tīleṇḍu, with saudkī.
See note 1 on page 179 above.
\(^14\) Metro, Āryagiti; and in the next three verses.
Fifth plate; first side.

60 mat śrīt Sarvalokāsraya-Jinabhavana-khyāta-satr-ātta [r̩thā] m uchchhair=Vvemgināth-Āmna.

61 rājā [a] kahitibhirit Kaluchumbarru-su-grāmam-ishtam cha (sa) ntushā dāpayitvā bu-

62 dhā-jana-vinuttān yatra jā [ja] grahā kārtīm Uttarāyaṇa-nimmittena ka [kha] nda-

63 ka [ta]-navakarma-ārthā [m] sarvva-kara-parihāram śāsanikrītya dattam=Asy= āvadhayaḥ [a] pūrva-

64 taḥ Āruvili [a] dakshinataḥ Korukolanaḥ paśchimatāh Yidiyūrūḥ a uttaraṇaḥ Yullikodanaṇḍruḥ Tasya kahērāvadhayaḥ āvadhayaḥ [a] pūrvaṇaḥ 

65 a uttaraṇaḥ Īḍiyūrī pola-garuṇu a uttaraṇaḥ Kancharigu [a] 

66 dakshinataḥ Īḍiyūrī paśchimatāh Īḍiyūrī 

67 nō ṣu= Asy=opari na kōnachid-bādha karttavyā yaḥ karōti sa paṁcha-

68 kō bhavatiḥ [a] (li) Bahubhir [a] vvasudha dattam Bahubhir=ch=ānupaṁlitā yasya 

69 dā bhūmis=tasya tasya tadā phalam Sva-dattā[m] para-dattā[m] vā yō 

harēta vasu.

Fifth plate; second side.

70 [udha] [r] [m] shaasṭi-varsha-sahasraṇī viśthāyā [m] [ja] yā [a] pāṃ śrimiṣa= Asya 

71 grāmasya grāmaku [k] uṭa-

72 tva [m Ka] ṣalāṭub-ātmaḥ[li] Kusumayudhāya dattam śāvatam= Asya grāmasya 

73 [ka] [p] pp-ābhiṣānām kara-varjītā [m] Ājñaptiḥ [a] kaṭākūṭhālī [o] Bhaṭṭadēva= 

cha lēkhakaṇa kaviḥ Ka-

1 Read dvārapa-paricchāta, omitting the mark of punctuation.
2 Read vicārdvānam-sati, omitting the mark of punctuation.
3 This mark of punctuation, at the end of a third práda, is superfluous.
4 This stands for akāra-sī. See page 179 above.
5 Read vasayd.
6 Metro. Sragādhaṇa.
7 Read erlmāch-chāri.
8 This mark of punctuation, at the end of a third práda, is superfluous.
9 The ī in was first written in the place of the i. Then the akāra was corrected into i and the ī in was added, before the writer went any further.
10 Read bhavati.
11 Metro. Slōka (Anuṣṭubb); and in the next verse.
12 Read dattē.
13 The a was at first omitted, and then was inserted below the line.
14 Read dhījaya.
15 Metro, Slōka (Anuṣṭubb).
TRANSLATION.

Om! Hail! Of Satyaśrayavallabhēndra-(Pulakēsin II.),—who adorned the family of the Chalukyas, who are glorious; who belong to the Mānavya gotra which is being praised throughout the whole world; who are Hārtiputras; who acquired sovereignty by the favour of a boon from the goddess Kauśikī; who are protected by the assemblage of the Mothers (of the world); who meditate on the feet of the god Śvāmi-Mahāśena; who have made the territories of their enemies subject to themselves on the instant at the mere sight of the excellent boar-crest which they acquired through the favour of the divine Nārāyaṇa; and whose bodies have been purified by ablutions performed after celebrating aśaṃśēha-sacrifices. the (younger) brother:

(Verse 1; line 6.) The victorious Kubja-Viṣṇu (that is, Viṣṇuvardhana I.), the first husband of Fortune, protected for eighteen years the earth, taken by his valor from a mighty (foe) hard to be conquered, just as the dwarf Viṣṇu, the first husband of Śrī (Lakṣmi), protected the earth, taken by his stride from the demon Bali hard to be conquered.

(Line 8.) His son Jayasimha (I.) (reigned) for thirty-three (years). Viṣṇuvardhana (II.), son of his younger brother Indrarāja, for nine (years). His son Manī-Yugavāja, for twenty-five (years). His son Jayasimha (II.), for thirteen (years).

(L. 10.) His younger brother Kokkili, born from a different mother, (reigned) for six months. His elder brother Viṣṇuvardhana (III.), having expelled him, (reigned) for thirty-seven (years). His son Viṣṇuvardhana (IV.), for thirty-six (years). His son Narēndramīgarāja-(Viṣṇuvardhana II.), for forty-eight (years). His son Kali-Viṣṇuvardhana (V.), for one year and a half.

(L. 14.) His son Gunaga-Viṣṇuvardhana (III.) (reigned) for forty-four (years); or (in other words):—(V. 2; l. 15.) His eldest son, the lord Gunaga-Viṣṇuvardhana (III.), a veritable champion, to whose arm great honour was paid by the Vallabha king, and who, in addition to being a chief of heroes, was a crest-jewel of great warriors, enjoyed the earth for four and forty years.8

(Vv. 3, 4; l. 17, 19.) The son of his brother the Yugavāja king Vikramāditya (I.), namely, the king Bhima (I.), who caused alarm to his foes, and who was (so) liberal (that) he

1 Read, probably, āsanaśaya kṛtya-krit.
2 Read, perhaps, ganaṇḍu.
3 It seems either that as was engraved and was corrected into ne, or else that the reverse was done. Further, the akṣara is perhaps a mistake for the figure 9.
4 That is to say, the first king in his dynasty.
5 There is, perhaps, an intimation that the territory first acquired by the Eastern Chalukyas had belonged to a ruler named Bali. But we have no facts as yet, in support of such an interpretation.
6 Anakakṛta; see page 180 above.
7 That is, the contemporaneous Rāṣṭrakūta king of Mālkhēd, either Amōghavarsha I. or Kṛishṇa II.; see Vol. VI. above, pp. 174, 175.
8 When I originally saw this record, many years ago, I read, in line 17, āsukāta aśatādṛṣṭaṁ, and thought that it should be emended into akṣarāhunāhāşad[gh]eśaṁ[a] ṛṣtriṁśaṁ; and that is how I came to say (Ind. Ant. Vol. XX. p. 102) that this record adds an alternative statement that the duration of the reign of Viṣṇuvardhana III. was forty-eight years. The real reading, however,—aśa[am] abhāraṇaḥ adhāraṇaḥ aśatādṛṣṭaṁ,—is quite certain; and my mistake was due to the great similarity between the initial a and the akṣara eṣa, and between the subscript v and a, in the period to which this record belongs.
9 This king is mentioned again in line 30 as Chalukya-Bhima (I.), by his more usual epithet.
resembled Kānha (Karuha), conquered in fight the great army of Kṛṣṇavallabha, together with kinsmen of his own, and,—being a very son to gods and saints and Brāhma, repeatedly gave away wealth for religious purposes, and made his kingdom free from troubles and unequalled and very thriving and possessed of prosperous subjects, and enjoyed the earth-righteously for thirty years.

(V. 5; 1. 22.) After that, his dear son Vijayāditya (IV.),—who was great; who bestowed so much wealth that he surpassed the god Dhanada (Kubera); who was endowed with truthfulness and liberality and majesty; who cleft open the hearts of his enemies; and who by name indeed was (known as) the king Kollabigaṇḍa,—reigned for six months, possessed of prudent behaviour and steadfastness.—(V. 6; 1. 25.) His eldest son king Amma (I.),—whose power was unconquered; who conquered whole rows of hostile kings; who had the famous name of Rājamahendr; and who was the straight path of the sentiment of compassion,—was king for seven years.

(L. 27.) Having expelled his son Vijayāditya (V.) (while he was) a child, king Tālapa, son of the glorious Yuddhamalla (I.),

‡ guarded (the earth) for one month. Having completely conquered him in battle, Vikramāditya (II.), son of Chālukya-Bhima (I.),

§ having overthrown him by prowess in attack, protected (the earth) for nine months. Then Yuddhamalla (II.), the eldest son of king Tālapa, took (the sovereignty) and continued for seven years.

(V. 7; 1. 32.) At that juncture, the lord Bhima (II.),—who was a son of the famous Kollabigaṇḍa-(Vijayāditya IV.); who was a brother, born from a different mother, of him (Amma I.) who had the etiolled name of Rājamahendr; and who surpassed the epic hero Bhima in strength and majesty,—rose up to conquer, purifying the eastern region.—(V. 8; 1. 35.) Having unaided, indeed, slain the glorious Rājamayya, and Dhaḷaṅga who excelled far and wide, and the fierce Tātabikki, and Bījja who was (always) ready for war, and the excessively powerful Ayyara, terrible and savage, and the extremely great army sent by king Gōvinda, and Lōvabikki the ruler of the Chōjas, and the valorous Yuddhamalla,—(all of them) possessed of marshalled arrays of elephants:—(V. 9; 1. 38.) Verily, this glorious Rāja-Bhima (II.),—giving encouragement to those who were frightened, and protecting those who came to the excellent refuge (which he afforded), and removing troublesome people, and justly levying taxes from the lands of his enemies, and giving pleasure to the mass of his own people, and spreading his fame abroad, and making the multitude of kings bow down, and accumulating stores of wealth.—guarded the whole world for twelve years.

(V. 10; 1. 42.) He who, resembling Kumāra, was born of him, an embodiment of the god Mahēśvara, from Lōkamahādevi whose form resembled that of Umā, is he who is famous under the appellation of king Amma (II.)—(V. 11; 1. 43.) Who, putting to shame Manbja (Kamadēva) by his beauty, and Mahendra (Indra) by his might, and the hot-rayed sun by his great glory, and Hara (Śiva) by burning up the cities of his enemies, is resplendent, his spotless fame being well known.—(V. 12; 1. 45.) The pearls, dropping down in battle from the temples of rutting elephants cleft open by the scimitar which is his long arm, shine out as the planted seeds, moistened by the blood of great warriors, of the clump (of trees) which is his fame.

(L. 47.) He, the asylum of the universe, the glorious Vijayāditya-(Amma II.), the Mahārādādhirāja, Paramēśvara, and Paramabhadṛaka, who is most kind to Brāhma, having

1 That is, the Rā刹rādita king Kṛṣṇa II.
2 From other sources, we know that Yuddhamalla I. was a (younger) brother of the Vikramāditya I. who is mentioned in line 15 of this record.
3 That is, of the Bhima who is mentioned in line 21 of this record.
4 See page 181 above.
called together the householders, headed by the Rāshtrakūta,\(^1\) who dwell in the Attilināndu district, thus issues his commands:

(V. 13; l. 50.) "There is" the sect which has the name of the Aḍḍakali gachchha, which has established its renowned fame in the Valabāri gaṇa, and the minds of the members of which have their desires bent on granting excellent food to ascetics of the four castes.

(V. 14; l. 52.) "Here (on earth), indeed, there came into being she, Chāmekā, who is an ornament of the Paṭṭavardhika lineage which belongs to the retinue of the lineage of the glorious royal Chalukyas, and who possesses the lustre of a sun to the water-lilies (blooming in the daytime) which are the faces of courtesans:— (V. 15; l. 54.) And who agitates herself in acquiring fame as radiant as that of a moon to bring to full tide the waters of the religion of Jina, and is endowed with charity and tenderness and good character, and is beautiful, and is a disciple who delights in the teachings of learned people.

(L. 56.) "The line (of succession) of her teacher is declared:— (V. 16; l. 57.) (There was) the saint Sakalachandrasiddhānta, possessed of virtues which were very manifest, who was thoroughly well versed in the Siddhānta writings; and his disciple was the great saint Ayyapōṭi, virtuous and masterful and possessed of unmeasured fame and very intelligent.

(V. 17; l. 59.) "To his disciple, the excellent saint who is marked by (the name of) Arhanandīn, Chāmekāmba, through her great devotion to him,— while king Amma (II.), the high lord of Veṅgl, is reigning,— has, with great pleasure, caused to be given the excellent village of Kaluchumbarra, wished for by him, for the purposes of the renowned dining-hall of the holy and famous Jain temple called Sarvalokāśraya-Jinabhavaṇa; whereby she has acquired a reputation praised by learned people.

(L. 62.) "On account of the winter solstice, (this village) has been given, conveyed by (this) charter, with exemption from all taxes, for the purpose of the restoration of whatever may become broken or torn. Its boundaries are:— On the east, Āruvilli; on the south, Korukolānū; on the west, Yiḍiyūru; and, on the north, Yullikodiśaṃḍru. The boundaries of its fields are:— On the east, Śarkarakuṟṟu; on the south, Iṟulakoḷu; on the west, the waste land of Iḍiyūru; and, on the north, the rock (?) called Kaṭcharigūṇḍu.

(L. 67.) "No one should cause any molestation (to the enjoyment) of this (village); he who does so, incurs (the guilt of) the five great sins!— (V. 18; l. 68.) Land has been given by many people, and has been protected (in enjoyment) by many; whosoever at any time possesses the earth, to him belongs, at that time, the reward (of making or protecting this grant)!— (V. 19; l. 69.) He who confiscates land that has been given, whether by himself or by another, is born as a worm in ured in for the duration of sixty thousand years!

(L. 70.) "The office of Grāmakūṭa\(^3\) of this village has been given in perpetuity to Kusumāyudha, son of [Ka]ṭṭalāmba. That, belonging to this village, which is named kappu,\(^4\) is exempt from taxes.

(V. 20; l. 72.) "The ādīṣṭā is the Katakāḍhīta;\(^5\) and the writer is Bhaṭṭadēva; the composer of the poetical parts of this charter is the poet Kavichakravartin."

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\(^1\) That is, the head official or governor of the ṛāṣṭra or viśaya or province.

\(^2\) This was perhaps the name of a hamlet. The Madras Manual of Administration, Vol. III. p. 228, gives "mattu," Telugu kuru, in the sense of a small hamlet. Dr. Hultzsch tells me that the word is a frequent ending of village-names.

\(^3\) That is, the office of village-headman,— the post of Ġauda or Paṭṭā. See page 183 above.

\(^4\) This seems to be the word which in Kanarese means 'tribute,' but the exact bearing of the passage is not apparent.

\(^5\) That is, the governor of the royal camp; see page 185 above.
(L. 73.) To Bhaṭṭadēva,1 who has drawn up the charter concerning Pedda-Kaluchuvubārīru, the venerable Arahanandi has given, as a present, land requiring as seed 9 (?) pustis of twelve tārus (each), (which he received) from the cultivators, (possessing) two bullocks, at Gumṣimi (?)

No. 26.—FOUR INSCRIPTIONS AT SŌLAPURAM.
By E. Hultsch, Ph.D.

Mr. G. Venkoba Rao, one of my assistants, lately visited Sōlapuram,2 a village about 8 miles south of Vellore, and copied a number of inscriptions, of which I am now publishing the four most interesting ones.

The ancient name of Sōlapuram was Kāṭṭūtumbūr (B. and D. below), which was included in Paṅgala-nāḍu,3 a subdivision of the district of Pāduvūr-kōṭṭam4 (B. below). In inscriptions of the Chōla kings Rājarāja I. (Nos. 421 of 1902) and Kulottunga I. (Nos. 422 and 425 of 1902), the village is called Uyyakkōṇḍān-Śōlapuram and is stated to have belonged to MHughai-nāḍu, a subdivision in the north of Paṅgala-nāḍu, a district of Jayaṅgoṇḍa-Śōlamanḍalam. From other inscriptions we know that Paṅgala-nāḍu included Vēḻurppāḍi, a suburb of Vellore,5 and that Tirumalai near Pōḻur belonged to MHughai-nāḍu.6

Vol. I. of South-Indian Inscriptions contains one inscription from Sōlapuram (No. 53), which I now republish (B. below) because my former transcript of it was not quite correct. A fresh copy (No. 422 of 1902) of another Sōlapuram inscription which was noticed in South-Indian Inscriptions, Vol. I. (No. 96), enables me to add that this record opens with the words Pugal-nāḍu vīḷāṇa and hence belongs to Kulottunga I.7 and that it mentions the temple of Rājarājēśvara at Uyyakkōṇḍān-Śōlapuram, which, as well as Rājendra-Chōḷēśvara,8 is perhaps a later designation of the Nandikampāḷa temple.9

A.—INSCRIPTION OF VIJAYA-KAMPA.

This inscription (No. 429 of 1902) is engraved on a long stone broken in three pieces, which were dug up by Mr. G. Venkoba Rao in a tope of trees opposite the ruined Īḻava temple at Sōlapuram.

The inscription consists of 2½ mutilated Sanskrit verses in the Grantha character, and a passage in Tamil prose which is incomplete at the end. The Tamil portion is dated in the 8th year of king Vijaya-Kampa. The archaic alphabet of the inscription makes it probable that this king is identical with Kamavarman, whose inscriptions at Ukcal are dated in the 10th and 15th years. As I shall show further on (p. 196 below), he was perhaps a son of the Gāṅga-Pallava king Vijaya-Nandivikrāmaravarman and hence belonged to the ninth century of the Christian era.

The Tamil portion records that a chief named Rājāditya built a temple of Śiva and a Tomb in memory of his deceased father Prithivivaṅgaraṇaiyar and apparently made a grant to a Brāhmaṇa. The mutilated Sanskrit portion contained a genealogical account of this Rājāditya. His earliest ancestor was Mādhava of the Gāṅga family, whose son was “he who was renowned as the splitter of even a stone-pillar.” In the inscriptions of the Western Gāṅgas, this

1 This passage is in Telugu. I am indebted to Dr. Hultsch for the translation of it.
2 No. 95 on the Madras Survey Map of the Vellore taluka.
4 For other divisions of Pāduvūr-kōṭṭam see ibid. Vol. III. p. 89.
5 Above, Vol. IV. p. 53.
8 See ibid. Vol. III. Nos. 5 and 5.
A four inscriptions at Solapuram.

Feast is ascribed to the mythical king Koṅganivarman, who is, however, there represented as the father and not as the son of Mādhava. The Solapuram inscription then states that in his (viz. Koṅganivarman’s) family was born a king whose name is given in the corrupt form of Ativirman, which may be meant for Atrivaran, Agniwarman, Ariravan, etc. Verse 2 praises a king whose name is lost; but the Tamil portion suggests that this is the person who is there called Prithivigāgaraiyar. Verse 3, of which only the first and last words are preserved, opens with the name of Rājāditya, who is described in the Tamil portion as the son of Prithivigāgaraiyar and the contemporary of Vijaya-Kampa. As regards Prithivigāgaraiyar, he must be different from the Gaṅga chief Prithivipati I., because the latter was the father of Mārasinhan and the son of Śivamāra, while the former was the father of Rājāditya and apparently the son of the king whose name is hidden in the corrupt form Ativirman.

TEXT.


TRANSLATION OF THE TAMIL PORTION.

(Line 3.) (In) the eighth year of king Vijaya-Kampa,—after Prithivigāgaraiyar had died, his son, the great king Rājāditya, whose feet were rubbed by the diadems of hostile kings, caused to be built, constructed, and caused to be made a temple of Iṣvara (Śiva) and a house for the deceased (i.e. a tomb) on the spot where his father had been buried.

(L. 4.) [To] Tiṭṭaśārma, a great Brāhmaṇa of the Prāvachana-sūtra (and) of the Kaṇḍa-kōṭa...

B.—INSCRIPTION OF VIJAYA-KAMPAVIKRAMAVARMAN.

This Tamil inscription is engraved on the north wall of the Perumāl temple at Solapuram. It has been edited before in South-Indian Inscriptions, Vol. I. No. 53, but is now republished from a better impression prepared in 1902.

The inscription is dated in the 23rd year of king Vijaya-Kampavikramavarman, who is probably the same as the Vijaya-Kampa of A.—and records the building of a temple of Nārāyaṇa.

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3 This sign of punctuation is expressed by a *rāma.*
4 I am unable to correct with confidence this corrupt name.
5 Read *śīla.*
6 The remainder of the inscription is lost.
7 This is only half a verse.
8 Read *kṣetrtīyāṅg.*
9 See above, Vol. V. p. 52, note 11.
10 The same form of the king’s name is found in an inscription at Dūri; South-Ind. Insocr. Vol. III. p. 8 and note 5. Twelve further inscriptions of Vijaya-Kampavirman and Vijaya-Kampavikramavarman have been copied at Utkalavali, and two of Kampavirman at Kāvāntungan; see my Annual Reports for 1897-98 and 1900-01, pp. 18-20 and p. 23, respectively.
(Vishnu) at Kāṭṭuttumbur (i.e. Sōlapuram), which must be identical with the temple of Perumāl (Vishnu) on which the inscription is engraved. The temple was named Kanakavalli-Vishnu-grīha after the village of Kanakavalli, in which some land was granted to it. The name of the person who built the temple and granted land to it is lost.

TEXT.

2 gaja-nāṭṭu-Kkāṭuttumbur Nārāyaṇa-bhaṭṭāragarkku śr̥-kōy[i]l eduppittu Ka[ṇa]kava[l]-Vishnu-grīhaṃ eṇū-
3 m nāmsthē(ūhē)ystākāl amaippittu idānakk[u] [tri]kālam ardhippādār[k]uṃ tri[kā]lam tiru-amudukku kām na-
4 ndā-vila[kk]um ardhippāpakku jīvāntum āga i-kkōṭṭattu i-nāṭṭu Kaṇakavalli ēri ki(ki) bhūmi i. 1

TRANSLATION.

Hail! Prosperity! (1) the twenty-third year of king Vījaya-Kampavikramavarman a sacred temple was caused to be built to the god Nārāyaṇa (at) Kāṭuttumbur in Paṅgaja-nāḍu, (a subdivision) of Paḍuvūr-kōṭṭam; (3) it was endowed with the name Kanakavalli-Vishnu-grīha; and, for the worship at the three times (of the day), for offerings at the three times (of the day), (for) a perpetual lamp, and as a living for the worshipper, [there was granted] to it land below the tank of Kanakavalli in the same kōṭṭam (and) in the same nāḍu.

C.—INSCRIPTION OF SAKA-SAMVAT 871.

This Tamil inscription (No. 428 of 1902) is engraved on a rock near a pond called Kaḷḷinaṅgai, south-west of Sōlapuram.

The date of this inscription is expressed in three different ways, viz. (a) "the year two;" (b) the Saka year 871 (in words); and (c) "the year in which the emperor Kanimaradeva-Vallabha, having pierced Rājādītya, entered the Tondai- miệngālam." The second and third portions of the date furnish an interesting confirmation of the Atakūr inscription, according to which the Rāṣṭṛkūṭa king Kṛishṇa III. had killed the Chōḷa king Rājādītya at Takkolam in Śaka-Samvat 872 current, the Saumya-saivavatsara = A.D. 949-50. 2 As the date of the Sōlapuram inscription does not contain a cyclic year, it is impossible to say if its Śaka year has to be taken as expired or current. In the former case the date would be the same as that of the Atakūr inscription, and in the second case it would be A.D. 948-49. The "year two" with which the Sōlapuram inscription opens cannot refer to the reign of Kṛishṇa III., because we know from the Deōli plates that Amoghavārāha, the father of Kṛishṇa III., had died and that the latter was reigning in A.D. 940. 3 Hence, as far as I can see, the "year two" can only refer to the reign of the Chōḷa king Rājādītya. This would indirectly confirm Professor Kielhorn's calculation of the date of an inscription at Kūram, according to which the 40th year of Parāntaka I., the father and immediate predecessor of Rājādītya, corresponded to A.D. 948. 4 It may now be provisionally assumed that Parāntaka I. reigned from about A.D. 907 to at least 946, and that Rājādītya was crowned in about A.D. 948 and was killed by Kṛishṇa III. in about A.D. 949.

The purpose for which the subjoined inscription was engraved was to record the construction of the pond near which it is found, and which was called the Kaḷḷinaṅgai pond

1 The remainder of the inscription is lost. 2 See above, Vol. VI. p. 61.
in memory of a woman named Kāṭjinaṅgalī. The present name Kaḻḷangulṭai, i.e., the robber’s pond,’ is evidently a popular corruption of the original one. Kaḻjīnaṅgalī had died at Arunṇuṟgam, a village in the modern Arovūṟ tāḷāṇkā. She was the daughter of the Gaṅga chief Attimallar (i.e. Hastimalla) alias Kannaradeva-Prithvīgaṅgaraiyar. This chief was the son of Vāyirī-Aṭīyaṇ, the lord of Paṅgala-nāḍu. Hence he seems to be different from the Gaṅga-Bāṇa chief Hastimalla alias Prithvīpāṭi II., who was the son of Mārasimhā. The word Kannaradeva, which is prefixed to the name of Prithvīgaṅgaraiyar, characterises the latter as a subordinate of the conqueror Kṛṣṇa III. His wife Kāmakkapāṭhore the title Gaṅgamahādēvi and was the daughter of Vānako νaraiyar Orriyūr-Aḍīyaṇ. Vānako νaraiyar is known to have been the title of certain chiefs. Orriyūr-Aḍīyaṇ means ‘the devotee of the temple at Tiruvorriyūr.’

TEXT.

1 Svasti śrī [||] Yāṇḍu iranḍu Śaka-varṣaham ēnuṟṟ-olubatt-ōṟu
2 śa(cha)kravartti Kannaradeva-Vallabhan Rājādittarai ēriṅḍu Toṇḍai-mandalam
   pugun[da].
3 [v-a]ṇḍu Paṅgala-nāḍu-āḍaiya Vayirī-Aḍīyan maganār Attimallar-āḍiya
   Kannaradeva-Prithvīgaṅga-
4 [raiya]rkku [Vānako νaraiyar Orriyūr-Aḍīyaṇ magalar Kā[mak]aṅgar-āga
   Gaṅgamādēvīyār vayiru[t-pit]rundu Arunṇuṟṟattir-[svarṛga].
5 r-āyīṇa Kāḷiṁaṅgalīyārkku-kka[u]da Kā[li]nāṅgalī-kulam [||]

TRANSLATION.

Hail! Prosperity! (In) the year two, the Śaka year eight-hundred and seventy-one, the year in which the emperor Kannaradeva-Vallabha, having pierced Rājāditya, entered the Toṇḍai-mandalam,— the Kaḷiṁaṅgalī pond was constructed for (the merit of) Kaḷiṁaṅgalīyaṉ, who died at Arunṇuṟgam, having been born by Kāmakkapāṭhore alias Gaṅgamādēvīyar, the daughter of Vānako νaraiyar Orriyūr-Aḍīyaṇ, to Attimallar alias Kannaradeva-Prithvīgaṅgaraiyar, the son of Vayirī-Aḍīyaṇ, the lord of Paṅgala-nāḍu.

D.—INSRIPTION OF SAKA-SAMVAT 875.

This Tamil inscription (No. 346 of 1901) is engraved on the base of the ruined Īsāra temple at Sōḷapuram. It is dated in Śaka-Samvatsar 875 (in words), while Hastimalla alias Kaṅgaradeva-Prithvīgaṅgaraiyar— the same chief who was mentioned in C.— was ruling the Kāḷḷeḷuṟṟpur-maṇḍāḍa. This may have been a subdivision of Paṅgala-nāḍu, the lord of which his father was stated to have been (C. line 3); but I cannot find Kāḷḷeḷuṟṟpur on the map.

The inscription records grants to the two temples of Nandikampiḷḷaṉa and Gūpamāḷai at Kāṭṭuttumbur (i.e. Sōḷapuram) by Hastimalla’s minister Puttaṇḍigaḷ alias Aḷiḷiṉa-Kaḷḷaṅkaḷa-Prithvīgaṅgaraiyar. The last portion of this name is evidently derived from that of his master; kaḷḷaṅkaḷa is the Tamil form of kalakaṭṭha, ‘a kōkila’; aḷiḷiṉa means ‘devoid

1 See above, Vol. IV. p. 271.
3 See p. 192 above.
6 The engraver seems to have written at first ‘Vallabha,’ and then to have cancelled the r and added an a after it.
7 In line 9 he is called simply Prithvīgaṅgaraiyar.
8 A village of the same name is referred to in South-Ind. Jour. Vol. I, No. 83, line 5. No. 85 mentions a village of a slightly different name, viz. Kāḷḷeḷuṟṟpur, which must be different from Kāḷḷeḷuṟṟpur, because it belonged to Vīṟpēḷuṇ-nāḍu (see above, Vol. VI, p. 233 and note 5), a subdivision of Kāḷḷiṇuṟṟ-kōṭām.
of destruction; and Puttadīgaj means a devotee of Buddha. Hence the donor seems to have been a Buddhist.  

Nandikamplśvara must have been the ancient name of the temple of Īśvara (Śiva) on which this inscription is engraved. As no other Śiva temple exists at Sūlamāaram, it may be also identified with the Īśvara temple that was founded during the reign of Vijaya-Kampa according to the inscription A., and the Nandi-Kampa, after whom the Nandikamplśvara temple was called, may be identical with Vijaya-Kampa. As the alphabet of the inscriptions of Vijaya-Kampa, Kamavarman or Vijaya-Kamavikramavarman resembles that of the inscriptions of Vijaya-Dantivikramavarman, Vijaya-Nandivikramavarman and Vijaya-Nripatutagavikramavarman, I feel tempted to explain Nandi-Kampa by ‘Kampa, the son of Nandi,’ and to assume that Kampavarman was a son of Nandivikramavarman and a brother of Nripatutagavikramavarman. The temple of Guṇamālai may have been a shrine in the Nandikamplśvara temple or another name of the Vīṣṇu temple referred to in B., above. 

TEXT.

1 Svasti śrī || — Śagar yāṇḍu . . . . . . [tub]a[tt]ai[n]jāvadu śr[1]-
   Att[i]malla[r]-āg[i]ya [Kanpar[a]d[eva-P][r][hīva]g[a]ra[i]ya[r]a Kall[]d[u]-
   rippadāga[ ] chohāva mu(m)[v]āppār-āđum Guṇamālai-
   nagaratār-vali= kāṭṭi-kuduttēn
   niśad[a][m][*] [u]lakku-ttumbai-ppūr[ ]vum Guṇa[m][ ā]-
   6 [l]al-pperumā[ ]kk[ou]r [u]lakku-ttumbai-ppūr[ ]v aṭṭuvadāg[ ]a
   chandrādīya-pramāṇam kalāṇḍu poṇ kuduttēn-yi-dēv[a]r ti-
   7 [ru][*][v]naligai-pperumakkal[ ]a[q]ēvippadāga [kduttēn] [t]* Guṇamālai-
   pperumā[k]kk[ou]r [m]u[ ]ru s[n]dhi[y]āyum tirumavidum kṛṭu[vadag]a Amāj[ ]a[ v][ n-
   8 li-Attim[ ]a[ ]-[c]h[ ]shuttvēvēdīmaṇg[l]a[m] =[r]n nā]l[ ]d[r]aiyum-ēka-grāma[m][*] āgā-
   9 [l]u[d]aiyā Ar[ ]thvīg[a][n]g[a][ ]a[i]yarkk[ou]r vippaṇa[j]eyya [u]d[ ]aiyārum-ēka-

TRANSLATION.

(Line 1.) Hail! Prosperity! The [eight-hundred-and-]seventy-fifth year of the Śaka (king), while the glorious Attimallar alias Kanpara-dēva-Prithvīga[r]a[i]yar was ruling the Kalaḍūppūr-majjādi,—I, his minister (adhi[k]arīn) Putta[r]di[g]aj alias A[ ]ī[v]i[p]-Kaḷa[a]ṇḍa-

Ppiridīga[r]a[i]yar, exhibited and gave to the citizens of this town ninety undying (and) unaging big sheep for burning (with ghee prepared from their milk) one perpetual lamp in the Nandikamplśvara temple (at) Kṛṣṇuttum[b]ur as long as the moon and the sun shall last, and ninety she [for burning one perpetuall lamp in the Guṇamālai temple.

1 For another instance in which the same person worshipped both Śiva and Bud[ ]ha, see above, Vol. VI. p. 148.
3 Read -pramapaṁ as in line 6.
4 Read -Prithvīga[r]a[i]yar-
5 The remainder of the inscription is lost.
6 This word is a corruption of the Sanskrit mukṣa.
7 See above, p. 134 and note 2.
(L. 5.) For supplying daily, as long as the moon and the sun shall last, one ujakku of tumbai flowers to this Nandikampisvara temple and one ujakku of tumbai flowers to the Gumnalai temple, I gave one kalajyu of gold: I gave (it) in order that the great men (in charge) of the store-room of the temple\(^1\) of this god\(^2\) should cause (the flowers) to be supplied.

(L. 7.) When I, Ajivipa-Kalanka-Pritiwickaraiyar, requested the lord Pritiwickaraiyar to combine four villages into one village called Amajangavall-Atimallachaturvedimangalam (which should provide) for offerings to be made at the three times (of the day) in the Gunmalai temple, and when (accordingly) the lord combined (them) into one village, . . . . . . . [to] this Gunmalai temple . . . . . . .

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No. 27.—A VAISHNAVA INSCRIPTION AT PAGAN.

By E. Hultzsch, Ph.D.

This inscription was noticed at Pagán by the Honourable Mr. A. T. Arundel, c.s.i., in the course of his tour through Burma. At his instance, Mr. Taw Sein Ko furnished me with an ink-impression of it in December 1902. After I had sent him a copy of the subjoined text and translation, he was good enough to supply me in February 1903 with three further ink-impressions and with the following additional information:—The inscription is engraved on sandstone and was found at Myinpagan, which is situated about a mile to the south of Pagán. At Myinpagan lived Manohari, the last of the Talaing kings, who was led into captivity by Anawrata, king of Pagán, in 1057 A.D. The captive king was surrounded by his fellow countrymen, who must have extended their friendship to colonists from Southern India. A Vaishnav temple has been found at Pagán, but none at Myinpagan. The inscription may belong to that temple, or to some other building which has since been demolished.\(^3\)

The inscription consists of one verse in the Sanskrit language and Grantha alphabet, and a prose passage in the Tamil language and alphabet. The Tamil characters are those of the thirteenth century of the Christian era.

The Sanskrit verse is taken from the Mukunadala\(^3\) (verse 6), a short poem by the Vaishnava saint Kulashekhara, who, as shown by Mr. Venkayya, must have lived before the eleventh century.\(^4\)

The Tamil prose passage records gifts by a native of Magadhaarpatakam in Malaimundalam, i.e. Cranganore\(^5\) in Malabar. His name, Sri-Kulashekhara-Nambi, stamps him as a devotee of the Vaishnava saint Kulashekhara, from whose Mukunadala the opening verse is derived. The recipient of the gifts was the Vishnu temple of Nandhesi-Viippagar at Pukkam alias Arivattapuram, i.e. at Pagán, which in the Kalyani inscriptions is styled Arimaddanapura alias Pugama.\(^6\) Naandhesi-Viippagar means 'the Vishnu temple' of those coming from various countries.' This name shows that the temple, which was situated in the heart of the Buddhist country of Burma, had been founded and was resorted to by Vaishnavas from various parts of the Indian Peninsula.

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\(^1\) See above, p. 146 and note 1.
\(^2\) The word dēva refers to Nandikampisvara-dēva. Evidently the authorities of this temple had to make over one ujakku of flowers per day to the temple of Gunmalai-perumāy.\(^7\)
\(^3\) Printed in the Kṛṣṇaśāstra, Vol. III. p. 148.
\(^4\) Above, Vol. IV. p. 294.

TEXT.
1 Svasti śrī [[ii*]] N-āsthā dhanmā(rmā) na vasu-nīchayē n-oiva kām-ôpa-
2 bhōgē yat ja t1 bhavyam bhavatu [bha*]gavan pūrva-kānum(rm)-ānurūpam [i*]
etu-
3 t prāthyām(rthyam) mama bahutama2 jauna-jaun-āntatārë=2pi tvat-pādi-
ambhōrū(rn).
4 hai(ha)-yuga-gatā niśchalā bhaktir-astu || o || Svasti śrī [[ii*]] Tiru-ehel[va][m*]
peruga [[i*]].
5 Pukkam-āga Arivattanapurattu Nāpādēsi-Viṇṇagar-Āḻvār kō-
6 yil tiru-maṇḍapamuñ-jeydu tiru-k[ka]davum-iṭṭu inda maṇḍapa-
7 ttukku niṟṟ-eři-gaikkku nilai-vilakk-ōṛum-iṭṭēn Malai-
8 maṇḍala[nu]tu(ṭt)u Magōdayarpaṭṭaṇa(ṭt)u I(i)ṛāyiraṇ Śiṛyīn-āga Śi(ā)-
9 Kulaśēgara-Ra(ṇa)mbiy-ēṇ [i*] idu śrī [i*] i-daṇṇam Malaiampaṇḍalatpā [i*]

TRANSLATION.
(Line 1.) Hail! Prosperity! (I have) no regard for wealth, none at
all for the enjoyment of lust. Whatever is to happen, let it happen, O God! in accordance with
previous actions. This (alone) is to be prayed for (and) highly valued by me:— In every other
birth also let (me) possess unwavering devotion to the pair of Thy lotus-feet!

(L. 4.) Hail! Prosperity! Let the wealth of (this) temple increase! (In) the temple of Nāpā-
dēsi-Viṇṇagar-Āḻvār at Pukkam alias Arivattanapuram, I, Irāyiraṇ Śiṛyīn alias Śiṭ-
Kulaśēkharai-Nambi of Magōdayarpaṭṭam in Malaiampaṇḍalā, made a sacred maṇḍapa,
gave a sacred door, and gave one fixed lamp to burn constantly in this maṇḍapa. (Let) this
prosper! This meritorious gift (was made by) a native of Malaiampaṇḍalā.

No. 28.—SOME RECORDS OF THE RASHTRAKUTA KINGS OF MALKHED.

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

(Continued from Vol. VI. page 198.)

D.—Mantrawāḍī inscription of the time of Amōghavarsha I.—A.D. 885.

This inscription has been mentioned by me in Vol. III. above, p. 163, note 1. It was
originally brought to my notice by Mr. Govind Gangadharp Deshpande. And I obtained ink-
impressions of it in 1882. It is now edited for the first time. The collytype is from an
ink-impression received in 1886 from Mr. Consens, Superintendent of the Archaeological Survey
of the Bombay Presidency.

Mantrawāḍī is a village about five miles towards the east-by-north from Shiggan, the
head-quarters of the Baṅkāpur tāluka of the Dāvārwar district. The Indian Atlas sheet
No. 42 (1827) shows it as 'Munturrehdee.' The Map of the Dāvārwār Collectorate (1874)
shows it as 'Mantrawudee.' The present record seems to indicate that its original name was
Ejpūnus, or else Eluṇvaḷī. And the purport of it places both Elpūnus and Eluṇvaḷī in the
Purigore district,—the Purigore three-hundred of other records. The inscription is on a

1 Read yanay-ya; the Makundamdī reads yan-śāṇyāk tāl-śharat.
2 The Makundamdī reads bahumātan. 3 Read -āntara.
4 The maps do not show, in the neighbourhood of Mantrawāḍī, any villages with names resembling these two.
stone tablet, which was found near a temple of Hanumāt at Mantrawādi and is now stored in the kachchērī at Shiggaon.

At the top of the stone, there are sculptures representing the goddess Lakshmi, 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, apparently, a flower over her. — The writing covers an area about 2' 0½" broad by 3' 9½" high, and is mostly in a state of very good preservation. In addition to the record edited and shown in the collotype, there is one line of writing below the sculptures, which are, as usual, on a surface which projects somewhat in front of that part of the stone which bears the body of the record. It is in characters of the same type with those of the body of the record; and it gave the name of the writer: but the greater part of it is damaged and illegible; we can only recognise, at the beginning of the line Śrī-Rā(?)vayana, and at the end līkhitam, with perhaps a cross-mark below the m, as if to show that something is to be supplied here,—namely, possibly, the akṣaras, standing before the Svasti of line 1 of the body of the record, which are not wanted there and seem to be meaningless. — The characters are Kanaarese, boldly formed and well executed. The size of them ranges from about ¾" in the dha of dharmadali, line 22, to about 1½" in the va of gacaraun, line 8; the jōhi of pachchisa, line 15, and the sā of kottar, line 17, are each about 2½" high. The lingual ṣ is not very clearly, if at all, distinguished from the dental d. As regards the palaeography, — the ṣ does not occur. The j occurs four times, in lines 2, 3, and 8, and is, in each case, of the old square type; the exact form aimed at in this record, is illustrated best in the jd of rājāhī, line 2, No. 2; it is a closed form, of that particular shape from which there may have been derived, quite directly, the back-to-back j and the open j which we have in the Doḍajāhī inscription of Nātīmadha and Satyavākya. 1 The kh occurs three times, in lines 6, 17, and 20, and again in līkhitam in the line below the sculptures: in each case, it is of the later cursive type; and the form of it is practically identical with the modern form of the present day: it is seen best in the kha of akhaṇḍita, at the end of line 17. The b occurs more often, and is of the later cursive type, throughout; the intended form of it is seen very clearly in the bd of bhadra, line 16, No. 11, and is to be recognised as almost identical with the modern form of the present day. The l occurs still more freely, and is, also, of the later cursive type, throughout, including the l in līkhitam in the line below the sculptures; the particular form of it aimed at in this record, is perhaps exhibited most clearly in the la of kālām, line 17, No. 2. Except in the l of rakhṣiṣṭa, line 15, where it is hardly to be detected, in the l, as presented in this record, we can recognise a feature which played an important part in the process by which the later cursive type of this character was evolved from the old square type, namely, the miniature representation, of the principal part of the old square character, which stands here in the centre of the later cursive character. In the development of the later character, the first step was the prolongation, — with a sweep to the right, of the downstroke with which the formation of the original character ended, — a feature which is well illustrated in the Hattī-Mattāṟ inscription of the time of Kriśna I.: 2 that was eventually followed by a continuation of that stroke up to the top line of the writing; and, meanwhile, the principal part of the original character was diminished, rounded off, and raised, until the original leading characteristic of the old square letter was almost entirely lost. In some Kanaarese fonts of the present day, it has disappeared altogether,—for instance, in the font used, in accordance with the general custom, in the Rev. Dr. F. Kittel's Kannaḍa-English Dictionary; on the other hand, the miniature of the principal part of the old square character is distinctly recognisable in the font used for the words presented in Kanaarese characters in the compilation entitled Bombay Places and Common Official Words. In lines 7, 8, 14, 20 (twice), 21, and 22 of this record, we have a peculiar form of the m, for which at present the earliest limit is fixed by its occurrence in para-dattam-ba in line 14 of the Kanaarese grant of

1 See Vol. VI. above, p. 58, and Plate.
2 Vol. VI. above, p. 180, and Plate.
Gòvinda III. of A.D. 804; it is here seen best in the ma of ne enam-Aditya, line 14, No. 7: it occurs again in likhitam, in the line below the sculptures, where it is formed somewhat smaller than usual, so as to mark it as a final form; it is a character which may often be confused with one form of re, rā. The corresponding form of the v occurs, but not very clearly, in the upper v of sarvam, line 16, No. 10. — The language is Kannarese, of the archaic type, in prose. In sthānanaum, line 9-10, the copulative ending uis is attached to the usual archaic ending of the nominative singular neuter in m, m; on the other hand, in line 8 it is doubtful whether the m has been retained, — mahādānamanum, or whether it has been softened into v, — mahādānamanum. In line 20 we seem to have the accusative singular neuter in v, — dharmayuk; while, on the other hand, in line 17 we have clearly the more archaic form in m, — sthānaman. In line 14, in sthānamanaubh or sthānamanubh, the m, m, of the copulative suffix, with the accusative ending after it, seems distinctly to have been softened into v; but, whether the m of sthānam, sthānam, has been retained before it, or has been softened into v, is doubtful. Line 10 gives us.—(unless we assume a mistake of s for t) — dice, as another variant of dīte, dese, 'a quarter or point of the compass, direction, region, side;' line 12 gives nīrū-gal, which seems clearly to mean 'a set-up stone,' nīrū being, no doubt, connected with nīr, 1, 'to be properly arranged or prepared, to be ready,' from which we have nēriu, 1, 'to put down, place, arrange, adjust, prepare,' which occurs in line 20 in respect of the setting up of the stone itself that bears the record; 3 line 15 gives pekhiu, as a variant of perkhiu, pekhiehiu, 'to cause to increase, to multiply; 3 and line 21-22 gives bhramatī, as a variant of brahmati, brahmāti, = brahmakhatyā, 'the killing of a Brāhma.' — The orthography does not present anything calling for comment.

The inscription refers itself to the reign of the Rāṣṭrapāta king Amoghavarsha I, — son and successor of Gòvinda III., — who was on the throne from A.D. 814 or 815 to A.D. 877 or 878. And it mentions a feudatory of his, named Kuppypya, 1 who was governing the Purigere district. The object of it was to record the grant of some lands to a priest named Gōkara-paṇḍita-bhaṭṭāra. The sculptures at the top of the stone mark the record as a Vaishnava record, and thus show that the donor was a Vaishnava. And it seems worth noting that one of the donors was a Gōsava or Śaiva priest.

The record is dated on the full-moon day of Vaiśākha of the Pāṭhiva saṃvatsara, coupled with Śaṅkha-Saṃvat 787. Whatever system of the cycle is applied, the Śaṅkha year is the expired year. 6

2 Compare t sthānamu-va-nirvada, 'they placed, adjusted, or set up this charter,' in the Dandipūr inscription (Ind. Ant. Vol. XII, p. 223, text line 12). — Compare, also, nīrūdā bēnārīgala guḍde-nilu in an inscription at Naregal in the Rāp tāluka, Dharwār (Jour. Be. Br. R. As. Soc. Vol. XI, p. 229, text lines 51, 52, 55), and nīrūdā guḍde-nilu (ibid., p. 230, line 57). As regards the first of these passages, the occurrence of the combination bēnārīgala (line 51) or bēnārīgala (lines 53, 55) in a record at a place named Naregal, — which is mentioned as Hīrīya-Naregāñgil in a neighbouring record (ibid., p. 248, line 20-21), and the name of which would often be written Nara in the present day, — led me to think that the text referred to a smaller or later Naregal, distinguished from Hīrīya-Naregāñgil; but I now see that we should interpret the text as meaning, not "four heaps of stones, above graves of Kān-Narīgal," etc., but "four set-up heaps of stones (bearing representations) of female Kinnarīs together with a linga and ascetics and a cow." 2
3 Compare pek-dorf, 'the great river,' for the more usual per-dorf in the Mulgund inscription of A.D. 975; Vol. VI. above, p. 259, text line 5.
4 The vowel of the penultimte syllable is apparently to be taken as the long ā, on the analogy of the ā in Bāṣkēya, which is marked as long by the metre in line 53 of the inscription at Kounār (Vol. VI. above, p. 33); but it is not quite certain that the long ā is not used there simply to suit the metre. The name of Bāṣkēya or Bāṣkēya appears also as Bānka, in Bankān (Vol. VI. above, p. 30, text line 19). So, also, the name Kuppya or Kuppya appears — but in the case of another person — as Kupa, and Kuppa, in the Nīlagund inscription, p. below, page 214.
5 By the lunisolar system of the cycle, northern or southern, the Pāṭhiva saṃvatsara was Śaṅkha-Saṃvat 788, current. — A.D. 865-86. By the mean-sign system, it began on the 27th September, A.D. 864, S.-S. 785 expired, and ended on the 3rd September, A.D. 865, S.-S. 787 expired.
And the corresponding English date is the 14th April, A.D. 865, on which day the full-moon conjunction occurred at about 20 hrs. 54 min. after mean sunrise (for Ujjain).

TEXT.

1 [Om] Svastya-Amoghavarsa śṛṣṭiprathyavallabha mahā-
2 rājādhīrāja paramēśvara bhaṭārāra r[ā]-
3 [jy]-abhivriddihiyo=Saka-ṛipa- kālātita-saṁvā-
4 tsara-śaṭtahgal-ēl-nūr-ombhatt-ōlaneya Pāṛthi-
5 va-saṁvatsaraṁ pravarttise Purigere-nāda[m] Ku-
6 ppōya=āle Vaisākha-māsada pauṛṇa-
7 mās[si]y-and=Elpunusoya nālvidimbā-
8 =mahājananu[?vu]m Moni-goravarun Mūlasthā-
9 nada Mahādēvar-āl[ā]=Elamuvaliya śāsa[na]-
10 mū[ā] dēvara mūḍa-disye=mūḍa vaḍḍava .
11 ya pola mēcye tenka dévan-geyye mēre
12 paduva nīr-gal=mēre baṭaga Kālaba[?]ya pola
13 m[ā]yeye mēre-mādi ephattay-vattar=kk[e]yyunār[ā]
14 tōṭada nelanumĀditya-bhaṭārāra sīhānamu[?vu]van[ā]
15 rakṣasal-palchisal-ivāvē samartthar-endu Gōka-
16 runa-paṇḍita-bhaṭārargge sarva-bāḍhā-parīhāraṁ
17 kālāna kajeyi koṭṭar-ī sīhānamanāl[y]a gorvar-saka-
18 ndita-brāhmaḥāriy-apadu brahmaḥaryaṁ-hīnaran-i
19 sama-
20 yada goravarkal=kalavor-ī paṭṭhātiyaṁ śilā-ī-
21 khe-raḍdi niṣīdiyar-ppaṇḍita-bhaṭāraṁ-ī dharmavanī? kā-
22 doug-āsvamēbdhā phala[?m] aśi[y]-braṅgevonge[ā] bra-
23 hmatiya pāpam-akkuṁ [[|]] Nāgadēvan-ī dharmmadoṁ-
24 gosṭhi(ĕrhi) ă(?)dom [||]

TRANSLATION.

[Om]! Hail! In the increase of the sovereignty of Amoghavarsa (I.), the favourite of Fortune and of the Earth, the Mahārājādhīrāja, the Paramēśvara, the Bhaṭārāra, —while the Pāṛthiwa saṁvatsara, the seven hundred and eighty-seventh (year of) the centuries of years that have gone by from the time of the Saka king, was current,—while Kuppōya[10]

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1 From the ink-impressions.
2 There seems to have stood here, originally, a plain symbol for the word Om, on which there were afterwards overlaid two akṣaras, which seem to be mṛdy, apparently belonging to the line of writing below the sculptures above the body of the record (see page 199 above).
3 Regarding this name, see note 4 on page 200 above.
4 There is a small mark between the consonant and the vowel, half-way down the consonant, which makes it probable that m was written but was not fully engraved; so also, in atkānutam[?mn]e ca, line 14, and perhaps, but not so probably, in dharmasamā, line 20.
5 One akṣara is lost here. The consonant must, apparently, be either n or s. The vowel must be either i or a.
6 There is a word odāsane, "array, preparation," which, however, does not seem suitable here. Otherwise, I can only think of vaḍḍanasa, for odā-saṁsa; but I do not know whether the m of mās ses ever changes into s; and this word also meaning "the house or abode of the Odāsa," does not seem altogether suitable.
7 See note 4 above.
8 See note 4 above.
9 Read bhāṅgevōṅge.
10 See note 4 above.
11 The akṣaras before the deva is doubtful. And the dictionaries do not give any such word as gōṣṭhi or gōṣṭha in the sense of "president of an assembly," which clearly seems to be implied. Perhaps what was intended was gōṣṭhaṁvandaṁ. See note 4 on page 200 above.
was governing the Purigere district,—on the day of the full-moon of the month Vaisakha:—

(Line 7) The forty Mahajanis of Elpuqese, and the Gorava Moni, and the managers1 of Elamvali which belongs to the god Mahadeva (Siva) of the Malasthana,2—saying "He, indeed, is able3 to protect (the property), and to increase it,"—gave to the honourable Gokarnapanjita, free from all molestation, having laved his feet, eighty-five mattars of cultivable land, and six plots of garden-land, and the property of Adityabhasara, on the east side of that same god, making the boundaries to be on the east, the . . . . field; on the south, the cultivable land of the god; on the west, a stone that was then set up; and, on the north, the field of Kalabe(?).

(Line 17) Let the Gorava who manage this property be such as keep unbroken the vow of continence; the Goravas of this community shall reject those who are wanting in continence. The honourable panjita4 put this precept into (the form of) a writing on stone, and set it up.

(Line 20) To him who protects this religious grant, there shall accrue the reward of performing an atsavada-sacrifice; to him who (even) thinks of destroying it, there shall attach the guilt of slaying a Brahman!

(Line 21) Nagadeva was the president of the meeting in the matter of this religious grant.

E.—Sirfur inscription of the time of Amoghavarsha I.—A.D. 886.

This inscription was brought to notice and edited by me in 1883, in the Ind. Ant. Vol. XII. p. 215 ff., from an ink-impression obtained in 1882. A lithograph of it was not given then. And, for that and other reasons, it is now re-edited. The collotype which accompanies the present revised version of the record, is from an ink-impression which Mr. Consens was good enough to obtain for me in 1898, the original impression having suffered some damage and become unsuitable for reproduction.5

Sirfur is a village about sixteen miles west-by-north from Nawalgund, the head-quarters of the Nawalgund taluka of the Dharwar district. The Indian Atlas sheet No. 41 (1852) shows it as 'Seroor.' And the Map of the Dharwar Collectorate (1874) shows it as 'Siroor.' The record gives its name in the older form of Srivura, which may possibly be a mistake for Srivura, with the long ą. And the purpose of it places Sirfur in the Belvola three-hundred district. The inscription is on a stone table somewhere on the south of the hāde or village-bastion at Sirfur.

I have no information as to whether there are any sculptures at the top of the stone.—The writing covers an area about 3' 7" broad by 3' 3" high. The extant portion of it is in a fairly good state of preservation, and can be read without any uncertainty, throughout. But, before it came to notice at all, a portion of it had been broken away and lost at the upper left-hand corner, in consequence of which there is missing a part of the text ranging from fifteen or sixteen aksharas in line 1, to one akshara in line 7. And, since the time when the original impression was obtained by me, some damage has been done to the lower left-hand corner, whereby we have lost one complete akshara at the beginning of lines 22, 23, and 24.—The characters are Kanarese, boldly formed and well executed. They contrast rather curiously with those of the Nilgund inscription, edited in Vol. VI. above, p. 98 ff., which are of a much more square and upright

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1 śārma seems to be used here in the sense of 'the act of governing, ruling, government,' and to be, like mādhyam, a neuter employed with a collective meaning.
2 This probably implies that the temple of Mahadeva was the earliest and principal temple of the village.
3 The original uses the honorific plural,—"these, indeed, are able."
4 I.e., doubtless, the grantee, Gokarnapanjadhabhaktra.
5 Owing to the paper used in making the ink-impressions having stretched somewhat unevenly, marks of joining are observable below the end of line 12, and from between the syllables ta and cha of ghaṭṭha-aksharas, line 5, down to the bottom.
style suggestive, at first sight, of their belonging to a period considerably earlier than the time of the present inscription, though the two records are, in reality, of precisely the same date; this difference is to be attributed, of course, to the facts, that the two records were written by different persons, and that the Bhaṭṭa who wrote the Nilgund record for the engraver to transfer it to the stone, or who painted it on the stone for the engraver to reproduce it there, was a better writer or draughtsman than Madhavavya who wrote or painted the present record, and also was more guided, in some details, by a prepossession in favour of the older types and style. The writing of the present record is fairly uniform, the size of the letters ranging mostly between about 3⁄8" and 13⁄8"; the ज, however, in Ashigereyata, line 19, and the य in vijaya, line 16, are only 3⁄4" high, and the ज in śūraśvara, line 20, is somewhat less: the र्ज in Nāgarjuna, line 23, is 23⁄8" high. The record presents final forms, of त in rāyakhbol, line 14, and of ज in Brajāśāyudolf, line 21; there ought to have been a final त, of abhūt, in line 3, but it was omitted. The distinct form of the lingual ट is, curiously enough, presented in puṣṭiḍuḍu, line 24, where, however, it is a mistake for the dental ट; whereas it is not shewn in the ट of eradum at the end of line 16: a remark, which might have been made earlier, may be made here, namely that it was seldom, if ever, the early practice to use the distinct form of the ट in the combination दट; we must suppose that the ट was considered sufficient to mark the nature of the subscript consonant. As regards palaeography,— this record presents all the five principal test-letters. The kh occurs twice, in śaukha, line 9, and in likhitam, for likhitam, line 23; and, in both places, it is distinctly of the old square type, though there are no actually straight lines in it: it is exhibited best in the kh of likhitam, line 23, No. 18. The ज occurs freely, and is of the old square type throughout: we have an open form of it in the ज of dhuvajura, line 9, No. 29, and again in the ज of pahkaja, line 18; in some other cases, illustrated very well by the ज of mahājanada, line 20, No. 19, there is a clear space between the centre stroke and the upright part of the letter; but, in other cases, that stroke is joined to the upright stroke, according to the original practice, and we have the fully closed form of the character, as is illustrated very well by the upper ज of the र्ज in Nāgarjuna, line 22, No. 22. The इ occurs ten times, and, following the ज in the usual manner, is of the old square type, throughout: in some cases, it presents the open form, as in the इ of tuṣaya, line 11, No. 2; in the other cases, it presents the fully closed form, which is illustrated very well in the इ of Nṛ&(a)swaga, line 13, the last akshara. The b occurs eleven times: in nine cases, it is of the old square type, sometimes in the closed form illustrated in the be of Bejvola, line 18, No. 26, and sometimes in the open form exhibited in the b of bīṭṭom, for bāṭṭom, line 20, the last akshara but one; but in the bda of saṭda, line 7, No. 4, we can recognise clearly, though the akshara is somewhat damaged, the later cursive form, the occurrence of which here is made doubly peculiar by the fact that the old square type was presented in the same word, of the same passage, in line 9 of the Nilgund record; evidently the writer of this official record, familiar with both types but more accustomed to the later type for ordinary purposes, intended to use the older type of the b throughout, but made an involuntary slip in the word saṭda and inadvertently used the later type there; and it would seem that he began to do the same in the subscript b in sa, the last akshara of line 4, but recognised the mistake almost directly after beginning the letter, and turned it into a b of the old square type with a very abnormal dip down in the top stroke. The l occurs freely, and is here of the later cursive type throughout, though the Nilgund record presents the old square l much more frequently than the later character: the exact form aimed at, as a rule, in this record, is perhaps exhibited in the la of kāla, line 20, No. 23, as well as anywhere else: but the l of likhitam, line 23, No. 17, exhibits very markedly the preservation in

1 It may be remarked that lines 4 and 7 present the first instances of the occurrence of the letter ब in this record; and that may account for the peculiarity pointed out. After the first use of the old square ब, in saṭda, line 12, there is no relapse of any kind into the later cursive type. In the bδ of Brajāśāyudolf, line 22, there is a stroke in the centre, which seems to be due to a slip of the engraver's tool; through some mishap in the final printing, some of the copies of the colotypes show a break, which does not really exist, in the top stroke of this akshara.
miniature, in the centre of the later cursive letter, of the principal part of the old square character, to which attention has already been drawn on page 199 above, in the remarks on the Mautrawrād inscription of A.D. 865; and the same feature is recognisable, though not so pointedly, in alakritāḥ, line 1, kaśīvṛtāḥ, line 21, and kaviyānu, line 22. There seem to be three abnormal vowel-marks in this record: the stroke projecting downwards from the bottom of the k of gaṇāṅka, near the end of line 8, appears to be intended to supply the u, which was omitted in its proper place on the top line of the writing; in the superscript ı of śrimād, near the beginning of line 16, the long vowel appears to be marked by a curve on the right, instead of the left in the usual manner; and in śrimād, line 18, it appears that ı having been written instead of ì, an upward stroke to the right was added, on revision, by way of marking the vowel as long.—As regards the language, we have ordinary Sanskrit verses in lines 1 to 6: and the remainder of the record is in Kanarese, of the archaic style, in prose. As far as the words Annigereyal-śiva, in line 19, this record follows the same draft on which there was based the corresponding part of the Nilgund inscription. But this record does not seem to have included the verse Jayati bhūvanā-karṇāṇāḥ, etc., which we have in the beginning of the Nilgund inscription; and it presents a few various readings, of which, however, only Saunḍā, instead of Gaṇḍā, in line 4, is of any particular interest. Like the Nilgund inscription, this record presents, in line 8, the word prāśādya, employed in the sense of prāśādyā, 'a hostile king,' or rather, perhaps, 'a collection of hostile kings.' In Bārakāśivadāli, line 21, we have a curious substitute for the usual locative Bārakāśiva, with which we have to compare the locative Vāraṇāśivadāli in an inscription at Balagāmi, and Bārakāśivadā, in the place of the usual genitive Bārakāśiya, in an inscription at Patjadakal; these forms suggest, of course, the existence and occasional use of a base Bārakāśiva (with such variants as Bārakāśiva and Vāraṇāśiva), for which, however, it is difficult to account.—In respect of orthography, the only points to be noted are (1) the use of ri for ri in the word eriṣṭi, line 10, just as in lines 12 and 33 of the Nilgund record, and again in eriṣṭi, line 15; and (2) the occurrence of lākkenā, instead of lākkenā, in line 13, just as in line 16 of the Nilgund record.

This inscription is another record of the reign of the Rāśtriṇa king Amogha-varṣa I.; and it is distinctly dated in such a way as to shew that he commenced to reign in A.D. 814 or 815. It mentions, like the Nilgund inscription, an officer of his, named Devaṇṇayya, who, residing at Annigere, was governing the Bejvola three-hundred district. And, devoted to the same end with the Nilgund inscription, it records that Devaṇṇayya assigned the tax on clarified butter to the two-hundred Mahājanas of Śrivāsa.—doubtless in order to make the proceeds of the tax available for expenditure by them on communal purposes, instead of being credited to the state revenues.

The record is dated at the time of an eclipse of the sun on Sunday the new-moon day of the (amānta) month Jyaistha of the Vyaya Sanvatsara, Śaka-Saṅvat 788 (expired), in the fifty-second year of the reign of Amogha-varṣa I. And the corresponding English date is Sunday, 16th June, A.D. 966, when there was a total eclipse of the sun, visible in India, at 9 hrs. 4 min. after mean sunrise.

The date presented in this record fixes, as I have pointed out before now, the commencement of the reign of Amogha-varṣa I. in A.D. 814 or 815, in the following manner. The record places the new-moon day of the amānta month Jyaistha, on which day the assignment

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1 See page 205 below, note 2.
3 See the next paragraph but one.
4 Regarding the use of this form of the name, instead of Appigere with the lingual ṣ, see Vol. VI., above, p. 100, note 2.
registered in it was made, in the Vyaya saṅvatsara, Śaka-Saṅvat 788 (expired), and in the fifty-second year of his reign. But it does not say that the fifty-second year of his reign coincided either with the saṅvatsara or with the Śaka year. The new-moon day of the amānta Jyaśiṣṭha, Ś.-S. 788 expired, being in his fifty-second year, it follows that the new-moon day of the amānta Jyaśiṣṭha, Ś.-S. 787 expired, fell in the first year of his reign. And the first year of his reign began on some day from Āśādha śukla 1 of the Vijaya saṅvatsara, Ś.-S. 736 expired, falling in May or June, A.D. 514, to the amānta Jyaśiṣṭha kṛṣṇa 30 of the Jaya saṅvatsara, Ś.-S. 787 expired, falling in June, A.D. 515.

TEXT.

1 [Ōm || Sa² vṛ-vṛād-Vādhasā dhāma yan-nābhi-kamalaṁ kri]taṁ Haraś-cha yasya kānt-[t]-nud-kalayā kam-alakṣite[ti][n] ||

2 [Labdha²-pratishṭham-saṁchāraya Kalita sa]-dū[rs]a|m|n|u|saṁsāra yuddha-charitair- dharmaṇī-tālasya kriyā punah Kṛitayoga-aṇī(āri).-

3 [yan=spy-aśeshām ahi] [tram[n] katha[n] Nirupama[ḥ]|Śv| Kalivallabhō-bhū[ḥ]|Śv| [|||] Prabhūtavaranbhō Goyinda-rājā(jah)|Śv| sauryāyshu vikramaḥ|


7 mā(ma)hāśa-bada-mahārājāḥ-dhīrāja-paramāśvara-ḥaṭṭāraka cha-tur-udadhi-valayya śa[va] |Śv| laya(y)[y] [ta] [Śv] saka-dalā-harita-


1 From the ink-inscription.— In the footnotes to the Nilgund inscription, Vol. VI. above, p. 102 ff., such differences of reading in the two records, as seem to present anything at all of interest, have been exhibited. It does not seem necessary to show them all here again.

2 Metro, Śālka (Aṃnahṭhubh).— Before the verse, there was doubtless an Ōm, represented by a plain symbol, as at the beginning of the Nilgund inscription. There seems to be no room enough for the word Svasti to have stood after the Ōm.— From the ink-inscriptions, it cannot be decided whether there was, or was not, any writing above the first extant line of the present record. But the verse Jagatī śavaṇa-kṛṣṇa, etc., which we have in the beginning of the Nilgund inscription, would fill about a line and a half in the writing of the present record; and the first pada of the verse Sa vṛ-vṛād, etc., preceded by Ōm, quite suffices to fill the lacuna in the first part of line 1. And it seems, therefore, that the verse Jagatī śavaṇa-kṛṣṇa, etc., was not used here, and that no writing is missing above the first extant line; because it would be contrary to custom to leave a blank space of half a line or so between two such verses.

3 Metro, Varanastilaka.

4 The dū was at first omitted by the writer, and then was inserted below the line, over the pa of Nirupama of the next line.

5 Metro, Śālka (Aṃnahṭhubh).

6 See Vol. VI. above, p. 102, note 10.

7 Read, probably, aśvīraya, vikramaḥ; but see Vol. VI. above, p. 102, note 11. In the akeśara rgyad, the vowel ṣ was at first omitted, and then was added on revision.— An inscription at Chīchā in the Gadag tāla, of the time of Kṛṣṇa 11, dated in the Piṅgala saṅvatsara, Śaka-Saṅvat 619 (expired), A.D. 997-98, seems to present the reading aśvīraya-ṣa[kha]-vikramaḥ, “ possessed of prowess characterised by heroism.”

8 Metro; see Vol. VI. above, p. 102, note 12.

9 Nilgund, line 6, has Gaṇḍa; see page 207 below, note 9.

10 Read Gajjarā; or, if sandhi is observed, Gajjarāṭha-Chitra; and see Vol. VI. above, p. 102, note 15.

11 In the first syllable of this word, jī was formed and then was corrected into jā.

12 Metro; see Vol. VI. above, p. 103, note 2.

13 The d. omitted in its proper place, seems to have been supplied, in a very unusual manner, by the stroke projecting downwards from the bottom of the ā.
châmar-ândhakâra-vâdîyyâ-vîyya-mâna1-êvêt-âtapatra-traya-kâlaja-ânuk hâ pâlî dî h vaj
cvênu-kêtu-pâtâk-âchchhâdita-
diganinar-ella2 sri(sri)ach[t]i-sêanhâpati purâvara-talavârge-daôdanâyaka-sêamant-âdya-
nêkka-vîsîyana-vîmâm4-ô-
îtuônga-kirijâ-makuta-gurîshhta-pâdâmavinda-yugma nîrjijita-vairi ripu-nivaha-Kâla-daônga
âsha-ta-molta-bhajjana-
na6 amôgha-îônâ[1m] para-çhakra-ânâch[4*]nânaîn sur-âsrama-marâdanaîn vairi-
bbhaya-karâna boddha-mohârânaîn abhimâna-mandirânaîn
Raṭṭa-vâmâôdhaâva[1m] Gûruçâ-lîshshika(ihshshha)nânaî tîviîl-paçgâha-ha-nânaîn
Lattalu-pura-paraômêbâvahâ sri-Nîpaturgâ-
nâm-ânîkita-Lakshmi-vaôlabhôndrâna7 chandr-âdityâra kâlâm-varegan mahâ-Vîshnuva
râya-hol uttar-ôtâraîn râij-ôbhi-
vri(vri)dhi salutt-ire Saka-nripa-kâl-ôtita-sâmâvatarasaîgâ-sîr-nûr-enbhatt-
eôçjaneya Vîyama-emba sa[1m]vatsa-praya
rrtisse êrimad8 Amôgha-varsha-Nîpaturunga-nâm-ânîkinâ vijaya-râyâ-vaôpraddha(rddha)mâna-sâmâvatarasaîgâ-sayvat-tara-
m-uttar-ôtâraîn râj-ôbhi-dvîryîdhi11 salutt-ire Atîsaya-dhavaîa-narêndra-
prâç[4*]adind Amôghavara-
ôvà-padvapanabhà-bhramara víśāhta-jan-ârayan-appa êrimad12 Dvâpaônya[1m]
Bhôvola-mûnîguma-
n-ânîtuma Amîngerya124-ire Jêshta14-màsàm-masâyum-Adityâvâra[mu*]m-ôgo
sûryya-ghranâd-ându
Sîrvûrada Râvâkyaôn modal-âgî ilûryvoraîn mahâjanâda kâlânî òâloî tappa-
degjâya bî(bi)îtoîn [1*]
21 î sî(tîh)tiyâm kûd-ôtâ(ta)nâge Bâraôsâvadô16 s[4*]sîsa kavîleyaîn köttha
phalam-âkuruîn

1 See Vol. VI. above, p. 103, note 7; and for vâdîyyâ-vîyya-mâna read either dêdîyyamôna, 'very brightly
shining,' or dêdîyyamôna, 'being waved to and fro like fans.' In favour of dêdîyyamôna, it may be noted that
a Tamil song presents the expression ‘O king, whose white umbrella shines resplendent!’ See Ind. Ant. Vol.
XXVIII. p. 29.
2 After the jh, the writer or engraver first formed a k, and then, without properly correcting the k into r, added
the a rather imperfectly.
3 In the akshara re, the superscript o is formed very anomalously.
4 Read, probably, esthay-dakhinditâ; see Vol. VI. above, p. 103, note 11.
5 Apparently bhajjànâm was intended, without amadhi with the following word. As remarked in Vol. VI.
above, p. 103, note 12, from this point more attention was paid, both in this record and in the Nilgund record, to
the case-endings of the nominatives.
6 First tâ was written, and then it was corrected into âs.
7 Read vallabhândrâna or vallabhândrand. Nilgund, line 17, has the same mistake, except that the amasaôda
was omitted.
8 In the ârâ, the long t seems to be marked here by a curve on the right, instead of the left as, for instance,
in ârâ, line 18; so also, in êrimad in line 18 below, it seems to be abnormally marked by a stroke upwards to the
right.
9 The amasaôda is quite clear in the impression, though not in the colotype.
10 The original had rôjôyîd; and then the jyô was cancelled.
11 Read dhîryîdîhyîn; see Vol. VI. above, p. 104, note 7.
12 Regarding the way in which the superscript t is formed, see note 8 above.
13 Read Amaôgeryaî, as in Nilgund, line 22; or else Amâgeryaî. As regards the m, which is probably a
mistake for mas, see Vol. VI. above, p. 100, note 3. From the colotype, it might be thought that we have here the
long t. But that is only due to a fault in the impression. My impression of 1883 shows distinctly that the vowel-
mark is quite closed down on to the top stroke of the consonant, and that the vowel is therefore the short t.
14 Read Jêshta; or, more correctly, Jêsîshtha.
15 Regarding this word, see some remarks on page 204 above.
SOME RASHTRAKUTA RECORDS.

22 [1]dan[-]anguarda tuppam[-]upat=-at(a)n=a Bārapāśiyu3 sāsira kavileyu[m*] sāsirvva=pp[ā*]rvavarmac-sa[lon]-akku[rh] [1*]

23 [Nim]bichchhara4-Bam[m*]ayya bess-geydoi Mādhavayayana likhi(khi)tu[dhi]

Nāgā[-]rijjana mbe(bo)-sa[gdo]

24 [Si]ri-gāvunḍana ēltn[-]pu[v]i(di)dudu [1*]

TRANSLATION.

[Om!]—(Verse 1: line 1) [May he (Vishnu) protect you, the water-lily (growing) in whose navel is made a habitation by Vedhas (Brahman)]; and Harā (Śiva), whose head is adorned by a lovely digit of the moon!

(V. 2: l. 2) 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 Kṛta age, [it is wonderful] how Nirupama-(Dhruva) became (also known as) Kalivallabha.4

(V. 3: l. 3) (There was his son) Prabhūtavarsa-Govinda-raja (III), who, [having conquered the whole world] by his heroism and deeds of prowess(?),5 was known as Jagat-tuṅga.—(V. 4: l. 4) Having [fettered] the people of Kēraḷa and Mālava and Sāuṭa,7 and, together with the Gurjaras, those who dwell in the hill-fort of Chitrakūṭa,8 and then [the lords of Kāṇchi], he (became known as) Kirtinārāyanu on the earth.9

(V. 5: l. 5) (And then there came his son) Atisāyadhavala-(Amōghavarsa 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, Anāga, Magadhā, Mālava, and Vēṅgī.

(Line 6)—Hail! While, to an extent ever greater and greater, the increase of the sovereignty of him, Lakshmi[vallabh]endra,10 who is distinguished by the name of the glorious

1 Read idan, with the short i. The i, of which only a small part is now extant, is supplied from the original ink-impresion of 1882, which was made before the stone suffered injury at this place; so, also, the Ni at the beginning of the next line, and the Si at the beginning of line 24.
2 Read tappam.
3 Read, probably, Bṛdrāṇasya. We might, of course, supply I, and, reading Bṛdrāṇasyu, obtain here another instance of the comparatively rare locutive in si, regarding which see Vol. VI. above, p. 99, and note 1 on page 100. But it seems more likely that the copulative nominative (Bṛdrāṇasyu), standing for the accusative (Bṛdrāṇasyam), was intended here, as was certainly the case in the next word but one, kaviley, which is a mistake for kavileyu, standing for kavileyanu. For the justification of the use of the accusative of Bṛdrāṇi in this and similar passages, see Vol. VI. above, p. 107, note 6.
4 This ra was evidently at first omitted, and was then inserted on revision.
5 The original impression of 1882 shows, between this akṣara and the be which is above it, a thin horizontal line, seven-eighths of an inch long, which seems to have been intended to turn the i into a, -ettu. In Mr. Consens' impression, also, this line is visible; but more faintly, because of a little too much ink having been used. In the collotype, it is hardly discernible at all.
7 See Vol. VI. above, p. 103, note 11.
8 The Nilgund inscription gives Gauḍa. Sāuṭa may perhaps be accepted as another form of Sāuṭa, the name of a country mentioned in the Bājara-saṅgīt, vi. 300, which speaks of a maṭāla founded at Dindūpur for the accommodation of people from the Madhyadēśa or middle country, and from Lāja, Sāuṭa, and Udūra (?). Or, as in accommodation of people from the Madhyadēśa or middle country, and from Lāja, Sāuṭa, and Udūra (?). Or, as in accommodation of people from the Madhyadēśa or middle country, and from Lāja, Sāuṭa, and Udūra (?). Or, as in accommodation of people from the Madhyadēśa or middle country, and from Lāja, Sāuṭa, and Udūra (?).
Nripatuṅga,—the Mahārājādhirāja and Paramēvara and Bhāttāraka who has attained the paśchamahāsādā; 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 female elephants decorated with rings on their tusks and lines on their cheeks and pendants from their ears and bracelets and strings of pearls, and with the darkness (caused by the multitude) of his chauris, and with his very brightly shining (?) three white umbrellas, and with his battle-conches, and with his broad standard of the pālīdhvaja 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 (bowed down before him) of Daṇḍa-nāyakas (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 unfeeling 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; 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 tiṭṭi; (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:—

(L. 15)—While the sanvatsara named Vyaya, the seven hundred and eighty-eighth of the years elapsed of the era of the Śaka kings, was current; and while the fifty-second of the augmenting years of the victorious reign of him who is distinguished by the name of the glorious Amoghavarsa-Nripatuṅga was continuing (with) an increase of sovereignty to an extent ever greater and greater:—

(L. 17)—While, by the favour of the king Atisayadhavāla, the illustrious Dēvannayya, a very bee on the water-lilies that are the feet of Amoghavarsahādeva and a very asylum for excellent people, was dwelling at Annigere, governing the Beḷvola three-hundred:—

(L. 19)—When it was the new-moon day of the month Jyēṣṭha and a Sunday, at the time of an eclipse of the sun, he (Dēvannayya) laid the feet of the two-hundred Mahājanas, headed by Rāvikīyaya, of Śrīvīra, and relinquished (to them) the tax on clarified butter.

(L. 21)—To him who protects this ordinance, there shall accrue the reward of giving a thousand brown cows at Bāranḍi; he who, having destroyed it, is (thereby) guilty of a misde-meanour, shall be (as) one who destroys Bāranḍi or a thousand brown cows or a thousand Brāhmans!

(L. 23)—Written by Mādhavayya, at the command of Nimbichchhara-Bammayya; set up and fixed in its place by Sirigavunḍa, at the command of Nāgarjuna.

F.—Nīdagundi inscription of the time of Amoghavarsa I.—About A.D. 974-75.

This inscription has been mentioned by me in Vol. III. above, p. 163, note 1. It is now edited for the first time. I originally obtained ink-impressions of it in 1882. The accompanying collotype, however, is from an ink-impression received from Mr. Cousens in 1886.

Nīdagundi is a village about four miles towards the south-south-west from Shiggaon, the head-quarters of the Bahākpur tāluka of the Dārwar district. The Indian Atlas sheet No. 42

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1 See Vol. VI. above, p. 106, note 3.
2 Using another meaning of gāniḍ, which is given in Monier-Williams’ Sanskrit Dictionary, revised edition, namely ‘female elephant’ instead of ‘courtesan,’ I give here a translation which seems more appropriate than that put forward for the same passage in the Nīlagund inscription.
3 See above, p. 206, note 1.
4 See Vol. VI. above, p. 107, note 5. An inscription at Āraṇi in Mysore (Ep. Cera. Vol. IV., Ng. 51) speaks, in the same connection, of the destruction of Frayāga as well as of Bārarāsi.
(1827) shows it as ‘Neergoondee.’ And the Map of the Dharwar Collectorate (1874) shows it as ‘Needgoondee.’ The present record gives its name in the older form of Niugundage, and marks it as the chief town of a group of villages known as the Niugundage twelve. And the purport of the record has the effect of placing it and its attached villages in the Kundarage seventy, and perhaps in also the Belgali three-hundred. The inscription is on a stone tablet, which was found in a field, Survey No. 64, at Nidagundi, and is now stored in the kachheri at Shiggaon.

The top of the stone, about 7 1/2" high, shows the sculptures of a liagna on its abhishaka-stand, with the bull Nandin, recumbent, and facing towards it. These sculptures cover about two-thirds of the top part of the stone. The rest of it, on the proper right side, is occupied by six short lines of writing, in characters of the same type and period, which contain a short supplementary record; they have been numbered 20 to 25, and are given after the text of the body of the record. — The writing of the body of the record covers an area about 1 9/16" broad by 2 4/16" high, and is mostly in a state of very good preservation. — The characters are Kanarese, boldly formed and well executed. They are fairly uniform in size, ranging mostly between about 1" and 1 1/2"; but the yo of Vdradasiyol, in line 17, is only a little more than 1/2" high: the rti in line 1 is about 2" high. The record itself presents final forms, of t in krtmat, line 5, and of m in kotam, line 18, and padodom, line 16; and we have the final m again in the supplementary record at the top of the stone, in baftarayam, line 22. The anusvarga is formed between the lines of writing, instead of above the top line, in idna, line 16, and apparently also in kaveleyam, line 18. The record itself presents final forms, of t in krtmat, line 5, and of m in kotam, line 18, and padodom, line 16; and we have the final m again in the supplementary record at the top of the stone, in baftarayam, line 22. The anusvarga is formed between the lines of writing, instead of above the top line, in idna, line 16, and apparently also in kaveleyam, line 18. The anusvarga is formed between the lines of writing, instead of above the top line, in idna, line 16, and apparently also in kaveleyam, line 18. The anusvarga is formed between the lines of writing, instead of above the top line, in idna, line 16, and apparently also in kaveleyam, line 18. The anusvarga is formed between the lines of writing, instead of above the top line, in idna, line 16, and apparently also in kaveleyam, line 18. As regards paleography, — the bh does not occur. The j occurs four times: in the jya of raja, line 3, No. 8, and in the ja of vijaya, line 4, No. 8, it is of the old square type, closed; but in ja twice in maharaja hiraj, line 2, Nos. 6 and 9, it is the later cursive character. The s occurs twice, in lines 16, 17: in both places, it is of the old square type, closed; it is presented most clearly in the age of kidojya, line 16, the last akshara but one: it occurs again in the supplementary record, in anugraha-geyya, line 23-24; and there, also, it is of the old square type, closed. The b occurs nine times: in the bidha of palabda, line 4, No. 6, we have the later cursive form; but, in all the other instances, we have the old square type, in the closed form, and the intended exact form of it is perhaps best illustrated by the ba of Bahkayange, line 10, No. 4: it occurs again in the supplementary record, in sabbe, line 22; and there also, it is of the old square type, but, apparently, in the open rather than the closed form: the solitary instance of the use of the later cursive form in palabda, line 4, No. 6, must, as in the case of the Sirur record, be explained as a slip on the part of the writer. The t occurs more freely still: it is, distinct from the of the later cursive type, as also in the supplementary record, in cholage or volege, line 23; the la of lakshita, line 4, exhibits very markedly the preservation, in miniature, of the principal part of the old square character, to which attention has already been drawn on page 199; but the la of dgyulamba, line 14, No. 8, probably illustrates best the exact form that was aimed at in this record. — The language is Kanarese, of the archaic type, in prose. In line 23, we have a word cholage or volege, the meaning of which is not apparent. — The orthography does not present anything calling for comment, except (1) the insertion of an unnecessary anusvarga in Ropana, line 10-11, Gadiyamama, line 15, and padodom, for padodon or padodom, line 16; and (2) perhaps the use of v for b, in vattara, line 14, for battra as a possible tadbhava-corruption of battra; here, however, the v is possibly simply a writer's mistake for bh.

This inscription is another record of the reign of the Rashtrakuta king Amoghavarsha I. It mentions an official of his, named Bankeya or Bankeyarasa, who was governing the Banavas twelve-thousand province, and the districts known as the Belgali three-hundred, the
Kundarage seventy, the Kundur five-hundred, and the Purigore three-hundred. And it mentions also a son of Baḵkya, named Kundaṭṭa, who was governing the group of villages known as the Nidugundage twelve. The primary object of it was to record the grant of some lands to a temple of the god Mahādeva (Śiva). The short supplementary record at the top of the stone, indicates a certain Vipakādeva as the person on whose instigation the grant was made.

The date of this record is expressed in a very exceptional and peculiar manner. The Śaka year is not mentioned. Nor is the name of the saṁvatsara given. And the record only refers itself to the time. —Amōghavarsha . . . . oul-uttaraṇa rājan-geyyutt-ire, — “while Amōghavarsha was reigning increased by one.” Evidently, there was here an omission of some kind or another, whether intentional or accidental. And we have to consider whether we can supply that omission.

Now, from the Sirur inscription, which quite clearly and unmistakably places the new-moon day of the amanta month Jyāishṭha of the Vyaya saṁvatsara, Śaka-Saṁvat 788 expired, in the fifty-second year of his reign, we know, as shown on page 204 f., that Amōghavarsha I. began to reign in A.D. 814 or 815. One of the Kapheri inscriptions supplies for him the date, without full details, of Ś-S 799 (expired), = A.D. 877-78. Though he had then been reigning for at least sixty-two full years, we might, if we should like, as there is nothing as yet in the dates of his successor to oppose it, add another two years to his reign. And it might thus be thought possible to take the date of the present record as equivalent to “(the Śaka year 800) increased by one,” that is to say, Śaka-Saṁvat 801 (expired), = A.D. 879-80. We have, however, not any proved instance of Indian historical dates having been expressed in that elliptical manner, with omission of the centuries, except in connection with the Lankika reckoning of Kashmir and of some adjacent parts of Northern India. That reckoning was devised in only the tenth, or possibly the ninth, century A.D. There is not anything that can give us a reasonable cause for believing in the existence of any Indian custom of recording historical dates with “omitted hundreds,” except in those parts and in connection with that particular reckoning. And I do not for a moment think it possible that the present date is to be explained in that way.

Some other explanation must be found. Now, we know that the reign of Amōghavarsha I. lasted for at least sixty-two full years, and that it thus included one complete revolution of the sixty-years cycle of the planet Jupiter. We know, also, that the use of that cycle, in the Kanarese country, was definitely established by the Rāṣṭrakūṭas, and that it was already being freely used there in the time of Amōghavarsha I. There is, indeed, one epigraphic instance of its use in those parts before the Rāṣṭrakūṭa period; namely, in the Mahākūṭa pillar inscription of the Western Chalukya king Mangaleśa, which is dated in the fifth year of his reign and in the Siddhārtha saṁvatsara, with other details which place it on exactly the 12th April, A.D. 602. That, however, is at present only an isolated epigraphic instance of earlier times. But the use of the cycle was definitely established by the Rāṣṭrakūṭas. Amongst the records of Gōvinda III., the father and predecessor of Amōghavarsha I., we have it in the plates from the Kanarese country of A.D. 804, in the Waṅi plates of A.D. 807, in the Rāhanpur plates of A.D. 806, and in the Torkhēḍ plates of A.D. 813. Amongst the records of Amōghavarsha I., we have already found it used in the Kapheri inscription of A.D. 851, in the Mantrāvāḍi inscription of A.D. 865, in the Nīlghund inscription of A.D. 866, and in the Sirur inscription of

1 *Ind Ant*. Vol. XIII. p. 135. No. 48 A.
2 See a note on this subject, which I am giving in the Indian Antiquary, Vol. XXXII.
3 See Prof. Kiellstrom’s List of Inscriptions of Southern India, in the Appendix to this volume, p. 10, No. 62, p. 11, Nos. 63, 64, and p. 12, No. 67.
4 See Prof. Kiellstrom’s Southern List, p. 13, No. 78.
5 Page 201 above.
the same date. I have found it used in various other records of his time in the Kanarese country. It was used very freely in the Rāṣṭrakūṭa records of subsequent reigns, in all parts of their dominions. And I do not hesitate to decide that the explanation of the present date is to be found in connection with that system of reckoning, and that the expression oṇḍ-uttaraṁ, presented in this record, is the abbreviation of a full expression which would be oṇḍ-uttaraṁ-aṣayattanaye vārsham, “the sixtieth year increased by one.” I have not overlooked the possibility of the eleventh, twenty-first, thirty-first, forty-first, or fifty-first year being intended. But it is difficult to recognise anything rational in an elliptical expression being used for any of those years. On the other hand, with a cycle of sixty years actually in use, an elliptical method of designating years in excess of the number of sixty, in such a case as this one, is perfectly intelligible and admissible. And I entertain no doubt that that is the method which was adopted in recording the date of the present record. This record is, therefore, to be placed roughly about A.D. 874-75. The paleography of the record is quite in agreement with this result. And the result is also thoroughly in accordance with the date in A.D. 897, which is established by the praśasti of the Uttarapurāṇa for Lakāditya, son of the Baṅkāya who is mentioned in this record.³

The question remains, whether this explanation places the record in actually the sixty-first year of Amoghavarsha I., or whether it places it in the sixty-first saṁvatsara counted from, and including, the saṁvatsara in which his reign commenced. The two things are not exactly the same; because it happens that, in the period A.D. 814-15 to 877-78 covered by the reign of Amoghavarsha I., there was an apparent or an actual omission of a saṁvatsara. If the saṁvatsaras were taken according to the so-called northern luni-solar system, then the year Ś.-S. 745 expired was the Subhākrit saṁvatsara, No. 36, and the year Ś.-S. 746 expired was the Krōdhin saṁvatsara, No. 38, and there was an actual omission of the Śōbhana saṁvatsara, No. 37.⁴ If, on the other hand, they were taken according to the actual mean-sign system which underlay and governed the other system, then there was not an actual omission of that or any other saṁvatsara; but each of the sixty saṁvatsaras ran its full course, and there was only an apparent omission of Śōbhana, No. 37, presenting itself in the fact that the first day of the year Ś.-S. 745 expired fell in Subhākrit, No. 36, while the first day of the year Ś.-S. 746 expired fell in Krōdhin, No. 38. It does not seem necessary to make calculations for the period A.D. 873 to 876, to determine the saṁvatsaras for those years according to the actual mean-sign system; especially, as Professor Kielhorn has arrived at the conclusion that the system then in use was the so-called northern luni-solar system.⁵ It seems sufficient to state the following results.

We have seen, on page 205, that Amoghavarsha I. began to reign at some time from Āṣādhāṇa śukla 1 of the Vijaya saṁvatsara, Śaka-Saṁvat 736 expired, falling in May or June, A.D. 814, to Jyaishtha krisṇa 30 of the Jaya saṁvatsara, Ś.-S. 737 expired, falling in June, A.D. 815. The first saṁvatsara after a complete round of the saṁvatsaras would be, again, either Vijaya, Ś.-S. 795 expired, beginning, according to the so-called northern luni-solar system, in A.D. 873 and ending in A.D. 874, or else Jaya, Ś.-S. 796 expired, beginning in A.D. 874 and ending in A.D. 875; and the record is to be placed in A.D. 873, 874, or 875.

On the other hand, the actual sixty-first year of Amoghavarsha I. would commence on some day from Āṣādhāṇa śukla 1 of the Jaya saṁvatsara, Śaka-Saṁvat 796 expired, in A.D. 874, to Jyaishtha krisṇa 30 of the Mānmatha saṁvatsara, Ś.-S. 797 expired, in A.D. 875; and the record is to be placed in A.D. 874, 875, or 876. A more exact result cannot be arrived at, because the month and tīthi, with the week-day or any other detail, are not specified.

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¹ Page 205 above.
² See a note on the Mukula or Chellakētana family, which I am giving in the Indica Antiqua, Vol. XXXII.
³ See Sewell and Dikshit's Indica Calendar, Table I, p. 34.
Of the territorial divisions mentioned in this record, the Banavasi twelve-thousand and the Purigere three-hundred are already well known. The Nidugundage twelve was, of course, a group of villages headed by the modern Nidagundi itself. The position of the Kundurage seventy is probably marked by a village in the North Kanara district, the name of which is not given in the Indian Atlas sheet No. 42 (1827) but is shown in the Map of the Dharwar Collectorate (1874), perhaps as a hamlet or deserted village, as ‘Koondurgee,’ one mile and a half east-by-south from Mundaggod in the Yellapur taluka, and nine miles west-by-north from Nidagundi. The Belgali three-hundred may be connected either with a village in the Bankapur taluka, which is shown as ‘Belgullee’ in the Indian Atlas sheet No. 41 (1852), and as ‘Belgullee’ in the Collectorate Map, four miles on the north of Shiggaon, and about eight miles north-by-east from Nidagundi, or with a village in the Hubli taluka, which is shown as ‘Belgullee’ in the Collectorate Map, but as ‘Belagutte’—(no doubt, by mistake for ‘Belagullee’)—in the Atlas sheet No. 41, about seven and a half miles on the south of Hubli, and twenty-two miles towards the north-by-west from Nidagundi. The position of the Kundur five-hundred is a more difficult question. There is a village in the Bankapur taluka, which is shown in both the Atlas sheet No. 42 and the Collectorate Map as ‘Koondoor,’ seven miles south-east-half-south from Shiggaon, and five miles south-east from Nidagundi; but the close proximity of the Punnurgal or Hansurgal five-hundred and the Purigere three-hundred districts, renders it difficult, if not impossible, to find room for a five-hundred district there. And there is also a ‘Kundur’ somewhere in the Sirsi taluka of North Kanara; but, if the Kundur five-hundred lay there, Bankapura must have been governing also the Punnurgal five-hundred, intervening directly between that locality and the Purigere three-hundred; whereas, the record does not mention the Punnurgal five-hundred. A Kundur five-hundred, however, appears to be mentioned elsewhere, in the passage in the Aminbhavi inscription of A.D. 1113,1 which, according to the transcription given in Sir Walter Elliot’s Manuscript Collection, mentions the place as Ammaiyanabhavi, and claims that, in the time of the Western Chalukya king Pulakesin II., and in A.D. 566 or 567 (an altogether incorrect date), certain grants were made to the god Kalidava of Ammaiyanabhavi, which was an agrahara in the Kundur five-hundred of the Palasige province (veghaya). Aminbhavi is about six miles north-north-east from Dharwar, and about thirty miles on the east of Halei, the ancient Palasige, in the Khannapura taluka. The position is a thoroughly suitable one for the Kundur five-hundred district. And I think that we may safely take it that the Kundur five-hundred of the present record is localised by the Aminbhavi record and included that village, though I cannot at present identify the town, Kundur, from which the district took its appellation.

TEXT.2

1 Sraasty—Amôghavara
2 blobs mahârâjâhirâjâ (ja) paramâsvara bhaï[4]-
3 rara(r) ond-uttaram râjyam-gyeyutt-ire satya-samaram-
4 ghaṭṭan(n)-ôpalabhâ- víyna lakshmi-niväsi-ta-
5 chellâkâtana śrimat [Bambkoy'-arasara(r)] Bansvâsi.4

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2 From the ink-impressions.
3 The marks before this word do not seem well enough defined to be taken for the remnants of a damaged symbol for the word Om.
4 The second syllable of this word is an anomalous character, neither exactly ed nor exactly ma. It occurs again in Bansvâsi, in the next line.
5 Regarding the quantity of the vowel of the second syllable of this name, see note 4 on page 200 above.
6 Regarding the third syllable of this word, which is neither exactly ed nor exactly ma, see note 4 above.
At the top of the stone.

20 NamāstōŚri Śri-
21 V i p a k a d ē v ā ( v a)-
22 bhaṭṭārakam sahbā(bha)-
23 cho(?vo)lege anugra-
24 han-geydu padeḍa[m]-
25 i(i) tāṇama[m] [ll**]

TRANSLATION.

Hail! While Amāghavarna, the favourite of Fortune and of the Earth, the Mahārāja-
adhīrāja, the Paramēvara, the Bhaṭṭāra, was reigning (for the sixtieth year) increased by
one;1 and while the illustrious Bāṅkēyarasa, whose javelin-banner has been taken as an abode
by the goddess of victory won by encounterings in genuine battle, was governing the whole of

1 This is an unnecessary repetition of the nominative which we have already in line 5.
2 Read Edpaṇam.
3 Read kkeyyuna koṭṭar.—The use of the final a in koṭṭam is rather peculiar; koṭṭam (or koṭṭan) would have
been more correct. Compare padeḍaṁ for padeḍa (or padeḍa), line 16, and bhaṭṭāraṁ for bhaṭṭārā (or
bhaṭṭāra), line 22.
4 In the second syllable of this word, the subscript t has not been properly joined to the upper t; and it has
also been carried so low as to be overrun by the top stroke of the a of rihāraṁ in the next line. The word itself,
avāḍa, either is a mistake for bhaṭṭāra, or else stands for bhaṭṭāra as a possible tadka-corruption of bhaṭṭāra.
5 Read Gāḍiyamman.
6 Represented by an ornate symbol, much damaged.
7 Read namōṇaṭu.
8 Read bhaṭṭāraṁ; see note 3 above.
9 It is just possible that, before the ca or vs, there may be a cramped and imperfectly formed akṣara,—
perhaps vo or vo,—on the edge of the stone.
10 See page 210 f.
the Banavasī twelve-thousand, the Belgai three-hundred, the Kundarage seventy, the Kundūr five-hundred, and the Purigora three-hundred:—

(Line 8) Kundašte, the son of Bankeya, while governing the Niṣṭugunde twelve, said to Bankeya—"Let there be a religious grant," and Kundašte and Rapa, being convened, gave one mattr of garden-land and five mattars of cultivable land to the god Mahākdēva of the temple of Kuppaṇa the Pṛgade of the Niṣṭugunde twelve.

(L. 13) On Malda giving his own share, that same honourable Kuppa caused the temple to be made; and, while Śāṅkara was holding office as Nāgāmasaṇa, Gāḍiyamma, protecting that property, acquired it so that it continued unimpaired, free from all molestation.4

(L. 16) To him who protects this, there shall accrue the reward of performing an aśvamedha-sacrifice at Vārāṇasi; to him who destroys it, there shall attach the guilt of the great sin of destroying a thousand brown cows or a thousand Brāhmaṇas!

(L. 19) Durgadāsa prepared this stone.

At the top of the stone.

(L. 20) Let there be reverence! The honourable one, the saintly Viṇakadēva, did a kindness to the whole . . . . . . 3 and obtained this property.

The family-name of the Rashtraṅgūtas of Mālkheṭ.

To my previous paper on some of the records of the Rashtraṅgūta kings of Mālkheṭ, in Vol. VI. above, p. 160 ff., I attached some notes on a few special points, chiefly in connection with the names, bīrodas, and other appellations of the various members of that family. Eventually, we shall consider some wider questions, such as the antiquity that may be assigned to the Rashtraṅgūta stock, the extraction of the Rashtraṅgūtas, the period and localities in which they first came to the front as a ruling power, and the distribution of them in later times as indicated in the first place by epigraphic records, and in the second place by the existence of tribes and clans who now claim to be of Rashtraṅgūta descent. Meanwhile, I deal now with some more preliminary points.

In line 13 of the Sirur inscription of A.D. 866, 4 as also in the corresponding passage in line 16 of the Niṣṭugunde inscription of the same date, 5 the family-name of the Mālkheṭ dynasty is presented to us, in the formal prāṇasth or eulogy in Kanaresu prose which introduces the practical details of the record, as Rattā, in the description of Amōghavasra I. as Rattā-vanā-ōdhaṇa, "born in the race of the Rattās, or in the Rattā race." 96 And these two passages are the earliest known passages which present the name Rattā.

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1 ḍāna is equivalent to ṣamāśītha; see Vol. VI. above, page 68, note 6.
2 This passage, the construction of which is not quite grammatical, seems to recite the previous founding of the temple, and the original endowment of it.—The meaning of aśvile is not quite certain; but the word seems to be a form of the infinitive of aśvī, aśvē, in the sense of ‘to stand or last, to continue unimpaired.’ A very similar expression, aśvī mādīṣīvā, occurs in line 46 of the Hēbbā inscription of A.D. 975 (Vol. IV. above, p. 354); aśvī, also, is a form of the infinitive of aśvī, aśvē.
3 The meaning of the word at the beginning of line 23 is not known.
4 Page 206 a’bove.
5 Page 206 a’bove.
6 It is convenient to speak of “the Rattā or Rashtraṅgūta race, lineage, or family,” and of “the Rattā or Rashtraṅgūta kingdom, rule, or sovereignty.” And we meet with the actual expression Rattā-dharmam vanāṭha, “the race which has the appellation Rattā;” see page 218 f. But the exact analysis of all such compounds as Rattā-vanā, Rashtraṅgūta-kula, and Rattā-vadē, etc., seems to be Rattā-dharmam vanāṭha, “the race of the Rattās,” Rashtraṅgūta-kula, “the family of the Rashtraṅgūtas,” and Rattā-dharmam, “the kingdom, rule, or sovereignty of the Rattās,” and so on; compare the expressions vanāṭha . . . , vadē and vadē-kula, on page 37, above, text lines 8, 9, and 9-10, and Vadē-vanāṭha and Vadē-vadē in Ind. Ant. Vol. XII. p. 264, text lines 4 and 6-7.
In the records of the Mālkhēd dynasty, the only other known instances in which the name occurs in the same form, Raṭṭa, are the following: The two sets of Bagumrā plates of A.D. 915 speak, in a Sanskrit verse, of Raṭṭa-rājya, "the kingdom, rule, or sovereignty of the Raṭṭas;" and the same expression occurs again in the Dēōlī plates of A.D. 940, in two Sanskrit verses, and again in the same two verses in the Khāriṣ plates of A.D. 959. The Bagumrā plates of A.D. 915 further apply to Indra III., again in a Sanskrit verse, the biruda Raṭṭakanderpa, "a Kanderpa, Kāma, or Love of the Raṭṭas;" and the same biruda is applied to Gōvinda IV., in a Kannarese verse in the Kālaś inscription of A.D. 930, and to Khoṭiga in Kannarese prose in the Adaragūchhi inscription of A.D. 971, and to Indra IV., in Kannarese verses in the Śravanga-Belgoḷa inscription of A.D. 982. The Kālaś inscription of A.D. 930, in the Kannarese prose passage which leads up to the date and other details of the record, further applies to Gōvinda IV. the biruda Raṭṭavidyādhara, "a Vidyādhara or demigod of the Raṭṭas." And the Dēōlī plates of A.D. 940 introduce, in a Sanskrit verse, the eponym Raṭṭa, as the name of the imaginary person whom that record puts forward as the original ancestor of the family, and the same verse occurs in the Khāriṣ plates of A.D. 959.

In those of the other records of the Mālkhēd dynasty which put forward the proper name of the family and do not refer to it as simply the race, family, or lineage of Yadu or of the Yadus, the name is always given as Rāṣṭrakūṭa. The Śāmānagad plates of A.D. 754 liken Indra II., in a Sanskrit verse, to sod-Rāṣṭrakūṭa-kumāra, "a golden mountain (Mūr) of the good Rāṣṭrakūṭas;" and we have the same verse in the Paṭṭan plate of A.D. 794, in the Nauṣāri plates of A.D. 817, in the Kālaś plates of A.D. 827, in the Bagumrā plates of A.D. 867, in the Chokhakkatuji grant of A.D. 867, and in the Bagumrā plates, of doubtful authenticity, of A.D. 888. The Nauṣāri plates of A.D. 817, in another Sanskrit verse, describe Dhruva as Rāṣṭrakūṭa-nilaka, "an ornament of the Rāṣṭrakūṭas;" and this verse occurs again in the Kālaś plates of A.D. 827, in the Bagumrā plates of A.D. 867, in the Chokhakkatuji grant of A.D. 867, and in the Bagumrā plates, of doubtful authenticity, of A.D. 888. The Baroda plates of A.D. 885 speak, in a Sanskrit verse, of śīla-kī-Rāṣṭrakūṭa, "tributary Rāṣṭrakūṭas;" and the same verse is presented in the Bagumrā plates of A.D. 867, in the

When śṛ is prefixed, as, for instance, in śṛ-Rāṣṭrakūṭa-dācaya, the proper analysis seems to be śṛṇmatā śṛṭrakūṭa-dācaya; compare, for instance, śṛṇmatā . . . . Chalukyaṇaṇa kuta in Ind. Ant. Vol. VI. p. 76, text lines 2, 6.
1 Jour. Bo. Br. R. As. Soc. Vol. XIII. p. 258, B., plate ii. a, text line 5, and p. 262, A., plate ii. a, line 3. In my previous paper, these two records have been referred to as "the Nauṣāri plates of A.D. 918." I have already indicated the reason for which they are to be properly known as "the Bagumrā plates of A.D. 915." See Vol. VI. above, Additions and Corrections, p. vii.
2 Vol. V. above, p. 194, text lines 29, 32.
4 This record has not been published yet. I quote it from an ink-impression.
5 Ind. Ant. Vol. XII. p. 256, text line 4-5.
7 Two verses presented in the Cambay plates of A.D. 930 (p. 37 above, text lines 5 f. and 9 f.), and again in the Śāngli plates of A.D. 933 (Ind. Ant. Vol. XII. p. 249, text lines 4 f. and 5 f.), simply place the members of the family in the Yuddhānācāra or Yuddhacāla. The Khāriṣ plates of A.D. 972 similarly place them in the Yuddhānacāra or Yuddhacāla (Ind. Ant. Vol. XII. p. 264, text lines 4-6).
14 Vol. VI. above, p. 290, text line 20.
Chokkhakuṭi grant of A.D. 867, and in the Bagumāra plates, of doubtful authenticity, of A.D. 888. And the Kaḷakaś inscription of A.D. 930 describes Gōvinda IV., in a Kanarese verse, as Rāṣṭrakūṭa-deva, "a best of the Rāṣṭrakūṭas." The Wani plates of A.D. 807 mention the family, in a Sanskrit verse, as śī-Rāṣṭrakūṭa-deva, "the lineage of the glorious Rāṣṭrakūṭas;" we have the same verse in the Rādhānur plates of A.D. 808, and the inscription of probably the period A.D. 814-15 to 877-78 at the Daśavatārā cave at Ellora, speaks, in another Sanskrit verse, of praṇaṭa-Rāṣṭrakūṭa-deva, "the manifest, public, or well-known lineage of the Rāṣṭrakūṭas." The Baroda plates of A.D. 812 speak, in a Sanskrit verse, of śī-Rāṣṭrakūṭa-deva-vamsa, "the spotless race of the glorious Rāṣṭrakūṭa;" the Deoli plates of A.D. 940, and, following the same draft, the Karhad plates of A.D. 959, again in a Sanskrit verse, speak of Rāṣṭrakūṭa-vamsa, "the race of the Rāṣṭrakūṭa, or of Rāṣṭrakūṭa," and propose to account for the name by saying that the family derived it from the name of a certain (imaginary) Rāṣṭrakūta whom these records put forward as the son of the eponymous Raṭṭa. Finally, the Bagumāra plates of A.D. 915 introduce the family, again in a Sanskrit verse, as śī-Rāṣṭrakūṭa-kula, "the family of the glorious Rāṣṭrakūṭas;" and the same expression Rāṣṭrakūṭa-kula, "the family of the Rāṣṭrakūṭas," is put forward, in ornate prose, in the Kaḷakaśa plates, which purport to have been issued in A.D. 813, but which are not of unquestionable authenticity.

In the records of some other early branches of the same general stock, but only distantly connected, if actually connected at all, with the Mālkhed family, we find used only the form Rāṣṭrakūṭa. Thus, in Sanskrit prose, the Uṇṭikavāṭikā grant of Abhimanyu describes his first ancestor Māṇāka as Rāṣṭrakūṭa-vamsa tilaka, "an ornament of the Rāṣṭrakūṭas." A Sanskrit verse in the Multāt plates of A.D. 709 places Durgraśa, the first ancestor of Yuddhāśura-Nandarāja, śī-Rāṣṭrakūṭa-deva, "in the lineage of the glorious Rāṣṭrakūṭas." And a Sanskrit verse in the Anṭrōli-Chhārōli plates of A.D. 757 describes Kakkarāja I., the first ancestor of Kakkarāja II., as śī-Rāṣṭrakūṭa-kula-paṇḍaka-chaṇḍa-sūrya, "a sun of the group of water-lilies (blooming in the daytime) which is the family of the glorious Rāṣṭrakūṭas." In later extraneous records which mention the Mālkhed family, we find the following usage. A Sanskrit verse in an Eastern Chalukya copper-plate record of the period A.D. 918 to 925 describes Vijayāditya II. (A.D. 799 to 843) as fighting during twelve years, by day and by night, a hundred and eight battles with the armies of the Gaṅgas and the Raṭṭas; and a subsequent Sanskrit verse in the same record says that Vijayāditya III. (A.D. 844 to 888), prompted by the lord of the Raṭṭas, conquered the Gaṅgas, and cut off the head of Maṅgi in battle, and frightened Kriṣṇa and Saṅkila, and completely burnt their city. In the Chōla

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12. Ind. Ant. Vol. XVIII. p. 341, text lines 1, 2.  13. Journ. Bu. Br. R. As. Soc. Vol. XVI. p. 107, text lines 2, 3.—I am of opinion, now, that the members of this family did not belong to what can be properly treated as a branch of the Mālkhed family, but were only vaṃśyas or "kinsmen" of the Rāṣṭrakūṭas of Mālkhed; that is to say, that they belonged to a separate line of the same vaṃśa or race, stock, or clan. See also, Vol. VI. above, p. 170.
records, the Rāṣṭrākūṭa territory, which, however, had by that time passed into the hands of the Western Chālukya of Kalyāṇi, is called, in Tamil prose, the Iraṭṭapāḍi and Iraṭṭapāḍi seven-and-a-half-āḷāk (country), in which appellation the name stands for Raṭṭapāḍi, “the country of the Raṭṭas,” 1 and Iraṭṭamaṇḍala, “the territory of the Raṭṭas.” 2 The Bhādāna Śilāhāra grant of A.D. 997 speaks, in a Sanskrit verse, of the once flourishing Raṭṭa-riśya or “sovereignty of the Raṭṭas” as then existing only in memory, and further on, in Sanskrit prose, uses the same word in mentioning the downfall and destruction of the family, consequent on the overthrow of Kakkavā II. 3 The Khārēpāṭa Śilāhāra plates of A.D. 1008 speak, in a Sanskrit verse, of Rāṣṭrākūṭa-rājā-vāsā, “the seat of the Rāṣṭrākūṭa lords,” and further on, in Sanskrit prose, describe the Western Chālukya king Ijivadeśa-Śatyaśraya as ruling over Raṭṭapāṭi or “the country of the Raṭṭas.” 4 And the Kauṭhē Śiwa Western Chālukya plates of A.D. 1009, in Sanskrit verses, speak five times of the Rāṣṭrākūṭas, and Rāṣṭrākūṭa-kula or “the family of the Rāṣṭrākūṭas,” and also present once the other form Raṭṭa, in referring to Bhammaha-Raṭṭa or “the Raṭṭa Bhammaha,” whose daughter Jākavā became the wife of Tailā II. 5

In the later extraneous records, there are many other references to the Rāṣṭrākūṭas of Mālkhēṭ, of which some speak of them as Rāṣṭrākūṭas, but the majority call them Raṭṭas. We need not pursue those references any further. But we must note the usage in respect of the family-name, in connection both with the Rāṣṭrākūṭas of Mālkhēṭ and with the Raṭṭas of Saundatti, in the records of the feudatory Raṭṭa princes of Saundatti, who ruled over the Kūṇḍa three-thousand province which lay in the territory that had belonged to the Rāṣṭrākūṭa kings of Mālkhēṭ, and who, in their later records, are represented as belonging to the same lineage with those kings. 6 In these Raṭṭa records, as far as they have been explored, the name Rāṣṭrākūṭa is but rarely met with. An inscription at Bail-Hongal, probably referable to the period A.D. 1044 to 1068 but perhaps to be placed about a century later, presents the name of the family of apparently the Raṭṭa princes as Rāṣṭrākūṭa. 7 An inscription at Saundatti, put together in A.D. 1096 or soon after, speaks, in Kanarese prose, in a passage which presents wrongly the date of A.D. 876-76, of a king Kṛishṇarāja-dēva, by whom it means Kṛishṇa III., and describes him as Rāṣṭrākūṭa-kula-tījaka, “an ornament of the family of the Rāṣṭrākūṭas.” 8 The Tārā inscription, which was put together in A.D. 1187, includes a passage dated in A.D. 1122 which applies to the prince Kārtavrīya II., in Kanarese prose, the epithet Rāṣṭrākūṭa-uṇaya-uṇāyava-mānuṣādaṇī, “a crest-jewel on the head that was the lineage of the Rāṣṭrākūṭas.” 9 And the Saundatti inscription of A.D. 1228 describes the prince Lakṣmidēva II., in a Kanarese verse, as Rāṣṭrākūṭa-uṇaya, “belonging to the lineage of the Rāṣṭrākūṭas.” 10 But, with the above exceptions, the Raṭṭa records, including even the records of A.D. 1096, 1187, and 1225 mentioned above, always present the name as Raṭṭa, or, using a variant of the name written with the Drāviḍian r, as Raṭṭa. The earliest certain record of the Raṭṭa princes, the Sogas inscription

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1 See, for instance, South Ind. Jour., Vol. III. p. 15, a record of A.D. 1008; and ibid. p. 112, a record of A.D. 1054-55.
2 See ibid. p. 63, a record of A.D. 1053-54.
3 Vol. III. above, p. 272, text line 20, and p. 273, line 43.
4 Vol. III. above, p. 293, text line 6-7, and p. 299, line 21.—There can hardly be any doubt that the same word Raṭṭapāṭi is the real reading in the passage in the Narasimhasadākochārita, XI. 89, 90, in which Dr. Bühler (see Ep. Ind. Jour. I. p. 228) found a mention of “Rāḍḍapāṭi.”
5 Ind. Ant. Vol. XVI. p. 21, text line 10, 15, and p. 23, lines 39, 40-41, 43, 44.
6 See a note on references to Kṛishṇa III. in the records of the Raṭṭas of Saundatti, which I am giving in the Indian Antiquary, Vol. XXXII.
7 See Ind. Ant. Vol. IV. p. 115. The language of the record is Kanarese. But I did not note whether the particular passage is in prose or in verse.
8 See the article referred to in note 6 above.
9 Ind. Ant. Vol. XIV. p. 18, text line 47.
dated in July, A.D. 980, speaks of the prince Kārtavīrya I., in a Kanarese verse, as Ṛaṭṭa-kula-bhūshaṇa, "an ornament of the family of the Raṭṭas." The Saunadatti inscription, dated in December of the same year, of the Baiga prince Sāntivarman, speaks in Kanarese verses, with reference it may be to the Rāṣṭrakūṭas of Mālkhed, or it may be to some earlier members of the Raṭṭa family of Saunadatti, of Raṭṭa-kul-śrayaṇa-viparīt, "the kings of the lineage of the family of the Raṭṭas," and, with the Dravidian r, of Raṭṭar, "the Raṭṭas." The Maṇṭur inscription of A.D. 1040 presents a formal praṇāsīti of the usual kind in Kanarese prose, introductory to the practical details of the record, in which it applies to the prince Eṛaga-Eṛugyanamarasa the epithet Raṭṭa-vaśī-śokhaṇa, "born in the race of the Raṭṭas," and the bīruda Raṭṭamāraṇaṇḍa, "a sun of the Raṭṭas," and, in Kanarese verses, it gives him the bīruda Raṭṭanāraṇyaṇa, "a Nārāyaṇa of the Raṭṭas," in addition to repeating the bīruda Raṭṭamāraṇaṇḍa; and it further speaks, in Kanarese prose, of a tank called Raṭṭasamudra. The Kanarese inscription in the temple of Aṅkalēsvara or Aṅkānēsvara, at Saunadatti, in the passage of A.D. 1048 describes Nanna, the father of Kārtavīrya I., in verse as Raṭṭa-kul-śrayaṇa-rigmarāchī, "a sun of the sky which is the family of the Raṭṭas," and speaks of Dāyima in verse as Raṭṭara Mēru Dāyima, "Dāyima, a Mēru of the Raṭṭas," and it uses the same form of the name twice more, in verse and prose, in connection with Aṅka in that passage, and once again in the passage of A.D. 1087, in which it describes Kārtavīrya II., in a formal prose praṇāsīti, as Raṭṭa-kula-kamaṇḍa-māruṇaṇḍa, "a sun of the water-lily (blooming in the daytime) which is the family of the Raṭṭas." Another inscription at Saunadatti, of the period A.D. 1096 to 1076, describes the prince Kārtavīrya II., in the formal praṇāsīti in Kanarese prose, as Raṭṭa-kul-śrayaṇa-vaṇa-māruṇaṇḍa, "a sun of the group of water-lilies (blooming in the daytime) which is the family of the Raṭṭas," and, in giving his pedigree, uses the same verse that stands in the record of A.D. 1043, and styles his ancestor Dāyima, in a Kanarese verse, Raṭṭara Mēru Dāyima, "Dāyima, a Mēru of the Raṭṭas." The Saunadatti inscription, put together in A.D. 1096 or thereabouts, which has been quoted above as presenting the name Rāṣṭrakūṭa in connection with Kṛishṇa III., describes the prince Kārtavīrya II., in the formal praṇāsīti in Kanarese prose, as Raṭṭa-kula-bhūshaṇa, "an ornament of the family of the Raṭṭas," and, in tracing his descent, describes his ancestor Kārtavīrya I., in Sanskrit verse, as Raṭṭa-vaśī-śokhaṇa, "born in the race of the Raṭṭas." The Tērdā inscription, put together in A.D. 1137, which has been quoted above as presenting, in a passage dated in A.D. 1122, the name Rāṣṭrakūṭa in connection with the prince Kārtavīrya II., styles him, in the formal praṇāsīti in Kanarese prose, Raṭṭa-kula-bhūshaṇa, "an ornament of the family of the Raṭṭas." The Kalhol inscription of A.D. 1204 describes the prince Sēna II., in a Kanarese verse, as Raṭṭa-dvaya-Sīrānētra, "the eye of Fortune in the shape of the lineage of the Raṭṭas," and applies the bīruda Raṭṭanāraṇyaṇa, "a Nārāyaṇa of the Raṭṭas," to Kārtavīrya IV., again in a Kanarese verse, and then, in the formal praṇāsīti in Kanarese prose, styles him, as usual, Raṭṭa-kula-bhūshaṇa "an ornament of the family of the Raṭṭas." The Bhōj plates of A.D. 1208 speak of the family of the princes, in a Sanskrit verse, as Raṭṭ-śrayaṇa.
vaśa, “the race that has the appellation Raṭṭa,” and in the formal praśasti, given in this case in Sanskrit prose, style Kārtavirya, etc., as usual, Raṭṭa-kuśa-bhūṣaṇa, “an ornament of the family of the Raṭṭas.” The Nāsargi inscription of A.D. 1218 uses, throughout, the variant of the name which presents the Drāvīḍian r; in Kanaresse verses, it speaks of the Mālkhēdē kings as Raṭṭi-anvagha, “those who were of the lineage of the Raṭṭas,” and of their family as Raṭṭa-caśa, “the race of the Raṭṭas,” and Raṭṭa-kuśa, “the family of the Raṭṭas,” and of the family of the princes of Sandhatti as Raṭṭa-caśa, “the race of the Raṭṭas.”

The Sandhatti inscription of A.D. 1228, which has been quoted above as presenting the name Raṣṭrakūṭa in connection with the prince Lakṣhmīdēva II., further speaks of him, in a preceding Kanaresse verse, as Raṭṭa-caśa-dāhdha, “born in the race of the Raṭṭas,” and uses, also in Kanaresse verses, and in connection with the prince, the expressions Raṭṭa-rārāja, “the rule of the Raṭṭas,” and Raṭṭa-raja and Raṭṭa-rējya, “the Raṭṭa kings,” and in the formal praśasti, in Kanaresse prose, it styles Lakṣhmīdēva II., as usual, Raṭṭa-kuśa-bhūṣaṇa, “an ornament of the family of the Raṭṭas.”

And an inscription at Hanumkere or Hanikkēr, put together in A.D. 1257, uses, throughout, the variant of the name with the Drāvīḍian r, and presents the name of the family of the kings of Mālkhēdē as Raṭṭa-caśa, “the race of the Raṭṭas,” in a Kanaresse verse, as Raṭṭi-anvagha, “the lineage of the Raṭṭas,” in Kanaresse prose, and describes the prince Kārtavirya III., in Kanaresse prose, as Raṭṭa-kuśa-bhūṣaṇa, “an ornament of the family of the Raṭṭas,” and his son Lakṣhmīdēva II., in a Kanaresse verse, as Raṭṭa-kuśa-āgrāṇi, “a leader of the family of the Raṭṭas.”

The form Raṭṭa, with the Drāvīḍian r, has not as yet been found in any records of the Raṣṭrakūṭa kings of Mālkhēdē. It is met with, first, in the Sandhatti record of A.D. 980. But, from the other instances given above, it does not seem to have been used at all freely until about the beginning of the thirteenth century A.D. It was not always used even then. It became, however, so well established and well known a form of the name, that we find it used also in extraneous records, and in the Nāgari characters, though a special device had to be adopted to represent it in that alphabet. That device was the doubling of the ordinary Nāgari r, with the result of presenting the name as Braṭṭa, without, however, producing a double consonant long enough to represent a lengthened preceding short vowel. And we have the name in this form in a Sanskrit verse in the Harnalāhaliṇi plates of A.D. 1238, which contain a Dēvagiri-Yādava record.
in the same verse in the Bēhaṭṇi plates of A.D. 1253, which contain another Dēvagīri-Yādava record.¹

That the family-name of the princes of Saundatti, who ruled the Kūṇḍi three-thousand province, was Raṭṭa, not Raṣṭṭaracāṇa, is unmistakable. And it is also quite plain that, while Raṣṭṭaracāṇa was the formal appellation which it was customary to apply to the kings of Mālkheḍ in ornate language, the real practical form of their family-name was Raṭṭa. This is made clear, in one way, by the fact that Raṭṭa is the name that was used in forming those birudac, or secondary appellations of the kings, of which the family-name was a component, and of which we have at present instances dating from A.D. 915 and onwards; namely, Raṭṭakandarca in the cases of Indra III., Gōvinda IV., Khoṭṭiga, and Indra IV., and Raṭṭa-vidyādhara in the case of Gōvinda IV. But it is made clear in other ways also. In the records of the Mālkheḍ family, except in the case of the Kaḍaba plates which are not of unquestionable authenticity, the appellation Raṣṭṭaracāṇa is found only in Sanskrit verses, in those parts of the records which were introductory to the passages containing the practical details of the records, and were devoted to exhibiting the pedigree, reciting the achievements, and generally magnifying the importance of the kings, in the principal literary language of the time. And even in the record put forward in the Kaḍaba plates, where the appellation occurs in prose, the passage is in ornate prose of an elaborate and stilted kind, or, as Dr. Lüders has styled it, in “exceedingly rich and flowery language.”² The name Raṭṭa appears first in the Sirūr and Nilgund inscriptions of A.D. 806. And in them it is presented, not in a Sanskrit verse, but in the Kanarese prose prāṣasti which introduces the practical details of the records. At about that time, there arose a practice of presenting compositions, which did not even include excerpts from the early standard drafts such as we have in the case of verses 1 and 2 in the Sirūr record and verses 2 and 3 in the Nilgund record, but which departed altogether from the early standard drafts, and were also liable to be independent even of each other. The composers of those later records indulged in various liberties, which had not been allowed to the composers of the earlier records. And, in the drafts presented in the Cambay plates of A.D. 930 and the Saṅgīti plates of A.D. 933 and the Kharḍa plates of A.D. 972, the real name of the family, in either form, was actually suppressed altogether, and the members of the dynasty were simply allotted, in connection with their then recently elaborated Purāṇic pedigree, to “the race of the Yadus” or “the lineage of Yadu.”³ It was only in those later compositions that the habit crept in, of using the name Raṭṭa in Sanskrit verses. And, even then, a kind of apology was made for using the more practical form of the name in the more ornate parts of the records. That the biruda Raṭṭakandarca, in the case of Indra III., should be used in a Sanskrit verse, in the Bagumara records of A.D. 915, in that practical form and without being metamorphosed into Raṣṭṭaracāṇa, is natural enough. But it is found rather far on in the record. And the composer of the draft presented in those two sets of plates was careful to introduce the dynasty by its more stately appellation of “the family of the Raṣṭṭaracāṇas,” before he proceeded to speak of “the kingdom or sovereignty of the Raṭṭas,” and to bring the biruda Raṭṭakandarca into one of his verses. So, also, the draft presented in the Dēbōli plates of A.D. 940 and the Karhāḍ plates of A.D. 969 introduces the dynasty as “the race of the Raṣṭṭaracāṇas,” before it, again, speaks of “the kingdom or sovereignty of the Raṭṭas.” And these two drafts, presented to us first in records of A.D. 915 and 940, emphasize the point that Raṭṭa was the real and practical form, and Raṣṭṭaracāṇa was the ornamental or stately form, of the family-name. Such are the facts. But the Raṭṭas of Mālkheḍ have come to be familiarly known as the Raṣṭṭaracāṇas of Mālkheḍ, because that form only of their name is presented at all prominently in

¹ Jour. Re. Br. E. As. Soc. Vol. XII. p. 43, text line 17. As stated in the preceding note, the doubling of the r was effected here, also, by placing a superscript r over the ordinary r.

² Vol. IV. above, p. 387.

³ See note 11 on page 315 above.
their various records which were published before the time when the Sūrā inscription came to notice. And, for purposes of easy discrimination, it will be desirable to continue the use of that appellation, and to speak still, as hitherto, of the Rāṣṭrakūṭa kings of Mālkhēd and the Rāṭha princes of Saundatti.

We have now to consider which of the two names, Rāṭha and Rāṣṭrakūṭa, was evolved from the other name, and how it was done.

And, in the first place, it is to be remarked that we have been told by Mr. Pathak that “the word ṛṭṭha, according to Trivikrama, is a Prākrit form of the Sanskrit ṛdṛṭha.”1 I have, however, been assured, by the very best authority, that Trivikrama does not give in his grammar any rule at all about the word ṛdṛṭha, and that the word ṛṭṭha has not been found in Prākrit literature. And, as far as our actual knowledge goes, the forms which the Sanskrit word ṛdṛṭha, ‘a country,’ would assume in the Prākrits, are ṛṭṭha, ṛṭṭha and ṛṭṭa. We have the form ṛṭṭha in Suraṭha, = Saurashtra, and Sūraṭha, = Saurashtra, which instances Professor Fischel has given me from, respectively, Hēmaṇandra, 2, 34, and Trivikrama, 1, 4, 14; and the use of it evidently underlies the Jaina-Mahārāṣṭrī, Śaṅkaraṇī, and Apabhramśa word Marhaṭṭha, for Mahāraṭha, = Mahārāṣṭra, and the Mahārāṣṭrī word Marhaṭṭhi, for Maharaṭṭhi, = Mahārāṣṭri.2 In Pāli, we have the independent word ṛṭṭha itself, = ṛṭṭha, in the sense of ‘kingdom, realm, country, land, district.’3 And, in epigraphy, we have Sāṭhānī-ṛṭṭhē, “in the province of Sāṭhānī.”4 We have the form ṛṭṭha, in epigraphy, in Suraṭha, = Saurashtra, in one of the Nāṣik inscriptions of Pulumāyi.5 And we have the form ṛṭṭa, attributable no doubt to the tendency to avoid aspirates in the Drāviḍian languages, in Suraṭa, = Saurashtra, which is given as an instance of the changes of au to o and of iht to t in the illustrations of Kēśirāj-a’s Kanarese Šudamāṇidarpāṇa, sūtra 270, 283.6 So far, no authority can be obtained for saying that the form ṛṭṭha, = ṛdṛṭha, ‘country,’ actually occurs. However, according to the Šudamāṇidarpāṇa, sūtra 283, the Sanskrit iht may become iht, as well as t, in Kanarese; and there are cases, such as duṭṭha, = dūṭṭha, isiṭṭha, = isiṭṭhi, and isiṭṭhe, = isiṭṭaka, in which that change has occurred. And so, also, in the Prākrit languages technically so called, while the Sanskrit iht usually becomes iht,7 there are some cases in which it has become iht; as, for instance, in utṭha, = uṭṭha, and a few other words.8 And we are, therefore, not prepared to say that the form ṛṭṭha, = ṛdṛṭha, may not be found to occur, though it was not taught by Trivikrama, and though we cannot at present quote any instance of it.

But the name Rāṭha was certainly not obtained from the word ṛṭṭha, or from the name Rāṣṭrakūṭa. The family-name, in its Sanskrit form, was, not Rāṣṭra, but Rāṣṭrakūṭa. There was no name Rāṣṭra, from which to obtain the name Rāṭha. From the name Rāṣṭrakūṭa we obtain, by corruption, in the most natural manner, Rāṣṭrōḍa, actually presented in a Verāval inscription of A.D. 1384, which speaks of Rāṣṭrōḍa-rāmā, “the race of the Rāṣṭrōḍas,” and describes it as a third race famous like the Solar and Lunar Races;9 and we shall not be

2 See Prof. Fischel’s Prākrit Grammar, § 254.
3 *Children’s Pāli Dictionary*, p. 408. The word figures in also rathavāṁśaṇī, ‘inhabitants,’ rathakālīṇī, ‘a king,’ and rathapūṣṭ, rathavāṁśaṇī, ‘an inhabitant.’
4 *Ep. Ind.* Vol. I. p. 6, text line 27. And, evidently, the same word figures in the fiscal term a-rathavāṁśaṇiṇikāśa in line 2 of the record, and is the basis of the official title rathātikā in line 4. As variants of this fiscal term, connected with the other form rathā, we have a-rathavāṁśaṇiṇika in *Archaeol. Sura. West. Ind.* Vol. IV. p. 103, No. 13, line 4, and p. 1:6, No. 14, line 10, and a-rathvāṁśaṇiṇiṇika in *Archaeol. Sura. West. Ind.* Vol. IV. p. 187, line 14.
5 *Archaeol. Sura. West. Ind.* Vol. IV. p. 208, text line 2. For other instances of this form, in a certain fiscal expression, see the preceding note.
6 Dr. Kittel’s edition, pp. 395, 397. So, also, Suraṭa is given as the corruption of Saurashtra in the illustrations of sūtra 160 of Bhāvikalakhaṇḍa’s *Kṣaṇakalakhaṇḍa*, Bangalore, 1890.
7 See Prof. Fischel’s Prākrit Grammar, § 203.
9 *Antiquarian Remains in the Bombay Presidency*, 1897, p. 220.
surprised, if we meet hereafter with epigraphic instances of further corruptions such as Raṭṭhōṇa and Raṭṭhōḍa, of which forms the last is actually the modern name which in gazetteers, etc., is presented as ‘Rāṭhor’ and ‘Rāṭhor’.

But, in the name Rāṣṭrōṇa, the second component, kūṭa, of Rāṣṭrakūṭa, is duly represented. Whereas, in the name Raṭṭa there is nothing whatever to represent that second component of the other name. And, for that reason we cannot admit Raṭṭa as a corruption of, or in any way obtained from, the name Rāṣṭrakūṭa.

It can only be the case that the name Rāṣṭrakūṭa was evolved out of the name Raṭṭa. And, that that was the case, is unconsciously disclosed by the draft presented in the Dēoll plates of A.D. 940 and the Karhāḍ plates of A.D. 959, in the verse which puts forward the eponymous person Raṭṭa as the imaginary original ancestor of the Mālkheḍ family, and asserts that he had a son named Rāṣṭrakūṭa, and says that it was from the name of that son that the family became known as the Rāṣṭrakūṭa race, or the race of Rāṣṭrakūṭa or of the Rāṣṭrakūṭas. But the name Rāṣṭrakūṭa is certainly not merely a Sanskritised form of nothing but the name Raṭṭa; for the simple reason that in Raṭṭa there is nothing to account for the component kūṭa in the other form of the name. The name Raṭṭa does account for the first component, rāṣṭra. It does not, however, account for it in the way of having been literally translated by the word rāṣṭra. The explanation is that, in devising an ornamental form of a name, Raṭṭa, which, whatever may have been the origin of it, did not mean a ‘country,’ there was used, not unnaturally, a Sanskrit word, rāṣṭra, which was the actual representative and origin of words of very similar sound, such as rāṣṭha, rāṭha, and rāṭa,—possibly even rāṭṭa itself, if the existence of that form should be established hereafter,—which did possess that meaning. There was thus obtained, as the first step, a name Rāṣṭrā. But it seems to have been then recognised that the appellation thus obtained was not sufficiently high-sounding, and that something more was needed to adapt it better to the purposes for which it was wanted. Now, the word kūṭa has the meaning, among others, of ‘the highest, most excellent, first,’ derived no doubt from its meanings of ‘any prominence, a peak or summit of a mountain.’ In literature, it occurs in that meaning in the Bhagavatapurāṇa, 2, 9, 19, where Bhagavat (Vishnu-Kṛṣṇa) is represented as addressing Brahman as kūṭa yōgīnām, ‘O chief of ascetics!’ In the epigraphic records, it is used in the same meaning in the official title grāmakūṭa, ‘a chief or headman of a village,’ and also actually in the word rāṣṭrakūṭa as an official title meaning ‘the headman of a territorial division technically known as a rāṣṭra.’ The word kūṭa, in that same meaning, was plainly employed in making up the full family-name Rāṣṭrakūṭa. And the use of it, to fill out and give sufficient pomp to that form of the name, was very probably suggested by the actual existence of the word rāṣṭrakūṭa as an official title. But we need not think, any longer, that the name

1 Dr. Bühler has told us that “the bards of Rājputānā,” inverting the process, “have invented Rāṣṭraṇgaḥ as an etymology for Rāḥṭrā,” in order to explain a difficult Pāṇī word; see Ind. Ant. Vol. XVII. p. 192, note 34.

2 Namely, by the uḍa in Rāṣṭrā-uda, from which we have eventually Rāṣṭrād. Compare grāmakūṭa, gāmakūṭa, and eventually gauḍa, etc.; see page 188 above.

3 Vol. V. above, p. 198, text lines 11, 12; and Vol. IV. p. 287, verse 7, and p. 288, text line 10, 11.

4 For instance, in the Sāmāṅgad plates of A.D. 764; see Ind. Ant. Vol. XI. p. 112, text line 20. Another form of this title was grāmakāla, which we have, for instance, in the Kantēhind plates of A.D. 1000; see id. Vol. XVI. p. 24, text line 60.—Regarding the fact that the word grāmakūṭa was the origin of the Kannarese title Gauḍa, answering to the Marathi Pāṭil, Pāṭil, see page 188 above.

5 For instance, in an Eastern Chalukya record of the period A.D. 799 to 843; see Ind. Ant. Vol. XX. p. 416, text line 17. Another Eastern Chalukya record, belonging or purporting to belong to the same period, presents the simple word kāla, which we may take as standing either for rāṣṭrakāla or for grāmakāla, as we like; see Vol. V. above, p. 129, text line 15. The records of Western India naturally present, instead of rāṣṭrakāla, either rāṣṭramahattara, as in the Somavat plates of the Karnakāra king Buddhakāla of A.D. 619 (see id. Vol. VI. above, p. 298, text line 18), or rāṣṭrapati, as in the Sāmāṅgad plates of the Rāṣṭrakūṭa king Dantikunda of A.D. 754 (see Ind. Ant. Vol. XI. p. 112, text line 28), and in the Kantēhind plates of the Western Chalukya king Vikramaditya V. of A.D. 1009 (see id. Vol. XVI. p. 24, text line 60).
is itself the official title, or that, like the official title, it means 'a headman of a ṛāṭṭa.' It was plainly intended to mean 'highest, most excellent, chiefs, or leaders, of the Raṭṭas.'

It may be added that both the original family-name Raṭṭa, and its ornate form Rāṣṭrakūṭa, came to be afterwards used as personal names. Thus, the Kharoṣṭhī plates of A.D. 1008 mention a Śīlākara prince named Raṭṭa and Raṭṭarāja; and Hūnachandra mentions in his Purāṅgaṇaparvan a man named Rāṣṭrakūṭa. It may also be remarked that Kalihaṇa has asserted the existence of a queen of the Deccan, of Karṇata extraction, named Raṭṭā, alleged to have been a contemporary of Lalitāditya of the Karkota dynasty of Kashmir; but there can be no doubt that Dr. Stein has rightly explained the passage, not as establishing the real existence of any such queen, but as presenting a personification of the dynasty of the Rāṣṭrakūṭas of Mālkhēd.

* * *

The original home of the Rāṣṭrakūṭas of Mālkhēd.

In line 13 of the Sihāra inscription of A.D. 866, and in line 16 of the Nilgund inscription of the same date, Amōghavasika I. is described as Lattalāra-pura-parāmakāra, "supreme lord of the town of Lattalāra." The same town is mentioned, sometimes as Lattalār and sometimes as Lattanūr, in also the records of the Raṭṭa princes of Saundatti; for instance, the Manṭür inscription of A.D. 1040 describes Eṇga-Eṇṭammarasa as Lattalāra-paravār-dviśa, "lord of Lattalāra, a best of towns, an excellent town, a chief town," and the Bhōj plates of A.D. 1208 describe Kārtavīrya IV., and the Saundatti inscription of A.D. 1228 describes Lakshmidēva II., as Lattalāra-paravār-dviśa, "supreme lord of Lattanūr, a best of towns." And in these epithets we have, in various forms, a hereditary title commemorative of the place which the Rāṣṭrakūṭa kings of Mālkhēd,—and, after them, the Raṭṭa princes of Saundatti, who, according to some of their later records, belonged to the same lineage with these kings,—claimed as their original home. The name of the town is further presented to us in a transitional form in the Sitāhālā inscription of A.D. 1087, which applies the epithet Lattalāra-viniyaraka, "come forth or emigrated from Lattalāra," to a feudatory of the Western Chālukya king Vikramāditya VI., namely to the Mahāśeṃantu Dhāḍhībahadura or Dhāḍhībhaṇḍaka, also called the Rāṇaka Dhāḍhīdēva, whom it further describes as mahā-Rāṣṭrakūṭa-dvānaya-prastuṣa, "born in the great lineage of the Rāṣṭrakūṭas, or in the lineage of the great Rāṣṭrakūṭas;" and the record applies

1 There would, however, not have been anything derogatory even in that derivation of the name. The name of the well known Andhrarāṣṭrika kings is explained as having taken its origin from the fact that the first of them had been a servant (bhārīya) of the Andhras. And there was a family of kings who referred themselves to a lineage known as the Garjaraputthā lineage (see Vol. III. above, p. 263), evidently because their ancestors had been doorkeepers of the Gurjars.

2 Vol. III. above, p. 200, text lines 32, 34.

3 See Monier-Williams' Sanskrit Dictionary, under ṛāṭṭa.


5 See, respectively, Ind. Ant. Vol. XIX. p. 165, and p. 248, and Archaeol. Surv. West. Ind. Vol. III. p. 113, text line 62, and Plate 73 in Vol. II. p. 224.—By a printer's mistake, not noticed at the time, the published text of the Bhōj record gives the name of the town, in line 66-67, as Lattanūr, with the long d, instead of the short a, in the first syllable. The necessary correction should be made.—At present, I cannot trace back the use of this title to any date after A.D. 1040 in records which belong unquestionably to the Raṭṭas of Saundatti. The Kalakṣpur inscription of A.D. 983, of the time of the Rāṣṭrakūṭa king Gōvinda IV., does, indeed, mention a Mahāśeṃantu whom it describes as Lattalāra-pura-parāmakāra and as trisṇi-paṇḍhādu; and it is practically certain that he was a Raṭṭa: but the original record is greatly damaged, and I cannot recognize, in the ink-impression, either his name, or any epithet which specifically refers him to the lineage of the Raṭṭas. The Sogd inscription of the Raṭṭa prince Kārtavīrya I., of July, A.D. 980, does not seem to make any mention of Lattalāra. And it may be added that the town is certainly not mentioned in the Saundatti inscription, of December of that same year, of the Mahāśeṃantu Śāntivarman (Jour. Bo. Br. R. A. Soc. Vol. X. p. 204), but, for various reasons, it is very questionable whether that is really a Raṭṭa record at all.
the same epithet, "come forth or emigrated from Lalitaura," to Dhāḍhībhajaka's officer, the Daṇḍyaka Vīsudēva.1

The town Lattalūr or Lattanūr may, or may not, have been in the territory of the Rāśṭrakūṭas of Mālkheḍ. By a similar title, the Western Gaṅga princes of Tājakāḍ were styled Kovalāra-puravār-śiva, "lord of Kovalāra, the best of towns."2 Here, the allusion is to the town now known as Kōḷār, the chief town of the Kōḷār district in the east of Mysore. And that town certainly was in the Western Gaṅga territory. So, also, the Kādambe princes of Hāṅgal had the hereditary title of Banavasi-puravār-ādhisthāva, "supreme lord of Banavāśi, the best of towns."3 And they sometimes had the administration of the Banavāśi province. But their hereditary authority was confined to the Pāṇningal five-hundred province; the Banavāśi province proper was a crown property, administered from time to time by whomsoever the paramount sovereign might appoint; it was only by special appointment that it, with also some neighbouring districts, was occasionally held by the Kādambe of Hāṅgal; and they used the title simply because they claimed descent from the early Kādambe kings, whose capital was Banavāśi. These are the only two instances, that I can recall, in which a hereditary title of the kind that we are considering was more or less connected with actual territorial authority. The same title, "supreme lord of Banavāśi, the best of towns," was used by the Kādambe princes of Goa,4 who had no authority whatever at Banavāśi, and simply derived the title in the same way as did the Kādambe of Hāṅgal. The Kājaṇa kings of Kalyani in the Nizam's Dominions had the hereditary title of Kālāra-puravār-ādhisthāva, "supreme lord of Kālāra, the best of towns," simply in connection with the legend that referred the origin of their family to Kālāra in Bundēlkhaṇḍ, Central India, a long way outside their own territory. The Gotra princes of Guttā, whose power was usually limited to quite a small part of the Dhārvar district, used the title Ujjayanti-puravār-ādhisthāva, "supreme lord of Ujjayanti, the best of towns,"5 for which in one passage there is substituted "supreme lord of Pāṭaḷi, the best of towns,"6 simply because their traditions or legends connected them with the Early Gupta and the mythical king Vikramāditya, and consequently with the far distant Ujjain in Mālwa and Pāṭaḷiputra-Pāṭaṇa in Behar. By similar titles, the Śilahāra princes of the Northern Koṅkaṇ styled themselves Tagara-pura-paramēṣṭava, "supreme lord of the town of Tagara,"7 and their relatives who ruled at Karhād styled themselves Tagara-puravār-ādhisthāva, "supreme lord of Tagara, the best of towns," though Tagara, which is the modern Tārī in the Naldrug district of the Nizam's Dominions,8 was at a very appreciable distance, a hundred miles at least, from any part of the provinces to which their authority was confined. And the Yādava princes of the Sēṇa country, which was the territory of which the chief town was Devaṉīr-Daulatbād, used the title Devaravati-pura-paramēṣṭava, "supreme lord of the town of Devaravati,"9 which, in the form Devaravati-puravār-ādhisthāva, "supreme lord of Devaravati, the best of towns," was taken over

1 Vol. III, above, p. 205, and text lines 4-5 and 7. It seems clear that, in line 5 of the text, mēḥ was prefixed to Rāśṭrakūṭ-panaya-pratī to indicate that Dhāḍhībhajaka claimed descent from the great Rāśṭrakūṭa kings of Mālkheḍ, and not from one of the minor branches of the Rāśṭrakūṭa or Raṭṭa stock which existed in other parts of India.

2 See, for instance, vol. VI, above, p. 44, and text line 2.

3 See, for instance, Ind. Ant. vol. X, p. 254, and text line 24-25.

4 See, for instance, Jour. B. Hr. E. As. Soc. vol. IX, p. 300, and p. 296, text line 6.

5 See vol. V, above, p. 24, and text line 6, and p. 257, and text line 55.


7 See, for instance, vol. III, above, p. 269, and text line 43-44.

8 See, for instance, Casse-Temple Inscriptions (No. 10 of the brochures of the Archaeological Survey of Western India), p. 103, text line 26-27.


from them by their descendants, the Yādava kings of Dēvagiri-Daulatābād. But, whereas the allusion here is to Dvārakā, Dwāravati, or Dwārakā, which is the modern Dwārakā at the western extremity of Kāthiawār, the Yādava princes of the Sūna country certainly never ruled at Dwārakā or over any part of Kāthiawār. The title was only set up by them in connection with their claim to belong to the Lunar Race, and to be descended from the god Viṣṇu, who, in his incarnation as Kṛṣṇa, made Dwārakā his capital. And, that they simply claimed Dwārakā as their traditional place of origin, is explicitly shown by a passage in the Bassein plates of A.D. 1069 which says in respect of Dṛṣṭhaphrahā, whom it puts forward as the original founder of the family, that “he, in the beginning, came from the city (paṭṭama) of Dwāravati” to the territory, in the Nāsal district and the Nizam’s Dominions, which his descendants were ruling at the time when the record was drawn up, “and made famous in the world the town of Chandrādityapura, which had already sprung into existence.” From all these facts, we can see plainly that these hereditary titles, presenting the names of ancient towns, put forward only assertions as to places of origin, and not claims to actual local authority; and that, to take a specific instance, the title Lattalārā-pura-paramātara, “supreme lord of the town of Lattalāra,” which we have in the Sīrūr and Nilgund records, is nothing but a more dignified and ostentatious method of conveying the exact idea which is expressed by the Lattalāra-vinirgata, “come forth or emigrated from Lattalāra,” of the Sītābaldī inscription.

An identification of the town Lattalārā, Lattamār, or Lattalāura, has not yet been established. I have, indeed, suggested that it might not impossibly be found in the town known as Ratanpur, in the Bījāpur district, Central Provinces; because the letters “r” and “s” are often interchanged, and so it would not be difficult to derive the name Ratanpur from the full form Lattanārāpura. That suggestion, however, was based chiefly on the fact that we find traces of rulers calling themselves Rāṣṭrapāta in various parts of India far to the north of the territory of the Rāṣṭrapāta of Mālkhed. And it is not, really, in any way sustainable; because the name Ratanpur has been simply obtained by transposition from Ratanpura, as is shown by a record of A.D. 1114 at Ratanpur itself. I cannot, at present, quote any epigraphic references to Lattalārā, except from the records of the Rāṣṭrapāta of Mālkhed and the Raṭṭas of Saundatti, and from the Sītābaldī inscription. Nor can I find it mentioned by any ancient geographer or traveller, or in any Purāṇas or other work. But we are certainly concerned with a southern locality. And, while not asserting a final identification of Lattalārā, I would indicate a place in respect of which it seems worth while that some precise inquiries should be made. That place is a town in the Bidar district of the Nizam’s Dominions, which is shown as ‘Latur’ in the Indian Atlas sheet No. 56 (1845), in lat. 18° 24’, long. 76° 38’, and in Thacker’s Reduced Survey Map of India by Bartholomew (1891). In Philip’s Gazetteer of India by Ravenstein (1900), it is treated as ‘Lathur, or Latur,’ and is credited with a population of 9,063. It seems to have been, not long ago, of more importance than at present; for, Murray’s Encyclopedia of Geography (1844).

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1 It is applied to the first king, Bīllama, in an inscription of his time, dated in A.D. 1183, at Muttagi in the Bījāpur district. I quote from an ink-impression.
3 On the technical use of vinirgata in such expressions as this, see Ind. Ant. Vol. XXXI. p. 331 ff.
4 Major Graham’s suggestion, put forward in 1854 (Statistical Report on the Principality of Kolhapur, p. 410), that it is Athuli, the head-quarters of the Athuli tīlka in the Belgaum district, was only based on the mistaken reading of ‘Atunpūra,’ and is, of course, altogether unsustainable. Pandit Bhagwanlal Indrājī seems to have entertained the idea (see the Gazetteer of the Bombay Presidency, Vol. I. Part I. p. 7) that the name of the Lāta country, in Gujarāt, was derived from the name of some local tribe, “perhaps the Lattas” (read, obviously, Lattas), who might possibly, through the interchange of “r” and “s,” be identified with the Raṭṭas or Rāṣṭrapāta, and that Lattalāra (sic) may have been in Lāta and may have given its name to both the country and the dynasty. It is difficult, however, to look on this as anything except an early crude speculation, which the Pandit himself would not have incorporated in any final presentation of his more mature views.
6 Ep. Ind. Vol. I. p. 33, and text lines 12 (twice) and 17.
shows 'Lattoor' as the name of a territorial subdivision ranking on equal terms with Bidar, Kalkharga, Sholapur, Vairág, and Pañjharpur. Along with Pratishtána-Páithan and Tagara-Tér, 'Latur' is in that part of the Dekkan, watered by the Godavari and its tributaries, which has been indicated by Dr. Bhandarkar as a favourite region of early Áryan settlement; and it is, in fact, only about twenty-eight miles east-by-north from Tér, and three miles south of the 'Manjera,' which is an important feeder of the Godavari. And I strongly suspect that local inquiries would result in finding that 'Latur' is the ancient Lattalúra, Lattanim. If so, there will, perhaps, be found at 'Latur' some notable temple or remains of such a temple, either of the goddess Dargá in the form of Chánumá, or of Víshnu in the form of the man-lion, or possibly temples of both these deities; since the Sítábaldí inscription further describes Dhácbiñjaka as 'he who obtained favour by a boon of (the goddess) Chánumá,' and Vásudéva as 'he who obtained favour by a boon of (the god) Nárásimha.'

The matter, must, of course, depend a good deal upon what is the actual spelling of the modern name which the maps and gazetteers present as 'Latur, Lathur,' and 'Lattoor.' We need not trouble ourselves about the  which appears in one of these forms; it is as easily accounted for here, as in some other instances referred to by me elsewhere. For the rest, I feel no doubt that inquiries on the spot would show that the real name is Lattur, with a long  followed by a single dental . And, if that is so, the modern name is distinctly derivable from the ancient name, through steps the rules for some of which have been given to me by Professor Fischel. We start with the form Lattalúra, of A.D. 865, of which Lattanim, appearing first at present in A.D. 1208, is plainly only an optional variant attributable to the interchangeability of  and . The first step would be the dropping of one in the second syllable, which would give us Lattalúra, and eventually the Latalura which we actually have in the Sítábaldí inscription. The next step would be the omission of the short  of the second and final syllables, which would give us Lattur. The next step would be the assimilation of the  to the preceding , which would give us Lattur. And, finally, the nexus  would be dissolved into the simple , and the preceding short  would be lengthened by way of compensation, and this would give us the ultimate form Lattur.
The banners and crests of the Rāṣṭrapūṭas of Mālkōḍ and of the Raṭṭas of Saundatti.

The difference between the lāṅchhāna or crest, which was the device used on the seals of copper-plate charters, occasionally at the tops of inscriptions on stone, and on coins, and the dhvaja or banner, has been explained, with instances, in my Dynasties of the Kauarēa Districts, in the Gazetteer of the Bombay Presidency, Vol. I. Part II., p. 296, note 4.

The Rāṣṭrapūṭas of Mālkōḍ had the pājdhavāja banner and the Garudālāṅchhāna or Garuḍa crest, which are mentioned in, for instance, lines 9 and 13 of the Sirūr inscription of A.D. 806, E., page 206. And it would appear, from a passage in the Adipurāṇa of Jinasena, that the pājdhavāja was a particular arrangement, in rows, of a thousand and eighty flags,—a hundred and eight flags of each of ten kinds of flags bearing, as there specified, the devices of garlands, cloth's, peacocks, water-lilies, geese, eagles, lions, bulls, elephants, and wheels; see Ind. Ant. Vol. XIV, p. 104 f.

The Raṭṭas of Saundatti, on the other hand, had the svanārāya Garudādhavāja, or banner of a golden Garuḍa, and the sīndārālāṅchhāna or seneṣṭralāṅchhāna, the red-lead crest.

Their lāṅchhāna is mentioned in the records edited by me in the Jour. Br. R. As. Soc. Vol. X. pp. 194 to 286, in my translations of which I treated it as the mark of vermillion. Subsequently, however, the expression sīndārā-lāṅchhāna, for sīndārā-lāṅchhāna, in line 43 of the inscription of Tērdāl, was transliterated by Mr. Pathak as meaning "who has the device of an elephant." To this there was attached a note, telling us vaguely that, "according to Kēśirāja, sīndāra is changed into sīndāra." And, accepting that statement, I translated sīndārā-lāṅchhāna in the Manṭūr inscription of A.D. 1040, and sīndārā-lāṅchhāna in the Bhōj plates of A.D. 1203 by "who has the crest of an elephant;" and I have taken it as established that the Raṭṭas of Saundatti had the elephant crest. Since that time, however, I have gradually learnt that, even apart from his habit of often not stating chapter and verse for his assertions, so that it is sometimes difficult or impossible to test them, the person who made that statement about the meaning of sīndāra in this combination, is by no means to be accepted implicitly. He has misled us in this matter. And, as happens not infrequently, the process of setting things right cannot be made as brief as the enunciation of the assertion which has led us astray.

On re-examining the Raṭṭa records themselves, I find that they mention the crest by two words, sīndūrā and seneṣṭrā. I find the word sīndūrā in the following cases:—My ink-impression of the fragmentary inscription of Kārtavīrya II. at Saundatti, of the period A.D. 1069 to 1076, shows distinctly sīndūrā-lāṅchhāna, as given by me in Jour. Br. R. As. Soc. Vol. X. p. 213, text line 5. My photograph of the Kālihole inscription of Kārtavīrya IV. of A.D. 1204 shows distinctly sīndūrā-lāṅchhāna, as given by me ibid. p. 221, text line 16. And the published facsimile lithographs of the Saundatti inscription of Lakṣhmi-dēva II. of A.D. 1233 shows distinctly sīndūrā-lāṅchhāna, as given by me, ibid. p. 268, text line 62. And I have the

1 There were, however, exceptions to the rule. And, notably, the seal of the only Raṭṭa copper-plate record which has come to light, the Bhōj plates of A.D. 1208, appears to present, nor their crest, but the Garuḍa which was the device on their banner; see Ind. Ant. Vol. XIX. p. 243.

2 Ind. Ant. Vol. XIV, p. 34, note 24.—I may remark that the editing of that record was done under strict supervision by me; and there can be little doubt, if any, that the original does present sīndūrā and not seneṣṭrā.


4 Ibid. p. 247, text line 88.


6 I have not got either ink-impressions or photographs of the Manṭūr inscription and the Bhōj plates.

7 In the first syllable of this word, the vowel may be either the short e or the long ê. The following conjunct consonant indicates, preferentially, the short e.

word sendûra in the following cases:—My ink-impression of the Saundatti inscription of A.D. 1096 or thereabouts shows that in line 24, where my published text, Jour. Bo. Br. R. As. Soc. Vol. X. p. 196, gives sindhûra-latâchhânasî, the original has sendûra-latâchhânasî: the vowel of the first syllable is unmistakably ë, ê, not i; and in the second syllable the u and the ã are unmistakable, and the subscript consonant, somewhat blurred, either is an original d, or else is an original dh corrected into d. And my ink-impression of the inscription at the temple of Ankalâvâra or Añkusâvâra at Saundatti, which, though not published, has been mentioned by me elsewhere,¹ shows distinctly sendûra-latâchhânasî in line 24, in the description of Anka in the passage of A.D. 1048, and again in line 59, in the description of Kârtavirya II. in the passage of A.D. 1087.

We thus have, well established, the two forms sindûra and sendûra or sendûra, both used in the Raṭa records. And we have now to determine the meaning of the word.

Now, we have in Sanskrit two words, sindhûra, with the aspirated dh and the short u, meaning ‘an elephant,’ and sindûra, with the unaspirated d and the long ã, meaning ‘red lead, minium, vermilion,’ and ‘a particular kind of tree or plant.’

Dr. Kittel’s Kannada-English Dictionary (1894) gives sindhûra, with the long ã but still with the aspirated dh, as a variant of sindhûra, and only with the meaning of ‘an elephant.’ His authority for it is the Nândhâvatâmâvâra, 26. I am not able to examine that work. But I notice that Gangadhar Madiwaleswar Turmari’s Kannarese Vocabulary (1889) gives sîndhûra, with the long ã and the aspirated dh, with the meanings both of ‘elephant’ and of kru̲mâna, ‘saffron,’ the use of which for certain purposes was much the same as the use of sindûra; and, further, it brackets sindhûra, with the short u, in such a way as to attribute it, also, the meaning of kru̲mâna, for which, however, I cannot trace any other authority. And so, also, Reeves and Sanderson’s Canarese Dictionary (1858) gives sindhûra and sindhûra, with both the short u and the long ã and with the aspirated dh, as meaning both ‘red lead’ and ‘an elephant.’

In addition to giving sindhûra as another form of sindhûra, Dr. Kittel’s Dictionary further presents sindûra, with the short u and the unaspirated d, as a tadbhava-corruption of sindhûra. The authority quoted for this is the Šabdamanasidarpam of Kâsirâja, Dr. Kittel’s own edition (1872), p. 383. And there, under the illustrations of sūtra 255, which teaches amongst other things the change of dh to d, we certainly have “sîndhûram = sindhûram.” Here, however, the short u is preserved; and the corruption of sindhûra, thus presented, is not sindûra with the long ã. This corruption, sindûra, is not given in Gangadhar Madiwaleswar’s Vocabulary, or in Reeves and Sanderson’s Dictionary.

To the other word, sindûra, Dr. Kittel’s Dictionary assigns only the meaning of ‘red lead, minium.’ And, as tadbhava-corruptions of this word, it gives chanda (2), with chanda, chendara (1) and chendara (1), and also sendûra, with the short e and u, and sendûra, with the long ã and ê, and both with the unaspirated d. Reeves and Sanderson’s Dictionary does not include sendûra or sendûra. Gangadhar Madiwaleswar’s Vocabulary does not present sendûra or sendûra; but it does present sîndhûra, with the long ã and ã and with the aspirated dh, as another form of sîndhûra. I do not find this last form anywhere else.

For sendûra, as a corruption of sindûra, Dr. Kittel has quoted only Gangadhar Madiwaleswar’s Vocabulary. But, as I have just said, that Vocabulary presents, not sîndhûra with the unaspirated d, but sîndhûra with the aspirated dh.

For sendûra, as a corruption of sindûra, Dr. Kittel has quoted, with another authority which I am not able to examine, the Šabdamanasidarpam of Kâsirâja, his own edition (1872), p. 387. There, however, under the illustrations to sūtra 271 which teaches amongst other things that e becomes e, we have “sîndhûram = sindhûram.” In respect of this, I can only say that

either it establishes sendhura (for which, however, I cannot find any other authority) as a corruption of sindhura, for sindhura, 'elephant,' or else, and more probably, it is a mistake for 'sindhura = sendhura,' based on a habit which, Dr. Kittel has told me, the manuscripts have of not infrequently presenting an aspirated instead of an unaspirated letter and vice versa. Beyond that, I can only say that Mr. Rice's Kārmāṇa-kārāṇa-sūtra (1890), p. 108, under the illustrations of sūtra 160, does give sendura as the corruption of sindhura.

So far, no authority has been found for the assertion that sindhura, 'an elephant,' becomes sendura. We have only obtained sindura, with the unaspirated d but retaining the short u, as a corruption of that word, and sindhura, with the long ā but retaining the aspirated dh, as another form of it.

But, also, we have not found any conclusive authority for sendura or sendura as a corruption of sindura, 'red lead.' We have only obtained, more or less certain, sendura with the short u, and doubtfully sendhura with the aspirated dh, and sendura apparently deduced by inference from it. Turning, however, to other sources of information, we there obtain something quite definite. In a language closely allied to Kanarese, Mr. C. P. Brown's Telugu-English Dictionary (1852) does give sindura, sendura, sendura, or sendura. It does give sindhurrara, with the meaning of only 'an elephant,' and sindhurrara, with the meanings of only 'red lead, minimum,' and 'a sort of tree.' And, while it does mention sindhurrara with the aspirated dh and the long ā, it specifies it as an 'error' for sindhurrara. But, in a language of which the vocabulary is very much mixed up with that of the Kanarese of the southern districts of the Bombay Presidency, Molesworth and Candy's Marathi-English Dictionary (1857), while not presenting sindhura, 'an elephant,' or sendura, does give sendura, with the meaning of only 'red lead, minimum,' and gives sendura (with the palatal ș) as a popular form of it, and also sendura (with the dental s) with the indication that it is commonly written șendura. And Professor Pischel, in § 119 of his Prakrit Grammar (1900), Vol. I, Part 8, of the Grundriss der Indo-aryischen Philologie und Altertumskunde, has given sendura, with the short e and the long ā, as a corruption of sindura. On the other hand, the Pāyala-sūtrasamāllata of Dhanapala, according to Dr. Bühler's edition (1879), does not seem to deal with sindura, but indicates, in verse 9, that sindhura, 'an elephant,' retains the tattvaka-form sindhura, and does not present any corruption of that word.

It would thus seem that, among the Kanarese authorities, there has been some confusion between sindhura, 'an elephant,' and sendura, 'red lead, minimum, vermilion,' which confusion, however, is in all probability confined to mistakes by copyists. But I cannot discover any authority of any kind for the assertion that sindhura, 'an elephant,' takes the form sendura, or any indication that the word sendura has the meaning of 'an elephant.' And there are no reasonable grounds for imputing any confusion between the two words to the writers of the ancient records. On the other hand, sendura, sendura, and sendura are given as corruptions of sindura by authorities of an unquestionable kind. We may, therefore, safely discard any idea that sinduralāṅkāhāna and senduralāṅkāhāna can mean 'an elephant crest.' And we may safely revert to my original rendering of it as the mark of vermilion, for which, however, there is now to be substituted, in more technical terms, the red-lead crest.

The only point that remains, is, to determine exactly what we are to understand by a red-lead crest. Now, Monier-Williams' Sanskrit Dictionary, revised edition, gives sindura-tilaka as meaning 'a mark on the forehead made with red lead.' And, similarly, Dr. Kittel's...
Kanada-English Dictionary gives sindura-bottu as meaning 'a round mark (on the forehead) made with red lead.' That, therefore, was one of the uses of red-lead; namely, for making the tilaka or 'mark on the forehead, made with coloured earths, sandal-wood, or unguesuets, either as an ornament or as a sectarian distinction.' But a special use of the sindura as a royal prerogative is established by the Rājatarangini, 8, 280. We are there told, in respect of a certain confidential official named Kāsthēśvara, a councillor of King Jayasimha of Kashmir, that—baddhivādikāriṇaḥ śūkṣma, gṛihṛṣṭa-kārī rāja-vat tēna sva-nāma bhāṇḍeṣu draṅgo sindura-mudrāṇaḥ,—'imprisoning the officials, he collected the customs at the watch-station, and had his own name stamped in red-lead on the wares as if he were the king.' To this, Dr. Stein has attached the comment that 'it is still customary in Jammu territory, and 'probably elsewhere too in India, to mark goods for which octroi-duty has been paid, with 'seal-impressions in red-lead (sindura).' That comment is apposite enough. But we further learn from the text that, in ancient times, there was a certain royal privilege of stamping with red-lead. The word mudrāṇa means the act of making the mudrā or stamp or impression of a lāṇchhama or device on a seal or crest. And we thus see that the possession of the sinduralāṇchhama or senduralāṇchhama entitled an owner of it to stamp his name, crest, or other symbol, in red-lead.

Gōvinda II., and the Alās plates which purport to have been issued in A.D. 770.

In Vol. VI. above, p. 170 ff., I examined again, in the light of only the most nearly synchronous records, a question which had engaged my attention once before. And I arrived at the same conclusion; namely, that the successor of Krīṣṇa I. was his younger son Dhrutura. I indicated that the pointed expression used in the Waqī record of A.D. 807 (and repeated in the Rādhakant record of A.D. 808), that Dhrutra obtained the sovereignty by "leaping over his elder brother (jyāśhth-dalāṇghana)," would not be incompatible with the possibility that Gōvinda II., the elder son, was the intended successor of Krīṣṇa I., and in fact is rather suggestive that, not only was that the case, but also an appointment of him as Yuvarāja was actually made. And I found, in the Pāṇi record of A.D. 794, a possible intimation that Gōvinda II. established himself in the northern parts of the Raṅghrākṣa territories, while Dhrutra set himself up as his rival in the south, and that time elapsed before Dhrutra made himself master of the whole kingdom. But I found it to be plain that, at the best, Gōvinda II. made a stand for only a short time. And I arrived at the conclusion, from the early authoritative records, that Dhrutra set himself up as king immediately on the death of Krīṣṇa I., and that Gōvinda II. had no real part in the succession at all.

Since then, there has been published, in Vol. VI. above, p. 208 ff., the record contained in the Alās plates. This record mentions Dantidurga, son of Indra II., by a name, Dadrivarma, which is of course nothing but a mistake, made by the writer, for Dantivarman. It introduces Gōvinda II. as "the dear son" of the favourite of Fortune and the Earth, the Mahārājādhirāja, Paramēśvara, and Bhaṭṭāraka Akālawarsha-(Krīṣṇa I.), and describes him as the Yuvarāja Gōvindarāja, with the bīrudas or secondary appellations of Prabhūtavaraṇa and Vikramavāloka, "whose head was purified by an anointment to the position of Yuvarāja which was greeted with acclamation by the whole world, and who had attained the pachchamākābadha." It brings forward a certain Vijayāditya, with the bīrudas of Māhāvāloka (sic) and Ratnavarsha, who is described as a son of (another) Dantivarman, and as a son's son of a Dhrutra (who seems to be Dhrutra, the younger brother of Gōvinda II.). And it recites that, at the request of Vijayāditya, and on a specified day of the month Āśvin in the Saṃya sahaśeṣvara, Saka-Saṃvat 692 (expired), falling in June, A.D. 770, Gōvinda II., as Yuvarāja, being
then at the confluence of the rivers Krishiavera and Musi after his victorious camp had invaded the province of Veñgi and the lord of Veñgi had humbly ceded his treasures, his forces, and his country, granted to a Brähman a certain village in the Alaktakā viśaya, which was a territory close on the east of Kōhāpur, between the rivers Varṇā, Krishṇā, and Dūdh-gānḍā.

Now, the bad formation of the characters, and the occasional very marked irregularity of the lines of the writing, suffice to show that these Alās plates do not contain the original and synchronous official record of the matters recited in them. And they are, therefore, a spurious record. Whether, however, the matter set forth in the record is unauthentic, is another question. But it seems hardly likely that the composer of it could have invented the biradās ending in avalokā. There is nothing discordant in the date, A.D. 770, which applies, of course, to Krishi I. as well as to Gōvinda II., and fits in perfectly well between the dates of A.D. 754, which we have for Dantidurgā-Dantivarmān II., and A.D. 783-84, which we have for Dhruva. And I think that, pending the production of any distinct evidence to the contrary, we may look upon this record as based upon something genuine, and as being a more or less accurate reproduction, from probably a manuscript copy, of an original record which had been lost, and may accept it as establishing, provisionally, that Gōvinda II. was actually installed as Yuvrājā, and was holding office as such, under his father Krishi I., in A.D. 770. While, however, it may be provisionally accepted to that extent, this Alās record does not prove that Gōvinda II. succeeded to the throne and reigned as king.

1 See *Ind. Ant.* Vol. XXIX. p. 277 f.
2 On the subject of the avalokā-appellations of the Rāshtrakūṭas of Māḷkēa, see Vol. VI. above, p. 183 f.
3 See Vol. VI. above, pp. 167, 197.
4 There is nothing more that can be said about that question, to any practical purpose, until we obtain further definite facts to go upon. But I am compelled to notice some remarks made by Mr. D. R. Bhandarkar, on page 28 above, in connection with the Sāṅgāl record of A.D. 933 and an alleged utilisation of it by me, in respect of the point in question, on the occasion indicated above, namely, in Vol. VI. above, p. 170 f., when, he has said, I was meeting objections brought by him against the views previously expressed by me. So far from basing any argument on the Sāṅgāl record, so completely did I set it aside as being a late record of no authority on the point in question, that it was only after twice reading through my remarks that I discovered that Mr. Bhandarkar's allusion is to my inclusion of it in a foot-note in which I merely put together all the cases in which Gōvinda II. is, or is not, mentioned in the Rāshtrakūṭa records. And, so far from rightly understanding and applying the meaning of what I wrote, Mr. Bhandarkar has simply himself made from the Sāṅgāl record an objectless deduction, about Jagattunga-Gōvinda III. and Anūghavaraha I., which could not serve any practical purpose, and in respect of which there is not any basis for his suggestion that it follows from anything said by me.—To the cases, put together by me in Vol. VI. above, p. 172, note 2, in which Gōvinda II. is, or is not, mentioned in the Rāshtrakūṭa records, we have now to add two more. The Chokkhuṅu grant of A.D. 807 (Vol. VI. above, p. 259, verses 15, 16, text lines 17 to 20) repeats the two verses about Gōvinda II. and Dhruva which are presented in the Paithag record of A.D. 794. And the Cambay plates of A.D. 930 (page 27 above, verses 2, 9, 10, text lines 10 to 14) present the three verses about Krishi I., Gōvinda II., and Nirupama-Dhruva which we have in the Sāṅgāl plates of A.D. 933.
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Z. a. = same as; sur. = surname; te. = temple; vi. = village or town; W. = Western.
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APPENDIX.

A LIST OF
INSCRIPTIONS OF SOUTHERN INDIA
FROM ABOUT A.D. 500.

BY PROFESSOR F. KIELHORN, C.I.E.; Göttingen.

In continuation of my List of the Inscriptions of Northern India, I now publish a similar list of inscriptions of Southern India, which also was originally compiled solely for my own use. It contains all southern inscriptions from about A.D. 500 which I have found in the various publications accessible to me, excepting, as a rule, those in Dr. Burgess and Pandit Natessa Sastri’s Archæol. Survey of Southern India, Vol. IV., and in Mr. Rice’s Epigraphia Carnatica, Vol. III. ff. The inscriptions of any importance, other than reprints, in the former publication may be expected to be soon republished critically, and those in the Epigraphia Carnatica will, I have no doubt, receive a general index of their own, when all the texts have been published.

While I am writing these lines, my list contains 1,020 numbers which treat of about 1,100 separate inscriptions. Of this total about 210 are on copper-plates, and 890 on stone. Taken as a whole, the inscriptions of the South in some respects differ essentially from the northern inscriptions. The latter with insignificant exceptions are all in Sanskrit; of the 1,100 inscriptions in the present list not more than about 290 are in Sanskrit only. About 340 are in Tamil, 320 in Kanarese, 10 in Telugu, 90 in Sanskrit and Kanarese, 30 in Sanskrit and Telugu, and 20 in Sanskrit and Tamil; the language of four is an ancient Prakrit, and a few are composed or contain remarks in a dialect which apparently is an old form of Marathi. On the other hand, while the inscriptions of the North are dated in about ten different eras the chief of which is the Vikrama era, Southern India generally uses the Shaka era. Of about 510 of these inscriptions dated according to eras, 450 quote the Shaka and 20 from the southernmost part of India the Kolamba (or Kollam) era; six quite exceptionally use the era of the Kaliyuga (marked Ky.), and 34 are dated according to the Chalukya-Vikrama era (marked Ch. VI.), i.e., really, in regnal years of the Western Chalukya Vikramāditya VI. The Vikrama era is foreign to the South; it is quoted only once, in the most modern inscription of this list (of A.D. 1830), which also gives the number of years elapsed since Vardhamana’s Nirvāpa. This list, moreover, will show that in large tracts of Southern India it was the custom — more rarely observed in Northern India — to date documents only in the regnal years of the reigning kings. Of the prominent part which the Jovian years play in the dates of southern inscriptions I have had occasion to speak elsewhere.

Differently from the course followed in the Northern List, I have arranged the inscriptions here given mainly according to the dynasties to which they belong. Dated and undated miscellaneous inscriptions which I cannot assign to any particular dynasty will be given under separate headings at the end of the list. Any inconvenience which my arrangement may cause I hope to
lessen by an index which will give all dated inscriptions arranged in the order of the Śaka years. Another index is to contain most of the proper names which occur in this list.

While doing this work, I often have found cause to regret that I know so little of the vernaculars of Southern India, and I fear that this list must suffer through this want of knowledge on my part. I nevertheless venture to hope that what I offer now will at least save some trouble to others who are interested in Indian Epigraphy.

A.—The Western Chalukyas of Bándāmī.²

1.—Ś. 310.—Ind. Ant. Vol. IX. p. 294. Pimpalner (spurious)² plates⁴ of the W. Chalukya⁴ Mahārājā-dhīrāja Satyāśraya (Pulakesin I. ?):—


(L. 35).—sūryagrhaṇa-parvvaṇa.

2.—Ś. 411°.—Ind. Ant. Vol. VII. p. 211, and Plates in Vol. VIII. p. 340. Aṭṭēnè (formerly Captain T. B. Jervey's, now British Museum, spurious)⁶ plates of the W. Chalukya Mahārājā-dhīrāja Pulakesin I. Satyāśraya, the son of Raśarāga who was the son of Jejāśrīma I.; and of his feudatory Sāmiyāra, the son of Sivāra who was the son of the Rājā Goṇḍa, of the Rundranāja-Sāināraka family (or Rundranāja and Sāināraka families):—

(L. 28).—Sākanrip-śītā-śādaś-ūttarēshv bhacchā-śatēshv vyātīśeṣu Vibhavasaṃvatsara pravarttamasae ... Vaiśākh-śītā-purṇa-puṇya-divasa Rāhā(hau) vidhau(dhōra) manḍalaśa ślebheṭ ?)

(L. 35).—Vaiśākha-paurṇa-masamasyān Rāhau vidhau manḍalaḥ(ṛḥ)⁸ praviṣṭaṇvati.

12th April A.D. 488; a lunar eclipse, not visible in India; but see ibid. Vol. XXIV. p. 10, No. 164.

The inscription records the building of a Jain temple and the allotment of certain grants to it, and gives the line of Jain teachers Siddhanandin, Chitakāchārya, Nāgādeva, and Jīnānandin.


(L. 6).—Pravarddhamaṇa-rāja-samvatsara dvādaśa Sākanripati-rājyaśāhshēka-samvatsarēsvaḥ-stikrāntēshu pānchamūṇa śatēshu ... 

(L. 11).—mahā-Kārttikey-paurṇa-masamasyān.


¹ For the W. Chalukyas of Gujrat see my List of North. Inscr. Nos. 209, 400, 401 and 404. Of the (unpublished) Balaṣān plates, dated in Ś. 653, of the Jayāśraya-Mahāgalarasārja (also called Vinayāditya and Yuddhamalla) who is mentioned ibid. No. 404, an account is given in Jour. Bo. At. Soc. Vol. XVI. p. 5, and Ind. Ant. Vol. XIII. p. 75.—In Jour. Bo. At. Soc. Vol. XX. p. 42 is published a Sanjān copper-plate inscription which professes to be of the time of the W. Chalukya Vikramāditya I. and to record a grant by his paternal uncle Buddhavaraśa, the younger brother of Satyāśraya (Pulakesin II.). I hope that this inscription may be re-edited with a facsimile. (For the name Buddhavarasa see below, No. 67.)


³ The third plate is numbered with the numeral figure 3.

⁴ The name Chalukya or Chalukya does not occur in the inscription.


⁷ The original has Chalēka.
5. — *Ind. Ant.* Vol. XIX. p. 16, and Plate: Bādāmi (Mahākūta) pillar inscription¹ of the 5th year of the reign of the W. Chalukya² Maṅgalēśa Raṇavikrānta:—

(L. 14.)—uttarottara-pravarddhamāna-rājya-śaṃcāmaśa-śri-varshē pravartamānē Siddhārthē Vijākha-paurṇamāyam.

The Jovian year Siddhārthē, if it is really intended here,³ by the mean-sinā system lasted from the 25th October A.D. 601 to the 21st October A.D. 602 (in Ś. 523-524).

In the lineage of the Chalikyas, Jayasindha (Jayasindha I.); his son Raṇarāga; his son Satyārāya Raṇavikrama [Pulakēśin I.]; his son Puru-Raṇavarikrama [Klētivarman I.] (defeated the kings of Vaiśaka, Aṅga, Kalinga, Vaṭṭāra, Madhavā, Madraka, Kēraḷa, Gāṅga, Māhakā, Pāṇḍya, Dārājā, Chōliya, Ājuka, Vaijayantī); his younger brother Uru-Raṇavikrama Maṅgalēśa (conquered the [Kalatārī] king Buddhō).⁴—The inscription mentions Maṅgalēśa’s father’s wife Durlabhādevī, of the Bṛṣṇa family.

6. — *Ind. Ant.* Vol. VII. p. 161, and Plate; *PSOCl.* No. 11. Nerūr (now India Office) plates of the W. Chalukya⁵ Maṅgalārāja (Maṅgalēśa, who put to flight Śaṅkaragapa’s son Buddhārāja,⁶ and killed Svāmīrāja of the Chalikya family, of the son of Vallaśa (Pulakēśin I.).

(L. 14.)—saṃvatsara-pūjya maṃyāṇ Kārttika dvādāsanā.

7. — *Ś. 532.*—*Jour. Bo. As. Soc.* Vol. X. p. 365, and Plates. Goa plates, recording a grant by Satyārāya Dhruvarāja Indrarman of the Bappūra family, who was staying at Revaṭāvīpa⁷ and acting with the permission of the Maṅdrāja Śrīprithivi-vallabha; of the 20th year of the reign (according to Dr. Bhandarkar, of the W. Chalukya Maṅgalēśa, but according to Dr. Flet of the 20th year of his own administration):—

(L. 6.)—Māgha-paurṇamāyam.

(L. 17.)—pravarddhamāna-vijayarāja-saṃvatsaraṇa viśātimaṇaḥ Śaka-kālaḥ-śaṃcāmaśa varsha-śaṭāni dvātirīśañi.⁸

8. — *Ś. 532 (?).*—Kurtakōṭi (spurious) plates of the W. Chalukya Vikramāditya I. Satyārāya; see below, No. 21.

9. — *Ś. 534.*—*Ind. Ant.* Vol. VI. p. 73, and Plate; *PSOCl.* No. 12. Haidarābaḍ plates of the third year of the reign of the W. Chalukya⁹ Maṅḍrāja Satyārāya (Pulakēśin II.), son of the Maṅdrāja Klētivarman I., and son’s son of the Maṅdrāja Satyārāya Polekēśa-vallabha (Pulakēśin I.); issued from Vātāpinākar:—


2nd August A.D. 612;⁸ a solar eclipse, not visible in India; see *ibid.* Vol. XXIII. p. 180, No. 106.

10. — *Ś. 558 (Ky. 3735).*—*Ep. Ind.* Vol. VI. p. 4, and Plate; *PSOCl.* No. 73. Aihole inscription, recording the construction of a temple of Jinēndra by a certain Raviṅkṛti, during

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¹ The inscription is read from the bottom upwards; compare below, No. 641.
² The original has Chalikya.
³ The earliest inscription in this List, in which a Jovian year undoubtedly is quoted, is No. 56 of Ś. 692.
⁴ Compare Ep. Ind. Vol. VI. p. 394. The original has Chalikya.
⁵ See below, No. 10. Read viśātimaṇa.
⁶ Read dvātirīśañi.
⁷ This was the new-moon day of the pārśimāṇa Bhādrapada. On the 23rd July A.D. 618, which was the 38th year of the pārśimāṇa Bhādrapada of Ś. 535 expired, there was a total eclipse of the sun that was fully visible at Bādāmi.
⁸ Described as the year 3735 since the Bhārata war.
the reign of the W. Chalukya Pulakesin II. Satyashraya; (composed by Ravikirti himself, whose fame is compared to that of Kālidāsa and Bhāravi):—


In the Chalukya lineage, Jayasimhavallabha [I.]; his son Raṣarāga; his son Polekṣin [I.] (acquired Vaṭāpipuri); his son Kṛčīrvan[.] (defeated the Nājas, Mauryas and Kadambas); his younger brother Māgalēśa (defeated the Kṛṣaṃchhunis and took Revatiṃpīṇa); Kṛčīrvan’s son Polekṣin [II.] Satyaśraya (was at war with Āppāyika and ṇōvīḍa; besieged Vanavāśi; subdued the Gaṅgas, Ålupas, and the Mauryas in the Koṅkānas; besieged Purī; subdued the Lāhas, Mālavas and Gūrjaras; defeated Harsha [of Kanauj]; conquered the three Mahārāṣṭrakas; was at war with the Kālīngas and Kōsālas; took Pīṣṭapura; fought at the Kānīḷa, i.e. Kollur lake; defeated the Pallavas of Kāṇīḷipa; crossed the river Kāvērī and caused prosperity to the Chōlas, Kēṭalas and Pāṇḍyas).


(L. 8).—Kāṛttikayava pūrṇimaśāṇāḥ likhitā praṣaṭ-iti || saṁvatsara . . 6(?)

rājya iti.

12.—Ind. Ant. Vol. VIII. p. 43, and Plate; PSOCI. No. 266. Nerūr (now India Office) fragmentary plates of the [W. Chalukya] Mahārāja Satyaśraya Polekṣivasvallabha4 (Pulekṣivasvallabha II.), the son of Kṛčīrvan I. 

13.—Ep. Ind. Vol. III. p. 51, and Plate. Chipīḷa (now Bombay As. Soc.’s) plates of the W. Chalukya Satyaśraya (Pulekṣivasvallabha II.), the son of Kṛčīrvan I.; recording a grant by his maternal uncle Śīravallabha Śeṇanandarāja of the Śeṇadaka family.

14.—Ind. Ant. Vol. XIV. p. 330, and Plate. Kāndalgaon (spurious5) plates of the 5th year of the reign of the W. Chalukya Mahārājaśāhīrāja Satyaśraya Pulekṣivasvallabha (Pulekṣivasvallabha II.):—

(L. 14).—viṣayaśraya-saṁva[t*]sarē pañcamaṃ Māghamāsam-saptamāyanāṃ.

16.—Ind. Ant. Vol. VIII. p. 96, and Plate in Vol. IX. p. 304; Mysore Insr. No. 159, p. 298. Hosūr (spurious6) plates of the W. Chalukya Satyaśraya (Pulekṣivasvallabha II.), recording a grant made at the request of his son or daughter (?) Ambēra or Ambērā :—

(L. 8).—mahā-Maṅgaha-pauṛṇaṃśayāḥ . . . soma-graḥpāṇe.

16.—Ind. Ant. Vol. VII. p. 106, lines 51-61 of the text. Lakshmēśhwara (spurious7) inscription8 of Durgasaṃkīti, the son of Kandaśakti who was the son of Viṣayaśakti, of the family of the Śeṇadra kings who belonged to the Bhujagendra lineage; contemporary (or feudatory) of the W. Chalukya Mahārāja Eṛṛya Satyaśraya (Pulekṣivasvallabha II.), the son of the Mahārāja Raṣaparākramaśaṃka.

17.—Ind. Ant. Vol. IX. p. 124, and Plate. Nirpa (spurious9 ?) plates of the W. Chalukya Tribhuvanāraya Nāgaradhanarāja, recording a grant made at the request of a certain Balāmama-Thakkura.

1 The inscription contains numerical symbols for 4, 5, 6(?), 8, and 50.
2 The name Chalukya or Chalukya does not occur in the inscription.
3 Read pauṛṇamayaṁ likhitā praṣaṭi.|| In verse apparently called simply Vaddhaka.
7 See ibid. p. 218, No. 37.
8 Put on the stone in about the second half of the 11th century A.D.
In the family of the Chalukyas, Satyäsraya Kirtivarman (I); his son Pulakśeśivallabha (Pulakśeśin II., defeated Harsha [of Kanauj]); his younger brother Dharāśraya Jayasimha-Varman (I.); his son Trivahuvaśraya Nāgavarmanarāja (Jayasāraya ?).


(L. 20.)—praṇavāḥ-dhamāna-vijayāya-pratītya-saṃvatsara saṃgama-mahāśrayāyaḥ pauṃgamasyāyaṃ.

19.—Jour. Bo. As. Soc. Vol. XVI. p. 238, and Plate. Karṇūl district plates of the 10th year of the reign of the W. Chalukya Mahādājadhīrīja Vikramāditya I. Satyāśraya (described as in No. 18); recording a grant made at the request of Dēvaśaktirāja of the Sāndraka family:

(L. 18.)—praṇavāḥ-dhamāna-vijayāya-daśāma-saṃvatsara Aśhāda(t̐ha)-pauṃgamasyāyaṃ.

20.—Ind. Ant. Vol. VI. p. 76, and Plate; PSOL. No. 13. Haidarābād (spurious?) plates of the W. Chalukya Mahādājadhīrīja Vikramāditya I. Satyāśraya (who defeated Narasimha, Mahēndra, and Iśvara or Iśvarapātāraja of Kāścī), the son of the Mahādājadhīrīja Satyāśraya (Pulakśeśin II., who defeated Harshavardhana [of Kanauj]), grandson of the Mahārāja Kirtivarman I., and great-grandson of the Mahārāja Pulakśeśivallabha (Pulakśeśin I.):

21.—Ś. 532 (?).—Ind. Ant. Vol. VII. p. 219, and Plate. Kūrtakōti (now Royal As. Soc.'s, spurious?) first and second plates (only of the 16th year of the reign of the W. Chalukya Mahādājadhīrīja Vikramāditya I. Satyāśraya (described much as in No. 20); issued from Kīrāvāla:


The date is irregular; see ibid. Vol. XVIII. p. 285.


(L. 12.)—p[au]nasaṃmasyā[mā].

23.—Ind. Ant. Vol. VII. p. 163, and Plate. Nerūr (now India Office) plates of Vijayahastārīkā, the queen of the Mahārāja [Chā]ndrāditya, who was the eldest brother of the W. Chalukya Vikramāditya I., son of the Mahādājadhīrīja Satyāśraya (Pulakśeśin II.), etc.; of the 8th year of the reign of Chandrāditya (?):

(L. 15.)—svārāraya-paṇcchama-saṃ (saṃ) vatsara A(ṇa)śraya-pauṃgamāsasyā dvityāyaṃ viśhuva.

[Ś. 681]: 23rd September A.D. 659.9

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1 The original has Chalīkya.
3 I.e., the Pallava Narasiṃhavarman I., Mahēndravarman II., and Paramēndravarman I.; compare below, Nos. 628 and 634. In the verses which give the above information, Vikramāditya I. himself is referred to at No. 628 and 634. In the verses which give the above information, Vikramāditya I. himself is referred to at No. 628 and 634.
4 The original has Chalīkya.
5 On this day the second niśā of the bright half of Āśvina commenced 4 h. 19 m., and the Tula-viśhuva-sāhīkrama took place 9 h. 26 m., after mean sunrise. Compare Dr. Fleet's Dynasties, p. 355, note 3.
24.—**Ind. Ant.** Vol. VIII. p. 45, and Plate. Kóchhén plates of Víjayamahádëvi, the queen of the Mahařájñádhírája Chandráditya, who was the eldest brother of the W. Chalukya Vikramáditya I, son of the Mahařájñádhírája Satyáráya (Pulakésin II.), etc.:

(L. 18).—Vaiśākha-suśaṅkha-dvādasāmih.


26.—**Ś. 660.**—**Ind. Ant.** Vol. VII. p. 112. Notice of a Lakáhmáswar (spurious2) inscription3 (fourth part of the record) of the 5th year of the reign of the W. Chalukya Vínaẏáditya Satyáráya; issued from Raktapura:


27.—**Ś. 611.**—**Ind. Ant.** Vol. VI. p. 86, and Plate; *PSOCl.* No. 14; *Jour. Bo. As. Soc.* Vol. XVI. p. 242, and Plate. Togárchhédu plates of the 10th year of the reign of the W. Chalukya Mahařájñádhírája Vínaẏáditya Satyáráya; issued from Pampáthirátha:


In the family of the Chalukyas, the Mahařájña Pulakésivallabha (Pulakésin I.); his son, the Mahařájña Kiritvarman [I.]; his son, the Mahařájñádhírája Satyáráya (Pulakésin II., defeated Harštavardhana [of Kanaṉu]); his son Vikramáditya [I.] (took Kánchípura); his son, the Mahařájñádhírája Vínaẏáditya Satyáráya.

28.—**Ś. 612.**—**Ind. Ant.** Vol. VI. p. 89, and Plate; *PSOCl.* No. 15. Karṇúl district plates of the 11th year of the reign of the W. Chalukya Mahařájñádhírája Vínaẏáditya Satyáráya, recording a grant made at the request of the Yuvárdája Víjaẏáditya; issued from Eḻumpundale:

(L. 24).—treyódaśottara-shaṭchhatrásu Šaka-varsháshy-atítéasu pravardhamána-vijayarája-saṅvatsaré ekádaśe varttámáne . . . . Mágha-pauruṣamásyām.

Genealogy as in No. 27.

29.—**Ś. 614.**—**Ind. Ant.** Vol. XIX. p. 149; *PSOCl.* No. 16. Sorab plates of the [11th] year of the reign of the W. Chalukya Mahařájñádhírája Vínaẏáditya Satyáráya, recording a grant made at the request of the Mahařájña Chitraváha, the son of the Álupa king Guṇáságara;4

issued from Chitrásedu:


Sauraváray, 22nd June A.D. 692; but the nakshatra on this day was Áśāhá or Maghá, not Róhipi; see *Ind. Ant.** Vol. XXIV. p. 9, No. 160.

Genealogy as in No. 27; but the name of Satyáráya (Pulakésin II.) is omitted through carelessness.

1 Compare below, No. 150.
2 Put on the stone in about the second half of the 11th century A.D.
3 See *Ind. Ant.** Vol. XXX. p. 218, No. 38.
4 See Dr. Hultsch's *Report* for 1901, p. 5, where we find the names of the Álupa kings Guṇáságara, Prithvivágarā, Víjaẏáditya, etc.
30.—§ 616.—Ind. Ant. Vol. VII. p. 301, and Plate; PSOCI. No. 17. Harihar plates of the 14th year of the reign of the W. Chalukya Mahārājādhīraja Vinayāditya Satyārāya, recording a grant made at the request of an Ajiva king; issued from Karṇajapura:—


Genealogy as in No. 27.

31.—Ind. Ant. Vol. XIX. p. 144, and Plate; PSOCI. No. 152. Balagāhne Kanarese inscription of the reign of the W. Chalukya Mahārājādhīraja Vinayāditya Rājārāya, and his feudatory, the Mahārāja Pogillī of the Sēndraka family.

32.—§ 621.—Ind. Ant. Vol. X. p. 60. Bādāmi Sanskrit and Kanarese inscription of the third year of the reign of the W. Chalukya Mahārājādhīraja Vijayāditya Satyārāya:—

(L. 5).—pravardhamāna-vijayārāya-sānvatsarē trītyā varttamānē ekaviiniśottara-śaṭchhathēshu Śaķa-varṣhēṣv-āśṭēshu Jyē[ṣayai]aḥṭhyāṃ paunrṇanmāyaṃ.

33.—§ 623.—Ind. Ant. Vol. IX. p. 126. Nerūr (now India Office) plates of the 4th year of the reign of the W. Chalukya Mahārājādhīraja Vijayāditya Satyārāya, recording a grant made at the request of a certain Nandegiya; issued from Rāsenanaga:—

(L. 30).—dvāraviiniśottara-śaṭchhathēshu Śaķa-varṣhēṣv-āśṭēshu pravardhamāna-vijayārāya-sānvatsarē chaturttē varttamānē . . . Āshāa(dha)-paunrṇanmāyaṃ.

Genealogy as far as Vinayāditya Satyārāya as in No. 27; his son, the Mahārājādhīraja Vijayāditya Satyārāya.

34.—§ 627.—Ind. Ant. Vol. IX. p. 130. Nerūr (now India Office) plates of the 10th year of the reign of the W. Chalukya Mahārājādhīraja Vijayāditya Satyārāya, recording a grant made at the request of a certain Upēndra:—

(L. 29).—saptaviiniśottara-śaṭchhathēshu Śaķa-varṣhēṣv-āśṭēshu pravardhamāna-vijayārāya-sānvatsarē daśamē varttamānē . . . mahā-saptamē(ṃ)yāṃ ?).

Genealogy as in No. 33.

35.—Ind. Ant. Vol. VIII. p. 385, and Plate; PSOCI. No. 76. Aihole Kanarese inscription of the third month of the 13th year of the reign of the W. Chalukya Mahārājādhīraja Vijayāditya Satyārāya:—


[§ 631]: 23rd September A.D. 709; see ibid. Vol. XIX. p. 188.6

36.—§ 645.—Ind. Ant. Vol. VII. p. 112. Notice of a Lakśmēśvar (spurious?) inscription (first part of the record) of the 25th year of the reign of the W. Chalukya Vijayāditya Satyārāya; issued from Rakṣapura:—


20th August A.D. 723; a total eclipse of the moon, visible in India.

1. The name Chalukya or Chālukya does not occur in the inscription.
2. But the Kanarese part of the inscription is almost entirely illegible.
3. The original has Chālukya.
4. But Vikramaditya I. is described as the Mahārājādhīraja Vikramaditya Satyārāya.
5. Dr. Fleet takes mahā-saptama to denote one of the divisions of the seven Konkana; see his Dynasties, p. 372.
6. Dr. Fleet now takes the equivalent of the date to be the 23rd September A.D. 708; see his Dynasties, p. 370, note 5, and p. 372.
8. Put on the stone in about the second half of the 11th century A.D.
9. From an impression supplied by Dr. Fleet.
37.—S. 651.—Ind. Ant. Vol. VII. p. 112. Notice of a Lakshmēśvar (spurious?) inscription (second part of the record) of the 34th year of the reign of the W. Chalukya Vijayaḍitya Satyāśraya, recording a grant to his father's priest Udayādeva-pāṇḍita, also called Niravadya-pāṇḍita, who was the house-pupil of Pāṇḍya-pāṇḍita; issued from Rastrapura:—

Ekapancchāsacuduttara-shachatāhatēṣu Śaka-varahēśv-atitēṣu pravartta(rddha)māna-vijayarājya-saṅvateṣārē chaturstrīniśe varttamanē... Phālgun(ṇa)-māsē pauṛuṣamāyām.


40.—Ind. Ant. Vol. I. p. 133. Nerūr (now India Office) plates of the W. Chalukya Mahārājaḍāhīrāja Vijayaḍitya Satyāśraya, apparently recording a grant made by his son, the Mahārājaḍāhīrāja Vikramādiḍīya II. Satyāśraya.

Genealogy as in No. 33.

41.—S. 656.—Ind. Ant. Vol. VII. p. 106, lines 61-82. Lakshmēśvar (spurious?) inscription of the second year of the reign of the W. Chalukya Mahārājaḍāhīrāja Vikramādiḍīya II. Satyāśraya, the son of Vijayaḍitya Satyāśraya, etc.; issued from Rastrapura:—

(L. 72.)—shaṇḍapancchāsaduttara-shaṇḍchatāhatēṣu Śaka-varahēśv-atitēṣu pravardhamāna-vijayarājya-saṅvateṣārē dhvitaly varttamanē Māgha-pauṛuṣamāyām.


44.—Ind. Ant. Vol. X. p. 166, and Plate; PSOCI. No. 54. Paṭṭadakal Kanarese inscription; records that Lōkamahēderī, the queen of the W. Chalukya Vikramādiḍīya II., confirmed a grant made by the Mahārājaḍāhīrāja Vijayaḍitya Satyāśraya.

45.—Ind. Ant. Vol. X. p. 167, and Plate; PSOCI. No. 57. Paṭṭadakal Kanarese inscription; mentions Lōkamahēderī, the queen of the W. Chalukya Vikramādiḍīya II.

46.—Ind. Ant. Vol. X. p. 164, and Plate; PSOCI. No. 59. Paṭṭadakal Kanarese inscription; mentions Lōkamahēderī, the queen of the W. Chalukya Vikramādiḍīya II.

47.—Ind. Ant. Vol. X. p. 164, and Plate; PSOCI. No. 58. Paṭṭadakal Kanarese inscription; mentions the queen of the W. Chalukya Vikramādiḍīya II.


(L. 22.)—Śrāvaṇa-maṃsa amāvāsyāyām sarvva-grāṣā sūrya-grahaṇa.

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2 Put on the stone in about the second half of the 11th century A.D.
3 The name Chalukya or Chālukya does not occur in the inscription.
4 The authenticity of this grant is doubtful. See Ind. Ant. Vol. XXX. p. 218, No. 37.
5 The date would correspond to the 13th January A.D. 735, when there was a lunar eclipse, visible in India.
6 In No. 42-47 the name Chalukya or Chālukya does not occur.
7 Below the above inscription, on the same pillar, is a short inscription, the language of which appears to be Kanarese, and which seems to record the name of a certain Dhumiprabhu, perhaps a visitor to the temple; see Ind. Ant. Vol. X. p. 166, and PSOCI. No. 55.
8 In northern and in southern characters; compare below, No. 224.
[8. 676]: 25th June A.D. 754; a total eclipse of the sun, visible in India; see ibid. p. 3.

The inscription mentions the Mahārājādhikārāja Vijayāditya Satyāśraya; his son, the Mahārājādhikārāja Vikramāditya [II.] Satyāśraya; and his queens (of the Halhaya family) Lōkamahādevī and her younger sister Trilōkayamahādevī (the mother of Kṛtiyavaṃśa).


(L. 61).—ga(na)vaṃśapattam-saḥchhatteśu Śaka-varshēṣva-atīteśu pravarthamāna-vijayārāja-saṃvatsara eva khaḍāṣe varttanām

Genealogy as far as Vijayāditya Satyāśraya as in No. 33; his son, the Mahārājādhikārāja Vikramāditya [II.] Satyāśraya (defeated the Pallava Nandipōtavaraṃ); his son, the Mahārājādhikārāja Kṛtiyavaṃśa II. Satyāśraya.—The inscription mentions [the Pallava] Narasimhāvatvarman.

50.—Ind. Ant. Vol. XI. p. 69. Ádītṛ Sanskrit and Kanarese damaged inscription of the reign of the W. Chalukya Rājādēvikārāja Kṛtiyavaṃśa II.; mentions a king Sinda of Pāṇḍīpura, and a king Mādhavatī.

51.—Ep. Ind. Vol. VI. p. 253, and Plate. Didgūr Kanarese inscription of the reign of a [W. Chalukya ?] king Kattiyāra, under whom a certain Dōś̄i was governing the Banavasi twelve-thousand province—

(L. 4).—graha[do]].

52.—Ind. Ant. Vol. XX. p. 69, and Plate. Kōṭūr Kanarese inscription of the time of a Chalukya prince named Parabharāja; records the ceremony of walking through fire and the death of a Śāiva ascetic named Sambu (Śambhu).

B.—The Rāṣṭrapāla of Mālakhē and Gujarāt (Lāṭa).


(L. 30).—pañchasaṃaptaydhika Śaka-kālasaṃvatsara-satāṣṭaḥkē vyatitē saṃvatt(t) 675 pai (? pūr or pān)hačchhikāya Māghamāsa-rathasaṃaptamya[m] tulaṃpursha-sthitē . . .

Gōvindārjā [I.]; his son Kakkarājā [I.]; his son Indrārjā [II.]; his son Dantidurgarājā, conquered Vallabha (i.e. the W. Chalukya Kṛtiyavaṃśa II.), and defeated the Karṇāta army which had defeated Harsha [of Kausūra], Vajraṭa and others.


(L. 29).—vāhuva-saṅkhrānta . . .

(L. 36).—Śakaniṛ(ni)paṭalā-saṃvatsara-satāṣṭaḥkē ekū(kt)ṇaṣṭi-asdvikē Āśvayuja-śuddhā(ṛdhē)n katē(tō)—pi san 600 70 9 tithi 7.

1 This was the new-moon day of the first pūrṇimāda Śrāvaṇa (or, by the system of mean intercalation, of the pūrṇimāda Śrāvaṇa).
8 With the epithet or bīrūṇa Nirvārda (f).
9 He has the epithets or bīrūṇas Aśvinīśrī and Nrpasīhita.
4 See below, No. 51.
5 I.e. Nandivarman; see below, No. 633 ff.
4 I.e. Narsimhavarman; see below, No. 634.
6 The name Chalukya or Chalukya does not occur in the inscription.
8 See Dr. Fleet's Dynasties, p. 377.
9 According to Dr. Fleet "the characters of it are fairly referable to closely about A.D. 800."
10 Compare below, No. 222.
11 See above, No. 49.
12 Of about the ninth century A.D.
13 In the concluding verse called Dantivarman.
24th September A.D. 757; see *Ind. Ant.* Vol. XXIII. p. 113, No. 2.

Kakkarājā [I.]; his son Dhruvarājā; his son Gōvindarājā, married a daughter of Nāgaravarman; their son Kakkarājā [II.].—The grant mentions, as dātaka, Ādityavarmarājā.


56.—Ś. 692.—*Ep. Ind.* Vol. VI. p. 209, and Plate. Alās plates of the Rāshṭrakūṭa Yuvārājā Gōvindarājā II. Prabhūtavarsa Viḍramāvalōka, recording a grant made at the request of Viṣayādītya Māṇavālōka Ratnavarsa (son of Dantivarman and grandson of Dhruvarājā); issued at the confluence of the rivers Krishnāvarṇa and Musi—


Gōvindarājā [I.]; his son Kakkarājā [I.]; his son Indrārājā [II.]; his son Dantivarman [III.], vāṇuqīśu the Kāṇṇaka army which had defeated Harsha [of Kanauj], Vajraṇa and others; and conquered Vallabha (i.e. the W. Chalukya Kirtivarman II.); after him, Kakkarājā’s son Krishnārājā [I.] Subhāvatunga Akālavarsa; his son Gōvindarājā [II.] (defeated the lord of Vēṅgl).

57.—*Ind. Ant.* Vol. XI. p. 125, and Plate; *PSOCI.* No. 60. Paṭṭadakal Kanarese inscription of the reign of the Rāśṭrakūṭa Mahārājādhirājā Dhārāvarṣa Kaliyallaha (Kalivallabha Dhruvarājā).

58.—*Ep. Ind.* Vol. VI. p. 163, and Plate. Naregal Kanarese memorial tablet of the reign of Dōra (i.e. Dhōra, Dhruvarājā), and of his feudatory Mārkakurasa.

59.—*Ep. Ind.* Vol. VI. p. 166, and Plate. Lakshmēśvar Kanarese inscription of the reign of Śrīvallabha (Śrīvallabha, according to Dr. Fleet in all probability Dhruvarājā).

60.—*Inscr. at Srawasa-Belgoa,* No. 24, p. 3. Fragmentary Kanarese inscription of the Mahābāmātantāḥpāti Kambayya (Stambha) Raṇavālōka, a son of [the Mahārājādhirājā] Śrīvallabha (Dhruvarājā?).


(L. 60.)—Śakaṇāpākā-śatā-saṅvata-mara-sa(śa) tēṣu saptanu(sa) jō(ahō) daś-ottarēshu Vaiśākha-vah(ah) hulā-amāvāsām-ādityagṛhaṇa-parvavai.

4th May A.D. 794; a solar eclipse, visible in India; see *Ind. Ant.* Vol. XXIII. p. 131, No. 107.

Genealogy from Gōvindarājā [I.] to Dantidurgarājā as in No. 53; after him, Karkarājā’s son Krishnārājā [I.] Subhāvatunga Akālavarsa (defeated Rāhappa); his son Gōvindarājā [II.] Vallabha; his younger brother Dhruvarājā Nirupama Dhārāvarṣa; his son Gōvindarājā [III.] Prabhūtavarṣa.

62.—Ś. 726.—*Ind. Ant.* Vol. XI. p. 126, and Plate. Kanarese country (formerly Sir W. Elliot’s, now British Museum) Kanarese plates of the Rāśṭrakūṭa Mahārājādhirājā Gōvinda (Gōvindarājā III.) Prabhūtavarsa—

(L. 1.)—Śakaṇāpākā-śatā-saṅvata-mara-aṅgal[ḥ]-nūrg-l(i)rpaṭ-tānayē Śubhānu embhā(ḥmbā) varahadā Vaiśākha-khamān-kriṣṇapaṅkaḥ-pañchamā(ḥ)pṛthipaṭi(ti) vāram-āgri(gi).

1 By Dr. Fleet assigned to about A.D. 765.
2 This date fell in A.D. 770, not in 769.
3 Also called Vallabharājā.
4 The name Rāṣṭrākūṭa does not occur in the inscription.
5 By Dr. Fleet assigned to about A.D. 78
6 By Dr. Fleet assigned to about A.D. 7
7 By Dr. Fleet assigned to about A.D. 7
10 But the name of Karkarājā is spelt here Karkarājā, and Dantidurgarājā is also called Vallabharājā.
Appendix.

Inscriptions of Southern India.


The grant gives the name of Gôvinda's queen, Gûnûḍâbbâ; states that he had conquered Dantiga\(^1\) of Kâñchî; and records the renewal of a grant made by [the W. Chalukya] Kîrtivarman [II.].

63.—S. 730*:—Ind. Ant. Vol. XI. p. 157, and Plates. Waḍî (in Nasik district, now Bombay As. Soc.'s) plates\(^2\) of the Râșṭrâkûṭa Mahârâjâdhirâja Gôvinda-râja III. Prabhûtavarsha, issued from Mayûrakhaṇḍa:—


The date is irregular; \(^3\) see ñbid. Vol. XXIV. p. 11, No. 172.

Genealogy, etc., substantially as in No. 64.

64.—S. 730.—Ep. Ind. Vol. VI. p. 242, and Plate; PSOCI. No. 281. Râdhâpuru first and second plates only of the Râșṭrâkûṭa Mahârâjâdhirâja Gôvinda-râja III. Prabhûtavarsha, issued from Mayûrakhaṇḍa:—


27th July A.D. 808; a solar eclipse, visible in India; see Ind. Ant. Vol. XXIII. p. 131, No. 108.

Krisânârâja [I.], called Vâllabhâ (took Fortune away from the Châlukya family); his son Dhôra (Dhruvârâja) Nirupama Kâlîvâlalâha Dhrârâvara (set aside his eldest brother Gôvinda-râja II.), imprisoned the Gaṅga, subdued the Pallava, defeated Vatsarâja\(^4\); his son Gôvinda-râja [III.] Prabhûtavarsha (defeated a coalition of twelve princes, released but re-imprisoned the Gaṅga, defeated the Gûrjara, subdued the Mâlava, reduced king Mârásarva\(^5\), conquered the Pallavas, and gave orders to the lord of Vêgî).


(L. 52).—Sâkanripâkâl-âṭita-saṅvatsara-śatâshu saptasu čha(cha)tustriâna[d-adhikê]sha mahâ-Vaiśākhyâṁ.

Gôvinda-râja [I.]; his son Kârkarâja [I.]; his son Krishna-râja [I.]; (assumed the government after uprooting a relative of his); his son Dhruvârâja; his son Gôvinda-râja [III.], called Śrîvâlalâha; his brother, Indrârâja, was made by him ruler of Lâta (Lâtâvara-mañâlâ); Indrârâja's son Kârkarâja.—The grant mentions, as dâtaka, the vîja-putra Dantivarman.

66.—S. 736*.—Ind. Ant. Vol. XII. p. 13, and Plates; Ep. Ind. Vol. IV. p. 340. Kâdâba (now Bangalore Museum) plate\(^8\) of the Râșṭrâkûṭa Râjâdhirâja Prabhûtavarsha (Gôvinda-râja III.), recording a grant which at the request of the Gaṅga chief Châkîrâja was made to the Jainû muni Arkâkârti (the disciple of Vijayâkîrti who was the disciple of Kâli-śârâya) for having warded off the evil influence of Saturn from Châkîrâja's sister's son Vîmâlîtîtu (the son of Yaśôvarman and grandson of Balâvarman of the Châlukya family, and governor of the Kûnâgîl district); issued from Mayûrakhaṇḍa:—

(L. 83).—Sâkanripa-saṅvatsarâruśu śara-sîkhi-munishu vyatîthu J[y*]âsâmâsa-śuklakshâs-dâsâmâyâm Pushya-nakakhaṭâtâ Chandrâvârâ:

\(^1\) Perhaps the Dantivarman of No. 652.


\(^3\) The date would be correct for S. 737 current, the year Vijaya.

\(^4\) Or 'the king of the Vatsas.'

\(^5\) Compare below, No. 122.

\(^6\) In the signature of the grant the name is spelt Kâkkârâja.

\(^7\) The original has 'lord of Lâta' (Lâtâvara).

\(^8\) Read 'strimsad.'

The authenticity of this grant is considered doubtful.—The description of the boundaries, etc., is in Kanâreśa.

Góvindarāja [I.]; his son Kakkarañja [II.]; his son Indrajāra [III.]; his son Vairamēgha [Dantidurga]; his father's brother Akālavarsa Kaņṇēvara [Krishnarāja I.]; his son Prabhūtavarsa [Góvindarāya II.]; his younger brother Dhruvarāya Vallabha [Dhruvarāja]; his son Prabhūtavarsa [Góvindarāja III.], also called Vallabhendrā.

67.—Ś. 735.—Ep. Ind. Vol. III. p. 54, and Plate. Torkhêdê (in Khándēsh district) plates of the reign of the Rāshtrakūta's Mahārājarājā Góvindarāya III. Prabhūtavarsa, and the time of his nephew and feudatory Góvindarāja of Gujarāt; recording a grant of the latter's subordinate, the Mahāśāṃta Buddhavarasa (the son of Rājāditya and grandson of Maṇipāga) of the Śalukika family:

(L. 1.)—Śakanripākāl-āḷītta-satvatsara-āḷēsahu saptaṣu pañcchatrīn (trīn/satya)day(d)-adhikeśu Pausha-śuddha-saptamām-sahatē-pi satvatsara-āḷēnān 735 Nandana-satvatsarat Pauṣaḥ śuddha-tīṭhiḥ 7 satyām satvatsara-māsa-paṅka-divas-pūrvaṇām ...

(L. 48.)—viṣaya-saptamām,

Sunday, 4th December A.D. 813; see Ind. Ant. Vol. XXV. p. 345, No. 1.

Prabhūtavarsa Góvindarāja [III.] Jagatungsā [I.]; his brother, Indrārajā, was made by him ruler of Lāṭa (Lāṭēvara-māṇḍalā); Indrārajā's son Karkarāja; his younger brother Góvindarāja.


(L. 67.)—Śakanripākāl-āḷītta-satvatsara-āḷēsahu saptaṣa-asatātriśiśad-adhikeśhā Māgha-śuddha-pauruṣamāsāh | chandragrahaṇa-parvvaṇi,

5th February A.D. 817, 2 a lunar eclipse, visible in India.

Genealogy from Góvindarāja [I.] to Góvindarāja [II.] Vallabha as in No. 61; his younger brother Dhruvarāja; his son Góvindarāja [III.] Prithvivallabha (defeated Stambha 3 and other kings); his son Mahāraṇa-Śarva Amoghavarsa [I.]; his paternal uncle Indrārajā ruled Lāṭa (Lāṭīvaṃ māṇḍalā), given to him by his master, 4 his son Karkarāja.


(Plate iii. 1. 7.)—Śakanripākāl-āḷītta-satvatsara-[sapta]sätēhāv-śāmnapaṁchaśāt-samadhikāśe māhā-Vaiśākhyāṁ.

Genealogy from Góvindarāja [I.] to Góvindarāja [III.] as in No. 68; his brother, Indrārajā, was made by him ruler of Lāṭa (Lāṭēvara-māṇḍalā); Indrārajā's son Karkarāja; his younger brother Góvindarāja.

70.—Ś. 757.—Ind. Ant. Vol. XIV. p. 199, and Plate. Baroda third and fourth plates 5 only of the Rāshtrakūta Mahāśāṃtaś Hāpi Dhruvarāja I. Dhruvarāya Nirupama of Gujarāt, issued from Svarmabhāgastā outside Khēptaka:

(L. 36.)—Śakanripākāl-āḷītta-satvatsara-āḷēsahu saptaṣu saptaśaḥśad-adhikeśhū Kārttika-śuddha-paṁcadasāyām māhā-Kārttiκ-parvvaṇi.

[Krishnarāja I.]; his son Góvindarāja [II.] Vallabha; his younger brother Dhruvarāja; his son Góvindarāja [III.]; his son Mahāraṇa-Śarva [Amoghavarsa I.]; his paternal uncle

1 They name Rāshtrakūta does not occur in the inscription.
2 The name here (in verse) is spelt Jagatvāya.
3 Read 'trīn/satya-
4 In the signature the name is spelt Kukhājāta.
5 Read 'trīn/satya-
6 This, by the rules of mean intercalation, was the full moon day of the second Māgha, otherwise of Phāḷguna.
7 Compare above, No. 60.
8 Viz. Góvindarāja III.
9 The second of these two plates has four notches, and the first three, on the lower edge.
Indrarāja; his son Karkarāja (after defeating some Rāṣṭhrakūta, placed Amoghavarsha on his throne); his son Dhārāvaraha Nirupama Dhruvarāja [I].

71.—Archæol. Surv. of West. India, Vol. V. p. 87. Ellora Daśvatara cave-temple fragmentary inscription of the Rāṣṭhrakūta kings; contains the names of Dantivarman [I.], Indrarāja [I.], Gōvindarāja [I.], Karkarāja [I.], Indrarāja [II.], Dantidurgarāja,1 and Mahārāja-Śarva [Amoghavarsha I.].

72.—S. 785 (?).—Ind. Ant. Vol. XIII. p. 136. Kapahi inscription of the reign of the Rāṣṭhrakūta5 Mahārājādhirājya Amoghavarsha I., and of the time of his feudatory, the [Śilāra] Mahādeśamantā Pullāsakti, the successor of Kapardin I., ‘the lord of Koṅkaṇa:’—

(L. 5).—samva [765].

73.—S. 775 (for 773).—Ind. Ant. Vol. XIII. p. 134. Kapahi inscription of the reign of the Rāṣṭhrakūta3 Mahārājādhirājya Amoghavarsha I., the successor of Jagattunga I. (Gōvindarāja III.), and of the time of his feudatory, the [Śilāra] Mahādeśamantā Kapardin II., the successor of Pullāsakti, ‘lord of the whole Koṅkaṇa:’—


Wednesday, 16th September A.D. 851; see ibid. Vol. XXIV. p. 4, No. 139.

74.—S. 782.—Ep. Ind. Vol. VI. p. 29. Konnur spurious inscription6 of the Rāṣṭhrakūta Mahārājādhirājya Amoghavarsha I. Vīra-Śrīrāyaṇa, the successor of Jagattunga I. (Gōvindarāja III.), recording a grant to the Jainā Dévendrā, made by the king, while residing at his capital of Mānyakāṭa, at the request of his feudatory Baṅkēṣa (Baṅkēya, Baṅkēyarāja) alias Sālakātana, the son of Ādhorā (or Ādhorā) and grandson of Ēkapūri, of the Mukaṇa family. The inscription professes to be a copy (prepared7 by the agency of Vīranandin, the son of Mēghaschandra-trāvyāñya) of a copper-plate charter. The date of the grant is:—


3rd October A.D. 860; a total eclipse of the moon, visible in India; see ibid. p. 26.

Before Amoghavarsha, in the inscription mentions, in the Yādava lineage of the Rāṣṭhrakūtas, Gōvinda, son of Pṛchchhakarāja; Karkarāja, son of king Indra; his son Dantidurgarāja; Śubhatsūrāvallabha Akālavāra; Prabhūtavarna, son of Dhārāvaraha; his son Prabhūtavara Jagattunga.

75.—S. 788.—Ep. Ind. Vol. VI. p. 102, and Plate. Nilgund Sanskrit and Kanarese inscription of the 52nd year of the reign of the Mahārājādhirājya Amoghavarsha I. Nṛpatunga, also called Atīśayudhavala, born in the race of the Raṭṭas, ‘supreme lord of the town of Lattalāra:’—


76.—S. 788.—Ind. Ant. Vol. XII. p. 218. Śīrā Sanskrit and Kanarese inscription of the 52nd year of the reign of the Mahārājādhīrāja Amoghavarsha I. Nṛipatungra. The date, etc., are practically the same as in No. 75.4


(L. 64)—Śakunipakkāl-āṭīta-saṃvatsara- satēshu saptasuśkau(ko) nāṇavatya-adhikēśhv-aṅkataḥ saṅvatsa 798 Jyēṣṭhā-amāvāsyāyām ādityagraham-śaṅkṛavaṇi.

6th June A.D. 867; a solar eclipse, visible in India; see ibid. Vol. XXIII. p. 131, No. 109.

Genealogy from Gōvindaraja [I.] to Indraraja, the ruler of Lāta, as in No. 68; his son Kaṅkaraja (after defeating some Rāṣṭrākūṭas, placed Amoghavarastra on his throne); his son Nirupama Dhruvaraja [I.]; his son Akāḷavarha Śubhataṅga; his son Dhāravarsha Nirupama Dhruvaraja [II.] (defeated Mihira).—The grant mentions, as āṭtaka, Gōvindaraja, a son of Śubhataṅga and younger brother of Dhāravarsha Nirupama [Dhruvaraja II.].

78.—S. 789.—Ep. Ind. Vol. VI. p. 276, and Plates. Gujarāt (now Dr. Bhandarkar’s) plates3 of the Rāṣṭrākūṭa Mahāśāmantaśāhīpati Talapakrārīn Dantivarman Aparimitavarha, the younger brother of Dhruvaraja II., of Gujarāt, recording a deed made, after bathing in the river Pṛurāvi, in favour of a vihāra (or Buddhist monastery):


23rd December A.D. 867.

Genealogy as far as Dhruvaraja [II.] as in No. 77;5 his younger brother (the son of Akāḷavarha) Aparimitavarha Dantivarman.—The grant is signed by both Dantivarman and Dhruvaraja [II.].

79.—S. 797.—Jour. Bo. As. Soc. Vol. X. p. 194; PSOCI. No. 88. Saundatti Sanskrit and Kanarese Raṭṭa inscription, recording several grants. Date6 of the time of the Raṭṭa Mahāśāmanta Pṛithvirūma7 (the son of Mṛṛaṇa), a feudatory of the Rāṣṭrākūṭa Krishnaraja [II.]:


(L. 1).—Śakunipakkāl-āṭīta-saṃvatsara- satēshu saptasu navaśaty-adhikēśhv-aṅkatoḥ 799.

1 See No. 76.
2 But the date actually quotes the week-day (Ādityavrāṇa).
4 Read parωcōūdētīśvva.
5 The defeat of Mihira by Dhruvaraja II. is not mentioned here.
6 According to Dr. Fleet, this date is plainly not authentic, so far, at least, as Pṛithvirūma is concerned; see his Dynasties, p. 411, note 1, and p. 552.
7 He is described as the disciple of Indrakritivāmin, the disciple of Gupakirti who was the disciple of Muṇḍabhaṭṭaprāna. —Compare also below, No. 142.
8 The name Rāṣṭrakūṭa does not occur in the inscription.
81.—S. 810.—Ind. Ant. Vol. XIII. p. 66, and Plate. Bagumra (now Vienna Oriental Museum) plates of the Râṣṭhrakûṭa Mahârâjâdhirâja Kâśivârâja Akâlavarsaka of Gujarât, issued from Akâlabâvâra:—

(Plate 6b, l. 11).—Sâkanâpiâkâl-âtita-saâñâvatsara-satâsây-saâñâsya[ya]n samânavârâha-paraâvâ.

15th April A.D. 888; a solar eclipse, visible in India; see ibid. Vol. XXIII. p. 123, No. 60.

The grant first treats of the kings from Gûvindarâja [I.] to [Nirupama Dhruvarâja II.] as No. 77; it then mentions [the latter's younger brother] Dantivarman,8 and after him [his son?] Akâlavarsaka Kîshârâja.

82.—S. 822 (for 824).—Ind. Ant. Vol. XII. p. 221, and Plate in Vol. XI. p. 127; PSOCI.

No. 85. Nandâditya Kâmarâja inscription of the reign of the Râṣṭhrakûṭa8 Mahârâjâdhirâja Akâlavarsaka (Kîshârâja II.) :—


Thursday, 6th January A.D. 903; see ibid. Vol. XXIV. p. 9, No. 162.

83.—S. 824.—Jour. Bo. As. Soc. Vol. X. p. 190. Mulgund fragmentary inscription of the reign of the Râṣṭhrakûṭa8 king Kîshinâvallabha (Krishnarâja II.) :—

(L. 2).—Sâkanâpiâkâla-âthu[âthu]-sâtâ chaturuttarvârîśad[tv]-uttarâ samâpragâtâ Dundubhi-nâmâni varâhê pravarttanaê.

84.—S. 832.—Ep. Ind. Vol. I. p. 53. Kâpâdâna (in Kaira district) plates of the Râṣṭhrakûṭa8 Akâlavarsaka Subhatuṅga (Krishnarâja II.), and his feudatory, the Mahârâjâdhirâja Prachanâça, the son of Dhavalappa, of the race of Brahamvaka:—

(L. 60).—Sâka-saâñâvats 833 Vaisākha-sûddha-paurñayamânâ mahâ-Vaisâkhyâm Subhatuṅga Krishnarâja [I.]; his son Nirupama Dhruvarâja; his son Gûvindarâja [II.]; his son Mahârâjâ-Šaçâçâ [Amoghavarsha I.]; his son Akâlavarsaka Subhatuṅga [Krishnarâja II.], called Vallabhâraja.

In the race of Brahamvaka there was Kumbâdja; his son Dêgâdja; his son Râjahnâma Dhavalappa; his sons Prachanâça, Akkuva (Akkuka) and Sella-Vidyâdhaa.


(L. 1).—Sâkanâpiâkâl-âti(t̄)ta-saâñâvatsara-satâsâyâ=eptu-nûra-vu(mû)vatt-o[n] d a n e y à Prajyapatî-emha saâñâvatsara[â]m pravarttâcic.

86.—S. 836.—Jour. Bo. As. Soc. Vol. XVIII. p. 257, and Plates. Bagumra8 plates of the Râṣṭhrakûτa Mahârâjâdhirâja Indrarâja III. Nityavarsha, the successor of the Mahârâjâdhirâja Krishnarâja II. Akâlavarsaka, residing at Mânyakhêta; issued from Kurundaka; (composed by Trivikramahâta, the son of Nêmâditya):—


In the Sâtvaka family of the lineage of the Yadus (sprung from the Moon), Dantidurga (conquered the Châlukyas, took Kânchî, etc.); his paternal uncle Krishnarâja [I.]; his son

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Footnotes:
1. This grant is very incorrect and full of omissions.
2. The name Râṣṭhrakûτa does not occur in the inscription.
3. See above, No. 78.
4. But the nakshatras and the yuga are irregular.
5. Nos. 86 and 87 are spoken of as "Nunsari plates," but they were found at Bagumra; compare Zeitschr.

Nirupama [Dhruvaraja]; his son Jagattunga [I. Govindaraja III.]; his son Sri Vallabha Viranarayana [Amoghavarsha I. (defeated the [E.] Chalukenyes); his son Krishnaraja [II.]; his son Jagattunga [II.], married Lakshmi, the daughter of the Chedi Rannavira who was a son of Kakkala of the Hailaya family; their son Indraraja [III.]¹ (uprooted Mera²).

87.—§ 836.—Jour. Bo. As. Soc. Vol. XVIII. p. 261, and Plates. Other Bagumra plates of the Rashtrakuta Mahdrorajdaraja Indraraja III. Nityavarsa, of the same date as, and, excepting the formal part of the grant, identical with, No. 86.

88.—§ 838.—Ind. Ant. Vol. XII. p. 224. Hatti-Mattur Kanarese inscription³ of the reign of the Rashtrakuta Mahdrorajdaraja Nityavarsa (Indraraja III.), recording a grant by the Mahdrorajdaraja Lendeyarasa:—


89.—§ 840.—Ind. Ant. Vol. XII. p. 223. Daqudapur Kanarese inscription of the reign of the Rashtrakuta Prabhutavarsa (Govindrâja IV.):—


90.—§ 851.—Ind. Ant. XII. p. 211, No. 48; see ibid. p. 249. Date of a Kajas Kanarese inscription of Gojjigadêva (Govindrâja IV.):—


91.—§ 853.—Ep. Ind. Vol. VII. p. 36, and Plates. Cambay plates of the Rashtrakuta Mahdrorajdaraja Govindrâja IV. Suvaravarsa, (described as the successor of the Mahdrorajdaraja Nityavarsa (Indraraja III.), settled at his capital Manyakheta.⁵


Monday, 10th May A.D. 930; see ibid. p. 28.

In the family of the Yadus (sprung from the Moon), Dantidurgaraja; his paternal uncle Krishnaraja [I.]; his son Govindrâja [II.]; his younger brother Indhatajas Nirupama [Dhruvaraja]; after him, Jagattunga [I. Govindrâja III.]; his son Amoghavarsha [I. (defeated the [E.] Chalukenyes at Vangavalli); his son Akâlavarsha [Krishnaraja II. (conquered Khâta); married a daughter of Kâkaka; their son Jagattunga [II.], married Lakshmi, the daughter of Kâkkala’s son Rannavira; their son Indraraja [III.] (uprooted Mahâdaya), married Vîjambâ, the daughter of Ammapadêva who was the son of Kâkkala’s son Arjuna; their son Govindrâja [IV.] Prabhutavarsa Suvarnavarsa.⁶

¹ Also called Rajta-Kandarpa and Kirti-Nârâyana.
² I.e., probably, Mahâdaya; see below, No. 91.
³ This inscription is followed on the same stone by another Kanarese inscription, of the 11th or 12th century A.D., recording private grants.
⁴ The name Rashtrakuta does not occur in the inscription.
⁵ See Dr. Fleet in Ep. Ind. Vol. VI. pp. 177, note 7.
⁶ See Dr. Fleet ibid. p. 177.
⁷ But, when making the grant, the king had gone to Kâlîthaka on the Gôdâvari for the festival of the pû[â]p[â]bh[â]nâha.
⁸ Also called Sâhasâka, Nitya-Kandarpa, Vîrûnta-Nârâyana, etc.
92.—Ś. 855.—\textit{Ind. Ant.} Vol. XII. p. 249, and Plates. Sāṅglī (now Sāvantwāḍi) plates\(^1\) of the Rāṣṭrākutā \textit{Mahārājādhirāja} Gōvindarāja IV. \textit{Suvarṇavarṣa} (described as) the successor of the \textit{Mahārājādhirāja} Nityavarṣa (Indrārāja III.), residing at Mānyakhēta:-


Thursday, 8th August A.D. 933; see \textit{ibid.} Vol. XXIII. p. 114, No. 8.

Genealogy, etc., substantially as in No. 91.

93.—Ś. 862.—\textit{Ep. Ind.} Vol. V. p. 192, and Plate. Dōli (in Wardhā district) plates of the Rāṣṭrākutā \textit{Mahārājādhirāja} Kṛishṇarāja III. Akālavarṣa, the successor of the \textit{Mahārājādhirāja} Amoghavarṣa III, recording a grant made for the spiritual benefit of the king’s younger brother Jāgattūṇga III.; issued from Mānyakhēta:-


In the lunar month, in Yuḍu’s family, there was the god Vīṣṇu-Kṛishṇa; and kings of that family became known as Tuṅga, belonging to the Śātavāki branch of it; in their lineage, Rāṭa; after him, named after his son Rāṣṭrākutā, the Rāṣṭrākutā family. From that family sprang Dantindura; his paternal uncle Kṛishṇarāja I; his son Gōvindarāja [II.]; his younger brother Nirṛpta Kalīvalabhāva [Dhruvarṣa]; his son Jāgattūṇga [I. Gōvindarāja III.]; his son Nripatūṇga [Amoghavarṣa I] (founded Mānyakhēta); his son Kṛishṇarāja [II.]; his son Jāgattūṇga [II.] (did not reign); his son Indrārāja [III.]; his son Amoghavarṣa [II.]; his younger brother Gōvindarāja [IV.]; After him, the son of Jāgattūṇga II., Amoghavarṣa III. Baddiga; his son Kṛishṇarāja [III.] ( slew Dāntiga and Vappuka,\(^2\) in Gangapati deposed Raṣṭhāmalla, i.e. Raṣṭhāmalla I,\(^3\) and put in his place Bhūtārṇa, i.e. Būtuga II.; he also defeated the Pallava Āṇtha).  

94.—Ś. 897.—\textit{Ep. Ind.} Vol. IV. p. 60, and Plate. Sālōṭgi (now Iḍīḷ) pillar inscription\(^4\) of the reign of Kṛishṇarāja III. Akālavarṣa, the son of Amoghavarṣa III., residing at Mānyakhēta:-

(L. 3.)—Śaka-kāḷādgaat-abdānāṁ sa-saptādhiphānahtisāhu śatēṣhva-śaḥṭasaḥ tāvatu samānāṁ-anākato-pi cha | Varttamāna-Plavāṅg-ābdō

(L. 45.)—Pūrvv-ōktē varttamān-ābdē māḥ Bhāṭrāpād-ṛbhīte pītī-parvvaṇā tasyaśiva Kujaḍvēṣa-saṁvutē śṛyyagṛhaṇa-kālē tu madhyā-gō cha divākārē.

Tuesday, 9th September A.D. 945; a solar eclipse, visible in India; see \textit{Ind. Ant.} Vol. XXIII. p. 123, No. 61; and \textit{ibid.} p. 269.


(L. 1.)—Sa(a)nka[mr]ṇ[ṛ] pākal-āṭita-sa[m]vatsara-s(a) tāṅgal-eṇu-ṇūr-e[]ṭ[ā] ra[n]dayya Šō(san)māṃ-semba sa[m]vatsarin pravarttīte.

\(^1\) Compare \textit{Ind. Ant.} Vol. XXXI. p. 219.
\(^2\) Below, in No. 98, the name is Vappuka.
\(^3\) The pillar besides contains two Kanarese inscriptions, one (\textit{ibid.} p. 63) of about the period to which the above Sankrit inscription belongs, and the other (\textit{ibid.} p. 65) of the 11th or 12th century A.D. The former records grants of a certain Kaḷēchiga of the Seṭaṇa race; and the latter a grant of the \textit{Maḥāpandāḷēvarṇa} Gō[r]uṇaraṇa of the Śīlaḥāra race.
\(^4\) Described as a bee on the waterlilies that were the feet of Amoghavarṣadēva [III.] ; see No. 93.
\(^5\) See below, Nos. 127 and 712.
The inscription mentions a follower of Būtuga's, named Maṇalara, 'lord of Valabhi,' the Sagara vaṃśa.—A subsidiary record on the stone states that Būtuga killed Rāchamallī, the son of Eṣuṣaṇa, and that it was Būtuga who treacherously stabbed Rājāditya.

96.—Ś. 873.—*Ind. Ant.* Vol. XII. p. 257. Soraṇṭur Kanarese inscription of the reign of the *Mahārājādhirāja Akālavaraṇa Kannaradēva* (i.e. the Rāṣṭrākūta *Krishnārāja III.*):


Sunday, 16th November A.D. 951; a lunar eclipse, visible in India; see *ibid.* Vol. XXIII. p. 114, No. 9.

97.—Ś. 876*—Supplied by Dr. Fleet.¹ Date of a Chiśchhī (in Dhārvār district) Kanarese inscription of the time of the Rāṣṭrākūta *Krishnārāja III.*:


Monday, 18th April A.D. 953.²

98.—Ś. 880.—*Ep. Ind.* Vol. IV. p. 321, and Plate. Karhaḍ plates³ of the Rāṣṭrākūta *Mahārājādhirāja Krishnārāja III.* *Akālavaraṇa,* the successor of the *Mahārājādhirāja Amoghavāraṇa III.* issued from Mālpatṭ:—


Wednesday, 9th March A.D. 954.³

Genealogy as in No. 93. *Krishnārāja III.* conquered [the Kalachuri-Chēdi] Sahasrārjuna, though he was an elder relative of his wife and his mother; he slew Dantiga and Vappugha;⁴ in Gāṇgapatṭi he deposed Rāchhāyamalla (i.e. Rāchamallī I)⁵ and put in his place Bhūtārya (i.e. Būtuga II.)⁶ and he defeated the Pallava Appiga.

99.—Ś. 884*—Supplied by Dr. Fleet.⁷ Date of a Dēvl-Hosūr (in Dhārvār district) Kanarese inscription of the time of the Rāṣṭrākūta *Krishnārāja III.*:


Sunday, 22nd December A.D. 961⁸ (with the Uttarāyapā-sanākranti on the next day, Monday).

100.—*South-Ind. Insor.* Vol. III. No. 7, p. 12. Ukkal (Vishnū temple) Tamil inscription of the 16th year (of the reign) of the glorious *Kannaradēva* who conquered Kachehi (i.e. Kānchippaṇa) and Taṅjai (i.e. Taṅjavūr), (i.e. the Rāṣṭrākūta *Krishnārāja III.*).

101.—*Ep. Ind.* Vol. III. p. 284. Tirukkaḷukkuṇgam Tamil inscription of the 17th year (of the reign) of the glorious *Kannaradēva* who conquered Kachehi and Taṅjai (i.e. the Rāṣṭrākūta *Krishnārāja III.*).

102.—*Ep. Ind.* Vol. III. p. 285, and Plate. Tirukkaḷukkuṇgam Tamil inscription of the 19th year (of the reign) of *Kannaradēva* who conquered Kachehi and Taṅjai (i.e. the Rāṣṭrākūta *Krishnārāja III.*).

² This day fell in the year Ānanda by both the northern luni-solar and the mean-sun system, but not by the southern luni-solar system.
⁴ On this day the *tithi* of the date commenced 2 h. 33 m. after mean sunrise; see my remarks in *Ep. Ind.* Vol. IV. p. 278.
⁵ Above, in No. 93, the name is Vappukha.
⁶ See above, No. 93.
⁸ This day fell in the year Dundubhi only by the northern luni-solar system.
103.—Ep. Ind. Vol. IV. p. 82, and Plate. Bāvāj Hill (near Vālūr) Tamī rock inscription of the 26th year of the reign of Kapparadēva (i.e. the Rāṣṭrakūta Kṛishṇarāja III). The inscription mentions a Vira-Chōḷa, who according to Dr. Hultzsch may be identical with the Gaṅga-Baṇa Prithivipati II. Hastinallana; see ibid. p. 223.—Compare below, No. 671.

104.—Ś. 893.—Ind. Ant. Vol. XII. p. 255. Adaragāṇe Kanarese inscription of the reign of the Mahārājadhirāja Koṭṭiga (Khoṭṭiga) Nyitavārakha, and the time of his feudatory, the W. Gaṅga Permanāḍi Mārasiṃha II., recording grants by Paṇahalēda—


Sunday, 22nd October A.D. 971; a solar eclipse, visible in India; see ibid. Vol. XXIII. p. 123, No. 63.

105.—Ś. 894.—Ind. Ant. Vol. XII. p. 264, and Plates. Kharḍa (now Bombay As. Soc.'s) plates of the Rāṣṭrakūta Mahārājadhirāja Kakkaraṇa II. (Kakkalēda) Amōgharavara, who meditated on the feet of the Mahārājadhirāja Akalavāra, residing at Mānyakhēṭa—


Wednesday, 25th September A.D. 972; a lunar eclipse, visible in India; see ibid. Vol. XXIII. p. 115, No. 10.

In Yadi's lineage, Dantidurga, his paternal uncle Kṛishṇarāja [I.]; his son Gōvinda- rāja [II.]; his younger brother Nirupama [Dhravaraṇa]; his son Jagatūga [I. Gōvindarāja III.]; his son Amōghavaraha [I. (defeated the [E.] Chāḷukya; founded Mānyakhēṭa); his son Akalavāra Kṛishṇarāja [II.]; married the daughter of the Chēdi Kōkallā, the younger sister of Śaṅkukka. Their son Jagatūga [II.], married Lakshmi, the daughter of the Chēdi Śaṅkaraṇa, who bore to him Indra[rāja III.]; he also married 'his maternal uncle' Śaṅkaraṇa's daughter Gōvindāmba who bore to him Amōgharavara. Amōgharava [III.] married Yuvarājadēva's daughter Kundakādēvi, who bore to him Khoṭṭigaṇa who became king after the death of his eldest brother Kṛishṇarāja [III.]. Amōgharava Nirupatūga Kakkaraṇa [II.3] is the son of Khoṭṭiga's younger brother Nirupama.

106.—Ś. 896*.—Ind. Ant. Vol. XII. p. 271. Gūḍjūr Kanarese inscription of the reign of the Mahārājadhirāja Kakkalēda (Kakkaraṇa II.), and the time of his feudatory, the W. Gaṅga Permanāḍi Mārasiṃha II. Nojambukāntaka, and of Paṇahalēda—

(L. 13).—Sā(s)ka(h)ka(s)varaham-etu-nūra-tombhatti-āpaneya Śrīmukha-samvatsara-Āśvaha(dha)-dakṣhipāyaṇaṃ-Adityavārad-andum.

Perhaps Sunday, 22nd June A.D. 973, but the Samkrānti took place on Tuesday, 24th June A.D. 973; see ibid. Vol. XXIV. p. 12, No. 174.

107.—Ś. 904.—Indor. at Šravan-Belgaum, No. 57, p. 53. Eulogy, in Kanarese, of the Rāṣṭrakūta Indraraṇa IV., the son's son of Krishnaraṇa III. Date of his death:—


Monday, 20th March A.D. 982; see Ind. Ant. Vol. XXIII. p. 124, No. 64.

1 Also called Rāṭṭa-Kandraṇa.
2 See below, No. 129 ff.
3 Also called Vira-Nārāyaṇa, etc.
4 See Dr. Fleet's Dynasties, p. 307; Ep. Ind. Vol. V. p. 173, note 1.—See also below, No. 132.
5 The third plate is now missing.
C.—The Western Gaṅgas.


(L. 10).—Sa(sa)ka(ka)-kālā navottara-shaśira-śakāṣṭa-gatēṣu Prabhava-saṅvatasar-ābhyanantarē · · · · · · Sha(Pā)lugu(ṇ)amāvāṣo(ṣaḥ)-Bhrigu Rēvati(d) nakahatē Vṛiddhi-yogē Vṛishabha-lagnē.

The date is irregular; see ibid. Vol. XXIV. p. 10, No. 166.

In the Jāhnavīya family and Kāṇvāyana gōtra, Koṅgapi-varma-dharma-mahārājādhirāja; his son Mādhava-mahārājādhirāja [I.] (composed a Dattakasūtra-ṛiti); his son Arivarmana-mahārājādhirāja.


The date is irregular.

Genealogy substantially as in No. 108.

110.—Ś. 272 (?).—Ind. Ant. Vol. VII. p. 173, and Plate; Mysore Insor. No. 156, p. 293. Harīhar (spurious) Sanskrit and Kanarese plates of a son (described as 'lord of Kōḷāla') of the W. Gaṅga Viśṇu-gōpā-mahārājādhirāja, the son of Koṅgulivarmana-dharma-mahārājādhirāja of the Jāhnavīya family :-

(L. 9).—Sa[... nayana-gi .. neyā?] Śāhāraṇa-samamachchhehārāda Phalguṇa-mā amavāsē Ādīvārad-śanu.

The date is irregular.

111.—Ind. Ant. Vol. V. p. 136, and Plate; Mysore Insor. No. 154, p. 289. Mallohaḷḷi (spurious) plates of the 29th year of the reign of the W. Gaṅga Koṅgaṇi-mahārāja (Koṅgaṇi-rāja) :-

(L. 17).—Āṭmanaḥ pravardhāṇā-vipula-vi[ja*]y-aśīvaryaḥ ekamatriṣṇātō(?) Jayasabatārē Śataya-nakaharetē.

In the Jāhnavīya family, Koṅgaṇivarma-dharma-mahādhirāja; his son Mādhava-dhirāja [I.] (composed a Dattakasūtra-ṛityā); his son Harivarmana-mārāja; his son Viṣṇu-gōpā-rāja; his son Mādhava-rāja [II.]; his son Koṅgaṇi-rāja.


(L. 16).—Aṣṭa asiti uttarasya trayō satasya saṅvatasaraśyā Maṅha-maṇiḥ Śomavāraḥ Svati-nakahatra sudhā-bhaṇchami.

The date is irregular; see Ind. Ant. Vol. XXIV. p. 11, No. 169.

In the Jāhnavīya family and Kāṇvāyana gōtra, Koṅgaṇi-mahādhirāja; his son Mādhava-mahādhirāja [I.] (composed a Dattakasūtra-ṛiti); his son Harivarmana-mahādhirāja; his son
Vishnugopa-mahâdhîrâja; his son Mâdhava-mahâdhîrâja [II.]; his son Avinîta Ko港股i-
mahâdhîrâja, sister’s son of the Kadamba Krishnaparma-mahâdhîrâja.¹

113.—India Ant. Vol. VII. p. 174; Mysore Inscr. No. 157, p. 294. Bangalore Museum (spurious?) plates of the third year of the reign of the W. Gânga Ko港股i-mahâdhîrâja.—

(L. 37).—âtmana pravarâdhâyamâna-vipul-sâtvaryâ tritiyâ savatsarâ Śrâvaṇâ mâsâ tithâvâ-
âma . . .

In the Jâhnavâya family and Kânvâyâna gôtra, Ko港股iVarma-dharmamahâdhîrâja; his son Mâdhava-mahâdhîrâja [I.] (composed a Dattakasûtra-pratti); his son Harivarma-
mahâdhîrâja; his son Vishnugopa-mahâdhîrâja; his son Mâdhava-mahâdhîrâja [II.]; his son Ko港股i-mahâdhîrâja, sister’s son of the Kadamba Krishnaparma-mahâdhîrâja; his son Ko港股i-
mahâdhîrâja.

114.—India Ant. Vol. V. p. 138, and Plates; PSOCI. No. 268; Mysore Inscr. No. 155, p. 291. Māllohaḷḷi (spurious?) plates of the 35th year of the reign of the W. Gânga Durvindita
Ko港股i-vriddhârâja.—

(L. 43).—âtmanâḥ-pravarâdhâyamâna-vijayâsvayyâ pañcachatriṃśad-Vijaya-sâtvatsarâ⁵ pravarttâmânē.

Genealogy as far as Mâdhava-mahâdhîrâja [II.] as in No. 113; his son Avinîta Ko港股i-
mahâdhîrâja, sister’s son of the Kadamba Krishnaparma-mahâdhîrâja; his son Durvindita
Ko港股i-vriddhârâja, daughter’s son of Skandavarman (Edâja of Punnâḍa).

115.—Ś. 695.—Ep. Cârñ. Vol. III. p. 107, No. 113, and Plates. Haljegere (spurious?) plates of the 34th year of the reign of Śivamâra I. Prithivî-Ko港股i-mahâdhîrâja Navakâma, recording a grant made at the request of the Pallavâdhîrâjas Jaya and Vrîddhi, the sons of Pallava-yuvârâja, issued from Talavanâpura.—

(L. 34).—pañcachatriṃśottara-nahachhatâahu Śaka-varahâsy-âtitâeahu âtmanâḥ-pravarâdhâ-
âmâna-vijayâsvayyâ-sâtvatsarâ chattustriṃśatâ pravarttâmânē.

Genealogy as far as Mâdhava-mahâdhîrâja [II.] as in No. 113; his son Avinîta Ko港股i-
mahâdhîrâja, sister’s son of the Kadamba Krishnaparma-mahâdhîrâja; his son Durvindita Ko港股i-
vriddhârâja (author of a commentary on 15 sargas or on the 15th sarga of the Kâràdârjmiṣya); his son Mûshkarâ Ko港股i-vriddhârâja; his son Śrîvikrama Ko港股i-mahâdhîrâja, son of a daughter of Sindhabhâja; his son Bhûvikrama Ko港股i-mahâdhîrâja Śrîvallabha (defeated the Pallavas at Veḷandâ); his younger brother Śivamâra [I.] Prithivî-Ko港股i-mahâdhîrâja Navakâma.

116.—India Ant. Vol. XIV. p. 230, and Plates. British Museum (formerly Sir W. Elliot’s, spurious?) Sanskrit and Kanarese plates of the W. Gânga dynasty, recording a grant by a certain Eregângâ.¹⁰

The grant gives the genealogy from Ko港股iVarma-dharmamahâdhîrâja to Navakâma, the younger brother of Bhûvikrama.

¹ For Kadambas named Krishnaparman, see below, Nos. 613 and 614.
³ The second side of the fourth plate is illegible, and the following plate or plates are lost.
⁴ See India Ant. Vol. XXX, p. 222, No. 52.
⁵ The year Vijaya according to Mr. Rice is here Ś. 495.
⁶ See India Ant. Vol. XXX, p. 222, No. 54.
⁷ Or Veḷandâ. ⁸ See ibid. p. 222, No. 56.
⁹ "The language . . . is extremely corrupt; . . . the text . . . goes backwards and forwards in a way that would render the text utterly unintelligible, but for the Merkara and Nâgamaṅgala (Dêvarâjha) grants."
¹⁰ There is nothing to indicate whether this is another name of Navakâma (Śivamâra I.) or the name of one of his feudatories.


Monday, 20th April A.D. 750.

Genealogy as far as Śivamāra [I.] substantially as in No. 115; his son’s son Śūriprūsā Pṛthivi-Koṅgupi-mahārāja.

118.—Ś. 884.—Madras Jour. Lit. Sc. 1578, p. 138; Myore INser. No. 152, p. 284. Horā (spurious?) plates of the W. Gaṅga Śūriprūsā Pṛthivi-Koṅgupi-mahārāja, issued from Māṇḍapā:—


For Ś. 884 current the date might perhaps correspond to Friday, 24th April A.D. 761, but there was no lunar eclipse on that day; see Ind. Ant. Vol. XXIV. p. 11, No. 171.

Genealogy as in No. 117.


(L. 41)—aśṭāvātṛy-uttarēshu [sha*] techhatēshu Śaka-varṣaḥśv-atilēshv-ātmanah, pravardhamāna-vijayāśvariya-sādvatsārā pañcāvatiśā varttāmānā pravarttāmānā.

Genealogy as in No. 117.

The grant gives the line of Jaina teachers Chandrapandin, his disciple Kumārapandin, his disciple Kirtinandin, his disciple Vimalachandrachārya.

120.—Ś. 281.—Ind. Ant. Vol. XVIII. p. 311, and Plate. Kalabhāvi (spurious?) Sanskrit and Kanarese Jaina inscription, recording the restoration, by the Gaṅga Mahārājādhirāja Kambharasa,2 ³ lord of Kuvalā, of a grant that had been made by the Gaṅga Mahārājādhirāja Sāg果汁2 Permānadi Śivamāra [II.], ‘lord of Kuvalā,’ a feudatory of king Amōghavarsha, professedly on the date here given:—

(L. 14)—Śaka-varṣa 261neya Viśhva-sādvatsamā Paushya(shā)-bahula-chaturṛddadāi-Sāmavāra-uttarāyāṇa-saṅkṛantiyā-samdu.

The date is irregular; see ibid. Vol. XXIV. p. 11, No. 168.

The inscription mentions, in the Kāreya gaṇa and Mālāpa avaya, Guṇakirti, Nāgachandra-nunindra, Jinachandra, Subbakirti, and Dévakirti-guru.


Genealogy as far as Bhūvikaṃgha substantially as in No. 115; his . . . ³(?) Śivamāra [I.]; his son’s son Śūriprūsā; his son Śivamāra [II.] Koṅgaṇi-mahārājādhirāja (anointed as king

1 See Ind. Ant. Vol. XXX. p. 223, No. 56.
2 Part of the formal portion of the grant is in Kanarese.
3 So far, at any rate, as regards the date; the writing is of about the eleventh century A.D.
6 See ibid. p. 223, No. 57.
7 See ibid. No. 127.
8 The original omits the word which is required here.
by the Rāṣṭrakūṭa Gōvinda and the Pallava Nandivarman; his brother Vijayāditya; his son Rājamalla; his son Raṇavikrama.

122.—Ep. Ind. Vol. VI. p. 257, and Plate. Guḍigere fragmentary Kanarese inscription\(^1\) of the reign of the [W. Gaṅga] Mahārāja Mārassaṅga,\(^2\) under whom a certain Daṇḍigaraṇa was governing the district (including the village at which the inscription is).—The inscription contains the name Śubhachandra-paṇḍita.

123.—Ep. Ind. Vol. IV. p. 141, and Plate. Vallimalai Kanarese inscription (in Grantha characters), recording the foundation of a Jaina cave by the [W. Gaṅga] king Rājamalla. Śivamāra I.; his son Śrīpāṇa; his son Raṇavikrama; his son Rājamalla.


125.—Ś. 809.—Ind. Ant. Vol. VI. p. 102, No. II, and Plate; Coorg Inscr. No. 2. p. 5; PSOCI. No. 269. Bilijur Kanarese inscription of the 18th year of the reign of the W. Gaṅga Satyavākya-Kongunivarman-dharmamahārāja-dhirāja Permanadī,' 'lord of Kovalāla,' 'lord of Nandagiri:'—

'Saka 809 (in words, l. 2), the eighteenth year (in words, l. 5) of his reign; the fifth day (11: āpanchami) of Phālguna.'

126.—Mysore Inscr. No. 113, p. 200, and Plate; PSOCI. No. 247; Ep. Ind. Vol. I. p. 350; Ep. Ind. Vol. VI. p. 48, and Plates. Bēgūr (now Bangalore Museum) Kanarese inscription, recording that the W. Gaṅga Eṣaṇapparāsa\(^5\) lent to Ayyapādēva\(^6\) for the purpose of fighting against Viramahāndra\(^7\) a force collected and commanded by the leader of the Nāgattaras, that this commander was killed, and that then Eṣaṇapa appointed Iruga to the leadership of the Nāgattaras and made a grant to him.

127.—Ś. 880.—Ep. Ind. Vol. III. p. 176, and Plate. Sūḍi (spurious\(^8\)) plates of the W. Gaṅga Būtuga II,\(^9\) Satyanitivākya-Kongunivarman-dharmamahārāja-dhirāja, recording a grant to a Jaina temple founded by the town of Purikarnara:


The date is irregular; see ibid. p. 159.

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1 According to Dr. Fleet "the characters of it are fairly referable to closely about A.D. 800."
2 According to Dr. Fleet to be identified with the Mārṣārava of No. 64 above.
3 For Śivamāra II. see No. 659.
4 According to Dr. Fleet to be placed roughly about A.D. 840.
5 By Dr. Fleet identified with Raṇavikrama of No. 123.
6 By Dr. Fleet identified with Rājamalla of No. 123.
7 For a short Kōṭūr undated Kanarese inscription of his see Ind. Ant. Vol. VI. p. 103, No. III. 1; Coorg Inscr. No. 3, p. 6.; PSOCI. No. 270.—According to Dr. Fleet he is Būtuga I.; see Ep. Ind. Vol. VI. p. 68.
8 According to Dr. Fleet about A.D. 908-928; the events recorded in the inscription, according to Dr. Fleet, have to be placed about A.D. 934-938.
9 Identified with a Nājāmāhādhirāja Ayyapādēva.
10 According to Dr. Fleet in all probability identical with the E. Chālukya Chālukya-Bhillma II.
11 Gangāmadhāndra; see below, No. 560.
Genealogy as far as Bhūvikrama substantially as in No. 115; his son Śīvamanā [I.]; his son Śrīpurusha Koṅgūvarma-dh.; his son Śīvamanā [II.] Koṅgūvarma-dh. Saigotta; his younger brother Vijayāditya; his son Rājamalla [I.] Satyavākya-Koṅgūvarma-dh.; his son Eṛgoaṅa [I.] Nītimitṛga-Koṅgūvarma-dh.; his son Rājamalla [II.] Satyavākya-Koṅgūvarma-dh.; his younger brother Būtuga [I.] Gunaḍuttarāṅga (married Abbalabhā, a daughter of [the Rāṣṭrakūṭa] Amogha vararaka [I.]); his son Eṛgoaṅa [II.] Nītimitṛga-Koṅgūvarma-dh., also called Komaṇa-vedaṅga (whose forehead was adorned with the pattabandha of, or by, Eṛgyappa); his son Narmasīnga Satyavākya-Koṅgūvarma-dh., also called Vira-vedaṅga; his son Rājamalla (?) [III.] Nītimitṛga-Koṅgūvarma-dh., also called Kachcheyya-Gaṅga; his younger brother Būtuga [II.] Satyavākya-Koṅgūvarma-dh., also called Nanmiya-Gaṅga, Jayaduttarāṅga, Gaṅga-Nārāyaṇa, etc. (married a daughter of Baddega, i.e. the Rāṣṭrakūṭa Amogha vararaka III., at Tripūrī in Dālāla; on the death of Baddega secured the kingdom for [the Rāṣṭrakūṭa] Kriśnaraṇa [III.]; caused fear to Kakkaraṇa of Ajayapura, Bijja-Dantivarman of Banavāsā, Rājamavarman, Damari of Nāluvar gigi, and Nāgavarman; defeated [the Chōla] Rājāditya, besieged Taśāpurī, etc.).

128.—Ś. 872*.—Ātakur Kanarese inscription of the time of the W. Gaṅga Permanadī Būtuga II. Satyavākya-Koṅgūvarma-dharmanahārājādhirāja; see above, No. 95.

129.—Ś. 890.—Ind. Ant. Vol. VII. p. 104, lines 1-50 of the text. Laksamēshwar (spurious*) inscription of the W. Gaṅga Mārasimha II. Satyavākya-Koṅgūvarma-dharmanahārājādhirāja:—

(L. 24).—Śakanipakāl-āṭita-saṁvatsara-śatēśv-rāṣṭasa navaty-uttarāśa pravarttamāṇe Viḥhava-saṁvatsara.7

In the Jāhnāvēya family and Kāṇḍyāna gētra, Mādhava Koṅgūvarma-dharmanahārājādhirāja; his son Mādhava-mahārājādhirāja (composed a Dattakasiṣṭra-vṛtti); his son Harivarma-mahārājādhirāja; his younger brother Mārasimha.

The inscription gives the line of Jaina teachers Devendra, his disciple Jayadeva, his disciple Jayadēva, etc.

130.—Ś. 896.—Ep. Ind. Vol. IV. p. 351. Hebbal Kanarese inscription, recording grants etc. by the W. Gaṅga Mārasimha II. Satyavākya-Koṅgūvarma-dharmanahārājādhirāja (also called Nolambakulāntakadēva, etc.), 'lord of Kōjaḷa,' 'lord of Nandagiri,' and his grandmother Bhujijabharasi, the mother of Būtaya (Būtuga II.):—


Thursday, 18th February A.D. 975.8

In the reign of [the Rāṣṭrakūṭa] Akālavaraṇa Kannaradeva (Krīṣhparāja II.), Baddegadeva (Amogha vararaha III.) gave his daughter Rēvakanimādi, the elder sister of Kannaradeva (Krīṣhparāja III.), in marriage to Permanadī Būtaya (Būtuga II.) Satyavākya-Koṅgūvarma-dharmanahārājādhirāja. Their son Maruḷadeva, married Bijjabe; their son Rachcha(?)-Gaṅga. Immediately after his reign, there reigned the son of Būtaya and Kallabharaṇi, viz. Mārasimha [II.] Satyavākya-Koṅgūvarma-dh., also called Nolambakulāntakadēva, etc.

1 Elsewhere Śīvamanā is described as the younger brother of Bhūvikrama; but see also No. 121.
2 *See above, No. 95.
3 *See above, No. 95.
5 *See above, No. 104 and 106.
6 *Put on the stone in about the second half of the 11th century A.D.
7 *See the same date of an inscription of apparently the same king, Ind. Ant. Vol. VII. p. 112, third part.
8 *On this day the śītā of the date commenced 6 h. 52 m. after mean sunrise.
181.—Inscr. at Śravāna-Belgola, No. 38, p. 5; Ep. Ind. Vol. V. p. 176, and Plate. Sanskrit and Kannarese much damaged inscription, being a panegyric of the W. Gaṅga Mārasimha II. Satyavākya-Koṅguvarma-dharmamahārājādhirāja (called Nojambakulāntaka, etc.); engraved after his death.¹

He conquered the northern region for [the Rāṣṭrakūṭa] Kṛṣṇarāja [III.]; destroyed the pride of a certain Allā, an opponent of Kṛṣṇarāja; crowned Indrarāja [IV.]; defeated Vaijaya,² destroyed the Śabara chief Naraga; conquered the Chāḷukya Rājāditya, etc.— He committed religious suicide at Baṅkāpura, near the Jain teacher Ajītāśena.

182.— Ś. 897.—Ep. Ind. Vol. VI. p. 259, and Plate. Mulgund fragmentary Kannarese inscription of the reign of the W. Gaṅga Paṅchaladēva³ Satyavākya-Koṅguvarma-

dharmamahārājādhirāja, 'lord of Kuvaḷa,' 'lord of Nandagiri,' the successor of Nojambakulāntaka-dēva (Mārasimha II.).—

(L. 5).— Sa(ṣa) ka-varahaṃ-ṣuntūr-ṭombhava-[ā] ṣānaeya Yuva-saṅvatsara-bhadrapadabhūta-bhidya Bṛhaspativahana Kanyā-saṅkṛantiyam.[m] ⁴

Thursday, 20th August A.D. 975.


(L. 1).— Sa(sa) kānapakā-ṭāita-saṅvatsara-sa(sa)taṅga[*] ⁵ 899taṇeya Isva(śva)-ra-

saṅvatsaram pravarttise . . tadvaryah-ābhvyantar-pā(pha)lguṇa(ṇa)-su(ṣa)klapakshada Nandāsva(śva)raṁ tālāj-āvasamāge(?).⁴

The inscription mentions a certain Rakkasa (a younger brother of Bāchamalla?).

184.—Inscr. at Śravāna-Belgola, No. 60, p. 58. Kannarese memorial tablet of Bāyiga, private attendant or guardian of the W. Gaṅga prince (?) Rakkasa.

185.—Inscr. at Śravāna-Belgola, No. 61, p. 58. Kannarese memorial tablet of Gunti (who fell in battle?), the wife of Lōka-Vidyādharana, erected by her sister's husband Bāyika (Bāyiga).

186.—Inscr. at Śravāna-Belgola, No. 109, p. 85. Inscription recording achievements of Chāṃḍaṇḍaraḷa, general of the W. Gaṅga Jagadeśkvarā (i.e. Mārasimha II.). Born in the Brahmakshatra kula, he fought for Jagadeśkvarā, when the latter at the command of [the Rāṣṭrakūṭa] Indrarāja [IV.] conquered Vaijaya-dēva² who was the younger brother of Pāṭalāmalla; he also fought in wars with the Nojamba king, etc.

187.—Inscr. at Śravāna-Belgola, No. 85, p. 67. Kannarese inscription, being a panegyric of Gommaṭēvanka, of whom a colossal statue was erected by Chāṃḍaṇḍaraḷa, the minister of the W. Gaṅga Bāchamalla II.; (composed by the poet Boppa Sujñāntāḷaḥa).

188.—Inscr. at Śravāna-Belgola, No. 67, p. 60. Kannarese inscription, recording the foundation of a Jain shrine by the minister Chāṃḍaṇḍaraḷa's son, a lay-disciple of Ajītāśena.

189.—Inscr. at Śravāna-Belgola, Nos. 75 and 76, p. 62, and Plate; Ep. Ind. Vol. VII. p. 109, and Plate. Short Kannarese, Tamil and Mārāṭh inscription containing the names of Chāṃḍaṇḍaraḷa (Chāṃḍaṇḍaraḷa) and Gangarāja.⁶
D.—The Western Chālukyas of Kalyāṇi and their Feudatories.¹

140.—Ind. Ant. Vol. XXI. p. 167. Part of a Gadag Sanskrit and Kanarese inscription,² recording the restoration of the W. Chālukya sovereignty by Taila II., the son of Vikramāditya IV. and Benthadhēry.—Taila destroyed some Raṭṭas, killed [the Paramāra] Muṇja,³ took in battle the head of [the W. Gaṅga] Paṇḍhara,¹ possessed himself of the Chālukya sovereignty, and reigned for 24 years, beginning with the year Sruṁkha. [Śrūṁkha = S. 895.]

141.—S. 902.—Supplied by Dr. Fleet (compare his Dynasties, p. 553). Date of a Sogal (in Belgaum district) Kanarese inscription of the reign of the W. Chālukya Taila II., and of his feudatory, the Raṭṭa Kārtavirya I.,¹ lord of the Kāṇḍi country—

Sa[s]a(śa)ka-varaha 902neya Vikrama-saṁvatsara-raśa-Āśā(śa)d-amavāsyey-Ādiv[āravā]
sūrya-graha-ṇa-nimittadō.

The date is irregular as regards both the week-day and the eclipse.

142.—S. 903.—Jour. Bo. As. Soc. Vol. X. p. 204. Saṁnadatti Kanarese inscription of the reign of the W. Chālukya Tailapa (Taila II.), and of his feudatory, the Raṭṭa Mahādevaṇa Saṁtivarman (Śanta), the son of Piṭṭuga (who defeated Ajavarman, and) who was the son of Pṛthivivēra;¹—


Thursday, 23rd December A.D. 990; but the tīthī which ended on this day was the 14th, not the 10th tīthī of the bright half of Pañja; see Ind. Ant. Vol. XXIV. p. 6, No. 147.

143.—S. 904.—Ep. Ind. Vol. IV. p. 206. Nilgund inscription of the reign of the W. Chālukya Mahādānadhērya Tailapa Āhavamalla (Taila II., who defeated, amongst others, king Utpala⁷), and of his feudatory Sōbhana,⁸ the younger brother and successor of Kannapa (or Kenna)¹—


20th September A.D. 882; a solar eclipse, visible in India.

144.—S. 911 (for 912).—Ep. Ind. Vol. III. p. 232; PSOCI. No. 86. Bhairamaṭṭi Kanarese Sinda inscription.¹ Date of the reign of the W. Chālukya Tailapayya (Taila II.), and of the Śinda Pulikāḷa, born in the Nēga race, ‘lord of Bhogavati,’ a son of Kamma (Kammayāna)¹—

(L. 4).—Sa[s]a(śa)ka-varaha 911 Vikri[kri]t-en-bha saṁvatsara pravarttise.

(For a later date in the same inscription see below, No. 156).

¹ These include (among others):—

(a).—The Raṭṭas; see Nos. 141, 142, 153, 165, 169, 189, 192, 193, 201, 220, 226-228 (and, of earlier inscriptions, No. 79).

(b).—The Śindas; see Nos. 144, 156, 169, 215, 224, 228, 229, 233, 243, 247 (and perhaps 235).

(c).—The Kālāmbas; see Nos. 147, 164, 168, 173, 210, 227, 235, 241, 242, 249, 254, 255, 256, 257, 262, 263, 270 (and below, Nos. 424 and 845).—For the early Kālāmbas see No. 602 ff.

(d).—The Paṇḍyas of the Kōṇaṇa and Nōṇaḥaṇa (Nōṇaḥaṇa); see Nos. 212, 219, 225, 231, 236, 238, 244, 246, 250, 251, 252.—For the Paṇḍyas of Madhura see below, section N.

² According to Dr. Fleet, of the time of the W. Chālukya Vikramāditya VI.; see his Dynasties, p. 426, note 3.

³ Compare below, No. 328.

⁴ See Nos. 132 and 259, and compare Dr. Fleet’s Dynasties, p. 422.

⁵ See below, No. 181.

⁶ See above, No. 79.

⁷ I.e., the Paramāra Muṇja; see below, No. 160. In my edition of the Nilgund inscription I have wrongly altered Utpaṣa to Ukṣaṇa.

⁸ Put on the stone about A.D. 1070.
145.—§. 919.—**PSOCL** No. 214; *Mysore Inser.* No. 99, p. 186. Tālgund Kanarese inscription of the reign of the W. Chālukya Tailapa Āhavamalla (Taila II.), and of his feudatory Bhumarasa:—

'Śaka 919 (in figures, l. 12), the Hēlamambi saṅvatsara; Sunday, the fifth day of the bright fortnight of (?) Āśvayuja!' *Mys. Inser.*: 'Vaisākha, the 8th day of the moon's decrease,' Sunday,' which would be Sunday, 2nd May A.D. 997.


Sunday, 22nd March A.D. 1002.

147.—§. 928 (for 929).—**Ind. Ant.** Vol. XII. p. 212, No. 67. Gudijaṭṭi Kanarese Kāčana inscription.* Date of the time of (?) the W. Chālukya [Yuvāraṇa?] Jayasimha II., and of his feudatory, the Kādamba (of Goa) Mahāmandakaravara Shaśṭhadēva I.:—

(L. 13.)—Sā[śa]kama[n(a)bda] gaja-dvi-nidhi Plavaṅgadeṇa.(For a later date in the same inscription see below, No. 164).

148.—§. 930.—**Ind. Ant.** Vol. XII. p. 212, No. 52. Date of a Munawalḷi Kanarese inscription of the W. Chālukya (Irivabedānga) Satyāśraya:—

(L. 10.)—Sa(śa)ka-varisha 930 Kilaka-[saṁva]tsa[ra-a] Śravasa-bahuṣa-chaṭṭī,

Sāmavāraṇ-andu.

Monday, 26th July A.D. 1008.

149.—§. 930.——Khārēpāṭṭa plates of the Sillala Maṅḍalika Ratṭarāja, a feudatory of the W. Chālukya (Irivabedānga) Satyāśraya; see below, No. 301.

150.—§. 930 (for 931).—**Ind. Ant.** Vol. XVI. p. 21, and Plate. Kaṇṭhōm Plate of the W. Chālukya Mahārājādhirāja Vikramāditya V. Tribhuvanamalla, recording a grant made at the Kōṭiṭhēra at Kollāpura:—

(L. 61.)—Śakānripakal-āṭita-saṅvatsara-saṭēṣu navasu trīṇi(tri)n śad-adhikēshu gatiṣhna 930 prava[16] itāmaṇa-Saumya-saṅvatsara paurṇepaṃsyaḥ pōmaḷaḥ pārvasa[16].

Probably the 6th October A.D. 1009, with a lunar eclipse, visible in India.[7]

In the Chālukya lineage,[8] after 59 kings at Ayōdhya etc., there was Jayasimhaavallabha [I.] (who conquered the Rāṣṭrakūṭa Kṛishṇa's son Anura); his son Raṇagā; his son Pulakośin [I.], (lord of Vatāpāpurī); his son Kṛśīvarman [I.]; his younger brother Maṅgalas; his elder brother's son [Pulakośin II.]; Satyāśraya (conquered Harṣa [of Kanauj]); his son Nṛdāmar; his son Ādityavarman; his son Vikramāditya [I.]; his son Yuddhamalla; his son Viṣṇuśākra; his son Vikramāditya [II.]; his son Kṛśīvarman [II.]; a brother (named Bhima?) of Vikramāditya [II.]; his son Kṛśīvarman [III.]; his son Tāla; his son Vikramāditya [III.]; his son Bhima; his son Ayana [I.], married a daughter of Kṛishṇa; their son Vikramāditya [IV.], married Bhanadevi, a daughter of the Chēlī Lakṣempa; their son Tāla [II.], conquered the Rāṣṭrakūṭas

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1. But the original seems distinctly to quote the bright fortnight. For the 8th of the bright half of Āśvina the date would be Sunday, 12th September A.D. 997.
2. For Satyāśraya the inscriptions also have Satīla and Satīma; see Dr. Fleet's *Dynasties*, p. 432.
5. See Dr. Fleet's *Dynasties*, p. 436, note 1; p. 439, note 1; and p. 567; and compare below, No. 154.
6. This is the true reading of the original, verified by Dr. Fleet.
7. In the year Saumya of the date this is the only lunar eclipse that was visible in India.
8. In one of the introductory verses the grant glorifies a king named Akalanka-charita, who would naturally be understood to be Vikramāditya V.; but the name was a * śrauta* of Irivabedānga Satyāśraya.
Karkara, i.e. Kakkaraja II., and Raqastambha, and imprisoned king Utpala, i.e. the Parama Munja), married Jakavrā, a daughter of the Rāshtrakūta Bhāmmaha-tāta; their son [Sirivadānga] Satyāśraya; his younger brother Yasovarman, married Bhūgyavatī; their son Vikramaditya [V.]

151.—S. 940.—PSOCI. No. 153; Mysore. Insct. No. 80, p. 166. Balagāmve Kanarese inscription probably of the W. Chālukya Jayasimha II. Jagadēkamalla :—

1 Saka 940 (in figures, l. 10). The other details of the date are illegible.

152.—S. 941.—Ind. Ant. Vol. V. p. 15, and Plate; PSOCI. No. 154; Mysore. Insct. No. 72, p. 148. Balagāmve Kanarese inscription of the reign of the W. Chālukya Jayasimha II. Jagadēkamalla ('the moon to the lotus which was king Bhōja, the lion to the elephant which was Bājendra-Chūla [I.]'), and of his feudatory, the Mahāmanḍalēśvara Kundaśarasa, a son of Sirivadaṅga[


The date is irregular; see Ind. Ant. Vol. XXIV. p. 13, No. 177.

153.—S. 944.—Ind. Ant. Vol. XVIII. p. 273; PSOCI. No. 70. Bētār Kanarese inscription of the reign of the W. Chālukya Jayasimha II. Jagadēkamalla, and of his elder sister Akkādēvī :—

(L. 29).—Sa śa)kanripakāl-āṭita-sāṅvatsara-sātāniga['] 944neya Dundubhi-sāṅvatsara-sāṅkṛāntiṣṣyam vyanipatamam-Ādityavārād-am[']du.

The date is irregular; see Ind. Ant. Vol. XXIV. p. 13, No. 178.

The inscription mentions Akkādēvī's father Daśavarman, her mother Bhūgalaśekharī, and her elder brother Vikramaditya [V.] Tribhuvanamalla.


Genealogy as far as Vikramaditya [V.] as in No. 150; his younger brother Jayasimha [II.] Jagadēkamalla.


156.—S. 955.—Ep. Ind. Vol. III. p. 232; PSOCI. No. 86. Bhaiṇamaṭṭī Kanarese Sinda inscription. Date of the time of the W. Chālukya (Jayasimha II.) Jagadēkamalla, and of

1 See above, No. 148, and below, No. 233.
2 Usually ca led Daśavarman; see below, Nos. 153 and 154.
3 See above, No. 155, and below, No. 233.
4 Elsewhere called Bhūgalaśekharī; see below, No. 153.
5 Le., the Parama Bhōja; compare North. Insct. No. 57.
6 Compare below, No. 729.
7 According to Dr. Fleet, Dynasties, p. 437, note 2, quite possibly the W. Chālukya Sirivadaṅga Satyāśraya.
8 Above, No. 150, the names are Yasovarman and Bhūgyavatī.
9 But the name of Vikramaditya's father is here Daśavarman.
10 Put on the stone about A.D. 1070.
the Sinda Mahāśēmantara Nāgūṭiyarasa (Nāgūṭiya, Nāgūṭya), 'lord of Bhogavati,' the son of Pulikāla:—

(L. 52).—Sa(sa)ka-varsha 955[no*]ya Śrīmukha-saṅvatsara pravarttise.

(For an earlier date in the same inscription see above, No. 144).

The inscription after Nāgūṭya mentions his son Polasind'a, and after him Sēya (the Mahāmāṇḍalēvara Sēyaraasa) as a vassal of the W. Chālukya (Sōmeśvara II.) Bhuvanakamalla.

157.—Ś. 957.—PSOCI. No. 155; Mysores Inscr. No. 71, p. 146. Bālagāmne Kanares inscription of the W. Chālukya Jayasimha II. Jagadēkamalla, reigning at Pōṭṭalakāra:—

(L. 10).—Śaka-varsha 957neya Yuva-saṅvatsara Pōṭṣhada pauruṣamāneśauttara-paṇṇasamkrānti-vyatipātam-ādityavāras-āmu.

The date is irregular.

According to Mysores Inscr. p. 148, the above inscription is followed by a grant, the greater part of which has been defaced, of apparently a W. Gaṅga chief.

158.—Ś. 962.—Ind. Ant. Vol. XIX. p. 164. Maṭṭur Kanares inscription of the reign of the W. Chālukya (Jayasimha II.) Jagadekamalla, reigning at Pōṭṭalakāra, and of (his feudatory) the Raṭṭa Mahāśēmantara Eroyunmanasa (Eroga), 'lord of Lattalār':—

(L. 5).—Sa(sa)ka-varsha 962neya Vikrana(ma)-saṅvatsara āraheya Mārgaśirsa śuddha 5 Ādityavāras-āmu.

The date is irregular; see ibid. Vol. XXIV. p. 13, No. 180.


(L. 20).—Śakaśakripaśā-ātisha-saṅvatsara-sataṣa[a] 966neya Tāraṇa-saṅvatsarada Pūṣya(a)tya-(su)[śa]dha(ddha) 10 Ādityakaraneśuuttaraṇapāpankrānti-āmu.

Sunday, 23rd December A.D. 1044; but the tithi which ended on this day was the first, not the 10th tithi of the bright half of Pauha; see ibid. Vol. XXIV. p. 6, No. 148.

160.—PSOCI. No. 216; Mysores Inscr. No. 108, p. 204. Tālguṇḍ Kanares inscription of the reign of the W. Chālukya (Sōmeśvara I.) Trailokyaamalla, and of his feudatory, the Mahāmāṇḍalēvara Śīnagandēvarasa.†

'The Pārthiva saṅvatsara; Sunday, the tenth day (in figures, l. 13) of the bright fortnight of Pūṣya; at the time of the sun's commencing his progress to the north.—The year is effaced.'

(Mysores Inscr. 'the 9th day').

[For Pārthiva = Ś. 967] the date is irregular.

161.—Ś. 968.—PSOCI. No. 156; Mysores Inscr. No. 92, p. 183. Bālagāmne Kanares memorial tablet of the time of (the W. Chālukya Sōmeśvara I. Trailokyaamalla, and of his feudatory) the Mahāmāṇḍalēvara Chāvunḍarāya:—

'Saka 968 (in figures, l. 3), the Vṛyaya saṅvatsara; Wednesday, the fifth day of the bright fortnight of Mārgaśirṣa; (Mysores Inscr. 'the 13th day of the moon's increase, Friday').

Wednesday, 5th November (or Friday, 14th November?) A.D. 1046.

162.—Ś. 970.—Ind. Ant. Vol. IV. p. 179, and Plate; PSOCI. No. 157; Mysores Inscr. No. 53, p. 114. Bālagāmne Kanares inscription of the reign of the W. Chālukya (Sōmeśvara I.) Trailokyaamalla, and of his feudatory, the Mahāmāṇḍalēvara Chāvunḍarāya, 'lord of Banavīśa':—

(L. 12).—Śaka-varsha 970neya Sarvadhāri-saṅvatsara Jyotisha śuddha-trayaṭḍāsi Ādityavāras-āmu.

The date is irregular; see Ind. Ant. Vol. XXIV. p. 13, No. 181.

* See below, No. 181.  * See Dr. Fleet's Dynasties, p. 430.  † The original appears to have '10.'
163. — Ş. 970.—Jour. Bo. As. Soc. Vol. X. p. 172. Notice of a Saundatti Kanarese inscription containing a date of the reign of the W. Chālukya (Sōmeśvara I.) Trailōkyamalla, and of his feudatory, the Raṭṭa Mahādāmanu Aṅkā. 1 —

Śaka 970, 'the Saravahāri saṁvatsara, on Sunday, the seventh day of the dark fortnight of the month Pusya, at the time when the sun was commencing his progress to the north.'

The date is irregular.

(For a later date in the same inscription see below, No. 192).

164.—Ş. 973 (for 974).—Ind. Ant. Vol. XII. p. 211, No. 42. Guḍikaṭṭi Kanarese Kādamba inscription. Date of the reign of the W. Chālukya Sōmeśvara I., and of his feudatory, the Kādamba (of Goa) Jayakēśin I., 'the lord of Koṅkaṇa': 2 —

(L. 19).—Sa(śa)ka-kāḷaṁ guṁa-saptā-Naṅga-mṛ(mi)tām-āgal-varttakāṁ Naṉjan-ābdakam.

(For an earlier date in the same inscription see above, No. 147).

165.—Ş. 975.—Ep. Ind. Vol. IV. p. 260, and Plate. Keḷawāḍi Kanarese inscription of the reign of the W. Chālukya (Sōmeśvara I.) Trailōkyamalla, and of his feudatory, the Daṅgaṇāyuṇaka Bhōgadēvarasa, recording a grant by the latter's nephew, the minister Supparasa: —


166.—Ş. 976.—PSOCL. No. 158; Mysore Inscr. No. 56, p. 121. Balaghūne Kanarese inscription of the reign of the W. Chālukya (Sōmeśvara I.) Trailōkyamalla Āhavamalla: 3 —

(L. 15).—Sa(śa)ka-varṣadha 97ōneya Jaya-saṁvatsaraṁ Vaiśākha-bahuḷa akṣhayatīr(ṛ)ti(t)īyad-anuvāṣe Aṇḍvāra-nimittam.

For the akṣaya-tīrthiyā new-moon, i.e. the new-moon of Chaitra, the date regularly corresponds to Sunday, 10th April A.D. 1054; in the original date the word Vaiśākha has been put erroneously for Chaitra.

167.—Ş. 976.—Ind. Ant. Vol. XIX. p. 272. Honwāḍ (now Bombay As. Soc.'s) Sanskrit and Kanarese Jain inscription of the reign of the W. Chālukya (Sōmeśvara I.) Trailōkyamalla, recording grants made at the request of his queen Kētaladevi: —

(L. 33).—Sa(śa)ka-varṣa 97ōneya Jaya-saṁvatsaraṁ Vaiśā(śā)kha-khad-amāvāye'sye) Sōmavāravatānāṁdina sū(śū)ryagṛahaṁ-nimītīya(tta)diṁ.

10th May A.D. 1054, with a solar eclipse, visible in India; but the day was a Tuesday, not a Monday; see ibid. Vol. XXIV. p. 7, No. 150.

The inscription mentions, in the Mūla-saṁgha, Śaṅga-gaṇa, and Pogari-gauchheha: Brāhmaṇa, his disciple Āryaśeṇa, his disciple Mahāśeṇa, and his disciple Chāṇkīrāja (Chāṇkapārjya or Chāṇkīmaya, the son of Kommarāja of the Vānasa family), an officer of Kētaladevi.

168.—Ş. 977.—Ind. Ant. Vol. IV. p. 203. Notice of a Baṅkāpur Kanarese inscription of the time of the W. Chālukya Vikramāditya VI. (while viceroy under his father Sōmeśvara I.) and of the Kādamba Mahāmanḍgalēsvara Harikēsarā. 4

'The inscription is dated in the Śaka year 977, being the Manmatha saṁvatsara.'

1 See Dr. Fleet's Dynasties, p. 553; and below, No. 181.

2 See ibid. p. 493, note 1; and p. 567; and compare below, Nos. 249 and 254.

3 Described as 'a len to the elephant Chōṭa,' etc.; see below, No. 741 ff.

4 See Dr. Fleet's Dynasties, p. 563.

(L. 11).—Sa(sâ)ka[n]ripakâ-âkârânta-saâvatsara-satâma[\*] 984neya Šubhakrite-savatsarâna pravarttîse tadvart-âbhyantrârada Pushya-baha[la]-saptame(m) Adityavâram-uttarâyana-sasâmkrânti-anu.

24th December A.D. 1062;¹ but the day was a Tuesday, not a Sunday; see idib. Vol. XXIV. p. 7, No. 151.

170.—S. 984.—Ind. Ant. Vol. XII. p. 209, No. 15. Date of a Chillår-Âdâpi Kanarese inscription of the W. Châlukya Sômâsvara I.:—

(L. 26).—Sa(sâ)kanripakâ-âltita-savatsara-sa(sâ)taânga[\*] 984neya [Su]bhakrite-savatsarâda Panâya(aha)-su(su)ddha-dasa(sâ)mi Adityavâram-uttarâyana-nasâmkrânti-

vyatipatd-anu.

The date is irregular; compare above, No. 109.

171.—S. 988.—Ep. Ind. Vol. IV. p. 213, and Plate. Jâtigâ-Râmâsvara Hill Kanarese inscription of the W. Châlukya Vishnuvardhana Vijayâditya, described as 'the warrior of Áhavamalla (Sômâsvara I.)' and son of Trailokyamalla (Sômâsvara I.), governing the Nâlambayâdhi Thirty-two-thousand (as viceroy) at Kampili:²—


Monday, 3rd May A.D. 1064; a lunar eclipse, visible in India.

172.—S. 988.—PSOCI. No. 186; Mysore Inscr. No. 11, p. 19. Dâvangere Kanarese inscription of the reign of the W. Châlukya (Sômâsvara I.) Trailokyamalla, and of his son Vishnuvardhana Vijayâditya:—

(L. 17).—Sa(sâ)ka-varsha 988neya Parâbha-savatsara Bhâdrapadad-samâvâye

Mângalâvâra sâryya-graha[na]-saându.

The date is irregular.


'In the Śaka year 990, the year Kilaka, the month Chaitra, the 1st day of the moon's increase (rest not copied).'

174.—S. 993.—PSOCI. No. 159; Mysore Inscr. No. 70, p. 144. Balagâmve Kanarese inscription of the reign of the W. Châlukya (Sômâsvara II.) Bhuvanaikamalla, and of his feudatory, the Danḍânâyaka Udayâditya, residing at Bâkhâpura:—

(L. 12).—Sa(sâ)ka-varsha 993neya Vîrodhikrit-savatsarâda Pushya-su(su)ddha [Sa]

Sômavârad-saândin-uttarâyana-sasâmkrânti-parbba(rvva)-nimittadhi.⁴

25th December A.D. 1071; but the day was a Sunday, not a Monday; see Ind. Ant. Vol. XXIV. p. 7, No. 152.

175.—S. 993.—PSOCI. No. 160; Mysore Inscr. No. 78, p. 164. Another Balagâmve Kanarese inscription of the reign of the W. Châlukya (Sômâsvara II.) Bhuvanaikamalla, and of his feudatory, the Danḍânâyaka Udayâditya; of the same date.

¹ On this day the tīkā of the date commenced 10 h. 33 m. after mean sunrise.
² Compare below, No. 741.
³ See Dr. Pilet's Dynasties, p. 561.—Kirtivarman II. was the son of Tâlêpa I. in No. 210.
176.—Ś. 993.—Ep. Ind. Vol. IV. p. 215, and Plate. Jayāṅga-Rāmeśvara Hill Kanarese inscription of the W. Chālukya Jayasimha III., styled ‘the lion of his elder brother’ (Sōmeśvara II.), encamped (as vice-regent) near Gondavādi:—

(L. 8).—Sa’saka-varasha 993nēya Viroḍhikṛit-saṅvatsarasadā Pā(phå)guna(na)d-amavāse Budhavāram.

Wednesday, 21st March A.D. 1072 (?).

177.—Ś. 998.—Ind. Ant. Vol. X. p. 127, Bijāpur Sanskrit and Kanarese inscription of the reign of the W. Chālukya (Sōmeśvara II.) Bhuvanaikamalla, and of his feudatory, the Daṇḍaṇāyaaka Nākimayya:—

(L. 10).—Sa’saka-varasha 996nēya Anahda-saṅvatsarasadā Puṣya(shya)-su(su)-

Thursday, 25th December A.D. 1074; see ibid. Vol. XXIII. p. 115, No. 15.


(L. 19).—Sa’saka-varasha 997nēya Rākhaasa-saṅvatsarasadā Pushyada puṇname Ādityavāra uttarāyaṇaśaṃ (sañkṛāt)-vyatpitād-ānūdu.

25th December A.D. 1075; but the day was a Friday, not a Sunday; see Ind. Ant. Vol. XXIV. p. 7, No. 153.

179.—Ś. 997.—Ind. Ant. Vol. IV. p. 208; PSOCI. No. 161; Mysore Insr. No. 69, p. 142. Balagāṅave Kanarese inscription of the reign of the W. Chālukya (Sōmeśvara II.) Bhuvanaikamalla, and of his feudatory Gaṅgapermanāḍi Bhuvanaikavrī Udayāditya:—

(L. 30).—Sa’saka-varasha 997nēya Rākhaasa-saṅvatsarasadā Pushyāṇa-śuddha(ddha) 1 Sōmeśvarād-andin-uttarāyaṇaśaṃkrānti-parbhya(vrva)-nimittadhān. The date is irregular; compare above, No. 178.

Before Bhuvanaikamalla the inscription enumerates Satyāśraya [Irvabeṇaṅga], Vikramāditya [V.], Ayyana [II.], Jayasimha [II.], and Trailokyamalla [Sōmeśvara I.].

180.—PSOCI. No. 162; Mysore Insr. No. 61, p. 132. Balagāṅave incomplete Kanarese inscription of the reign of the W. Chālukya (Sōmeśvara II.) Bhuvanaikamalla, and of his feudatory Bhuvanaikavrī Udayāditya.

181.—Jour. Bo. As. Soc. Vol. X. p. 213. Saundatti fragmentary Kanarese inscription of the reign of the W. Chālukya (Sōmeśvara II.) Bhuvanaikamalla, and of his feudatory, the Raṭṭa Mahāmaṇḍādīvāra Kārtavirya (Katta) II., ‘lord of Lattalur.’

Genealogy of Kārtavirya II.: King Nanna; his son Katta (Kārtavirya) [I.]; his son Dāyima (Dāvari); his younger brother Kanna (Kannakaira) [I.]; his son Eraga (Eraga); his younger brother Anka; Eraga’s son Sīna [I.], married Maijalaḷadēvi; their son Katta (Kārtavirya) [II.], married Bhāgaladēvi; their son Sīna [II.].

182.—PSOCI. No. 177; Mysore Insr. No. 73, p. 151. Balagāṅve Kanarese inscription, ‘probably of’ the W. Chālukya ‘Vikramāditya VI. Tribhuvanamalla’ (according to My. Insr. of Sōmeśvara II. Bhuvanaikamalla)."
183.— Š. 988.— Ind. Ant. Vol. XVIII. p. 38. Guḍigere fragmentary Kanarese Jain inscription, recording gifts of the Āchārya Śrīnandapāṇḍita:—
(L. 19).— Sa(śa)ka-varha 998neya Nalā-saṅvatsaraṅa sāhānyaloka.

The inscription mentions Kuṅkumamahādevī, the younger sister of the Chāḷukya Chakravartin Vijayarādyavallabha (i.e., probably, the W. Chāḷukya Vijayarādyavī), as having formerly founded a certain Jain temple. It also mentions a Bhuvanakamalla-Śāntināthadhāva, i.e., a Jain temple or image of Śāntinātha that had been built or set up by the W. Chāḷukya Sōmeśvara II. Bhuvanakamalla.

184.— Š. 999.— Ind. Ant. Vol. XII. p. 209, No. 17. Date of a Hulqūr Kanarese inscription of the W. Chāḷukyaas Vikramādiya VI. and Jayasimha III.:—
(L. 14).— Sa(śa)kāripa[ā]la-phita-sāṅvatsara-śa(śa)taṅgala 999neya Piṅgala-saṅvatsaraṅa Āśa[da(ḍa)]-su(śu)ddha 2 Ādityavāra saṅkrānti-pavitrārohiṇa-daṅdha-


185.— Chā. VI. 2.— Ind. Ant. Vol. VIII. p. 11. Yeūr Sanskrit and Kanarese inscription of the reign of the W. Chāḷukya Mahārāja-virāja Vikramādiya VI. Tribhuvanamalla, residing at his capital of Kalyāṇa:—

[Piṅgala = Š. 999]: Sunday, 6th August A.D. 1077; a lunar eclipse, visible in India; see ibid. Vol. XXII. p. 109, No. 1.

Genealogy as far as Jayasimha [II.] Jagadēkamalla as in No. 154; his son [Sōmeśvara I.] Åhavamalla; his son [Sōmeśvara II.] Bhuvanakamalla; his younger brother Vikramādiya [VI.] Tribhuvanamalla.

186.— Chā. VI. 2.— PSOCI. No. 163; Mysore Insor. No. 60, p. 129. Balagāvīne Kanarese inscription of the reign of the W. Chāḷukya Vikramādiya VI. Tribhuvanamalla, residing at Ėtāgiri, and of his feudatory, the Daṇḍanaṅkya Barmadēva:—
(L. 39).— śrīmacha-Chāḷukya-Vikrama-varsha 2neya Piṅgala-saṅvatsaraṅa Pusya-

[Piṅgala = Š. 999]: Sunday, 24th December A.D. 1077.

187.— Chā. VI. 2.— PSOCI. No. 164; Mysore Insor. No. 77, p. 163. Balagāvīne Kanarese inscription of the reign of the W. Chāḷukya Vikramādiya VI. Tribhuvanamalla, residing at Ėtāgiri, and of his feudatory, the Daṇḍanaṅkya Barmadēva:—
(L. 26).— śrīmacha-Chāḷukya-Vikrama-varsha 2neya Piṅgala-saṅvatsaraṅa Māgha pāmame Sōmavār-āndina sāṅgāraṅha-parva-nimittadīm.

[Piṅgala = Š. 999]: 30th January A.D. 1078, with a lunar eclipse, visible in India; but the day was a Tuesday, not a Monday.

188.— Chā. VI. 3 (for 4?).*— Mysore Insor. No. 165, p. 305. Anantapur Kanarese inscription of the reign of the W. Chāḷukya (Vikramādiya VI.) Tribhuvanamalla, and of his younger brother, the Yevarāja Jayasimha III. *—

* In the 3rd year of Chāḷukya Vikrama, the year Siddhārthi, at the time of uttara-yāpita-saṅkrānti.

[Siddhārthi = Š. 1001.]

1 See above, No. 33 ff.
2 The genealogy is in Sanskrit, and is professedly taken from a copper-plate charter.
3 See Dr. Fieb's Dynasties, p. 450, note 2.
5 See ibid. No. 7.
6 The full name is Tralāokyamalla-Vira-Nojamba-Pallava-Permadja Jayasimha; compare above, No. 176.
189.—Châ. VI. 7.—Ep. Ind. Vol. III. p. 308. Tidgundri plates of the reign of the W. Châlukya Mahârâjâdhirâja (Vikramâditya VI.) Tribhuvanamalla, recording that the Mahâmanûlâtâvara Muñja, ‘lord of Bhgâvatî,’ (a son of Sindarâja who was the eldest son of Bûma) of the Sinda family, sold some villages to the Raṭṭa Mahâsîmantâ Kanna-sâmanta (Kannakâra II.):


[For Dûndubhi = Ś. 1004] the date is irregular.

190.—Châ. VI. 9.—Ind. Ant. Vol. XIII. p. 92. Hadali Kanarese inscription of the reign of the W. Châlukya (Vikramâditya VI.) Tribhuvanamalla, recording a grant by Jñânaśakti-paṇḍita, the disciple of Dvâsaṅakti-paṇḍita:

(L. 5).—Śrîmañc-Châlukya-Vikrama-varsha 9nêya Raktâkâhi-saṅvatsaraḥ Chaitra-su(śu)dhâh(â) 1 Sômavârad-ându.

[For Raktâkâsha = Ś. 1006] the date is the same.

191.—Ś. 1008 (for 1009).—Ep. Ind. Vol. III. p. 305, and Plate. Sîtabalde (now Nâgpur Museum) inscription of the reign of the W. Châlukya Mahârâjâdhirâja (Vikramâditya VI.) Tribhuvanamalla, and of his feudatory, the Mahâsîmantâ Dhâdhibhândaka (also called the Râjaka Dhâdhiâdêva), who had emigrated from Latalaura, of the Mahârâjârâkâta lineage:

(L. 1).—Sā(śu)kâra-dâla-saṅvatsarâ-sâmîrçgata-daṣasata yâ[tra] ashtatryadhikâ (possibly altered to ashtâdyadhikâ) Saku 1008 Prabhava-saṅvatsarâ Vaisâkha-su[dha]-trîtyâ-Su(śu)kramîne.

Perhaps the 8th April A.D. 1087, but the day was a Thursday, not a Friday.

192.—Ś. 1009.—Jour. Bo. As. Soc. Vol. X. p. 173. Notice of a Saundatti Kanarese inscription containing a date (of the reign of the W. Châlukya Vikramâditya VI., and) of the Raṭṭa Mahâmanûlâtâvara Kârtavirya II., and his wife Bhâgâlädêvi:

Śaka 1009, ‘the Prabhava saṅvatsara, on the occasion of a total eclipse of the sun on Sunday, the day of the new-moon of the month Śrâvâna.’

Sunday, 1st August A.D. 1087; a total eclipse of the sun, visible in India.

[For an earlier date in the same inscription see above, No. 163].


(L. 56).—Śrîmañc-Châlukya-Vikrama-kâlada 12nêya Prabhava-saṅvatsara Daṇḍâkhra-kârsha-chaturjâtâi Vâdâvârad-uttarâyâya-saṅkrânti-ându.

[Prabhava = Ś. 1009]: Saturday, 25th December A.D. 1087; but the titih which ended on this day was the 13th, not the 14th of the dark half; compare Ind. Ant. Vol. XXII. p. 111, No. 12.

(The same inscription in line 63 contains another date for Jayakârpa, of the 46th year and the year Flavâ = Ś. 1043, but some of the details of it are illegible).

1 He is also described as ‘the frontal ornament of the Nâga family.’
2 See below, Nos. 108 and 201.
3 Read Vârândika-ândika.
4 In the original the name is written Nâdara.
5 Compare below, No. 201.
6 See Noa. 180 and 201.

'at the time of the sun’s commencing his progress to the north, on Thursday, the twelfth day of the bright fortnight of the month Phúsha of the Prajapáti sātvatsara, which was the sixteenth of the years of the glorious Chálukya king Vikrama.'

[Prajapáti = Ś. 1013]: Thursday, 25th December A.D. 1091; see *ibid.* Vol. XXII. p. 110, No. 3.

(The same inscription contains another record of grants, dated in the 46(?)49th year, the Kródhin saúvatsara = Ś. 1040; but the given date is irregular).


'The sixteenth year (in words, l. 20) of his reign,¹ the Prajapáti sātvatsara; Sunday; at the time of the sun’s commencing his progress to the north. The month and lunar day are not given.'

[For Prajapáti = Ś. 1013] the date is irregular; see above, No. 194.

196.—Chá. Vi. 18.—*Ind. Ant.* Vol. V. p. 342, and Plate (facing p. 46); *PSOCI.* No. 165; *Mysore Insr.* No. 38, p. 73. Baśgáśvane Kanarese inscription of the reign of the W. Chálukya (Vikramáditya VI.) Tribhuvanamalla, recording grants made to Sómávara-pájqita ² (the disciple of Śríkañtha-pájqita who was the disciple of Káliáraśakti), the priest of the god Nakharáśvarádevá at Távaragre —

(L. 27).—śrímAch-Chálukya-Vikrama-varshada(da) 18neya Śrímukha-sátvatsara Pá(phá)lgu(a)na(d)amavasya Ádvíva sárya-gráhapt-adáñdú.

[Śrímukha = Ś. 1015]: Sunday, 19th March A.D. 1094; a solar eclipse, visible in India; see *Ind. Ant.* Vol. XXII. p. 110, No. 7.

197.—Chá. Vi. 18 (?).—*Mysore Insr.* No. 173, p. 328. Date in a Heggere Kanarese Hoysala inscription:³—

'in the (?) 18th year of Chálukya Vikrama, the month Jésha, the 5th day of the moon’s increase, Monday, at the Sánhramaṇa.'

For Chá. Vi. 18 = Ś. 1015 the date is incorrect; for Ś. 1013 = Chá. Vi. 16 it would regularly correspond to Monday, 26th May A.D. 1091.

198.—Chá. Vi. 19 (for 20 ?).—*Ind. Ant.* Vol. X. p. 185. Dámba Sanskrit and Kanarese inscription of the reign of the W. Chálukya (Vikramáditya VI.) Tribhuvanamalla, and of his queen Lakshmádevi, recording grants to two Buddhist viháras (or monasteries): —

(L. 17).—śrímAch-Chálukya-Vikrama-varshada 19neya Yuva-sátvatsara Mágha-su(śa)dha-pámachaml Ádityavárad-adáñdú uttaráyaprásánkáraṇi-vyátipád-adáñdú.

The date is intrinsically wrong and of course irregular both for Yuvan = Ś. 1017, and for Ś. 1016.

199.—Chá. Vi. 21.—*Ind. Ant.* Vol. VI. p. 138, and Plate; *PSOCI.* No. 71. Kaṭṭagéri Kanarese inscription, recording a grant for the purpose of maintaining a tank: —

(L. 1).—śrímAch-Chálukya-Vikrama-varshada 21neya Dáhu-sátvatsara Chaitra-su(śa)dha 5 Ádityavárad-adáñdú.


¹ The original has Chálukya-Vikrama-varshada.
² Compare *Mys. Insr.* p. 91.
³ Compare Dr. Fleet’s *Dynasties,* p. 500, note 6.
200.—Châ. VI. 21.—PSOCI. No. 166; Mysore Insor. No. 84, p. 170. Balagāṁve Kanarese inscription of the reign of the W. Chālukya Vikramadītya VI. Tribhuvanamalla, and of his feudatory, the Daṇḍānyakas Sarvadēva:—

(L. 47).—śrīmāch-Chālukya-Vikrama-kālada 21naya Dhamu-sahvatsarasada Pushyasu(śu) 5 Ādivārdh(da)-aimdu-uttarāyāsanamakrāntī-vyātīpātad-aimdu

[For Dhātri = § 1018] the date is irregular; compare Ind. Ant. Vol. XXII. p. 111, No. 11.

201.—Châ. VI. 21.—Jour. Bo. As. Soc. Vol. X. p. 194; PSOCI. No. 88. Saundatti Sankrīt and Kanarese Raṭṭa inscription, recording several grants. Date of the time of the W. Chālukya (Vikramadītya VI. Tribhuvanamalla) Fornādīdēva, and (P) of the Raṭṭa Sēna II.:—


[For Dhātri = § 1018] the date is irregular; see Ind. Ant. Vol. XXII. p. 111, No. 11.

Of Sēna II. the inscription gives the following genealogy:—In the race of the Raṭṭas there was, as a son of king Narna, Kāravīrya [I.], a feudatory of the W. Chālukya (Tails II.) Áhavamalla; his son Dāvri; his younger brother Kannakaira [I.]; his son Ēpaga; his younger brother Ēhaka; Ēpaga’s son Sēna (Kālasēna) [I.], married Mailalādevi; their son Kannakaira (Kanna) [II.]; his younger brother Kāravīrya [II.]; his son Sēna (Kālasēna) [II.].

The Mahimāndalētvara Kāravīrya [II.], ‘lord of Lattalār,’ is also mentioned separately as a feudatory of the Vikramadītya VI. Tribhuvanamalla, and it is stated that his wife was Bhāgalāmbikā.

(For another date in the same inscription see above, No. 79).

202.—Châ. VI. 23 (for 23).—PSOCI. No. 167; Mysore Insor. No. 47, p. 107. Balagāṁve Kanarese inscription of the reign of the W. Chālukya (Vikramadītya VI.) Tribhuvanamalla, and of his feudatories, the Daṇḍānyakas Bhīvansyāya and Padmanabhāyāya:—


[Bahudhānya = § 1020]: 25th December A.D. 1098; but the day was a Saturday, not a Sunday.

203.—Châ. VI. 24.—PSOCI. No. 113. Kiruvatī Kanarese inscription of the reign of the W. Chālukya Vikramadītya VI. Tribhuvanamalla:—

(L. 34).—Chālukya-Vikrama-varahada 24naya Pramāthi-sahvatsarasada Jyēṣṭha-tuddha-purāṇa (ṛṣapa) māsī Ādityavāra sōma-grahaṇa-aimdu.

[Pramāthān = § 1021]: Sunday, 5th June A.D. 1099; a lunar eclipse, visible in India; see Ind. Ant. Vol. XXII. p. 110, No. 4.

204.—Châ. VI. 37.—PSOCI. No. 168; Mysore Insor. No. 40, p. 78. Balagāṁve Kanarese inscription of the reign of the W. Chālukya Vikramadītya VI. Tribhuvanamalla, and of his feudatories, the Daṇḍānyakas Anantapāla and Gōvindaraśa:—

(L. 47).—śrīmāch-Chālukya-Vikrama-varahada 27naya Chitrabhānu-sahvatsarasada Puṣahya(sha)-tuddha 13 Budhavārad-uttarāyāsanasmākṛāntiy-aimdu

[Chitrabhānu = § 1024]: Wednesday, 24th December A.D. 1102.

2 Compare above, No. 19.
3 Compare above, No. 191.
4 See Dr. Fleet’s Dynasties, p. 451.
5 See ibid. No. 20.
205.—Ch. VI. 27.—PSOCl. No. 169; Mysore Inscr. No. 85, p. 173. Balagānve Kanarese memorial tablet [of the reign of the W. Chālukya Vikramāditya VI. Tribhuvamalla (?)]:—

'The twenty-seventh year (in figures, l. 6) of his reign, the Chitrabhānu saṁvatsara; Monday, the first day of the dark fortnight of Phāguna;' (Mys. Inscr. 'the 27th year of Chālukya-Vikrama').

[For Chitrabhānu = ś. 1024] the date is irregular.

206.—Ch. VI. 27.—PSOCl. No. 170; Mysore Inscr. No. 58, p. 127. Balagānve Kanarese inscription[1] of the reign of the W. Chālukya Vikramāditya VI. Tribhuvamalla [and of his Dandandyakas Gövindarāja]:—

(L. 41).—śrīmach-Chālukya-Vikrama-varshada 27neya Chitrabhānu-saṁvatsara Phāguna/na)d-saṁvāye Āditya-vāra samkramana-vyastpād-āṇḍu.[2]

[For Chitrabhānu = ś. 1024] the date is irregular.

207.—Ch. VI. 28.—PSOCl. No. 171; Mysore Inscr. No. 68, p. 139. Balagānve Kanarese inscription of the reign of the W. Chālukya Vikramāditya VI. Tribhuvamalla, and of his feudatories, the Dandandyakas Anantasāla and Gövindarāja:—

(L. 45).—śrīmach-Chālukya-Vikrama-varsha 28neya Subhānu-saṁvatsara Pusya-bha 10 Su(ṣu)kravāra-āṇḍaṁ-uttarāṇaṇa sāmkrāmadāla.[3]

[Subhānu = ś. 1035]: Friday, 25th December A.D. 1103.

208.—Ch. VI. 29.—PSOCl. No. 218; Mysore Inscr. No. 104, p. 199. Tālgund Kanarese inscription of the reign of the W. Chālukya (Vikramāditya VI.) Tribhuvamalla, and of his feudatories, the Dandandyakas Anantasāla and Gövindarāja:—

(L. 20).—Chālukya-Vikrama-kālada mūvat-traje(ṣa)neya Sarvajit-saṁvatsara Chaitra-su(ṣu)ddha-tadige Bri(brī)hasaptavārāda.[4]

[For Sarvajit = ś. 1028] the date is irregular.

209.—Ch. VI. 32.—Ind. Ant. Vol. XXII. p. 252. Date of a Hāli Kanarese memorial tablet:—

'Vāḍāvāra, the fifth tīthi of the dark fortnight of Śrāvasa of the Sarvajit saṁvatsara, which was the thirty-second year of the Chālukya-Vikrama-kāla.'

[Sarvajit = ś. 1029]: Saturday, 10th August A.D. 1107.

210.—Ch. VI. 33.—Ind. Ant. Vol. X. p. 251. Kargudari Kanarese inscription of the reign of the W. Chālukya (Vikramāditya VI.) Tribhuvamalla, and of his feudatory, the Kādamba (of Hāngal) Mahāmandālēvara Tailapa II., 'lord of Banavāsi,' ruling at Pānthāpura:—


[Sarvadāhari = ś. 1030]: Monday, 21st September A.D. 1103; see ibid. Vol. XXII. p. 110, No. 5.

The inscription gives the genealogy of the Kādambas from Mayūravarman[6] [I.] to Jayāvarman [II.] as stated in Dr. Fleet's Dynasties, p. 559. Jayāvarman [II.] had five sons, viz. Māvulidēva, Tailapa [I.], Śāntivarman [II.], Chōkīdēva, and Vikrama; of these, Śāntivarman [II.] married Siriyādēvi of the Pāṇḍya family; their son Tailapa [II.], married Bāchaladēvi of the Pāṇḍya family.

[1] According to Mys. Inscr. the inscription is of the time of the Mahāmandālēvara Pārmatīdēva, 'chief of the great city of Kōlāpura.' This apparently would be the Mahāmandālēvara Udayāditya-Gaṅga-Permaḍi, of the W. Ganges family, mentioned in Dr. Fleet's Dynasties, p. 452.
[2] "The inscription is almost wholly illegible."
[5] Herjyugiyā or Herjyuggi is the day of the full moon of Āṭsvina; see Ep. Ind. Vol. V. p. 15.
211.—Chá. Vi. 33.—PSOCI. No. 137; Mysore Insr. No. 10, p. 17. Dāvangere Kanarese inscription of the reign of the W. Chálukenya (Vikramaditya VI) Tribhuvanamalla, and of his feudatories, the Dāṇḍanyaka Bhammarasa (Bamarasa):—


[For Sarvadhárin = S. 1030] probably Thursday, 24th December A.D. 1108; but this day fell in the dark, not the bright half of Pauhaa.

212.—Chá. Vi. 37.—PSOCI. No. 172; Mysore Insr. No. 41, p. 82. Bālagānve Sanskrit and Kanarese inscription of the reign of the W. Chálukenya Vikramaditya VI. Tribhuvanamalla, and of his feudatories, the Pāṇḍya Mahāmanḍalēśvara Tribhuvanamalla Kāmadēva, "lord of Gökarpā," 'ruler of the Koakapa rādhyā':¹—

(L. 58).—giri-Bhavalēchana-37-pramīta-Vikrama-varsha-ja-Nandan-ākhya-vatsara-bhava-Paushya(sh)a-māsa-sītakāsha-chaturthi Mahājvāradol=beras-iral-uttarāyaṇadol.²

[Nandana = S. 1034]: Tuesday, 24th December A.D. 1112.

213.—Chá. Vi. 38 (for 37 ?).—PSOCI. No. 173; Mysore Insr. No. 79, p. 166. Bālagānve Kanarese memorial tablet of the reign of the W. Chálukenya (Vikramaditya VI) Tribhuvanamalla, and of his feudatories, the Dāṇḍanyaka Anantapālavaya and Gōvindarasa:—

(L. 4).—śrīmatu-Chálukenya-Vikrama-varahada 33nyeyā Nandanā-saînṃvatsara;³ (Mys. Insr.: 'in the 4th year ... , the year Śuddhārti, the month Śrāvaṇa, the 5th ?').

[Nandana=S. 1034.]

214.—Chá. Vi. 38.—PSOCI. No. 103. Hāṅgāl Kanarese memorial tablet of the reign of the W. Chálukenya Vikramaditya VI. Tribhuvanamalla:—

(L. 1).—[śrī]mat(ch)-Chálukenya-Vikrama-varahada 33nyeyā Vijaya-saînṃvatsara Chaitra-śuddha-pādīva Buddha(dha)vārad-āndu.⁴

[Vijaya = S. 1035]: Wednesday, 19th March A.D. 1113.⁵

215.—Chá. Vi. 38 (or 39 ?).—PSOCI. No. 174; Mysore Insr. No. 96, p. 185. Bālagānve Kanarese memorial tablet of the reign of the W. Chálukenya Vikramaditya VI. Tribhuvanamalla, and of his Dāṇḍanyaka Gōvindaṛasa.⁶

216.—Chá. Vi. 39.—PSOCI. No. 175; Mysore Insr. No. 88, p. 175. Bālagānve Kanarese inscription of the reign of the W. Chálukenya Vikramaditya VI. Tribhuvanamalla, and of his feudatories, the Dāṇḍanyakās Anantapālā and Gōvindarājā (Gōvindamayya):—

(L. 49).—śrīmech-Chálukenya-Vikrama-kāla 33nyeyā Jaya-saînṃvatsara Chaitrāda puṇṇave Ādivāra grahaṇa-vyātipāta-saînkrāmahad-āndu.⁷

[In Jaya = S. 1036] the tithi of the date commenced 1 h. 29m. after mean sunrise of Sunday, 22nd March A.D. 1114; but there was no eclipse, and the Mēṣha-saîkrānti only took place on the 24th March A.D. 1114.

217.—Chá. Vi. 43.—Ind. Ant. Vol. IX. p. 75, and Plate; PSOCI. No. 82. Aīhole Kanarese inscription, recording donations to a temple:—

(L. 1).—Chálukenya-Vikrama-varahada 43[no*]ya Viḷambha-saînṃvatsara uttarāyaṇa-saînkrāmahad-āndu.

[Vilambha = S. 1040.]

¹ See Dr. Fleet's Dynasties, p. 142.
² See ibid., p. 192, No. 30.
³ On this day the tithi of the date commenced 5 h. 10 m. after mean sunrise.
⁴ The details of the date seem quite doubtful.
⁶ See ibid. No. 31.
⁷ See ibid., No. 32.
218.—Chā. VI. 45† (for 47 ?).—Jour. Bo. As. Soc. Vol. XI. p. 247. Kodikop Kanarese inscription of the W. Chālukya (Vikramāditya VI.) Tribhuvanamalla, reigning at Jayantipura, and of his feudatory, the Sindia Mahāndalākāra Acha (Achama) VII. 1

(L. 16).—aśimāt(ch-) Chālukya-Vikrama-kālāda 45 neya Šūbakri(kri)t-saṃvachchha (sa)ra Chaitra-sūkṣma jādiha 8 Sūnavāra uttarāvyāsasamkrāntiy-anu.

The date is intrinsically wrong and of course irregular for both Šūbakri = S. 1044 and S. 1042.

219.—Chā. VI. 46. PSOCI. No. 138; Mysore Insed. No. 7, p. 14. Dāvagere Kanarese inscription of the reign of the W. Chālukya Vikramāditya VI. Tribhuvanamalla, and of his feudatory, the Mahāndalākāra Tribhuvanamalla Pāṇḍya-dēva, ‘lord of Kāṇchīpura,’ ruling the Nolambavādī Thirty-two-thousand 2

(L. 37).—Chālukya-Vikrama-varshada 46 neya Plava-saṃvatsara-āsvija-bahūla-paičhāmi Adivādā−anu.

[Plava = S. 1043]: Sunday, 2nd October A.D. 1121.

220. —S. 1045.—Ind. Ant. Vol. XIV. p. 15. Tērđāl Kanarese Jaina inscription. Date of a grant of the Māndalākāra Gotka (Gohkidēvarasa) of Tēridāl, a dependent of the W. Chālukya Vikramāditya VI. Tribhuvanamalla Pāṃḍārāya, and of his feudatory, the Raṭṭa Mahāndalākāra Kārtikeya II. 3 lord of Lattanāra:—

(L. 49).—Sa(sa)ka-va[r*=]ha 1045 neya Śuv[sa]bhakri(kri)t-saṃvatsara Vaiśākhada paśāmi Bra(kri)hasaptavāradala.

Thursday, 12th April A.D. 112; see ibid. Vol. XXXIII. p. 116, No. 19.

The inscription mentions, as Gotka’s preceptor, the Māndalākāra Māgḥanandi-saiddhāśīka, the priest of the temple of Rūpa-Nārāyaṇa at Kollāpurā (Kollāgīra). The same Māgḥanandi-saiddhāntika also is described as the preceptor of the Sūmanṭa Nimbēḍāva. 4

(For later dates in the same inscription see below, Nos. 256 and 258).

221. —S. 1047.—Ind. Ant. Vol. XII. p. 212, No. 56. Date of a Narāṇḍra Kanarese inscription of the W. Chālukya Vikramāditya VI. 5


Friday, 28th August A.D. 1125; see ibid. Vol. XXIII. p. 124, No. 67.

222. —PSOCI. No. 176; Mysore Insed. No. 63, p. 135. Bajagāvane Kanarese inscription of the reign of the W. Chālukya (Vikramāditya VI.) Tribhuvanamalla, and of his feudatory, the Daṇḍanāyaka Guṇḍamarasa.

223. —PSOCI. No. 108. Chauḍadāmpur incomplete Kanarese inscription of the reign of the W. Chālukya Vikramāditya VI. Tribhuvanamalla; of his feudatory, the Mahāsāmanṭa-dhipati Gōvindarasa, and of a subordinate (P) of the latter, the Gotta Mahāsāmant (P) Malla (Mallīdēva), the son of Gotta I. who was the son of Māguttā. 6


1 For a Drākshārama inscription dated in S. 1042 and in the Chālukya-Vikrama year 46, see Ep. Ind. Vol. IV. p. 37.
2 See Dr. Fleet’s Dynasties, p. 574; and below, No. 224.
3 For two Kanarese inscriptions at the fort of Gutti, of the years 46 and 47 (Plava and Šūbākrit), see South-Ind. Insed. Vol. I. p. 107.
4 He is stated to have sprung from the family of Jīmātāvāhana; compare below, No. 201 ff.
5 But the date of the grant does not belong to his time; see Dr. Fleet’s Dynasties, p. 554, note 4; and above, No. 201.
6 See also below, Nos. 319 and 413.
7 See Dr. Fleet’s Dynasties, p. 80. The time of the inscription according to Dr. Fleet is about A.D. 1116.—Compare below, No. 208.
the Sinda Mahāmanḍalēvara Permāḍī I., ruling at Erambarage; records a grant which is stated to have been made—

- (L. 47).—Sa(sa)ka-varaḥa 872nayā Saunyā-saṃvatsara Puṣhya-sū(ṇa)dhā-puṇḍaṁ Saṃvārā sūma-grahaṇam-uttarāyasamakṛtanī-sāṃdu.

The tīthi of the date ended on Monday, 7th January A.D. 950; but there was no eclipse, and the Uttarāyaṇa-sankrānti had taken place already on the 23rd December A.D. 949; see Ind. Ant. Vol. XXIV. p. 12, No. 173.

In the Sinda family, Āchugi [I.]; his younger brothers Nāka, Śiṅga [I.], Dāsa, Dāva, Chāṇḍa (Chāṉḍa) [I.], and Chāva; Āchugi’s son Bamma; after him, Āchugi (Ācha) [II.] (put to flight the Poyasa, took Gōve, put to flight Lakshma, seized upon the Kōnkaṇa, etc.), married Mahādēvī (Mādēvī); their son Permāḍī [I.].

225.—Ś. 1045(?)—PSOCI. No. 146; Mysore Inscr. No. 4, p. 8. Chitaldurg Kanarese inscription of the W. Chālukya Jagadēkamalla II., and of his feudatory, the Mahāmanḍalēvara Vījaya-Pāṇḍyaēḍa, ‘lord of Kāḷhiśpurā, residing at Uḍaṛanga and ruling the Nāṃbāvāḍi Thirty-two-thousand:—

Śaṅk 1045 (in figures, the last two effaced, l. 28), the Śobhākriś saṃvatsara; Sunday, the tenth day of the bright fortnight of Phālguṇa;’ (Mys. Inscr.: ‘at the time of the equinox’?).

The date is irregular.

226.—Ś. 1051*—Ind. Ant. Vol. XII. p. 212, No. 57. Date of an Inglēshwar Kanarese inscription of the W. Chālukya Sōmēśvara III., and of his feudatory, the Kāḷachurrya Mahāmanḍalēvara Permāḍī.—

Śaṅk(ka)-varuḥa 1051nayā Kilaka-saṃvatsara Kāṛtiṣa-paurṇaṁāsyayeṣaḥ sūmagramaṇaṁ nimittaṁ.

8th November A.D. 1123, with a lunar eclipse, visible in India; see ibid. Vol. XXIII. p. 127, No. 84.

227.—PSOCI. No. 178; Mysore Inscr. No. 42, p. 87. Balagāvde Canarese inscription of the third year of the W. Chālukya Sōmēśvara III. Bhūɫokamalla, and of his feudatory, the Kāḷamba (of Hāṅgal) Mahāmanḍalēvara Taila II., ‘lord of Banavāspura:—

‘The third year (in figures, l. 70) of his reign, the Kilaka saṃvatsara; Thursday, the day of the new-moon of Māgha.’

[For Kilaka = Ś. 1050] the date is irregular; it would correspond to Wednesday, 20th February A.D. 1129.

228.—Ind. Ant. Vol. X. p. 132. Hunaśkaṭṭi Kanarese inscription of the 6th year (of the reign) of the W. Chālukya (Sōmēśvara III.) Bhūɫokamalla, recording a gift by the Mahāmanḍalēvara Mārasimhadēvvarasa:—

(L. 1).—sriṁca-Bhūɫokamalladēvvar vara(ṛṣa) 6nayā Sāvā(ṛ)dhāraṇa-saṃvatsara Phālguṇa(ṛ)ṣa 5 Ādvaṇā-sāṃdu.

[For Śādhaṇa = Ś. 1052] the date is irregular.

1 The date, of course, has nothing to do with the reign of Vikramaḍīya VI. See Dr. Flew’s Dynasties, p. 575, note 3. Compare below, No. 234.
2 Compare below, No. 243.
3 See Dr. Flew’s Dynasties, p. 457, note 3; compare also below, No. 229. According to Dr. Flew, Jagadēkamalla, at the time of the date, ‘may possibly have held some administrative post under his grandfather (Vikramaḍīya VI.). But the record speaks of him as if he were himself the paramount sovereign.’
4 Described as ‘defender of the designs of Rāja-Chāṭa’ (i.e. Rājendra-Chāṭa II., Kāḷētuṅga-Chāṭa I.); see below, Nos. 250 and 571.
5 See Dr. Flew’s Dynasties, p. 470; and compare below, No. 238, where the name (in Sanskrit) is Paramārdaṇī.
229.—Ind. Ant. Vol. VI. p. 140; PSOCI. No. 44. Badami Kanarese inscription of the second year (of the reign) of the W. Chalukya Pratapachakravarti Jagadekamalla II., recording a grant by his Dandanyaka Mahadeva and Palaadeva:—


[Siddhārthī = Ś. 1061]: Monday, 6th November A.D. 1139.

230.—PSOCI. No. 179; Mysore Inscr. No. 62, p. 134. Balagānu Kanarese inscription of the reign of the W. Chalukya (Sōmeśvara III.) Bhūlokamalla:—

‘The Siddhārthi saivasarada; Sunday, the thirteenth day (in words, l. 21) of the bright fortnight of Pushya; at the time of the sun’s commencing his progress to the north.’

[For Siddhārthī = Ś. 1061] the date is irregular.

231.—PSOCI. No. 139; Mysore Inscr. No. 8, p. 16. Dāvagere Kanarese inscription of the reign of the W. Chalukya (Sōmeśvara III.) Bhūlokamalla, and of his feudatory Virapandyadeva, residing at Uchetangudurga and ruling the Nēlamavāḍi Thirty-two-thousand:—

‘Monday, the eleventh day (in words, l. 26) of the (?) bright fortnight of Pushya of the Dundubhi saivasarada; at the time of the sun’s commencing his progress to the north.’

[For Dundubhi = Ś. 1064] the date is irregular.

232.—Ep. Ind. Vol. V. p. 15. Managōli Kanarese inscription of the 6th year of the reign of the Kālachurya Bijjala (below, No. 278); in lines 1-59 refers to certain events of the time of the W. Chalukya Pratapachakravarti Jagadekamalla II. (and his feudatory, the Dandanyaka Bammakayya), and gives the following date of the 6th year of that king’s reign:—


[For Dundubhi = Ś. 1064] the date is irregular; see ibid. p. 11.

The inscription, before Ayya [I] (the father of Vikramāditya IV.), mentions a Chalukya Kattiyaradēva. It also states that Taila [II.] annihilated the Rāshtrakūtaas Kakkara (Kakkarāja II.) and Rājakumbha (Rājakumbha); see above, No. 150.


(L. 22).—Jagadekamalla-varshada 7neya Raktākahi-saivasarada Pushyad-amāvāya Sōmavāra uttarāyapasaṁkrānta-vyātīpta-sūryyagraha-adandu.

[For Raktākahi = Ś. 1069] probably Monday, 25th December A.D. 1144; the Uttarāyapa-saṁkrānti took place on Sunday, the 24th December, and there was a solar eclipse which was visible in India on Tuesday, the 26th December, A.D. 1144.

234.—[Ś. 872]—Jour. Bo. As. Soc. Vol. XI. p. 239. Narēgal incomplete Kanarese inscription of the reign of the W. Chalukya Jagadekamalla II., and of the Sind Mahendralēvara Jagadekamalla Permādi I., ruling at Ebrambage; records a grant which is stated to have been made:

(L. 37).—Sa(sa)ka-varsha 872neya Sādhārana-saivasarada Kārktikad-amavāya Vri(bri)haspativārād=and=ina sūryāgraha-adandu.

The date is irregular; but see Ind. Ant. Vol. XXIV. p. 5, No. 144.

1 But see Dr. Fleet’s Dynasties, p. 455, note 6.
2 But see ibid.—Part of the inscription is illegible.
3 Compare above, No. 51.
4 See Dr. Fleet’s Dynasties, p. 573.
5 The date, of course, has nothing to do with the reign of Jagadekamalla II. See Dr. Fleet’s Dynasties, p. 575, note 2.—Compare above, No. 234.
Pramâdi [I.] vanquished Kulâsêkharâka, besieged and beheaded Chaţha, put to flight [the Kâdamba of Goa] Jayakâsin [II.], and defeated Bîtiţa (i.e. the Hoysala Vishnuvardhana).

235.—PSOI. No. 97. Lakshmiśvaro Sanskrit and Kanarese inscription of the 10th year (of the reign) of the W. Châlukya Pratâpa-chakravartin Jagadékamalla II., and of the [Kâdamba of Goa?] Mahâmaṇgalâśvara Jayakâsin [II.?]:—
(L. 55).—Jagadékamalladēva-varshada 10neya Prabhava-saṁvatsarada Āśâdha-sâdhuva 12 Brihaspativâra daksinâysamâsudhramâ-svây态势 (?).
[For Prabhava = Ś. 1069] probably Thursday, 26th June A.D. 1147; but this day fell in the dark, not the bright half of Āśâdha.

236.—PSOI. No. 116; Mysore Inscr. No. 34, p. 67. Harihar Kanarese inscription of the W. Châlukya Perma Jagadékamalla II., and of his feudatory, the Mahâmaṇgalâśvara Virar-Pâṇḍyadēva, ruling the Nojambavâdi Thirty-two-thousand:—
Mys. Inscr.: 'in the 10th year of the emperor Jagadékamalla, the year Prabhava, the month Ashvija, new-moon day, Sunday.'
[Prabhava = Ś. 1069]: Sunday, 26th October A.D. 1147.

237.—PSOI. No. 180; Mysore Inscr. No. 44, p. 97. Balagâmve Kanarese inscription of the 13th (?) year (of the reign) of the W. Châlukya Pratâpa-chakravartin Jagadékamalla II., and of his feudatory, the Mahâmaṇgalâśvara Tribhuvanamalla Jagadēva of the Sántara family of Pâṭṭi-Pombuchapura:—
(L. 40).—Jagadékamalladēva-varshada 13neya Śukla-saṁvatsarada Kârttikeya paunâga- mâyava Sômavâra saoma-grahaṇa-nâdhu.
[For Śukla = Ś. 1071] the date is irregular.

238.—PSOI. No. 119; Mysore Inscr. No. 33, p. 60. Harihar Kanarese inscription of the time of the W. Châlukya Jagadékamalla II., and of the Kâlachurya Bijjâla and his servant, the Mahâmaṇgalâśvara Viyajya-Pâṇḍyadēva, the ruler of the Nojambavâdi Thirty-two-thousand (an official of whom was a person of Sinda descent, called king Îśvara, lord of Karâhâta').

239.—Ś. 1076.—Ind. Ant. Vol. XII. p. 209, No. 18. Date of a Hulgûr Kanarese inscription of the W. Châlukya Taila III.:—
(L. 18).—Śakani(mrió)pakâl-âśâ-sûtuva 107neya Bhâva-saṁvatsarada Āśâ(shâ)-dha-(shu)uddha 5 Bri(br)hhaspativârad-ându.
Thursday, 17th June A.D. 1158; see ibid. Vol. XXIII. p. 116, No. 21.

240.—PSOI. No. 181; Mysore Inscr. No. 45, p. 100. Balagâmve Kanarese inscription of the 6th year (of the reign) of the W. Châlukya (Taila III.) Tralâkâyamalla, and of the Kâlachurya Mahâmaṇgalâśvara Bijjâpa, lord of Kâlajâra, and his Daṇḍanâyaka Mahâdâva:—
(L. 44).—Tralâkâyamalla-varshada 6neya Yuvâ-saṁvatsarada Mâghad-amâvâseya uttarâyaṇamâsukrânti-Sômavâra-vâyâyâtâd-ându.
[For Yuvana = Ś. 1077] the day may be the 25th December A.D. 1155, but this was a Sunday, and the new-moon day of Pausha.

1 See Dr. Fleet's Dynasties, p. 569; and compare below, Nos. 249 and 254, and No. 405, note.
2 Much of the inscription is illegible.
3 See Dr. Fleet's Dynasties, p. 467, note 5. * Compare below, Nos. 338 and 554.
4 The photograph does not show the date; see Dr. Fleet's Dynasties, p. 470.
5 See ibid. p. 577.
241.—Ś. 1080.—Ind. Ant. Vol. XI. p. 273. Siddāpur Kanarese inscription of the reign of the Kādamba (of Goa) Mahāmanḍalēvara Śivachitta Permāḍi, ‘lord of Banavāsī,’ and (his brother) the Yuvacāya Vijayāditya II,1 staying near Sampāgāḍi:—
(L. 28).—Śaka-varṣaṁ (rahaṁ), 1080 neya Bahudhānya-saṅvatsaraśa Āśā(śā)da(śha)da-ramāśaya Somaśvārāma-sādu daśamiṇiḥyana saṁkrānti-vyatītpātada puṇya-tithiyolo.2

27th June A.D. 1158, but this was a Friday, not a Monday; see ibid. Vol. XXIV. p. 8, No. 154.

242.—Jour. Bo. As. Soc. Vol. IX. p. 296. Golihallī Kanarese inscription of the 14th, 17th and 26th years (of the reign) of the Kādamba Mahāmanḍalēvara Kokaṇa-chakravartī Śivachitta Permāḍi, ‘lord of Banavāsī,’ ruling at his capital of Gōve (Goa):—

[For Vikrama—Ś. 1083 = Ky. 4261] the date is irregular.
(L. 37).—Permaṇḍēvā-varshādya 17neva Svabhānu-saṅvatsarasada Mārggaśira-bahuja- daśami (?) Somaśvārāma-sādu.

(L. 54).—Permaṇḍēvā-varshādya 26neva Nandaṇa-saṅvatsara Māghaṁsa-śuddha daśami Bṛhāspatīvārāma-sādu.

[Nandaṇa = Ś. 1094 = Ky. 4273] : Thursday, 26th January A.D. 1173.

243.—Ś. 1084 (for 1085).—Jour. Bo. As. Soc. Vol. XI. p. 259; PSOCI. No. 67. Paṭṭadakal Kanarese inscription of the Sinda Mahāmanḍalēvara Chāvunaḍa II, (who was, or rather had been) a feudatory of the W. Chālukya Nūrmaṇi-Taila (Taila III.):—
(L. 56).—śa(śa)kavartī, sāsaṁ-bhavatā-rākita-citra(ka)neva Subhaṇḍu-saṅvatsarasada Gē(śa)hita-suśa(śa)da-paurṇaḥmāya Somaśvāra sōmagaṇapita-vyatītpāta-sākramapada puṇya-tithiyalo.

The date is irregular; see Ind. Ant. Vol. XXIV. p. 15, No. 187.

In the Sinda family, Āchūgha [I.], his brothers Naka, Siṇhha [I.,], Dāsa, Dāna, Chāvunḍa [I.,] and Chāvā. Āchūgha’s (Āchūgha’s) son Bamma; his younger brother Siṅga [II.]; his son Ācha [II.] (burnt Gōve and repulsed [the Śiḷhāra] Bhōja [I.]); his son Pemma (Permāḍi)[ I.], his younger brother Chāvunḍa [II.], married Dēmaladēvī; their sons Āchidēva [III.], and Permāḍi [II.].

244.—PSOCI. No. 140; Mysore Insor. No. 9, p. 17. Dāvangaṉe Kanarese inscription of the Mahāmanḍalēvara Vijaya-Pāṇḍyaśāka, who ruled the Nallavāḍi Thirty-two-thousand and resided at Uohchāṅgi, of the 15th year of the reign of (?) the W. Chālukya Taila Taila (Taila III.), the year Pārthīva.6

[Pārthīva = Ś. 1087.]

245.—PSOCI. No. 120; Mysore Insor. No. 30, p. 57. Harīhar Kanarese inscription of the time of the W. Chālukya Nūrmaṇi-Taila (Taila III.), and of the Kājakṛūya Śījīya and his dependent Kasapāya-nāyaka.7

1 Compare below, Nos. 249 and 254.
2 According to the translation this should be paśchamī, and the European equivalent of the date, given above, is for this tithi.
3 See Dr. Fleet’s Dynasties, p. 575.
4 Compare Nos. 224 and 247.
5 Part of the inscription is illegible.
6 See Dr. Fleet’s Dynasties, p. 469, note 3, and p. 468, note 1. According to Dr. Fleet, the record belongs to a period subsequent to the death of Taila III.
7 The date is illegible; see Dr. Fleet’s Dynasties, p. 472.
8 See below, Nos. 279 and 281.
246.—PSOCI. No. 104 and No. 105. Two Hāngal Kanarese memorial tablets of the time of the W. Chālukya Nūrmaṇḍī-Tailapa (Taila III.).

247.—Chā. VI. 94.—Ind. Ant. Vol. IX. p. 97; PSOCI. No. 83. Aihoje Kanarese inscription of the Sinda Mahāṃaṇḍalēśvara Chāmunda (Chāvunda) II. and his sons (by Śiriyādēvi) Bijjala and Vikrama:—

(L. 23).—śrīmaṇc-Chālukya-[Vikrama-varahada] 9ṭeyya Virādhi-saṃvatsara....

[Virōdhin = Ś. 1091.]

248.—Ś. 1091.—PSOCI. No. 141; Mysore Inscr. No. 13, p. 23. Dāvangere Kanarese inscription of the Mahāṃaṇḍalēśvara Vijaya-Pāṇḍiyadēva, ‘lord of Kātīchpura,’ residing at Uchchaṅglī and ruling the Nojambavāda Thirty-two-thousand:—

(L. 16).—śrīmaṇ-Saṇkha-varahada 1091nēya Virōdhi-saṃvatsara dviṭṭya-Srāvaṇa-śuddha-puṇḍami Sōmavārad-śaṅkraṇṭu.

In the given year Śrāvaṇa was intercalary, but otherwise the date is irregular; see Ind. Ant. Vol. XXIV. p. 15, No. 188.

249.—Ky. 4370 and 4372.—Jour. Bo. As. Soc. Vol. IX. p. 278; Ind. Inscr. No. 32. Halēd inscription of the 23rd year of the reign of the Kātambī (of Goa) Śivacchita Paramardin, and of the 26th year (of his reign, and) of his younger brother Vishnupchita; (the first part of the inscription was composed by Mādhavudānasūri, the second by Yajñēvadānasūri):—

(L. 18).—Saṃnivīrśte Kālē kāle kha-sapta-dvi-pāṇyadīhau praṃvadhāmaṇe tād-rājye trayō-vimsē Virōdhini | saṃvatsara Śuchau māśe darē vārē Vṛi(bri)hhaṃśpateḥ | daksṇāyana-saṃkraṇṭau.

[Virōdhin = Ś. 1091 = Ky. 4370]: Thursday, 26th June A.D. 1109; see Ind. Ant. Vol. XVII. p. 264, No. 15.

(L. 34).—Saṃnivīrśte Kālē kāla(lē)-ēva(ēvī)-sapta-dvi-pāṇyadīhau | praṃvadhāmaṇe tād-rājye pancha-vimsē samē Khārē | Māghē cha śuddha-dvādaśyām māśe vārē Vṛi(bri)ḥhaṃśpateḥ | saṃprāptē Vaidhrītan yōgē.

[For Khara = Ś. 1098 = Ky. 4372] this date is irregular; see ibid. p. 265, No. 16.

The mythical Jayanta (Trilōchana); in his race, Jayakēśin [I.], conquered the Ālupas and established the Chālukyas in their kingdom, and took his abode at Gōpakaṇṭha (Goa); his son Vījayađīṭiya [I.]; his son Jayakēśin [II.] married Mālalāmahādēvi, the daughter of the [W.] Chālukya Vikrāmārka (Vikramāditya VI.); their son Paramardin Śivacchita; his younger brother Vishnupchita.

250.—Ś. 1099* and 1098*.—PSOCI. No. 118; Mysore Inscr. No. 28, p. 51. Harīhar Kanarese inscription of the Mahāṃaṇḍalēśvara Vijaya-Pāṇḍiyadēva, ‘lord of Kātīchpura,’ and of his Daṇḍadēka Vijaya-Permaṇḍi:—

(L. 49).—Saṇka-vaṭha 1093rd(qa)nēya Vikṛta-saṃvatsara Pushya-bahula-pāḍiva Śukravārad-uttariṇḍya-saṃkraṇmād-śaṅkraṇṭu.

(L. 63).—Saṇka-vaṭha 1095nēya Naṃdīma-saṃvatsara Bhāḍrapada-śuddha-tadige Bṛiḥhaṃśpavīrad-śaṅkraṇṭu.

Friday, 25th December A.D. 1170;* and Thursday, 24th August A.D. 1172.

* Compare above, No. 349.
* The full details of the date are illegible.
* Read śrīmaṇc-Chāŝekha.
* Professedly copied from a copper-plate (or copper-plates)—The descriptions of the boundaries contain Kanarese words and inscriptions.
* Compare below, No. 269.
* Described as ‘defender of the designs of Bājīga-Chīla,’ see above, No. 225.
* The inscription also mentions a Kātambī Mahāṃaṇḍalēśvara Kētaraṇa, ‘lord of Uchchaṅglīgiri;’ see Dr. Flett’s Dynasties, p. 564.
* On this day the titi of the date commenced 2 h. 36 m. after mean sunrise.

252.—PSOCI. No. 135; Mysore Insocr. No. 36, p. 71. Harihar Kanarese inscription of Vījaya-Pāṇḍya-deva(?).

253.—Ś. 1095 and 1103.—As. Res. Vol. IX. p. 431; Colebrooke’s Misc. Essays, Vol. II. p. 271. Translation of a ‘Curugode’ (Kurgōd, now Calcutta Museum) Sanskrit and Kanarese inscription of the reign of the W. Chālukya Tribhuvanamalla Vīra-Sōmēśvara (Sōmēśvara IV.), reigning at Kalyāṇa; recording grants by the Mahāmanḍalēvara Irmadi-Rāgamalla (surnamed Sindagōvinda) of Kurgōdāduru:-

‘The year of Śāḷēvāhanī 1095 in the Vījaya year of the cycle, and on the 30th of the month Mārgaśira, on Monday, in the time of an eclipse of the sun.’

‘The year of Śāḷēvāha 1103, of the cycle Plava, and on the 15th of Kārttika, on Monday, in the gracious time of the moon’s eclipse.’

Both dates are irregular.

In the lineage of the long-armed Śinda was Rāgamalla; to him and his wife Sōvaladēvi was born İrṇāgula; and to him and his wife Ēchālādevi were born İrmadi-Rāgamalla and Sōma.

254.—KY. 4275.—Jour. Bo. As. Soc. Vol. IX. pp. 266 and 287. Two Dēgāhvē inscriptions of the 28th year of the reign of the Kādamba Śīvāchitta Permādi, residing at Gēpakapūrī (Goa); recording a grant made at the request of his queen Kamalādevi; (composed by Gōvindādeva):—


[Jaya = Ś. 1098 = KY. 4275]: Tuesday, 26th November A.D. 1174; a solar eclipse, visible in India; see Ind. Ant. Vol. XVII. p. 266, No. 17.

The mythical Trilōchana-Kādamba; in his lineage, the Kādamba kings; in their family, Gūhalla Vyāghrāmārin; his son Shashṭhadēva [I.]; his son Jayakēśin [I.], a god of death to the king of Kāpārdika-dvāpa, uprooted Kānādeva etc.; his son Vijayāditya [L.]; his son Jayakēśin [II.], married Maiyalamahādevi, the daughter of the [W.] Chālukya Vikrama (Vikramāditya VI.); their son Śivāchitta Permādi, married Kamalādevi, the daughter of Kānādeva of the lunar race and of his wife, the Pāṇḍya princess Chaṭṭalādevi.

255.—Jour. Bo. As. Soc. Vol. IX. p. 294. Dēgāhvē Kanarese inscription, recording the construction of two temples at the command of Kamalādevi, the queen of the Kādamba (of Goa) Śīvāchitta Permādi (and daughter of king Kānā, here described as belonging to the solar race, and Chaṭṭalādevi, here described as belonging to the lunar race?).

1 The inscription is almost entirely illegible. The date given in Mys. Insocr. is quite incorrect.
2 The greater part of the inscription is illegible.
3 I owe an account of this inscription to Dr. Flet; for some fantastic characters in it see Ind. Ant. Vol. XV. p. 364.
4 But compare Dr. Flet’s Dynasties, p. 468, note 4.
5 Śūddhādham really does not occur in these dates; see Ind. Ant. Vol. XXX. p. 208, note 29.
6 The two inscriptions are identical, one being in Nāgari and the other in Kanarese characters; compare above, No. 48. Both (called upala-śākṣa) are perhaps copies of a copper-plate inscription.
7 Compare above, No. 254.
256.—Ś. 1104*.—Ind. Ant. Vol. XIV. p. 15. Térdaḷ Kanarese Jaina inscription. Date of a private grant:—
(L. 59).—Sa(śa)ka-varsham 1104 neya Plava-saṁvatsaradā Āśvayuja-bahuṣa 3 Ṭādivāradasu.
(For other dates in the same inscription see Nos. 220 and 258).
257.—Ś. 1106.—PSOCl. No. 102. Dhambaḷ Sanskrit and Kanarese inscription of the W. Chālukya Sōmēśvara IV. Tribhuvanamalla:—
(L. 71).—Sa(śa)raṇu(m)ṣṭha-saṁvatsara 1106 neya Krōḍhita-saṁvatsaradā Ṭā(dē)da(ṇḍa)dā-samāvaye Sōmāvare śurṣya-graha-pa-saṁkrānti-vyatpatad-aṇḍu.1
Perhaps Monday, 9th July A.D. 1184; but there was no eclipse and no Saṁkrānti on that day.
258.—Ś. 1109.—Ind. Ant. Vol. XIV. p. 15. Térdaḷ Kanarese Jaina inscription. Date of a grant by the Daṇḍaṇḍaṇḍaṇḍaṇḍyana Bhaṭṭīdeva, the son of the Daṇḍaṇḍaṇḍaṇḍyana Tējūjī.2—
(L. 79).—Sa(śa)ka-varṣaṁraham (raha) 1109 neya Plavaṁga-saṁvatsarada Chaitra-sa 10 Bṛj(bṛj)haḥaptavārāh-aṇḍu.
The date is irregular; see ibid. Vol. XXIV. p. 15, No. 190.
(For other dates in the same inscription see above, Nos. 220 and 256).
259.—Ś. 1110*.—Ind. Ant. Vol. XII. p. 96. Toragal Kanarese inscription of the Mahānāgalaṇḍevara Barma,3 ruling at Toragal, recording a grant by his wife Suggaladēvi:—
(L. 23).—Sa(śa)ka-varṣaṁrahaṁ 1110 neya Plavaṁga-saṁvatsarada Puṣya(ṣya)-bahuṣa 10 Vāḍavāravuttarāyaṇapramāṇarasya-vyaptapādatadalas.
Saturday, 26th December A.D. 1187; see ibid. Vol. XXIII. p. 130, No. 101.
The Mahānāgalaṇḍevara Āhavamalla-Bhūṭiga (as a feudatory of Nūrmadī-Taila, i.e. Taila II., killed Paṇḍhala4); his son Daṇḍaramalla [I.]; his son Chaṭṭa [I.]; his son Daṇḍaramalla [II.]; his son Chaṭṭa [II.]; his son Bhūta (Bhūṭiga); his son Barma.
260.—Ś. 1111.—PSOCl. No. 90. Hāṅgala Kanarese inscription of the W. Chālukya Sōmēśvara IV. Tribhuvanamalla, and of his feudatory, the Kādaṃba (of Hāṅgala) Mahānāgalaṇḍevara Kāmadēvī:5—
Śaka 1111 (in words, l. 74), the Saumya saṁvatsara; at the time of the sun’s commencing his progress to the north.
261.—Ky. 4238.7—Jour. Bo. As. Soc. Vol. IX. p. 241. Halsi plates of the 13th year of the reign of the Kādaṃba (of Goa) Jayakēśin III. (composed by Gaṅgādharasurī, the son of Yaṇakēśara):—
(L. 66).—sāhṭaḻstī-śatadvay-ādhikēsah chaturah sahasraḥ Kalyūga-saṁvatsaraḥ purāvṛtīṭeṣu aṣṭa-Saptakōṭṭeḷvara-labha-varapraśaṣa-aṣṭa-Kādaṃba-Vīra-Jayakēśīḷeṇe-vijayarkyē pravartamānē troyodāśe Siddhārthi-saṁvatsaras Chaitra-āśuḍha-āvāṣe-Guruvārē damanārkopaḥ-

2 See Dr. Fleet’s Dynastes, p. 465. Tējūjī (Tēja) is described as ‘a thunderbolt in breaking the mountain Sinhaspharkya, and a lion to the elephant—the brave Kaṇḍyōkara.’
3 This person is different from the Daṇḍaṇḍyana Bāmna (Bāmmapa, etc.) who was a son of Kāma (Kāvaṇa); see below, No. 294.
4 See above, No. 150.
5 See Dr. Fleet’s Dynastes, p. 466, note 1, and p. 562.
6 A son of Taḷila who was a son of Taḷalpa II. in No. 210.—See also below, Nos. 424 and 425.
7 This is not the year in which the grant was made, but the year from which the regnal years were counted.
8 See above, No. 219.
The mythical Jayanta or Trilochana-Kadamba; in his lineage, Shashthadhava [I]; his son Jayakseina [I]; his son Vijayaditya [I]; his son Jayaksein [II], married Mallalamahadevi, the daughter of [the W. Chalukya] Permaadi (Vikramaditya VI) and younger sister of Sema (Someshvara III); their sons Shivachitta Permaadi and Vijayaditya [II] (Vijayarka, Vanchhushapa); the latter married Lakshmi who bore to him Jayaksein [III].


(L. 3.)— Kalinya-sattvata-sa 4289ye sainy-ad-adidi-yagi . .
(L. 12.)— Urd-vra-Jayaksein(ad)dev-arasara varshaka(da) 15neya Du[x*]mmati-
sattvata-sara Adhada(qha)-sud[adh]*ja ashram 8 Adivarad-sandu.
(L. 25.)— tat-sattvatasara Adhada(qha)-bahuja 7 saptam Adivarad-adum.
(L. 30.)— a bahuja 8 Soma vara de(diyi)vasa.

[Durmati = Y. 1123 = KY. 4802]: Sunday, 10th June; Sunday, 24th June; and Monday, 25th June, A.D. 1201; see Ind. Ant. Vol. XVII. p. 297, No. 18.


The . . . year of his reign, the . . . sainvatsara; Monday, the eleventh day of the bright fortnight of Pushya; at the time of the sun's commencing his progress to the north.

264.— Y. 1124.— Graham's Kolhapoor, p. 415, No. 9. Translation of a Raya bag inscription* of the Rafta Mahamanadelvara Kartaivrya IV., dated Saka 1124, the Durmati sainvatsara, Friday, the 15th of the bright half of Vaisakha.

Friday, 20th April A.D. 1201.


(L. 54.)— Saka-varasha 1127naya Raktaka-sattvatasara Panishya(sha)-suddha-bidigo Sainvats-ad-utatarayasa-sainkramandali.

Saturday, 25th December A.D. 1204; see Ind. Ant. Vol. XXIII. p. 128, No. 90.

Sena [II.]* married Lakshmidavi; their son Kattama (Kartavrya) [III.], married Padmaladevi; their son Lakshmidava (Lakshma) [I.], married Chandrake (Chandrikadevi, Chandaladevi); their sons Kartaivrya [IV.] (who married Echaladevi) and Mallikarjuna.

266.— Y. 1131.— Ind. Ant. Vol. XIX. p. 245. Bhaja plates of the Rafta Mahamanadelvara Kartaivrya IV., 'lord of Lattanur,' ruling at Vepurrama, and of his younger brother, the Yuvardya Mallikarjuna (composed by Adityadeva):*

(L. 97.)— Sakanj Sheep-kalasa-saka(tri)nasaduttara-satadhika-saha-varamasya Vibhava-
sattvatasarasya Kartaikam-samasya skala-dvadeshayam Budhaviram-sanmanvityain.

Wednesday, 22nd October A.D. 1208; see ibid. Vol. XXIII. p. 128, No. 91.

In the Rafta race, raised to eminence by Krishna, was Sena [II.]; his son Kartaivrya [III.]; his son Lakshmidava (Lakshmidara) [I.], married Chandrikadevi; their sons Kartaivrya [IV.] (who married Echaladevi) and Mallikarjuna.

1 This, again, is the year from which the regnal years were counted; it is quoted here as a current year; see above, No. 261.
2 See Dr. Flett's Dynasties, p. 571.
3 See Dr. Flett's Dynasties, p. 558.
4 See above, No. 201.
5 I.e. the Bakhrakuta Krishna II.
6 Read ad-ad.
7 See ibid. p. 557.
8 For another Adityadeva see below, Nos. 283 and 300.
(L. 57).—Sa(ṣa)ka-varṣa(raha) 1111nēya Bahudhānya-saṁvatsara Māgha-sūḍḍha 7 Guruvārād-śaṁ-uttarāyāṇasāmkraṇṭi-vyāpārā kūḍḍa puṇya-tīṭhyal—

Either the 25th December A.D. 1218 (but this was a Tuesday and the 7th of the bright half of Pausha) or Thursday, the 24th January A.D. 1219 (but this was the day of the Kumbha-sāmkraṇṭi); see Ind. Ant. Vol. XXIV. p. 8, No. 156, and Vol. XXV. p. 293, note 64.

Genealogy from Sēna [II] to Kārtavirya [IV.] as in No. 266.

268.—Ś. 1151★.—Jour. Bo. As. Soc. Vol. X. p. 260; Archaeol. Surv. of West. India, Vol. II. p. 223, and Plate lxiii.; and Vol. III. p. 110; PSOCIL. No. 89. Sauṇadattī Kanarese inscription of the time of the Raṭha Mahāmaṇgalēṭvara Lakṣmidēva II., 'lord of Lattanūr,' ruling at Vēmpurāma, the son of Kārtavirya IV. and Mādevi; recording grants made at the command of the Rājaguru Mūnichandrā:—

Monday, 3rd July A.D. 1228; a total eclipse of the sun, visible in India; see Ind. Ant. Vol. XXXIII. p. 130, No. 103.

269.—Ky. 4348.★—Ind. Ant. Vol. XIV. p. 289. Goa (now Bombay As. Soc.'s) plates of the 5th year of the reign of the Kādamba (of Goa) Śivachitta Shashṭhadēva II. and of his brother-in-law Kāmadēva (Kāvaṇa); (composed by Chaṭṭyanāra, the son of Sōmaṇātha and grandson of Yajñavarya):—

[Śādhārana = Ś. 1172 = Ky. 4351]: Wednesday, 28th September A.D. 1250; see ibid. Vol. XVII. p. 300, No. 20.

The mythical Jayanta in whose family were many kings. Among them was Gūhalla; then Shashṭha [I]; his son Jayakēśin [I]; his son Vijayārka [I]; his son Jayakēśin [II]; married Malalamaḥādevī, the daughter of the [W.] Chālukya Permpādī (Vikramadītiya VI.); their sons Permpādī and Vijaya [II]; Vijaya's son Jayakēśin [III.], married Mahādevī; their son Tribhuvanamalla, married Māpikādevī; their son Shashṭha [II.].—His sister was married to the prince Kāmadēva (Kāvaṇa), the son of Lakṣmidēva and Lakṣmi.


(L. 1).—Śrī Śaku 1189 varṣaḥ Raudra-saṁvatsareḥ Pushya-vadi saptami(mī) Sa(ṣa)nīdīnī | . . . uttarāyāṇasaṁkraṇṭi-parvaṇi.


1 This is not the year in which the grant was made, but the year from which the regnal years were counted.
2 Probably the Yajñēśvara of No. 249.
3 On this day the 23rd of the month commenced 13 h. 19 m. (and the Uttarāyana-saṁkraṇṭi took place 16 h. 45 m.) after mean sunrise.
272.—*Ind. Ant.* Vol. XIV. p. 141, and Plates. British Museum (spurious) Sanakrit and Kanarese plates of the Chāḷukya Mahārāja Kṛṣṇa Chakravarthī Vīra-Saṭyaśraya, lord of, and residing at, Kālīyānapura, the son of Gōvindarāya:—

(L. 20).—Bhāva-saṅvīchhārī Jyāṣṭhā-māsē kṛṣṇa-pakṣē Saṃvīchhārī saptamīyē śīthuḥ.


For Ś. 366 the date would regularly correspond to Thursday, 22nd February A.D. 445; but Ś. 366 could be called Tāraṃa only by the southern lunisolar system, which was not in use at so early a period; see ibid. Vol. XXIV. p. 9, No. 103.

274.—*Journ. Bo. As. Soc.* Vol. II. p. 270; Graham’s *Kolhapur*, p. 479, No. 23. Translation of a Kōḷhāpur inscription of a Chāḷukya named Sōmadēva (Sōmēsvāra).—In a Chāḷukya family which flourished at Saṅgamēsvāra in the Koṅkāṅa was born king Karṣa (who lived at ‘Vijayapī’); his son Vētugēvē; his son Sōmadēva; his younger brother (?) Sōmadēva (Sōmēsvāra), whose queen was Māṇikyadēvī.

**E.—The Kālaḥchurias.**

275.—Ś. 1079.—*PSOCI.* No. 219; Mysore *Inscr.* No. 102, p. 188. Tālāund Kanarese inscription of the Kālaḥchurias Mahārāja Saṅgamēsvāra Bhujabala-chakravarthī Bijjaṃa, ‘lord of Kālāṇjara,’ and of his Daṇḍāṇyaka Kēśimāyā (Kēśāva):—

(L. 57).—Sa(śa)na-varsha 1079 Śukla-māsē-saṅvīchchāra(tsa)rāḍa Puṣyāda puṇḍa Sōmavārām-uttaṇyapasaṃkrāmaṇa-yaṭṭhi-pātād-aṇḍu.

The date is irregular.

The inscription mentions the W. Chāḷukya kings as far as Tālla III., but conveys no distinct information as to the exact relations then existing between Tālla III. and Bijjaṃa.

276.—*PSOCI.* No. 182; Mysore *Inscr.* No. 90, p. 182. Balagāṁve Kanarese memorial tablet of the third (?) year of the reign of the Kālaḥchurias Bhujabala-chakravarthī Bijjaṃa:—

'The second year' (in figures, l. 3) of his reign, the Bhūdhānya saṅvatāra; Tuesday, the fourteenth day of the dark fortnight of Chaitra; 'Mys. *Inscr.*: the moon’s decrease, new-moon day, Tuesday')

[For Bhūdhānya = Ś. 1080] the date would be irregular, with either reading.

277.—Ś. 1080.—*PSOCI.* No. 183. Mysore *Inscr.* No. 74, p. 152. Balagāṁve Kanarese inscription. Date of the time of the Kālaḥchurias Mahārāja Kṛṣṇa Chakravarthī Bijjala Tribhuvanamalla, ‘lord of Kālāṇjara,’ and of his Daṇḍāṇyaka Kēśimāyā (Kēśāva, Kēśirāja):—


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1 According to Dr. Fleet referable to perhaps the 13th or 14th century A.D.—Compare also *Ind. Ant.* Vol. XXX. p. 389.
2 See *Ind. Ant.* Vol. XXX. p. 221, No. 49; the grant apparently is a quite modern forgery.
3 See ibid. p. 207.
4 Here and in other inscriptions Bijjaṃa has the śīrāda Niṣṭānāmalla.
5 See Dr. Fleet’s *Dyanastrī,* p. 473.
6 According to Dr. Fleet’s *Dyanastrī,* p. 474, the third year, and probably the month Bhūḍrapāda; (for Ś. 1080 the 14th of the dark half of Bhūḍrapāda would correspond to Tuesday, 23rd September A.D. 1159).

Ⅱ
Monday, 5th January A.D. 1159; but there was no lunar eclipse and no Sashkranti on this day. The inscription mentions the W. Chalukya kings as far as Taila III., but conveys no distinct information as to the exact relations then existing between Taila III. and Bijjala.¹

(For another date in the same inscription, of the third year of the Kalachurya Saśkama, see below, No. 292).

278.—Ep. Ind. Vol. V. p. 15. Managöli Kanarese inscription of the 6th year (of the reign) of the Kalachurya Bhujabala-chakravarthi Bijjala:—

(L. 59).—Bijjaladéva-varshada śneya Vish[u*]-saññavatsarada Bhádrapada-bahula 6 Managajñavárad-saind[u].

(L. 64).—Kapila-chaṭṭi-vatipáta-parvva-nimittav-āg[j].

[Vishu = Ś. 1083] : Tuesday, 12th September A.D. 1161, when the nakhatra was Róhipi and the yóga Vyatipáta.

(In lines 1-59 the inscription refers to events of the time of the W. Chalukya Jagadêka-malla II., and contains a date of the 5th year of that king's reign; see above, No. 232).

279.—PSOCI. No. 184; Mysore Inscr. No. 43, p. 92. Balagávánta Kanarese inscription³ of the 6th year (of the reign) of the Kalachurya Mahémanḍaléśvara Bhujabala-chakravarthi Bijjala Tribhuvanamalla, 'lord of Kálañjara,' and of his Donśandýaka Barmarasa, recording a grant which was made at the request of Bijjala's dependent Kasapayaña-náyaka:—

(L. 46).—Śneya Víshu-saññavatsarada Púshya-máṣad-amávatye súryya-grahapad-anádu.

[Vishu = Ś. 1083] : 17th January A.D. 1162, with a solar eclipse, visible in India.

280.—Ep. Ind. Vol. V. p. 24. Managòli Kanarese inscription of the 10th year (of the reign) of the Kalachurya Mahárdájídhírdája Bhujabala-chakravarthi Bijjala, 'lord of Kálañjara,' reigning at his capital of Kályána, and of his Donśandýaka Ammanáyya:—

(L. 18).—Bijjaladéva-varshada 10ńeyá Párthi(rithi)va-saññavatsarada Mággaśírad-amávatye Ādityavára súryagrahaña-byá(vya)tipáta-nimittadim.

[Páthiva = Ś. 1087] : Sunday, 5th December A.D. 1165; but there was no solar eclipse on this day; see ibid. p. 24.

281.—PSOCI. No. 191; Mysore Inscr. No. 33, p. 64. Harihir incomplete Kanarese inscription⁴ of the Kalachurya Mahárdájídhírdája Bhujabala-chakravarthi Bijjana Tribhuvanamalla, and of his Donśandýaka Barmarasa, the son of Muñjaladéva and nephew of Kasapayaña-náyaka, of the lineage of Sagarra.

282.—PSOCI. No. 186; Mysore Inscr. No. 83, p. 169. Balagávánta Kanarese memorial tablet of the time of the Kalachurya Bhujabala-chakravarthi Bijjana, and of his Donśandýaka Padmarasa.

283.—PSOCI. No. 187; Mysore Inscr. No. 91, p. 182. Balagávánta Kanarese memorial tablet of the time of the Kalachurya Bhujabala-chakravarthi Bijjana.

284.—PSOCI. No. 223; Mysore Inscr. No. 110, p. 206. Sorab Kanarese memorial tablet of the time of the Kalachurya (?) Bijjana; (according to Mys. Inscr. apparently of the time of a W. Chalukya king).

285.—PSOCI. No. 185; Mysore Inscr. No. 48, p. 109. Balagávánta Kanarese inscription of the 16th Kalachurya year,⁵ recording the transference of the government by the Kalachurya

¹ See Dr. Fleet's Dynasties, p. 478.
² See Ind. Ant. Vol. XXVI. p. 183, Bhádrapada-krisnapalaha VI.
³ The inscription, besides other literary works, mentions the Kasamtra, Págiṅkya and Śiktádyāna grammars.
⁴ See Dr. Fleet's Dynasties, p. 476.
⁵ See Nos. 285 and 281.
⁶ For an account of the descent of Bijjana (Bijjala), taken from this inscription, see Dr. Fleet's Dynasties, p. 468.
⁷ See Dr. Fleet's Dynasties, p. 476, note 4.
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Bhujabala-chakravartin Bijjapa Tribhuvanamalla to his son Soma (Sovideva), and grants made with the latter’s permission by the Danjanduya Bolikeya-Keesimaya (Kesava):


[For Sarvadhārin = Ś. 1080] the date is irregular.

286. — PSOCI. No. 188; Mysore Inscr. No. 86, p. 174. Balagānve Kanarese mémorial tablet of the 6th (?) year (of the reign) of the Kalachurya Bhujabala-chakravartin Sovideva:

(L. 2) — Sovideva-varshada 10naya Khara-saṁvatsara Śravapasa-bahujad-amavasye Somaśārad-āndu.


287. — PSOCI. No. 101. Narsapur Kanarese inscription of the 7th year (of the reign) of the Kalachurya Bhujabala-chakravartin Sovideva:

(L. 84) — Sovideva-varshada 7neya Vijaya-saṁvatsara Pushya-su(?)dha(ddha) 13 Somaśārad-āndu.

[For Vijaya = Ś. 1085] the date is irregular.

288. — Ś. 1096. — Jour. Bo. As. Soc. Vol. XVIII. p. 273, and Plates. Kokaṭnur (Belgaum district) plates of the Kalachūrya Mahaśīvadhiraja Soma (Sōmēśvara, Sōvidēva), recording a grant which was made with his permission by his queen Sāvaladēva; (composed by Adyadēva, the disciple of Śrīpāda):

(L. 71) — Shāduvacāvadyadhika-saṁaṭatamā Śāke Jaya-saṁvatsarā Kārttika-śakla-dvādaśāṁ Bṛhastapatiśravān Rēvatīnākshatra-Vyātipatapoḍa-vaṭha) vakaraṇa-yuktāyaṁ.

Thursday, 7th November A.D. 1174; but the day fell in the month Ṣṛgaśiraḥ, not Kārttika; see Ind. Ant. Vol. XXIV. p. 5, No. 145.

In the Kalachūrya Kaṭhariya lineage, king Kṛṣṇa; his son Jōgama; his son Paramārδi; his son Bijjapa; his son Soma.


(L. 18) — Śaka-varsha 1096neya Jaya-saṁvatsara Jyēṣṭhāda amāvāṣye Ādyatvāra sūryagrahaṇa-vyatpatād-āndu.

1st June A.D. 1174, with a solar eclipse, visible in India; but the day was a Saturday, not a Sunday; see ibid. Vol. XXIV. p. 8, No. 155.

(L. 35) — Śaka-varshada 1096neya Jaya-saṁvatsara Margaśira-paṇḍi Ādyatvāra soma-grahaṇa-āndu.

Sunday, 10th November A.D. 1174; a lunar eclipse, visible in India; see ibid. Vol. XXIII. p. 117, No. 25.

(L. 40) — Śaka-varshada 1096neya Jaya-saṁvatsara Margaśira-bahujad-amavāṣye Māṅgalarāma sūrya-grahaṇa-āndu.

Tuesday, 16th November A.D. 1174; a solar eclipse, visible in India; see ibid. Vol. XXIII. p. 124, No. 69.

1 Here and elsewhere he has the birada Rāya-Murāri.
2 Mys. Inscr. : 10 P. 17.
3 But on this day the 10th of the date only commenced 9 h. 21 m. after mean sunrise.
4 In line 89 the inscription contains another date of Ś. 1194 (by mistake for 1094), the year Nandana; that date also is irregular.
5 See No. 800, and compare No. 266.
6 Compare above, No. 226, where the name (in Kanarese) is Permādī.
290.—*PSOCI*. No. 220; *Mysore Insoc*. No. 100, p. 187. Tāḻgund Kanarese memorial tablet of the reign of the Kaḻachurya Chakravarthī Sōvidēva:

(L. 1).—Sōvidēva-varshadha Viṟōdhikri kri tu-saṅvatsarasad Āśvijah-bahula Ṛṇē Ādivārad-aṁ[da ?].

Viṟōḍhikrīt may be a mistake for Viṟōḍhi-; but the date is irregular for Viṟōḍhin = Ś. 1091 (as well as for Viṟōṭhikrīt = Ś. 1113).

291.—*Ep. Ind.* Vol. V. p. 26. Managōḷi Kanarese inscription of the third year (of the reign) of the Kaḻachurya Mahādāndhīrī Bhujabala-chakravarthī Saṅkha, 'lord of Kālāḷjāra,' and of the Daṇḍanaḍyaka Kēśīmaya (Kēśava) and his nephew Brahmadeva:

(L. 24).—Saṅkamadēva-varṣa(rasa)da mūrmaneya Viḷ)a[s]hi-saṅ[ñ]vatsarasad=Āś(a)(shā)-

[For Viḷamba = Ś. 1100] probably the 27th June A.D. 1178, but this was a Tuesday, not a Sunday; see ibid., p. 26.

292.—*PSOCI*. No. 183; *Mysore Insoc*. No. 74, p. 161. Baḷagāṇve Kanarese inscription. Date of the third year (of the reign) of the Kaḻachurya Chakravarthī Saṅkha Niśaṅkamalla, and of his Daṇḍanaḍyaka Kēśīrājaya, and the Gutta Mahāmaṅgalēśvara Sampakaraṇa:

(L. 81).—Saṅkamadēva-varṣhada Ṛṇēya Viṅkāri-saṅvatsarasad Chaitrada, pūṇaṁ Sōmavāra vīṣhassāṅkrānti-vyastipāta-sōmāgraṇḍhān-saṇḍu.

[For Viṅkārīn = Ś. 1101] the date is irregular, but the intended day may be Sunday, the 25th March A.D. 1179.1

(For another date in the same inscription, of the time of the Kaḻachurya Bijjala, see above, No. 277).

293.—*Ind. Ant.* Vol. V. p. 46; *PSOCI*. No. 189; *Mysore Insoc*. No. 39, p. 75. Baḷagāṇve Kanarese inscription. Date of the 5th year (of the reign) of the Kaḻachurya Saṅkha,3 the younger brother of Sōma (Sōvidēva) who was the son of Bijjapa Tribhuvanamalla, 'lord of Kāḷaḷjāra'.

(L. 22).—Saṅkamadēva-varṣhadha Ṛṇēya Viṅkāri-saṅvatsarasad Vaisākhamāsad=amavāya Sōmavāra Viṣhassāṅkrāṇaṇa-vyastipātad=saṇḍu.

[For Viṅkārīn = Ś. 1101] this date is irregular.

The inscription also records grants made on the same date by the Mahāmaṅgalēśvaras Tailahadēva (Tailapa) and Egaḥa;4 and it also records a grant made in Ś. 1108, the Parābhava tvāṅvatsara.

294.—*PSOCI*. No. 122; *Mysore Insoc*. No. 31, p. 60. Haḷihiḷ much defaced Kanarese inscription of the Kaḻachurya Saṅkha, and his Daṇḍanaḍyaka Kāvaṇa (Kāvaṇyaya), a son of the Daṇḍanaḍyaka Barmadēva and his wife Jakkapavve.

295.—*PSOCI*. No. 190; *Mysore Insoc*. No. 95, p. 184. Baḷagāṇve Kanarese memorial tablet of the time of the Kaḻachurya Chakravarthī Āhaṇamalla:

'Sārvarī saṅvatsara';5 Sunday, the first day of the bright fortnight of Kārttiḳa;

(Mys. Insoc.: 'of the moon's decrease').

[For Sārvarī = Ś. 1102] the date is irregular.

1 See Dr. Fleet's *Dynasties*, pp. 467 and 581.
2 This was the day of the Maḥa-(vīrabha)-sāṅkṛānti, and the full-moon *tīrthi* of Chaitra ended on the preceding Saturday, but there was no lunar eclipse.
3 The inscription mentions as the leader of his whole army the Daṇḍanaḍyaka Kāvaṇayya.
4 Also mentioned in No. 297; see *Mys. Insoc.*, p. 117.
5 See Dr. Fleet's *Dynasties*, p. 464, note 6.—Kāvaṇa (Kam) himself had a son, again named Brahma (Bamma, Bammara, Bammayya, Bammas, Bammikāvya) and mentioned below, in No. 419.
6 See Dr. Fleet's *Dynasties*, p. 453, note 8.
296. — *PSOCI*. No. 191; *Mysore Inser*. No. 67, p. 138. Balagadhva Kanarese memorial tablet of the reign of the Kalachurya Chakravartin Ahavamalla, and of his Dasaṇḍyaka Kesimayya:

(L. 1). — Āhavamalladēva-varahada Sā(ā)yavari-saṇhvatsara Phālguna(sa)d-amāvase Sōmaprāṇa-āṇdū.

[Śivarani = 8. 1102]: Monday, 16th March A.D. 1181.1

297. — *PSOCI*. No. 192; *Mysore Inser*. No. 55, p. 115. Balagadhva Kanarese inscription of the third year (of the reign) of the Kalachurya Bhujabala-chakravartin Āhavamalla, and of his Dasaṇḍyaka Kesimayya (Krishna-Kēśava).2

(L. 69). — Āhavamalladēva-varahada Sneya Plava-saṇhvatsara Śrāvaṇa-bahula 12 (or 13?) [Ādi?]vāra saṇkramaṇa-vyataipatad-āṇdū.

[Plava = 8. 1103]: Sunday, 9th August A.D. 1181; the 12th tilāhi ended and the 13th commenced 9 m. after mean sunrise; but there was no Saṁkrānti on this day.

298. — 8. 1103 and 8. 1110*. — *PSOCI*. No. 230. Harṣalahali Kanarese inscription of the reign of the Kalachurya Ahavamalla, and of his feudatory, the Gutta Mahāwamalēkara Joyidēva (Jōma) I., the son of Vīra-Vikramaditya I. who was the son of Mallidēva.3

'Śaka 1103 (in words, l. 83), the Plava saṇhvatsara; at the time of the sun's commencing his progress to the north.'

The inscription, besides, contains the following date, connected with the Gutta Mahāwamalēkara Vīra-Vikramaditya II., the son of Gutta II. who was the brother of Joyidēva I.:

'Śaka 1110 (in figures, l. 103), the Plavanaga saṇhvatsara; Thursday, the thirteenth day of the bright fortnight of Phālguna.'

This date is irregular.

299. — *PSOCI*. No. 193; *Mysore Inser*. No. 94, p. 184. Balagadhva Kanarese memorial tablet of the 8th year of the reign of the Kalachurya Ahavamalla:

'The eighth year (in figures, l. 3) of his reign, the Śobhakrit saṇhvatsara; Monday, the fifth day of the (?) bright fortnight of Phālguna; (Mys. Inser. 'the month Bhadrupada, the 13th day of the moon's decrease').4

[For Śobhakrit = 8. 1105] the date is irregular, with either reading.


(L. 59). — Sa(s)anipakāl-ātitē cha panchahōttara-satādika-sahasratag(e) Sa(ā)Śobhakrit-saṇhvatsara Āsva(ā)ya yukt-āmāvāśaṁ Sōmaprāṇa Vyaṭipāṭa-yōge.

The date is irregular; see *ibid*. Vol. XXIV. p. 15, No. 189.

Genealogy as far as Sōma as in No. 288; his younger brother Saṅkama; his brother Ahavamalla; his younger brother Śīghaṇa.

1 On this day the tilāhi of the date commenced 1 h. 34 m. after mean sunrise.
2 See *ibid*. p. 89.
3 See Dr. Fleet's *Dynasties*, p. 459.
4 See ibid., p. 281, note 4.
5 See ibid., p. 581, note 9.
6 Dr. Fleet and Mr. Rice both have 'Sunday.'
7 The same date occurs in another Harṣalahali Kanarese inscription of the Gutta Vīra-Vikramaditya II.
8 A postscript in Kanarese records a minor grant by the Dasaṇḍyaka Divākara.
9 See above, No. 288.


In the race of the Raśhtrakûta lords there was Dantidurga; his father's brother Krisna-âraṇâ [I.]; his son Gôvindâraṇâ [II.]; [his younger brother] Nirupama [Dhrurâraṇâ]; his son Jagattuṅga [I.]; [Gôvindâraṇâ III.]; his son Amôghâvarsha [I.]; his son Akâla-varsha [Krishnâraṇâ II.]; his grandson Indra-âraṇâ [III.]; his son Amôghâvarsha [II.]; his younger brother Gôvindâraṇâ [IV.]; his father's brother (the son of Jagattuṅga [II. who did not reign]) Vaddiga; his son Krisna-âraṇâ [III.]; his brother Khôjita (Khojita); his brother's son Kâkâla (Kakkarâṇâ II.), was defeated by the [W.] Châlukya Tailapa (Taila II.), whose son Satyâśraya is represented as ruling over Raṭṭâraṇâ.

Genealogy of Raṭṭâraṇâ:—From the regent of the Vidyâdhara, Jimûtakâta's son Jimûtâvâhana, sprung the Śilâra family. To that family belonged: [Sa]jupâhulla, a favourite of [the Raśhtrakûta] Krisna-âraṇâ [I.]; his son Dharmiyâra (founded Valipattana); his son Aiyaprâna; his son Avasara [I.]; his son Adiviyarman; his son Avasara [II.]; his son Indra-âraṇâ; his son Bhûma; his son Avasara [III.]; his son, the king (râjan) Raṭṭâ (Raṭṭâraṇâ).

The inscription mentions the Mâttamayûra line of ascetics; see North. Indr. No. 405.

302.—Ś. 765(?).—Kaśrîni inscription of the [Śilâra] Mahâdâmanta Pusulasakti,3 the successor of Kapardin I., 'the lord of Kohkaṇa;' see above, No. 72.

303.—Ś. 775 (for 773).—Kaśrîni inscription of the [Śilâra] Mahâdâmanta Kapardin II., the successor of Pusulasakti, 'lord of the whole Kohkaṇa;' see above, No. 73.

304.—Ś. 799. — Kaśrîni inscription of the [Śilâra] Mahâdâmanta Kapardin II., 'the lord of Kohkaṇa;' see above, No. 80.

305.—Ś. 919.—Ep. Ind. Vol. III. p. 271, and Plates. Bhâdama4 plates of the Śilâra Mahâdâmâdâlêśvara Apârajñattâdâvarâja, 'lord of Tagar,'5 issued (after the downfall of the Raṭṭâ, i.e. Raśhtrakûta, rule) from Stâhânsâka:—

(L. 53).—Sa(s)kâripâkâ-âtâta-samvatsam-sa(ý)âshu nava-sâra (vyâ) sô kô n a v i n à t y-yuttarâshu pravarttamâna-Hémâlasâva[m]a]-samvatsar-ânta6 âshâdha-va(ba)hula-chatuṣyâm(ryām) anka(anka)tô-pi samvat 919 Âshâdha-vadô 4 . . . . sâjñâta-dakshîpiyâna-Karkaṇa-sa(m)kânti-parvânâi.

The date is not quite regular; the day intended may be the 25th or the 26th June A.D. 997; see ibid. p. 270.

The inscription first gives the following list of the Raṭṭâ (Raśhtrakûta) kings:—1, Gôvindâraṇâ [I.]; 2, Kâkâla [I.]; 3, Indra-âraṇâ [II.]; 4, his son Dantivarman [II.]; 5, Kâkâla's son Krisna-âraṇâ [I.]; 6, Gôvindâraṇâ [II.]; 7, his younger brother Dhrurâ; 8, his son Jagattuṅga [I.]; [Gôvindâraṇâ III.]; 9, Durlabhâ Amôghâvarsha [I.]; 10, his son Krisna-âraṇâ [II.]; 11, Jagattuṅga's7 son Indra-âraṇâ [III.]; Nityâvarsha; 12, his son Amôghâvarsha [II.]; (reigned

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1 Compare above, No. 94, note, and 220, note.
2 Below, in No. 305 E, the name is spelt Pulašakti.
3 This is the name of the village granted. The plates were found in the Bhiwavâdi taluka of the Thâpâ district and belong to Colonel A. F. Dobbs.
4 See Dr. Fleet in Jour. Roy. As. Soc. 1901, p. 597.
5 Bhaṇḍâma-samvatsar-sâtâra-Âshâdha-.
6 This Jagattuṅga [II.] was a son of Krisna-âraṇâ II.; he did not reign.
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for one year); 13, his younger brother Gōvindarāja [IV.] Suvarṇavarsha; 14, his paternal uncle Vaddiga, the younger brother of Nityamānvarsha; 15, Krishparāja [III.]; 16, Khoṭṭiga; 17, Nirupama's son Kakkala (Kakkarāja II.), who was overthrown by [the W. Chālukya] Tailappā (Taila II.).

Then the genealogy of Aparājita himself is given thus:—The mythical beings Jímūtakēta and his son Jímūtavāhana, the ornament of the Śīlára family; in his family, Karpardin [I.]; Puḷaśakti; his son Kapardin [II.]; Vaḷpvupaḷvanna; his son Jhaṇjha; his brother Goggrījā; his son Vajjaḍa [I.]; his son Aparājita, surnamed Mrīgaṅka.

306.—Ś. 839.—As. Res. Vol. I. p. 357. Translation and lithograph of part of the text of the Thāṇa plates of the Śīḷāra Mahāmadalēśvara Arikēṣarin, 'lord of Tagara':—

'On the fifteenth of the bright moon of Cārtica, in the middle of the year Piṅgal, when nine hundred and forty years, save one, are reckoned as past from the time of King Śaṇa, or, in figures, the year 939, of the bright moon of Cārtica 15 . . . the moon being then full and eclipsed.'

6th November A.D. 1017; a lunar eclipse, visible in India; see Ind. Ant. Vol. XXIII. p. 115, No. 11.

Genealogy as far as Aparājita as in No. 305; his son Vajjaḍa [II.]; his brother Arikēṣarin.

307.—Ś. 948.—Ind. Ant. Vol. V. p. 277. Bhāṇḍup plates of the Śīḷāra (or Śīḷāhāra) Mahāmadalēśvara Chhitarājadēva, 'lord of Tagara,' ruler of the whole Koṅkana country:—

(L. 32).—Sa(sa)kanripakāl-āśita-samvatsara-sa(sa)tiṣhu navasa-v(sv-) ashtachatvāramiñ-adhikēśu Kasyaya-samvatsarāntarpagata-Kārttika-su(su)ddha-pañchadasyaṁ(śyāṁ) yatrasāṅkatopii samvata 948 Kārttika-su(su)ddha 15 Ravan samjātō(ta) adityagrahaṇa-parvvaṇa.

The date is irregular; see ibid. Vol. XXIV. p. 13, No. 179.

Jímūtakēta's son Jímūtavāhana; in his lineage, the Śīḷāra Kapardin [I.]; his son Puḷaśakti; his son Kapardin [II.], (Laghu-Kapardin); his son Ghayuvanta (? Vappuvanna); his son Jhaṇjha; his brother Goggi; his son Vajjaḍa [I.]; his son Aparājita; his son Vajjaḍa [II.]; his elder (? ) brother Kēsidēva (? i.e. Arikēṣarin); his nephew, Vajjaḍa's son Chhitarājadēva.


(L. 1).—Śaka-samvata 982 Śrā[vaṇa(?)]-āṇḍīśa 9 Su(su)krē.¹

The date is irregular for Ś. 982 current and expired.

309.—Ś. 1016.—Ind. Ant. Vol. IX. p. 33, and Plates. Khārēpīṭaṇa plates of the Śīḷāra Mahāmadalēśvarādhipati Anāntāpalā (Anantādeva), 'lord of Tagara,' ruler of the whole Koṅkana country:—

(L. 73).—Sa(sa)kanripakāl-āśita-samvatsara-daśa-sa(sa)tiṣhu shōḍha(ša)-adhikēśu Bhava-samvatsara-āntarpagata-Māṃgha-su(su)ddha-pratipadayaṁ yatrasāṅkatopii samvata 1016.

Jímūtakēta's son Jímūtavāhana; in his lineage, the Śīḷāra Kapardin [I.]; his son Puḷaśakti; his son Kapardin [II.], (Laghu-Kapardin); his son Vappuvanna; his son Jhaṇjha; his brother

¹ So the date is given in Jour. Bo. As. Soc. Vol. XII. p. 329. Ibid. Vol. IX. p. 219, the reading is 'Śaka-samvata 789 Jēṭha-rekha 9 Śukrē,' for which compare Ind. Ant. Vol. XVIII. p. 94, and Vol. XXIII. p. 113, No. 4. But a photograph of the date, taken by Mr. Couzens and given to me by Dr. Flett, shows that the first figure of the year of the date is undoubtedly '9.' The second figure of the year, the name of the month, and the number of the tīthi seem to me doubtful.—Compare also Dr. Flett's Dynasties, p. 543.

² In lines 30 and 84 of the grant he is called Koṅkana-ehakravarthi.
Goggi; his son Vajjada [I.]; his son Aparājita (contemporary of Gōma, Aiyapadēva, and of the kings Bhillama and .......); his son Vajjada [II.]; his brother Arikēsarī; his nephew, Vajjada's son Ohhitāra-āja; his younger brother Nāgārjuna; his younger brother Mummūpi; Nāgārjuna's son Ananta-pāla.

310.—S. 1078.—From an impression supplied by Dr. Burgess. British Museum inscription the reign (?) of [the Śilāra] Haripalādēva:

(L. 1).—Śaka 1076 Bhāva-saṅvatsara Māgha-sū[nd]ha-paurṇa-māyā paṁvyaśi ... (L. 4),—śrī-Haripalādēva.

311.—S. 1078.—From impressions supplied by Dr. Fleet. Chipāy (now Bombay As. Soc.'s) fragmentary inscription of the [Śilāra] Mahāmanḍalēvarīdhipati Mallikārjuna:


Tuesday, 24th April A.D. 1156; see Ind. Ant. Vol. XXIII. p. 116, No. 22.

312.—S. 1107.—From impressions supplied by Dr. Fleet. Bombay As. Soc.'s inscription of the reign of [the Śilāra] Aparādītya:

(L. 1).—[Śa[k-]saṅvatsaṃ 1107 Visvā(śvā)vasa-saṅvachchha(ṭa)rey Chaitra-saṅcā 15 Ravaṇa dīnē.

Sunday, 17th March A.D. 1185.


(L. 1).—Śaka-saṅvatsara 1109 Paṙābha-saṅvatsara Māghe māsi || (L. 8).—saṁjāta-Māghe-parvaṃ.

314.—S. 1181.—From impressions supplied by Dr. Fleet. Bombay As. Soc.'s inscription of the reign of the Śilāhāra Mahāśantidhipati Koṣaka chakrartri Somaśvara, 'lord of Tagara.'

The year of the date is Ś. 1181 (in words and figures), the Siddhārthina saṅvatsara, but I am unable to give the date in full.

315.—S. 980.—Jour. Roy. As. Soc. Vol. IV. p. 251; Cave-Temples of West India, p. 102, and Plates. Miraj plates of the Śilāhāra Mahāmanḍalēvara Mārasimha, 'lord of Tagara;' issued from Khilīgilādurgā (Khilligilādurgya):

(L. 44).—Sa[sa]nripakal-ātṭha-saṅvatsara-saṭēśu | as(ā)lakṣadhika-navaṣatēṣh v = ankhēṣh | pravartinayiti Vijāmbi-saṅvatsara | Paṇa-shāsaya śuddha-pahākē | saptāmāṃ Bṛhaspātivārē | udagayana-parvaṃ |

1 He is surnamed Birudanā-Bāma; compare Birudanā-Bhima in No. 568.
2 The original has Bhīlīmanḍalamāna-śrīkālaśrīrītā.
3 I believe this to be the king of whom three inscriptions (of Ś. 1071, 1072 and 1075) are mentioned in the Bombay Gazetteer, Vol. XIII. Part II. p. 426. This inscription contains only 9 short lines and is for the most part written in a kind of Old Marāṭhī. It contains the usual curse of the as, and the woman, but no sculpture.
4 The Bombay As. Soc. has another inscription (from Basaroi) of Mallikārjuna, the date of which I cannot make out with confidence. In it Mallikārjuna is described as Mahāśantidhipati, Tagara-paramēvara and Śriśiṭādhra-vaṃśadru. The inscription contains a sculpture of an as, and a woman.
5 The date is given wrongly in Ind. Ant. Vol. IX. p. 60, note 62.
6 Lines 22-24 are in the local dialect of the Koṣa language of the period. Below the inscription is a rude sculpture of an as and a woman.
7 The inscription contains a sculpture of an as, and a woman.
8 See Dr. Bhandarkar's Early History of the Deccan, p. 115.
9 These plates belonged to Mr. Wathen; they are now lost.
10 For pravartinayi.

Jatiga [II.], the ornament of the Śiyājāra (Śilāhāra) family, born in the lineage of Jīmūtavāha (Jīmūtavāhana); his son Gōṅka; his younger brother Gūvala [I.]; Gōṅka's son Mārasimha.


(L. 26).—Śakanripakāl-āśita-dvātrīṃśaduttara-sahasrā śīrādhī-saṃvatsarā Māgha-svāhā-deśamāyān Māṅgalavārē.

(L. 31).—tatsaṃvatsar-āpyata-vikṛta-saṃvatsara-Vaiśākha-paurṇamāṣeyām soma-grahaṇa-paraṇvam.

Tuesday, 1st February A.D. 1110; and [Thursday], 5th May A.D. 1110,1 with a lunar eclipse, visible in India; see Ind. Ant. Vol. XXIII. p. 127, No. 83.

In the Śilāhāra family, Jatiga [I.]; his son Nāyīvarman; his son Chandrarāja; his son Jatiga [II.]; his son Gōṅka; his brother Gūvala [I.]; his brother Kīrtirāja; Gōṅka's son Mārasimha; his son Gūvala [II.]; his brother Bhōjadēva [I.]; his brother Ballāṭa; his brother Gaṅḍarāditya.

318.—Ś. 1040.—Graham's Kolhapoor, p. 349, No. 2. Herlay Kanarese inscription of the Śilāhāra Gaṅḍarāditya, ruling at Valavāda; dated Śaka 1040, the Vilamba saṃvatsara, on the occasion of an eclipse of the moon.

The eclipse probably is the one of Wednesday, 5th June A.D. 1118, the only lunar eclipse of Ś. 1040 that was visible in India.

319.—Ś. 1058*.—Graham's Kolhapoor, p. 357, No. 3; Jour. Bo. As. Soc. Vol. II. p. 266, No. VI. Kōllāhpur Kanarese inscription of the Śilāhāra Gaṅḍarāditya, 'lord of Tagara,' and of his subordinate, the Mahāśamanta Niṃbādevārava,3 dated (in words) Śaka 1058, the Rākṣasa saṃvatsara, Monday, the fifth of the dark half of Kārttikeya.

Monday, 28th October A.D. 1135.3


Monday, 1st February A.D. 1148; a lunar eclipse, visible in India; see Ind. Ant. Vol. XXIII. p. 127, No. 86.

In the Śilāhāra Kashtariya lineage, Jatiga [II.]; his four sons Gōṅkala, Gūvala [I.], Kīrtirāja and Chandradītya; Gōṅkala's son Mārasimha; his five sons Gūvala [II.], Gaṅḍadēva, Ballāṭa

1 This appears to be the date of the inscription of Gaṅḍarāditya, mentioned in Graham's Kolhapoor, p. 567, No. 1.
2 He is mentioned also in the two Kōllāhpur Kanarese inscriptions in Graham's Kolhapoor, p. 465, No. 19, and p. 466, No. 21.—Compare also above, No. 220, and below, No. 418.
3 On this day the Śīra of the date commenced 1 h. 25 m. after mean sunrise.
4 The inscription ends with a Kanarese verse.
Bhôjadêva [I.], and Gaṅḍârâditya; Gaṅḍârâditya's son Viṣṇuâditya.—The inscription also mentions a Sûmanâ Kâmadêva.1

322.—S. 1068* and 1069*.—PSOCI. No. 96. Miraj Kanarese inscription of the Śilâhâra Mahâmanûḍâlêvara Viṣṇuâditya, and his minister Mâdirâyâya—

(L. 19).—[Śakâ]-varsha 1068ânya Dvândvâvâ-saṅvatsara (Bhâdrapada-sûnu [Śaka]-dâhâ-âdâhâ) 2 (altered to 6) Sûkhrâvârad-anâdânu.2

(L. 47).—Sa[Śaka]-varsha 1068ânya Rudhirôgârî-saṅvatsara (Mâga-bâhu-la 14 Vaṅgâarâd-anâdânu Śivârâtreyâ parvya-nâmitâv-âgi).

The first date corresponds to Friday, 28th August A.D. 1142; the second is irregular;3 see Ind. Ant. Vol. XXIII, p. 127, No. 85; and Vol. XXIV, p. 14, No. 186.

323.—S. 1073*.—Ep. Ind. Vol. III, p. 212; Ind. Inscr. No. 43. Bâmanâ inscription of the Śilâhâra Mahâmanûḍâlêvara Viṣṇuâditya, 'lord of Tagara,' residing at Valâvâda:

(L. 12).—[Śaka]-varsha 1073 trispâtyûta-sahasra-pramitêshâvatîtehâ anikâto pi 1073 pravartamâmâ-Pramâda-saṅvatsara-Bhâdrapada-paurvamâsî-Śukhârâvâro sâmkramaṇâ-parvya-nâmitanâ.

Friday, 8th September A.D. 1150; a lunar eclipse, visible in India.

In the Śilâhâra family, Jatiga [II.]; his sons Goûkâla and Gûvala [I.]; Goûkâla's son Mârasidhâra; his son Gaṅḍârâditya; his son Viṣṇuâditya.

324.—S. 1101*.—Graham's Kolhapoor, p. 332; No. 6. Kolâhpur Kanarese inscription of the Mahâmanûḍâlêvara Bhôjadêva II., residing at Valâvâda; dated Śaka 1101, the Vilamba saṅvatsara, the 10th of the bright half of Âsâgâha, the Dakshinâyana-saṅkramaṇa.

The 26th June A.D. 1178.4

325.—S. 1109.—Graham's Kolhapoor, p. 397, No. 7. Kolâhpur inscription of the Mahâmanûḍâlêvara Bhôjadêva II., residing at Kolâhpura; dated (in words) Śaka 1109, the Pravânga saṅvatsara, on Friday, the new-moon tithi of the month Bhâdrapada, on the occasion of an eclipse of the sun.

Friday, 4th September A.D. 1187; a solar eclipse, visible in India.


(L. 19).—Pramâdi-saṅvatsar-ântarggata-Phâlge-sûdha-parâchayâ-sûdharâyâ-saṅkramaṇa-parvanyâni.

The first date corresponds to Tuesday, 25th December A.D. 1190; the third to Friday, 28th February A.D. 1194; the second is irregular.

1 The inscription mentions the town of Kolâhpur (Kolâhpura) under the name Kalâhkâpura; the same name we have in No. 323. Kâmadêva is also mentioned below, in No. 413.


3 The tithi of the date ended 13 h. 11 m. after mean sunrise of Friday, 4th February A.D. 1144, and the proper day for the Śrâvaṇa-ratri therefore would have been the preceding Thursday; see ibid., Vol. XXVI, p. 187.

4 On his day the 10th tithi of the bright half of Âsâgâha ended 16 h. 19 m. after mean sunrise.
337.  § 1113.—Transactions, Lit. Soc. of Bombay, Vol. III. p. 393. Sätārā plates of the Śilahāra Mahāmanḍapalātārṇa Bhōjadēva II., ‘lord of Tagara,’ residing at Padmanālur; recording a grant made at the request of the prince Gaṇḍarāditya:

Śaka-varṣhēshu satrayōdaśa-satādhika-sahasrēshu 1113 gatēshu vartamāna-Vibhikrita-
samvatsarē śāhāḍha-sūdha-chaturthīyām Brihaspativārē dakkhiṇyāma-sanikramaṇa-parvapāt.

Thursday, 27th June A.D. 1191.

In the Śilahāra family, Jatiga [I.]; his son Nāyimma; his son Chandrārāja; his son Jatiga [II.]; his son Gökalla (or Gokala); his brother Gūvala [I.]; his brother Kirtirāja; his brother Chandrāditya; Gōkalla’s son Mārasimha; his son Gūvala [II.]; his brother Bhōjadēva [I.]; his brother Ballāla; his brother Gaṇḍarāditya; his son Vijayārka (Vijyārāja); his son Bhōjadēva [II.].

G.—The Yādavas of Sēṇadēsa and Dēvagiri.¹

338.  § 922.—Ep. Ind. Vol. II. p. 217. Saṅgamēr plates of the Yādava Mahādēmanta Bhīllama II., ‘lord of Dvārakā,’ residing at Sindhinagar; issued from Nāsika:

(L. 1).—Śakanaḍikāl-āṭita-samvatsara-satēshu navasv dvāravimśat-adhikēshva-amākūṭa-pi samvatsaraḥ 922 ||

(L. 110).—Sā(ā)rvavarsasamvatsaraḥ-Bhādrapad-āmavasayām ... sūrya-grahaṇe.
The date is irregular; see Ind. Ant. Vol. XXIV. p. 12, No. 176.

Mythical genealogy from the god Śambhu to Yadu; in his family, Sēṇadēsa Chandras (I.); his son Dāḍi[yappa]; [his son] Bhīllama [I.]; his son Rāja (or Rājan); his son Vaddiga (Vaddiga, a follower of the Rāshaṭrakūṭa) Krishna[a] [III.], married Vaddiyavvā, daughter of the [probably Rāshaṭrakūṭa] prince Dhrappa [i.e., probably, Nirupama]; their son Bhīllama [II.], defeated the Paramāra Muṇja for Raṇparāgabhīma [i.e., apparently, the W. Chālukya Tāla II. Ahavamalla, married Lakshmi [on her mother’s side] of the Rāshaṭrakūṭa family.

339.  § 948.—Ind. Ant. Vol. XVII. p. 120, and Plate. Kala-Budrākh plates of the Yādava Mahādēmanta Bhīllama III., whose capital was Sindhinagar; (composed by Haricandras, the son of Budrapoṇita):

(L. 14).—Śakanaṭakāl-āṭita-samvatsara-satēshu navasv-ashtaḥchatvāri[da]śad-adhikēshva-
amākūṭa-pi || 948 || Kṛdhanasa-samvatsara-Kartikā-samjāt-adityagrahaṇa.

23rd November A.D. 1025; a solar eclipse, visible in India; see ibid. Vol. XXIII. p. 129, No. 98.

In the lineage of Yadu, Sēṇadēsa Chandras [I.]; his son Dāḍiyappa; his son Bhīllama [I.]; his son Rāja (or Śrīrāja); his son Vaddiga; his son Bhīllama [II.], married Lakshmi [on her mother’s side] of the Rāshaṭrakūṭa family; their son Vēṣu; his son Bhīllama [III.].

330.  § 991.—Ep. Ind. Vol. II. p. 225. Vāghli inscription of the Yādava Mahāmanḍalandītha Sēṇa (Sēṇadēsa Chandras II.), and of his feudatory, the Maurya chief Gōvindarāja:

(Page 227, L. 9).—Rūpa-Nānḍaṁka-tulyē tu 991 Śaka-kālaya bhūpatau Saunyasa-
samvatsara-Śahāḍha-rāvigrahaṇa-parvapāt ||

21st July A.D. 1069; a solar eclipse, visible in India; see Ind. Ant. Vol. XXIII. p. 124, No. 66.

In the Maurya family (which sprang from Mānḍhātri of the solar race, and whose capital originally was Valabhi in Surāṣṭra): Kikaṭa; Takshaka; Bhīma; Sarvasāra; Gōvindarāja; Sādhvasika; Jhaṣṭra; his son Dvāhastin; his son Muṇja; his son Padmāra; (two names Sādhvasika); Vappaiya; his son (name not preserved); his son Vālaparāja; Sādhvasika; Šantira; illegible; Vappaiya; his son (name not preserved); his son Vālaparāja; Sādhvasika; Šantira; his son Pravarasūkara (?); his son Bhālēka; Bhīmāra; Gōvindarāja (whose wife was Nāyak).¹

¹ These include the Guttā inscriptions Nos. 385, 340, 361, 363 and 364. Compare also above, No. 223, 292 and 299.
² Compare above, No. 140.
³ The plates are numbered with numeral figures.

(L. 24).—Sa(śa)ka-sañvävat ēkanavatyadhika-narasa(śa)ṭēṣhu sañvävat 991 Saumya-saṅvata-sārya Śrāvāṇa-súdi chatutāsyaśām(śām) Guru-dīnē.

The date is irregular; see ibid. Vol. XXIV. p. 14, No. 182.

Driñhahaprabhā came from Dvāravatī and founded (?) Chandrādityapura; his son Sēunachandra [I.], founded Sēunapura in Sindinēra; his son Dhiyappa; his son Bhillama [I.]; his son Śrīrāja (or Rāja); his son Vaddiga; his son Bhillama [II.], married Lachhehiyavvā (Lakshmi), the daughter of king Jhañjha2 and on her mother's side of the Rāštrakūta lineage; their son Vēnak(śa?), married Nāyaladēvi, the daughter of the Māṇḍalikatilaka Gōgi of the Chālukya lineage;3 their son Bhillama [III.], married Hamā, also called Avvalladēvi, a daughter of the [W.] Chālukya Jayasimha [II.];4 in his family, Sēunachandra [II.].

332.—Ś. 1083 (for 1084).—Ind. Ant. Vol. XII. p. 126, and Plate. Anjanēri inscription of the reiga of the Yādava Mahādayamanta Sēunadēva, 'lord of Dvāravatī'.—


Monday, 11th May A.D. 1112; see ibid. Vol. XXIV. p. 4, No. 140.

333.—Ś. 1075.—Ind. Ant. Vol. VIII. p. 39, and Plate; PSOLI. No. 288. Pāṭyā (in Khāndē) inscription of the Nikumbha family. Date of the foundation of a temple by Inḍrārāja:—

(L. 20).—Varṣhā[yaṃ] paṁchasaptatīyā saḥasrē sādhikē gatē 1075 | Šakabhūpāla-kālasya tathā Śrīmukha-vaśarē ||

In the race of the mythical king Nikumbha who was of the solar race, Kṛishnarāja [I.]; his son Gōvāna [I.]; his son Gōvānarāja; his son Gōvāna [II.]; his son Kṛishharaṇa [II.]; his son Inḍrārāja (whose minister was Gōvādra) married Śrīdevi of the lineage of Saṅgara; their son Gōvāna [III.].5

334.—Ś. 1113.—Ep. Ind. Vol. III. p. 219. Gadag inscription of the Dévagiri-Yādava MahārājāŚrī Rājā Pratāpaka-ḥaburvaṭīr Pēhilama, recording a grant which was made at the request of his minister Jaitasimha,6 from the camp at Hērūrā:—


Sunday, 23rd June A.D. 1191; a solar eclipse, visible in India; see Ind. Ant. Vol. XXIII. p. 125, No. 71.

In Yadhū's family, Sēvāṇa;7 his son Mallugi; his son Amaṅgaga; his younger brother Kāraṇa; his son Bhillama.

335.—Ś. 1113.—PSOLI. No. 109. Chaudāmpur Kanarese inscription of the Guttā Mahāmandalākara Vīra-Vikramāditya II.,8 and his Nāyaka Khaṇḍeṣyā-Kāra Kāmeṣyā-nāyaka:—

(L. 72).—Sa(śa)ka-varshaṃ 1118naya Vīraḥkri(kri)t-sañvävatarādā Mārgaśirāṣa-āṃvāsē śūrya-grahāṇēd-śāṅdu.9

1 The plates were bought by Dr. Bhāu Dēji, but it is not known where they are now.
2 Perhaps the Jhānjhā of No. 305 ff.
3 For a Gogiṛāja who may be intended here, see North. Insr. No. 354. According to Dr. Bhandarkar perhaps the Gogiṛāja of No. 305 ff., above.
4 See above, No. 151 ff.
5 L. the Jaitasimha of No. 419.
6 See below, No. 307.
7 Probably Sēunachandra II. of Nos. 330 and 331.
8 Compare Dr. Fleet's Dynasties, p. 582, and see above, Nos. 293, 292, and 298.
9 In line 80 there is another date of the month Pauṣa of the same year, but it is irregular.
Appendix.]

Inscriptions of Southern India.

18th December A.D. 1191; a solar eclipse, visible in India; see Ind. Ant. Vol. XXIII. p. 125, No. 72.

338.—Ep. Ind. Vol. V. p. 29. Managüli fragmentary Kanarese inscription of the time of the Dēvagiri-Yādava Jaitugidēva (Jaitapāla) I., the son of Bhīllama. —The inscription mentions one of Jaitugi's officers, the Daṇḍanātha Sahadēva, whose elder brother was the Daṇḍanātha Mallidēva.

337.—Ś. 1128 (for 1129).—Ep. Ind. Vol. I. p. 341; PSOCI. No. 234. Pāṭpā (in Khāndē) inscription, recording that the chief astrologer of the Dēvagiri-Yādava Siṅghaṇa, Chaṇgadēva, a grandson of the astronomer Bhāskarāchārya, founded a college for the study of the Siddhāntakārāmacaṇḍa, etc., which was endowed by the brothers Sōḍēva and Hēmāṣidēva of the Nikumbha family, feudatories of the Yādavas. Date of Sōḍēva's grant:

(L. 21.)—Śākā 1128 Prabhava-sanvatsarā Śravaṇa-māsē paurṇamāsāyāṃ chaṇḍragrahaṇa-asamāyē.

9th August A.D. 1207; a lunar eclipse, visible in India; see Ind. Ant. Vol. XXIV. p. 5, No. 141.

In Yadu's race, Bhīllama; Jaitapāla [I.]; his son Siṅghaṇa (Siṃha). —In Nikumbha's family (see No. 333), Kṛishnarāja [II.]; his son Indraśāja; his son Gōvana [III.]; his son Sōḍēva; after his death, his younger brother Hēmāṣidēva. —Of Chaṇgadēva the following genealogy is given: In the Śaṇḍjilya family, the poet Trīvikaṇa; his son Bhāskaraśattra (received from king Bhōja the title Vidyāpatī); his son Gōvinda-sarvakṣa; his son Prabhākara; his son Manḍrātva; his son, the poet Mahāśvarāchārya; his son Bhāskara (the astronomer); his descendant Lakṣmīdhara (appointed chief Paṇḍit by king Jaitapāla); his son Chaṇgadēva (chief astrologer of king Siṅghaṇa). Compare below, No. 343.


(L. 34.)—Śaṅkrapāl-ākṛānta-sanvatsara-śaṅkrapāla-1138 pūjya Amga-rasa-sanvatsara Phalānga-na-sudhāda(dha)-bīdige Śaṅkrapālcharaṇāgad-saṃdu. The date is irregular.


(L. 5.)—Śaṅkarpāla 1138 Śrīmukha-sanvatsara Chaitrā sūrya-parba(rva)ṇi Śāma-dinē.

Monday, 22nd April A.D. 1213; a solar eclipse, visible in India; see Ind. Ant. Vol. XXIII. p. 130, No. 102.

340.—Ś. 1138*.—PSOCI. No. 234. Haralāhaḷḷḷ Kanarese inscription of the Gutta Mahānagadēvāra Vīra-Vikraṇmāditya II., whose daughter (by Paṇṭamādevī) Tuluvalādevi (Tuluvaladēvi) was married to Ballāla (son of a feudatory chief named Siṃha, Siṃga, Siṅgīdeva, lord of the Śaṅtali māḍa), and whose sons were Jōvidēva (Jōyīdeva) II. and Vikrama (Vikraṇmāditya III.):—

(L. 63.)—Śaṅkarpāla 1138 pūjya Śrīmukha-sanvatsara Chaitrāmava-sūrya-grahana-saṃkṛantā-vyatiṣṭhāpād-saṃdu. The Vṛṣabhabha-saṃkṛantā took place on the following Wednesday. The concluding lines of the inscription are in old Marāṭhī.

2 See Dr. Fleet's Dynasties, p. 288, and above, No. 335.
3 See below, No. 351.
4 Read vyatīṣṭhāpād-saṃdu.
341.—S. 1137.—PSOCI. No. 201; Mysore Insr. No. 37, p. 72. Balagañave Kanarese inscription of the Dēvagiri-Yādava Mahārājādhirāja Simhaṇa (Simhaṇa), ‘lord of Dvarāvati’:

(L. 23).—1137neya Yuva-saṅvatsaradā Bhāḍrapad-ad-amāvāsyē Bri(brī)haspati-vārad-anādu.

Thursday, 24th September A.D. 1215; see Ind. Ant. Vol. XXIII. p. 125, No. 73.

342.—S. 1140.—From an impression supplied by Dr. Fleet; Graham’s Kolhapoor, p. 425, No. 11; Ind. Insr. No. 48. Kōlāpur inscription of the Dēvagiri-Yādava Chakravartin Simhaṇa (Simhaṇa), the son of Jaitrāpāla Who was the son of Bhillama:—

(L. 16).—Simha-varṣa 1140 Bahlūdhānya-saṅvatsarē.

343.—S. 1144.—Ep. Ind. Vol. III. p. 112. Bahāḥ (in Khāndēsa) inscription, recording the foundation of a temple by Anantādevē, the chief astrologer of the Dēvagiri-Yādava Simhaṇa (Simhaṇa); (a prādasti composed by Anantādevē’s younger brother Mahēvra):—


The ornament of Yadu’s family Bhillama; his son Jaitrāpāla [I.] (made Gaṇapati1 lord of the Andhra country); his son Simha (defeated king Arjuna2).—Of Anantādevē the following genealogy is given: In the family of the sage Śaṅdilya, Manoratha; his son Mahēvra (composed astronomical works); his son Śrīpati; his son Gaṇapati; his son Anantādevē (author of astronomical works). Compare above, No. 337.


(L. 24).—Sa|sa/ka-varṣa 1145neya Chitrābhānu-saṅvatsarada Kārttikeya|su|su/dhda|dha|pupama Sōmahāra sōma-grahaḥ hya/(ya)tūṣṭadalli.

22nd October A.D. 1223, with a lunar eclipse, visible in India; but the day was a Saturday, not a Monday; see Ind. Ant. Vol. XXIV. p. 8, No. 157.


(L. 9).—Śaka-varasasā 1145de(da)neya Svabhānu-saumvachchharada4 dvitiya-Bhāḍrapada-su|su/dhda|dha|5 Su|su/kṛavānd|sa|niud.

Friday, 1st September A.D. 1223; see ibid. Vol. XXIII. p. 117, No. 28.

346.—S. 1146*.—PSOCI. No. 110. Chaudāmpur Kanarese inscription. Date (of the time of the Dēvagiri-Yādava Simhaṇa?)—

(L. 26).—Śaka-varṣa 1146neya Pārthihiva-saṅvatsarada Bhāḍrapa[da*]suddha 15 Sōmahāra chandroparāga-puṇyaatithi hya madhyāhmasaṇa.

19th August A.D. 1225, with a lunar eclipse, visible in India; but the day was a Tuesday, not a Monday; see Ind. Ant. Vol. XXIV. p. 8, No. 158.

(For two later dates in the same inscription see below, Nos. 361 and 363).

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1 Read -varṣada.
2 Read -varṣada.
3 Read -puṇya.
4 Read -varṣada.
347.—Ś. 1156.— PSOCI. No. 87. Bijāpur Kanarese inscription of the Dēvagiri-Yādava Simhaṇa (Śīṅghaṇa):—

(L. 5).—Saka-varṇaṇaśa1 1156eyna Jaya-saṁvatsarasada Vaisā(kha-su)(śu)ddha-puṛṇaṁśa2 Vādavārā-saṁdū।

Saturday, 15th April A.D. 1234; see Ind. Ant. Vol. XXIII. p. 118, No. 29.

348.—Ś. 1157.— From an impression supplied by Dr. Fleet; Graham's Kolhapour, p. 426, No. 12; Ind. Imr. No. 47. Kollāpur fragmentary inscription of the Dēvagiri-Yādava Śīṅghaṇa:—

(L. 1).—Śaka 1157 Manmatha-saṁvatsarē Śrāvaṇa-bahula 30 Guraṇ. For Manmatha = Ś. 1157 the date is irregular; (for Ś. 1157* = Jaya it would correspond to Thursday, 27th July A.D. 1234); see Ind. Ant. Vol. XXIV. p. 16, No. 192.

349.—Ś. 1158.— From an impression supplied by Dr. Fleet; Graham’s Kolhapour, p. 426, No. 13. Kollāpur inscription of the reign of the Dēvagiri-Yādava Mahārājādhirāja Pratāpa-pratāpa-chakravarti Śīṅghaṇa, 'lord of Dvārakā':—

(L. 1).—Śaka 1158 varāḥa Durmumkha-saṁvatsarē Māgha-śuddha-puṛṇaṃsāyāṃ tītahi Śēma-dinan।

(M. 1).—... sōmā-pavi[ddh]?

Monday, 12th January A.D. 1237; a lunar eclipse, visible in India; see Ind. Ant. Vol. XXIII. p. 118, No. 31.

350.—Ś. 1160*.— PSOCI. No. 112. Tīkawāli Sanskrit and Kanarese inscription of the Dēvagiri-Yādava Śīṅghaṇa, and of his feudatory Sāvanta-Thakkura:—

(L. 77).—Śaka-varṇa 1160eyna Hēmaṇa-śā-ṣa-śa-saṁvatsarā Phālguna(ā)-su(śu) 3 Brī(hi)haspātivārā-saṁdū।

Thursday, 18th February A.D. 1238; see Ind. Ant. Vol. XXIV. p. 2, No. 130.


In the Yādava race was Amargāgīṛya; in that family was Mallugi; from him sprang Bhillama; from him, Jaitigi (I.); from him, Śīṅghaṇa.

352.—Ś. 1162.— Archaeol. Surv. of West. India, Vol. I. p. 87, and Plate Ivii.; PSOCI. No. 286. Ambā inscription of the Dēvagiri-Yādava Simha (Śīṅghaṇa), and of his generals Khōlēśvara (the son of Trivikrama) and his son Bāma of the Maugala family; (a praṭasti composed by Kavirāja?):—

(L. 27).—Śaku 1162 Śārvar-śaṁvatsare Kārtika-śuddha [da.10 ?].

353.—PSOCI. No. 285. Ambā inscription of the time of the Dēvagiri-Yādava Śīṅghaṇa, his general Khōlēśvara, etc.

1 Read Śaka-varṇaṇa.
2 Read -puṛṇaṁ.
3 On this day the ṛtī of the date commenced 5 h. 12 m. after mean sunrise.
4 The description of the boundaries is in Kanarese.
5 Not Chikkadaea.— Compare below, No. 357.
6 See Dr. Fleet's Dynasties, p. 583; and above, No. 340.
7 An edition of this inscription is desirable.
354.—PSOCI. No. 111. Chaṇḍadāmpur Kanarese inscription. Date (l. 99) of 'the Subhakṛit saṁvatsara, in the era of the Yādava king Śīṅghaṇa (Śīṅghaṇa); Friday, the third day of the bright fortnight of Pushya.'

[Subhakṛit = Ś. 1164]: Friday, 26th December A.D. 1242 (the day for the celebration of the Uttarāyana-saṅkrānti, which took place shortly before mean sunrise).

(For two later dates in the same inscription see below, Nos. 364 and 365).

355.—Ind. Ant. Vol. XII. p. 100. Kaḷakot Kanarese memorial tablet of the 37th year (of the reign) of the Dēva-giri-Yādava Bhujabala-pratāpa-chakravartī Śīṅghaṇa (Śīṅghaṇa):—

(L. 2).—Śīṅghaṇa-praṇa-vārsa 37 Parābhava-saṅvatsara Mārggaśira-su(śu)dha(ddha)-

paṁcchami Bṛi(bri)bāvāradala.

[Parābhava = Ś. 1163]: Thursday, 15th November A.D. 1246.

356.—Ś. 1172*.—Graham's Kōlhapoor, p. 437, No. 14; Jour. Bo. As. Soc. Vol. II. p. 264, No. iii. Kōlhpūr inscription of the reign of the Dēvagiri-Yādava Kanharadēva (Krīṣṇa), dated Śaka 1172, the Saumya saṁvatsara, 'Vaisākhha-vadi 30 Śukṛē.'

Friday, 14th May A.D. 1249.

357.—Ś. 1171.—Ind. Ant. Vol. VII. p. 304, and Plates; PSOCI. No. 21. Chikka-Bāg̣ẹwāḷi plates of the reign of the Dēvagiri-Yādava Kanhāra or Kanhara (Krīṣṇa, the son of Jaitugī II. who was the son of Śīṅghaṇa, i.e. Śīṅghaṇa); recording a grant by the minister Mallisēṭṭī (Malla, the elder brother of Bōla and son of Chikka-dēva1), which was confirmed (by means of this copper-plate charter) by Malla's son, the minister Chaṇḍīsēṭṭī:-

(L. 19).—Ekaśaptapattattattā-satāḍhē(bhi)ka-sahara-saṁkhīṣhēhu Śak-āvēde(bde)shv' 

atīēhu pravarttamānē Saum(sau)mya-saṁvatsarē tad-amē[ra]*gat-Āśādha-paurṇa-pamāsyaīnūn 

Śanaiścharavārē Pūrvaśāhē[Ś]*-nakahatrē Vaiḍvēṭī-yēgē ithamahūta-pum(pu)yakālē.

Saturday, 26th June A.D. 1249; see ibid. Vol. XXIII. p. 118, No. 32.

358.—Ś. 1171.—Ind. Ant. Vol. XIV, p. 69. Beṇḍigēri plates of the reign of the Dēvagiri-Yādava Kanharē or Kanharē (Krīṣṇa, described as in No. 357); recording a grant by the minister Mallisēṭṭī, for which the king's sanction (with this copper-plate charter) was obtained by his son, the minister Chaṇḍīsēṭṭī:-

(L. 22).—Śaka-saṁvatsaraśaya satāḍhika-sahar-aikāḍhika-saptatyaś-chānaṁtatrē Saumyās 

bdē Śrāvane māśī sait-pakahē dvādaśyānū Gurvedē.

Thursday, 22nd July A.D. 1249; see ibid. Vol. XXIII. p. 118, No. 33.

359.—Ś. 1174*.—Jour. Bo. As. Soc. Vol. XII. p. 34. Munollī (Munollī) Kanarese inscription of the reign of the Dēvagiri-Yādava Bhujabala-praṇḍhā-pratāpa-chakravartī Kandhara (Krīṣṇa, the son of Jaitugī II. who was the son of Śīṅghaṇa), 'lord of Dvārvatī, residing at his capital of Dēvagī:-

(L. 20).—Sa(śa)ka-vārsa 1174nēya Virō[ḍhikrītu]-saṁvatsara Jēṣṭha-pahula 

va(a)māśē sūryya-grahaṇa Su(śu)krav[rad-ṛ]aṁdu.

The date is irregular; see Ind. Ant. Vol. XXIV. p. 16, No. 193.

360.—Ś. 1175.—Jour. Bo. As. Soc. Vol. XIV. p. 42. Bēhaṭṭi plates of the 7th year (of the reign) of the Dēvagiri-Yādava Mahārājādīnīraja Kanhara (Krīṣṇa), 'lord of Dvārvatī,' recording a grant by the minister Chaṇḍīṣa-(Chānuḍa-)-rāja, the son of Vichara who was the younger brother of Agramalla (? Malla) :-

(L. 51).—Pānchāśaptatyaḥdīka-śatottara-saharaśē Śaka-vārsaḥ varttamānē svasti śrimad-

Yādavānarāyaṇa-bhuja(ba)lapraṇḍha-pratāpa-chakravartī-srī-Kanhadēva-varshēhu saṁpatē 

Praṇḍhī-saṁvatsarē Chaṁṭra-māśē kṛṣṇa-pakahē amavasyāyānī Sūmaṇvērē.

The date is irregular; see Ind. Ant. Vol. XXIV. p. 16, No. 194.

1 See above, No. 351.
2 Read Ṣdēṭṭa.-
3 Compare above, No. 361.
In the race of the Yadus there was Amaragāṅgēya; also Jaitugi [1]; his son Simhala (Śrīghāpa); his grandson Krishṇa.

361.—PSOCI. No. 110. Chaudāmpur Kanarese inscription; the four lines round the top of the stone. Date of the time of the Dévagiri-Yādava Kanhora (Krishṇa):—

(L. 1).—Kauhara-deva-varahada Siddhārththi-sanvatsara Chaitra-bahula 15 Sūrya-grahaṇapada samaya (?).

[For Siddhārththi = Ś. 1181] the date is irregular.

(For two other dates in the same inscription see Nos. 346 and 363).

362.—Ś. 1183. From an impression supplied by Dr. Fleet. Renadā] inscription1 of the reign of the Dévagiri-Yādava Pranāha-pratāpa-chaṇḍavartīn Mahādeva, "lord of Dvārakā:

(L. 1).—Śaka 1183 Dū[du]ṛṃmati-sanvatsara.

363.—PSOCI. No. 110. Chaudāmpur Kanarese inscription. Date of the third year of the reign of the Dévagiri-Yādava Mahādeva, and of the Guta Gotta III, the son of Vikrama (Vikramaditya III) and Majalaladēvi:—

(L. 40).—Mahādevavāraṇa-vijaya-sāt-deve (ya)da Śpaneya Dundubhi-sanvatsara Vayāśākha-su(ddha) 15 Sūnavāra sōma-grahaṇapadali.

[For Dundubhi = Ś. 1184] the date is irregular; see No. 364.

(For two earlier dates in the same inscription see above, Nos. 346 and 361).

364.—Ś. 1185*.—PSOCI. No. 111. Chaudāmpur Kanarese inscription. Date of the time of the Dévagiri-Yādava Mahādeva, and of the Guta Gotta III:—

(L. 79).—Śaka-varaḥ 1185 snyey Dundubhi-sanvatsara Vayāśākha-sūddha 15 Sūnavāra sōma-grahaṇapada-śaṇḍu.

The date is irregular; see No. 363.

(For two other dates in the same inscription see Nos. 354 and 365).

365.—PSOCI. No. 111. Chaudāmpur Kanarese inscription. Date of the time of the Dévagiri-Yādava Mahādeva:—

(L. 92).—Rudhirār-ṛ-[-san-vatsara]ṛ Jashṭha-bahula 5 (but possibly 1) Adivāra Shaḍaśītimukha-sankrānti tatkāladauli.

[Rudhirār-ṛ = Ś. 1185]: Sunday, 27th May A.D. 1263; but the tithi which ended on this day was the third of the dark half; see Ind. Ant. Vol. XXV, p. 346, No. 4.

(For two earlier dates in the same inscription see above, Nos. 354 and 364).

366.—Ś. 1187.—From an impression supplied by Dr. Fleet;1 Ind. Inscr. No. 49. Kōlhāpur inscription of the reign of the Dévagiri-Yādava Pranāha-pratāpa-chaṇḍavartīn Mahārīja Mahādeva, the younger brother of Kanhora (Krishṇa):—

(L. 8).—Śaka-variant 1187 varttamāna-Krōdhana-sanvatsara Maγhamāsa-pūrṇāpimāyaḥ Śukra-dinā.

Friday, 22nd January A.D. 1266; see Ind. Ant. Vol. XXIII, p. 118, No. 34.

367.—Ś. 1189.—Ind. Ant. Vol. XVIII, p. 128. Date of a Hulgur Sanskrit and Kanarese inscription of the Dévagiri-Yādava Mahādeva:—

(L. 15).—Śaka-variant 1189 Prabhava-sanvatsara Jashṭha-bha 30 Budhavāra sūrya-grahaṇapada-śaṇḍu.

Wednesday, 25th May A.D. 1267; a solar eclipse, visible in India; see ibid. Vol. XXIII, p. 125, No. 74.

1 The last lines of the inscription appear to be in old Marāṭhi.
2 See Dr. Fleet’s Dynasties, p. 588, and above, No. 340.
3 See above, No. 363.
5 Read -varahāda and Jyāhāta.
368.—PSOCI. No. 142; Mysore Insor. No. 12, p. 20. Dāvangere Kanarese inscription of the reign of the Dēvagiri-Yādava Rāmachandra. Date of the time (?) of the Dēvagiri-Yādava Mahādeva:—  
'The Prajāpati saṅvatara. No further details of the date are given.'  
[Prajāpati = Ś. 1193.]

(L. 69).—Sa(śa)kē cha ekādaśaṃ triṇavaty-adhikāhy-avatīṭaḥ 1193 varttamāna-Prajāpati-saṅvatsar-āṁtargata-Māgha-śuṇḍha-dvādaśāyaṃ Vu(bu)dbhē.  
Wednesday, 13th January A.D. 1272; see ibid. Vol. XXIII. p. 118, No. 35.

In the race of Yadu, in the Moon’s family, Siṅghaṇa; his son Mallugi; after him, Bhillama; his son Jaṅgira [I.] (killed the king of Trikalinga and liberated king Gaṇapati3 from prison); his son Siṅghaṇa (overthrew Ballāla,4 the Andhra king, Kakkalla,5 the lord of Bhambhāgiri, Bhōja,6 and Arjuna7); his son Jaṅgira [II.]; his son Kṛṣṇa; his younger brother [Mahādeva] (defeated Vīsala8); his son Śīla-maṇi; from him Kṛṣṇa’s son Rāma took away the kingdom.

Śālivahana-Śakē 1194 Aṁgirā-ñāma-saṅvatsara Āśvina-śuṇḍha 5 Ravaṇa.  
The date is irregular.

In the race of the Yadus, Bhillama; after him, Jaṅgirāpaḷa [I.]; his son Siṅghaṇa; after him, Kṛṣṇa; his younger brother Mahādeva; Kṛṣṇa’s son Rāmachandra.

371.—Ś. 1194.—From an impression supplied by Dr. Fleet;9 Graham’s Kolhapoor, p. 437, No. 15. Kōhāpur inscription of the reign of the Dēvagiri-Yādava Prauṣṭha-pratīṭa-chaḥkāvaratīrī Rāmatīvatī (Rāmachandra):—  
3rd February A.D. 1273; a lunar eclipse, visible in India; see Ind. Ant. Vol. XXIII. p. 119, No. 36.

372.—Ś. 1199*.—From an impression supplied by Dr. Fleet; Graham’s Kolhapoor, p. 455, No. 16. Sīndūrle inscription10 of the reign of the Dēvagiri-Yādava Prauṣṭha-pratīṭa-chaḥkāvaratīrī Rāmachandra:—  
(L. 13).—Śaṇ-kā-varṣeṇa 1199 raṇidhār-āmka-Rudra-pramitēshu gatēshu varttamān-Dhātra-saṅvatsarsār-āth (a)ntargata-Śrāvaṇa-pūrṇāyām Sōma-dīnē yajñopavita-parvaṇa.  

373.—Ś. 1199.—PSOCI. No. 125; Mysore Insor. No. 26, p. 44; compare Jour. Bo. As. Soc. Vol. XII. p. 4. Harihar Kanarese inscription of the Dēvagiri-Yādava Prauṣṭha-pratīṭa-
chakravarthi Rāmacandra, 'lord of Dvārakāvati,' and of his feudatory, the Mahāmaṇḍalēvara Sālava-Tikkamadēva:—

'Saka 1199 (in figures, l. 67), the Īśvara saṅvatsara; Friday, the thirteenth day of the (?) bright fortnight of Chaitra.'

Friday, 19th March A.D. 1277.¹

The inscription contains two other dates of the Bahudhānya saṅvatsara (Ś. 1200) and of the 'Pramādi' (Pramāthin) saṅvatsara (Ś. 1201).

374.—PSOCI. No. 202; Mysore Inscr. No. 57, p. 127. Balagānve Kanarese memorial tablet of the time of the Dvāgarī-Yādava Rāmacandra:—

'The twelfth or thirteenth year (in figures, l. 16) of his reign, the Chitrabhānu saṅvatsara; Sunday, the fifteenth day of the bright fortnight of Māgha or, perhaps, Mārgaśirsha;' (Mys. Insocr.: 'the 14th year . . . the 1st day of the moon's increase, Sunday').

[For Chitrabhānu = Ś. 1204] the date is irregular, for either month.

375.—PSOCI. No. 225; Mysore Inscr. No. 111, p. 207. Sorab Kanarese memorial tablet of the 12th year of the reign of the Dvāgarī-Yādava Rāmacandra:—

(L. 4).—Rāmacandradēva-vijayarājy-ōdayada 12 Svabhānu-saṅvatsarada Phālguna(na)-sva(śa) 5 Vaḍḍavārada-nādu.

[For Subhānu = Ś. 1206] the date is irregular.

376.—PSOCI. No. 203; Mysore Inscr. No. 82, p. 169. Balagānve Kanarese memorial tablet of the 14th year of the reign of the Dvāgarī-Yādava Rāmacandra:—

'The fourteenth year (in figures, l. 3) of his reign, the Tāraṇa saṅvatsara; Sunday, the first day of the bright fortnight of Chaitra;' (Mys. Insocr.: 'the 3rd day').

[Tāraṇa = Ś. 1206]: Sunday, 19th March A.D. 1284 (which is the proper equivalent for the first tithi of the bright half of Chaitra).

377.—PSOCI. No. 204; Mysore Inscr. No. 52, p. 113. Balagānve Kanarese memorial tablet of the 14th year of the reign of the Dvāgarī-Yādava Rāmacandra:—

'The fourteenth year (in figures, l. 2) of his reign, the Tāraṇa saṅvatsara; Wednesday, the tenth day of the bright fortnight of Vaiśākha.'

[Tāraṇa = Ś. 1206]: Wednesday, 26th April A.D. 1284.

378.—PSOCI. No. 205; Mysore Inscr. No. 81, p. 168. Balagānve Kanarese memorial tablet of the 16th year of the reign of the Dvāgarī-Yādava Rāmacandra:—

'The sixteenth year (in figures, l. 6) of his reign, the Vyaya saṅvatsara. The other details of the date are illegible.'

[Vyaya = Ś. 1208.]


Sālavāhana-Śakē 1212 Virōḍhā-saṅvatsarē Vaiśākha-suddha-paurṇamāsyāṁ Bhaumē. The date is irregular.

In the race of the Yāduś, Bhillama; after him, Jaitrapāla [I.]; his son Sīnghaṇa; after him, Jaitrapāla [II.]; after him, Kṛishṇa; his younger brother Mahādēva; Kṛishṇa's son Rāmacandra.

380.—Ś. 1219.—From an impression supplied by Dr. Burgess. British Museum inscription of the Dvāgarī-Yādava Praṇgha-pratāpa-chakravarthi Rāmacandra:—

(L. 1).—Śakau-saṅvatsu 1219 || Durnusha(khi)-saṅvatsarē Kārttika-vadi amāvāsyaṁ Ravaṇu.

¹ This is the proper equivalent of the tithi for the bright half of Chaitra.
(L. 5.)—sūrya-parvaṇi.

Sunday, 28th October A.D. 1296; a solar eclipse, visible in India.

381.—Ś. 1222.—From impressions supplied by Dr. Fleet. Vēlāpur inscription1 of the reign of the Dēvagiri-Yādava Pratāpadeva-chedakarteśvarin Rāmacandara.—

(L. 1.)—Śāk[na]'u 1222 Sārvati-śaṅvatārī Mārgisam-vadi [9?] Sōmē.

Supposing the figure for the tīkā to be really 9, the date corresponds to Monday, 5th December A.D. 1300.

382.—Ś. 1227.—From impressions supplied by Dr. Fleet. Vēlāpur inscription of the reign of the Dēvagiri-Yādava Pratāpadeva-chedakarteśvarin Rāmacandara.—

(L. 1.)—Śāk 1227 | Viśvāvasu-śaṅvačchha | (tē) rō | Mārga-sū(śu) dha(ddha) 5 Sōmē.


H.—The Hoysalas.2

383.—Ś. 961 (?).—Mysore Insr. No. 174, p. 329. Date in a Sindigere Kanaresse inscription.3 The Hoysala (Hoysala) Mahāmāndala-deva Vinayāditya Tribhuvanamalla, 'lord of Dvāravatī,' and his wife Kōlayabbarīsi (Kōlayaladēvi), residing at their capital of Somavūra(?),4 gave a girl in marriage to, and bestowed the lordship of Sindagere on, the Daṇḍayadaka Maṅiyāna:—

'The Śāk year 961, the year Sarvajit, the month Phālguna, the 3rd day of the moon's increase, Monday.'

For Ś. 961 expired, which, however, was Prāthosin, the date would correspond to Monday, 18th February A.D. 1040.

(For other dates in the same inscription see below, Nos. 385 and 401).

384.—Ś. 987 (?).—Mysore Insr. No. 166, p. 307. Date in the Nirgund inscription of the time (?) of the Hoysala Sūmāsva, below, No. 438) of the time (?) of the W. Gaṅga Mahāmāndala-deva Gaṅgarasa and (?) the Hoysala Viṣhuvardhana 5—

In the Śāk year 987, the year Nala, the month Pushya, the 5th day of the moon's increase, Thursday, the time of the sun's entering the northern signs.'

Nala (Anala) would be Ś. 993 expired, but for that year the date is incorrect; it is incorrect also for Ś. 987 current and expired.

385.—Ś. 1025.—Mysore Insr. No. 174, p. 330. Another date in the Sindigere Kanaresse inscription (above, No. 383). The Hoysala Ballāja I., reigning at his capital of Bēlāpura (Vēlāpura), married Padmaladēvi, Chāvaladēvi and Boppadēvi, the three daughters of the Daṇḍayadaka Maṅiyāna of the second generation, on whom he again conferred the lordship of Sindagere:—

'The Śāk year 1025, the year Svabhānu, the month Kārtika, the 10th day of the moon's increase, Thursday.'

The date is irregular.

(For other dates in the same inscription see Nos. 383 and 401).

386.—Ś. 1037 (for 1035).—Insocr. at Śravaṇa-Belgola, No. 46, p. 22. Sanskrit and Kanaresse inscription recording the date of the death of Būchaṇa (Būchirāja), the son of the

1 The inscription contains a sculpture of an ass and a woman.
2 Compare also above, Nos. 197 and 234, and below, No. 712.
3 Compare Dr. Fleet's Dynasties, p. 451, note 4.
4 The translation has 'Svanīya.'
5 In the Alésandra inscription in Ep. Cara. Vol. IV. p. 209, No. 32, where the same date is given, the year is '967.' Sarvajit would be Ś. 969; for that year the date is incorrect, and it is incorrect also for Ś. 967 current and expired.
6 Compare Dr. Fleet's Dynasties, p. 492, note 3.
7 The same date is given in the Alésandra inscription, Ep. Cara. Vol. IV. p. 209, No. 32.
Daṇḍanyakītī Lakkale (Lakshmi, the wife of Gaṅgarāja) and lay-disciple of Śubhachandra-
siddhāntādēva; and the erection of a pillar in his memory by his mother! —
Śaka-varaṇa 1037naya Vijaya-saṁvatsaraṇa Vaisākha-suṣu)ddha-10 Ādityavārād-andu.
[Vijaya = Ś. 1035]: Sunday, 27th April A.D. 1113.
387.—Ś. 1037.—Inscr. at Śravana-Belgoḷa, No. 47, p. 23. Sanskrit and Kanarese inscription
recording the date of the death of Māgḥachandra-traṇividyādēva, the disciple of Sōmadeva
(Sakalachanda); and the erection of a monument in his memory by (the lay-disciple of his
disciple Prabhāchandra-siddhāntādēva) the Daṇḍanyakītī Lakṣmīmati (Lakshmi), the wife of
Gaṅgarāja, minister of the Hoysala Viṣṇuvardhana: —
Sa(sa)ka-varaṇa 1037naya Manmatha-saṁvatsaraṇa Mārgga-suṣu)ddha 14
Bṛihavāraṇa Dhanur-lāagna-puṣvāḥpad-āru-gaḷiṣṭa-app-āgaḷu.
388.—Ś. 1039.—Pśoci. No. 18; Myore Inscr. No. 146, p. 260. Bēḷār Sanskrit and
Kanarese plate of the Hoysala Mahāmaṇḍalēvara Viṣṇuvardhana Tribhuvanamalla, ‘lord of
Dvāravatī,’ reigning at Vēḷāpura (Bēḷāpura), and his Paṭṭamahādēvi Śāntalādēvi —
(L 5 of side 9).—Śaka-varaṇa sāśira-puṣvāḥpad-ōmbhatte(tta)naya Hēma Jámbī-śaṁvatsaraṇa
Chaitra-śuddha-paṇcchami-Ādīvāra.
The date is irregular.
In Yādu’s lineage (the legendary) Śala received the royal name Pōyaṇa. Among the
Pōyaṇas, ‘lords of Dvāravatī,’ born in Śānapura, was Vinayāditya, who married Kejeyabbe
(Kējeyalādēvī). Their son Ekeyaṅga married Echalādēvī; their sons Ballāja [I.], Viṣṇu
(Viṣṇuvardhana, also called Bhujabala-Gaṅga, defeated Jagaddēva 2 and Narasimha), and
Udaykītya.
(Commencing with side 11 is an undated inscription of Viṣṇu-Ballāja (Ballāja II.); and
commencing with l. 21 of side 12 is a short inscription of Narasimha III., dated ‘Sunday, the
fifth day of the bright fortnight of Chaitra of the Ananda saṁvatsara;’ this date, for Ananda
= Ś. 1176, is irregular).
389.—Ś. 1039.—Inscr. at Śravana-Belgoḷa, No. 59, p. 56. Sanskrit and Kanarese inscription2
of the reign of the Hoysala Mahāmaṇḍalēvara Viṣṇuvardhana Tribhuvanamalla, ‘lord of
Dvāravatī;’ recording by his minister, the Daṇḍanyaka Gaṅgarāja, which was
confirmed by the Daṇḍanyaka Echirāja: —
Sa(sa)ka-varaṇa 1039naya Hēma Jámbī-śaṁvatsaraṇa Phāḻgūpa(na)-śuddha 5 Sōmadeva-
andu.
Māra 3 married Mākaṇābba; their son Echirā (Echirāja), 4 married Pōchikabbe; their son
Gaṅgarāja (defeated the army of the [W.] Chāṇkya Chakravartin [Vikramaśītya VI.]
Tribhuvanamalla Permādīdeva), married Lakṣmīdevi; he was a lay-disciple of Śubhachandra-
siddhāntādēva.
390.—Ś. 1042*.—Inscr. at Śravana-Belgoḷa, No. 49, p. 27. Sanskrit and Kanarese
inscription recording the date of the death of Dēmiyyaka (Dēmati), the daughter of the
Daṇḍanyakītī Lakkale (Lakshmi, who was the mother of Būchirāja), wife of Chāmuṣṭāṭṭi,

1 Compare below, No. 390.
2 According to Dr. Fleet perhaps an ancestor of, or identical with, the Jagaddēva in No. 237; compare also
below, No. 584.
3 Identical with part of this is Inscr. at Śravana-Belgoḷa, No. 45, p. 20; compare also below, No. 415.
4 In Inscr. at Śravana-Belgoḷa No. 144 (below, No. 406) he is called Māramayya and described as the son of
Nāgarman.
5 Below, No. 396, called Budhamitra.
and lay-disciple of Śubhachandra-siddhántadēva; and the erection of a pillar in her memory by her mother:—

Sā(sā)ka-varuha 1042neya Vikāri-sanvatsaraṇa Phālguṇ(ṇa)-bahula 11 Brihasvārad-ānu.

Thursday, 26th February A.D. 1120; see Ind. Ant. Vol. XXIII, p. 129, No. 99.

391.—Inscr. at Śravaṇa-Belgoḷa, No. 63, p. 59. Inscription recording the foundation of a temple by Lakṣmhī, the wife of Gaṅga[rāja].

392.—Ś. 1043*.—Inscr. at Śravaṇa-Belgoḷa, No. 44, p. 19. Sanskrit and Kanares inscription recording the date of the death of Pōchikabbe (Pōchāmbike, Pōchalaḍēvī), and the erection of a tomb in her memory by her son Gaṅgarāja:—

Sā(sā)ka-varuha 1043neya Sā(sā)rvari-sanvatsaraṇa Āśādhata-sū(ṇ)ddha 5 Sōamavārad-ānu.

The date is irregular.

393.—Ś. 1044*.—Inscr. at Śravaṇa-Belgoḷa, No. 48, p. 26. Sanskrit and Kanares inscription recording the date of the death of the Daṇḍanayakī Tikākava (Lakṣhmīyambaṅka), the wife of Gaṅgarāja and lay-disciple of Śubhachandra-siddhántadēva; and the erection of a monument in her memory by her husband:—

Sā(sā)ka-varuha 1044neya Plava-sanvatsaraṇa . . . śūdhata 11 Śukravārad-ānu.

394.—Inscr. at Śravaṇa-Belgoḷa, No. 64, p. 59. Kanares inscription recording the erection of a shrine for Pōchavvē by her son Gaṅgarāja.

395.—Inscr. at Śravaṇa-Belgoḷa, No. 65, p. 60. Inscription recording the erection, by Gaṅga[rāja], the son of Budhamitra and Pōchāmbikā, of a shrine (for his wife Lakṣmhī?)

396.—Ś. 1045.—Inscr. at Śravaṇa-Belgoḷa, No. 53, p. 36. Sanskrit and Kanares inscription. Date of grants made by Sāntaladēvi, the chief queen of the Hoysala Mahāmaṅga-śīvata Vishnupārvaṇḍana (Bīṣṭidēva), lord of Dvārapati:—

(P. 41).—Sā(sā)ka-varuha svyārada-nāḷvatt-aṣyade(yda)neya Śūbhakrīt-sanvatsaraṇa Chaitra-su(ṇ)ddha-pāvīṇa Brihaspativārād-ānu.

The date is irregular.

(For a later date in the same inscription see below, No. 400).

397.—Ś. 1045.—Inscr. at Śravaṇa-Belgoḷa, No. 56, p. 50. Sanskrit and Kanares inscription, recording the same grants of Sāntaladēvi, with the same date as in No. 396.

398.—Ś. 1045.—Inscr. at Śravaṇa-Belgoḷa, No. 43, p. 16. Sanskrit and Kanares inscription recording the date of the death of Śubhachandra-siddhántadēva, the chief disciple of Maladhāridēva; and the erection of a tomb in his memory by his lay-disciple Gaṅgarāja:—

Bāṅ-āmbhūḥi-nabhaś-śaśāṅka-tujāte jātē Śāk-ābhdē tātō varahē Śūbhakrīt(ṇ)-āhyāvē vyūpapātē māsē punaś-Śravānu 1 pakahē krīṣṇa-vipaksha-varttini Sītē vārē daśamāṁ tīthan.

Friday, 3rd August A.D. 1123; see Ind. Ant. Vol. XXIII, p. 116, No. 20.

399.—Inscr. at Śravaṇa-Belgoḷa, No. 62, p. 59. Inscription recording the foundation of a temple by Sāntaladēvi, the chief queen of the Hoysala Viṣṇu (Viṣṇupārvaṇḍana).

1 See above, No. 385.
2 This must be another name of śēchā (śēchājā); see above, No. 389.
3 Only the first verse and the last are in Sanskrit.
4 He supported 'the rise of Paṭṭi-Perumāḷ's own kingdom,' burnt Chakragōḷa, defeated Ādīyama (Idigama), Narasimhavarman, etc.
400.—Íś. 1053.—Inscr. at Braván-Belagóla, No. 53, p. 36. Sanskrit and Kanarese inscription. Date of the death of Sántaladévi, the chief queen of the Hoysala Vishnūvardhana:

(P. 88).—Sa(śa)ka-varuša 1050mʌ̄ga(ya)neya viródhikrit-sanvatsara Chaitrasu(śa)ddha-pañchami Sómavārad-andu.

The date is irregular.

(For an earlier date in the same inscription see above, No. 396).

401.—Íś. 1080*.—Mysore Inscr. No. 174, p. 333. Sindigere Kanarese inscription. Date of the time of the Hoysala Mahámadaléswara Vishnūvardhana, ‘lord of Dvāravati,’ residing at Dörasamudra, and of the Dvāndvadákasa Marjáyáne and Bharata (Bharata, Bharatamayya):—

‘In the Śaka year 1060, the year Paṅgala, the month Pūshya, the 10th day of the moon’s increase, uttarāyana-sanvikrānti.’

The date is irregular; see Īnd. Ant. Vol. XXIV. p. 14, No. 185.

(For two earlier dates in the same inscription see above, Nos. 383 and 385).

402.—Inscr. at Braván-Belagóla, No. 115, p. 87. Kanarese inscription recording works of piety by the minister, the Dvāndvadákasa Bharatamayya (Bharata), the younger brother of the Dvāndvadákasa Marjáyáne.

403.—Íś. 1081 (?).—Inscr. at Braván-Belagóla, No. 52, p. 34. Kanarese inscription recording the erection of a monument for Sinigimayya, the son of the Dvāndvadákasa Balađevas and his wife Bāčikabbe:—

Sa(śa)ka-varuša 1041 (in translation 1061)neya Siddhārthi-sanvikatsara Kārtikasu(śa)ddha-dvādaśa(śi) Sómavārad-andu.

[For Siddhārthi in = Íś. 1061] the date is irregular.

404.—Íś. 1081 (?).—Inscr. at Braván-Belagóla, No. 51, p. 33. Kanarese inscription recording the date of the death of Balađevas, a son of Nāgadēvas (whose brother was Sinigaga) and his wife Nāgīyakkas, and grandson of the Dvāndvadákasa Balađevas (whose wife was Bāčikabbe):—

Sa(śa)ka-varuša 1041 (in translation 1061) Siddhārtthi-sanvikatsara Mārggasīra(śi)ra-su(śa)ddha-paḍiva Sómavārad-andu.

[For Siddhārthi in = Íś. 1061] the date is irregular.


In Yadu’s lineage (the legendary) Sala; Vinayakāyita; his son Eragānga, married Echakadēvi; their sons Ballālā [I.], Vishnū and Udāyādīyita.

406.—Inscr. at Braván-Belagóla, No. 144, p. 112. Sanskrit and Kanarese inscription recording the death of the Dvāndvadákasa Ėchā (Echirāja), the son of Gāṅgarāja’s elder brother Bama and his wife Bāgaṇabbe (a disciple of Bhānukhrīdēva); the erection of a tomb for him by Gāṅgarāja’s eldest son, the Dvāndvadákasa Bobpādēva, as well as grants by him to Mādhavachandraśrīdēvas, the disciple of Śubbachandra-siddhantādēvas; and donations by Echirāja’s wife Echikabbe, etc.—In the introductory part the inscription first mentions the [W.] Chālukya [Vikramaditya VI.] Tribhuvanamalla, and then the Poysalas (Hoysalas) Vinayakāyita, his son Eragānga (Egarga), his son Ballāla [I.], and Ballāla’s younger brother Vishnūvardhana.

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1 Her guru was Prabhachandra-siddhantadeva; her father, Mārasingayya; and her mother, Bāčikabbe (the daughter of Balađevas and Bāčikabbe, and eldest sister of Sinigimayya, Sināga). Compare below, Nos. 403 and 404.
2 Compare Mysore Inscr. p. 382 f., above, No. 401.
3 See above, note 1.
5 He killed Narasinga (Narasimha).
407. — *Inscr. at Śravana-Belgola, No. 66, p. 60*. Inscription recording the foundation of a shrine by Śeṣaṇa (Boppana), the son of Gaṅga[raja],

408. — *Ś. 1084*. — *Inscr. at Śravana-Belgola, No. 50, p. 28*. Sanskrit and Kanarese inscription[1] recording the date of the death of Mēghachandra-traividyadēva and fellow student of Mēghachandra’s son Viśvanandin,[3]


The inscription mentions Mēghachandra’s fellow-student Śubhakṛiti, the son of Bālachandra; and as a lay-disciple of Prabhāchandra the Hoysaḷa Viśnupadhrana’s Paṭṭamahādēvat Śantadēvi, whose mother was Māchikabbe.

409. — *Ś. 1081*. — *Inscr. at Śravana-Belgola, No. 138, p. 106*. Sanskrit and Kanarese inscription, recording grants, etc., by the Hoysaḷa Nārasiṃha I. and his minister and senior treasurer Viṃjṣapa, the son of Jakkirāja and Lōkāmbikā, of the Viśi vaṇḍā,[2]


*Friday, 25th December A.D. 1159*; *see Ind. Ant. Vol. XXIII*, p. 117, No. 23.

In the Hoysaḷa race, sprung from Yadu: Vinayāditya, married Kāliyadēvi; their son Ereyanga (burnt Dharā, laid waste Chakragotṭa), married Echaladēvi; their son Vaiṣṇu (defeated Nārasiṃhavarman, Adiyama, the lord of Mālava, Jagadēva[4] and Iruṅgoḷa), married Lakshmiṇidēvi; their son Nārasiṃha (Nārasiṃha I., surnamed Bhujabala-Viṭa-Gaṇga and Pratāpa-Hoysaḷa), married Echaladēvi.


411. — *Inscr. at Śravana-Belgola, No. 80, p. 63*. Kanarese inscription recording donations by Viṃjṣamayya, the minister and senior treasurer of Nārasiṃha I.

412. — *Ś. 1085*. — *Inscr. at Śravana-Belgola, No. 39, p. 7*. Sanskrit and Kanarese inscription recording the date of the death of the Mahāmāṇḍakāḷa Mahāmāṇḍakāḷa Dévakṛiti-paṇcitādēva;


*Wednesday, 12th June A.D. 1163*; *see Ind. Ant. Vol. XXIII*, p. 117, No. 24.

413. — *Inscr. at Śravana-Belgola, No. 40, p. 8*. Sanskrit and Kanarese inscription recording the erection of a tomb in memory of the Mahāmāṇḍakāḷa Dévakṛiti-paṇcitādēva by the Daṇḍaṇyaka Viṃjṣa (Viṃjṣa), the son of Yagārāja of the Viśi vaṇḍā and Lōkāmbikē, and minister and senior treasurer of Nārasiṃha (Nārasiṃha I.). — The inscription mentions the temple of Rūpa-Nārāyaṇa[7] at Kollāpura; also the Sāmantas Nimbādēva[8] and Kāmādēva[9], who were lay-disciples of Māghanandin.

414. — *Ś. 1086*. — *Inscr. at Śravana-Belgola, No. 42, p. 12, and specimen Plate*. Sanskrit and Kanarese inscription recording the death of Viṃjṣa’s friend Nāyakṛitiṇḍēva, the (son and) disciple of Guṇaḥchandradēva, fellow-student of Guṇaḥchandradēva’s son

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[1] The inscription is partly identical with No. 387.
[7] Compare Nos. 409 and 413.
Māṇikyanandin, and guru of king Iruṅgola; and the erection of a tomb in his memory by his lay-disciple, the minister Naṅgadeva, the son of Bammadeva and Jōgāmba:—

Sākō randhra-navya-chandramasi Durmmukhyā-khyā-saṁvatsarā Vaisākhē dhavaḷe chaturdasa-dīna vāra cha Sāryatmadajā purvavahā prahārā gatē 'rddha-sahītē.

Saturday, 24th April A.D. 1176; see Ind. Ant. Vol. XXIII. p. 128, No. 89.

415.—Inscr. at Śravaṇa-Belgola, No. 90, p. 71. Sanskrit and Kanarese inscription,1 eulogizing, and recording works of piety by, Gaṅgarāja,2 minister and general of the Hoysala Vaiṣṇavavardhana, and Hullayya (Hulja), minister and senior treasurer of Vira-Ballāja (Ballāja II.),3 and lay-disciple of Nayakirtidēva, the son of Guṇachandradēva.

416.—Ś. 1104*.—Inscr. at Śravaṇa-Belgola, No. 124, p. 89. Sanskrit and Kanarese inscription,4 recording a grant by the Hoysala Mahāmaṇḍalaśevara Vira-Ballāja Tribhubanamalla (Ballāja II., the son of Narasimha I. and Echaldēvi), 'lord of Dvārakātī, made at the request of his minister Chandramaulī, the son of Šambhudeva and Akkarve:—

Śaka-varshada sāyirādu-nāgā-nākā(ka)neya Plava-saṁvatsaraḍa Paushya(sha)-bahuja-tadige Su(ṣa)kravārad-uttarāyaṇa-saṁkrāntiye(a)nuḍu.

Friday, 25th December A.D. 1181; see Ind. Ant. Vol. XXIV. p. 1, No. 103.

Vira-Ballāja laid siege to Uchechāṅgi and captured its Pāṇḍya king Kāmadēva.6

417.—Inscr. at Śravaṇa-Belgola, No. 107, p. 81. Kanarese inscription recording a grant by the Hoysala Vira-Ballāja (Ballāja II.), made at the request of Chandramaulī's wife Āchaldēvi.7

418.—Ś. 1113(?).—PSOCI. No. 221; Mysore Inscr. No. 103, p. 196. Tālgund Kanarese inscription of the Hoysala Vira-Ballāja (Ballāja II.)::—

(I. 51).—Sa(ṣa)ka-varshada 1113neya Śūdrāḥarṇih-saṁvatsaradā Chaiyatra-su 11 Ādīvāra vatrāyapāta-saṁkrāntamādēa(ṃ)nuḍu.

Siddhārththim would be Ś. 1112 expired, but the date is irregular for that year, as well as for Ś. 1113 current and expired.

419.—Ś. 1114.—Ep. Ind. Vol. VI. p. 94; PSOCI. No. 98. Gadag inscription of the Hoysala Mahārājaśhāḥāḷa Pratāpa-chakravartī Vira-Ballāja (Ballāja II.), 'lord of Dvārakātī, recording a grant made from his camp at Lokkignūḍi; (composed by Agniśarman):—


Saturday, 21st November A.D. 1192; a lunar eclipse, visible in India; see Ind. Ant. Vol. XXIII. p. 117, No. 26.

In the lineage of Yadu (the legendary) king Sañja, at Śaṣkapura, acquired the name Hoysala; then, after other kings, Vinayaditya; his son Eṛgaṅga; his sons Ballāja [I.]

1 Partly identical with Inscr. at Śravaṇa-Belgola, No. 69; above, No. 389.
2 He defeated the Chōḍa's feudatory Adiyaṇa, the Vīguḷa Dāman, the feudatory Dāmīdaṇa, Narāśīhavarman and other Chōḍa feudatories.—Regarding Adiyaṇa compare Ep. Ind. Vol. VI. p. 331, note 7.
3 He laid siege to Uchechāṅgi and took its king Kāmadēva; compare No. 418.
4 The text partly agrees with the text of No. 410.
5 On this day the šītih of the date commenced 9 h. 30 m. afier mean sunrise.
6 Compare Nos. 415 and 423.
7 A full account of her is given in Inscr. at Śravaṇa-Belgola, No. 124 (above, No. 413) where her name is given also as Āchilyakā.
8 Read Siddhārthhi-saṁvatsarada-CHATRA-SA. 9 Read vṛttrikṣa-saṁkramanade.
(defeated Jagaddēva\(^1\)), Vishṇuvardhana and Udayāditya; Vishṇuvardhana's son Narasimha [I.] married Echaladēvi; their son Vira-Ballāja (defeated the general Brahman,\(^2\) and Jaitraśimha, the right arm of Bhūllama\(^3\)).

420.—S. 1114.—PSOCI. No. 260; Mysore Insor. No. 46, p. 103. Balagāvī Sanskrit and Kanarese inscription of the Hoysala Mahārājādēvīrāja Pratāpa-chakravartin Vira-Ballāja (Ballāja II.), reigning at Lokkigundū:

‘Śaka 1114\(^4\) (in figures, l. 62), the Paridhāvi saṁvatara; Friday, the fifth day of the dark fortnight of Pūhaya; at the time of the sun's commencing his progress to the north;' (Mys. Insor.: *‘the 6th day’*).

Friday, 25th December A.D. 1192.\(^5\)

421.—S. 1114 (for 1115).—PSOCI. No. 224; Mysore Insor. No. 109, p. 206. Sorab Kanarese memorial tablet of the time of the Hoysala Vira-Ballāja (Ballāja II.) :—

‘Śaka 1114 (in figures, l. 5), the Pramādī saṁvatara; Sunday, the fifth day of the bright fortnight of Bhādrapada;’ (Mys. Insor.: ‘the Śaka year 1116,’ and ‘the 8th day’).

Pramādī would be Ś. 1115; but for that year the date would be irregular, for either tīthi.


(L. 34).—Sa(ṣa)kaṇripa-saṁvachchha(ta)sarāma-ārābhya śatādhika-sahaṣaropari saptada-ch(a) medial ᾶ[ma]\(^6\)sa-pa-saṁvachchha(ta)sarāmārghyaśāmāvāraśāmāvatāpyāg.\(^7\)

The date is irregular.

423.—S. 1118*.—Insor. at Śrivasana-Belgoja, No. 130, p. 97. Kanarese inscription of the reign of the Hoysala Mahārājādēvīrāja Pratāpa-chakravartin Vira-Ballāja (Ballāja II.), ‘lord of Dwārāvatī.’ Date of private donations:

Sa(ṣa)ka-varaha 1118meṣa Rākṣasāsaṁvatsara Jēṣṭha-Jau 1 Bhāravāra-land.\(^8\)

The date is irregular.

Laying siege to Uchchāngi, Vira-Ballāja took its king Kāmadēva.\(^9\)

424.—PSOCI. No. 106. Hāṅgal Kanarese memorial tablet of the time of the Hoysala Ballāja II. and the Kādamba (of Hāṅgal) Kāmadēva :—

‘The (?) sixteenth year (in figures, l. 12) of Kāmadēva, the Nala saṁvatsara; Tuesday, the . . . . day of the dark fortnight of Āśvayuṇa.’

[Nala, Anala = Ś. 1118.]

425.—PSOCI. No. 107. Another Hāṅgal Kanarese memorial tablet of the time of the Kādamba (of Hāṅgal) Kāmadēva, not dated.

426.—PSOCI. No. 233; Mysore Insor. No. 118, p. 217. Hajēbdē Kanarese inscription of the Hoysala Vira-Ballāja (Ballāja II.):

‘Thursday, the first day (in words, l. 7) of the bright fortnight of Kārttīka of the Nala saṁvatsara;’ (Mys. Insor.: ‘Sunday’).

[Nala, Anala = Ś. 1118]: Thursday, 24th October A.D. 1196.

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\(^1\) Compare above, No. 358.
\(^2\) See Dr. Fleet's *Dynasties*, p. 605, note 1.
\(^3\) See No. 334.
\(^5\) This (for Jyākṣha) is the reading of the Roman and Kanarese texts; the translation has Bāḍdrapada.
\(^6\) Compare above, No. 476.
\(^7\) See Dr. Fleet's *Dynasties*, p. 583. See also above, No. 290.
427.—S. 1121.—PSOCI. No. 99 ; Ind. Ant. Vol. II. p. 298, No. 5. Gadag Kanarese inscription of the Hoyaśa Vira-Ballāja (Ballāja II.), and his feudatory, the Mahāmanḍalēvara Rāyadeva, 'lord of Āśamayūrapura'.¹

(L. 31).—Śākanripakīśita-sānvatsara-satañgula 112 Meyya Siddhārti-sānvatsara pradhān-Āśagha(dha)-śuklapakša-saṁtāma Brihaspativāra-Bya(vya)tīpāta-puṣya-dinado-ba Bya(vya)tīpāta-sūmattam.²

Thursday, 3rd June A.D. 1199; see Ind. Ant. Vol. XXIII. p. 117, No. 27.

428.—PSOCI. No. 195, Mysore Insocr. No. 75, p. 162. Ballāgvanve Kanarese inscription of the 11th year of the reign³ of the Hoyaśa Vira-Ballāja (Ballāja II.):

'The eleventh year (in figures, 1. 4) of his reign, the Dundubhi sānvatsara; Monday, the thirteenth day of the bright fortnight of Chaitra.'

[For Dundubhi = S. 1124] the date is irregular.⁴

429.—PSOCI. No. 196; Mysore Insocr. No. 59, p. 128. Ballāgvanve Kanarese memorial tablet of the time of the Hoyaśa Vira-Ballāja (Ballāja II.):

'The bright fortnight of Āśagha of the Dundubhi sānvatsara. The other details of the date are illegible.'

[Dundubhi = S. 1124.]

430.—PSOCI. No. 197; Mysore Insocr. No. 65, p. 137. Ballāgvanve Kanarese memorial tablet of the 15th year of the reign of the Hoyaśa Vira-Ballāja (Ballāja II.):

'The fifteenth year (in figures, 1. 1) of his reign, the Krūdhana sānvatsara; Monday, the eleventh day of the bright fortnight of Chaitra.'

[For Krūdhana = S. 1127] the date is irregular.⁵

431.—PSOCI. No. 198; Mysore Insocr. No. 64, p. 137. Ballāgvanve Kanarese memorial tablet of the 17th year of the reign of the Hoyaśa Vira-Ballāja (Ballāja II.):

'The seventeenth year (in figures, 1. 1) of his reign, the (?) Prabhava sānvatsara; (?) Sunday, the (?) thirteenth day of the dark fortnight of Kārttika;' (Mys. Insocr.: 'the 10th day of the moon's decrease, Monday').

[For Prabhava = S. 1129] the date is irregular, with either reading.

432.—PSOCI. No. 199; Mysore Insocr. No. 97, p. 185. Ballāgvanve Kanarese memorial tablet of the 18th (or 8th?) year of the reign of the Hoyaśa Vira-Ballāja (Ballāja II.).

433.—PSOCI. No. 235. Hālebeḷi Kanarese inscription of the Hoyaśa Vira-Ballāja (Ballāja II.), and of his Duṇḍanḍyaka, the Kumāra or junior Lakṣhmana (Lakṣhmidhara, Lakṣhmidēvā).⁶

434.—S. 1145.—PSOCI. No. 123; Mysore Insocr. No. 20, p. 30. Harihara Sanskrit and Kanarese inscription of the Hoyaśa Mahārājadhārāja Narasindha II., 'lord of Dvāravatī,' residing at Dvārasamudra, and his minister, the Duṇḍanḍyaka Palaṇja, the son of Attirāja;—

(L. 67).—Śaka-varaḥam 1145[u]ya Svabhānu-sānvatsara Māgha-śuddha 11 Brihas-
vardha-sāndu.

The date is irregular.

In the family of Yudha (the legendary) Saḷa; Vinayāditya; Eṛṣayaṅga; his son Ballāja [I.], Biṣṭidēva (Biṣṭiga, Viṣṇuvardhana), and Udayāditya; of these Viṣṇuvardhana married Lakumadevi (Lakṣhmidēvī); their son Narasindha [I.]; his son Ballāja [II.], defeated the army of king Somanā, i.e. the W. Chālukya Sōmēśvara IV., married Pratīmādēvī; their son Narasindha [II.], described as 'the uprooter of the Makara kingdom' and 'the establisher of the Chōla kingdom.'⁸

¹ See Dr. Fleet's Dynasties, p. 506.
³ The date would be wrong also for S. 1244.
⁴ See Dr. Fleet's Dynasties, p. 506.
⁵ The date would be wrong also for S. 1247.
⁶ See ibid. p. 507.
⁷ See ibid. p. 507.
433.—Inscr. at Śravanga-Belgola, No. 81, p. 63. Kanarese inscription of the reign of the Hoysala Mahāraja-dēkhiṛa Pratāpa-chakravartīn Vira-Narasimha (Narasimha II.), 'lord of Dvārapātī,' recording donations by Gommaṭaṛṣeṭṭi:—

Khara-sāvatsaraṇa Puṣkya-sūḍha uttarāyana-saṅkrānti pādi-diva Briḥ(br)havārān-sandu. [Khara = Ś. 1183] : 26th December A.D. 1231; but the day was a Friday, not a Thursday.

436.—Ś. 1175*.—Mysore Inscr. No. 171, p. 321. Bangalore Museum Sanskrit and Kanarese plates of the Hoysala Bōmaśvara (Vira-Somēśvara), residing at Vīrakamapura in the Chōla manḍāla; recording grants made for the spiritual benefit of his Paṭṭamakīshi (or chief queen) Sōmaladedī:—

Paridhāvī(vi)-sāvatsarasaya Phālguna-māsasya-amāvāsyāyām sūrya-ōparāgē ... Śakavara 1175meya Paridhāvī-sāvatsarasaya Phālguna-māsasya-amāvāsyayāma sūrya-grahāṇadalu.3
1st March A.D. 1253, with a solar eclipse, visible in India; see Ind. Ant. Vol. XXIII. p. 130, No. 105.

437.—Inscr. at Śravanga-Belgola No. 128, p. 98. Kanarese inscription of the time of the Hoysala Somēśvara, the son (?) of Vira-Ballāja (Ballāja II.), concerning the settlement of certain dues.


(For a date in this inscription of Ś. 987(?)) see above, No. 384).

439.—Ś. 1178.—A grant of the Hoysala Nāraśīṇha III., recorded at the end of the Bēḷūr plates, above, No. 388.

440.—Ś. 1177.—Coorg Inscr. No. 6, p. 9. Niduta Kanarese memorial tablet of the time of the Hoysala Pratāpa-chakravartīn Vira-Narasimha (Narasimha III.):—

Śaka-vara 1177nē Rākasa-sah Vaiśākha-sūḍha(ddha) 11.

441.—Ep. Ind. Vol. III. p. 9. Date of a Śrīraṅgam (Rāgānaṭha temple) Tamil inscription of the second year (of the reign) of the Poyaśa (Hoysala) Vira-Rāmanāṭhā, a son of Somēśvara and the Chāḷukya princess Dēvāḷadevī:—

'The day of Bhrāṣṭa, which corresponded to Wednesday, the seventh tīthī of the first half of the month of Kumbha,'

[Ś. 1178]: Wednesday, 24th January A.D. 1257.

442.—Ep. Ind. Vol. III. p. 10. Date of a Śrīraṅgam (Jambukēśvara temple) Tamil inscription of the 7th year of the reign of the Poyaśa (Hoysala) Vira-Rāmanāṭhā:—

'The day of Pūrva-Phalguni (?), which corresponded to Wednesday, the sixth tīthī of the second half of the month of Dhaunā,'

[Ś. 1183]: Wednesday, 14th December A.D. 1261; but the sakṣaṭaṇḍa on this day was Uttara-Phalgunī.

443.—Ś. 1184*.—PSCOJ. No. 19; Mysore Inscr. No. 147, p. 270. Bēḷūr Sanskrit and Kanarese plates of the Hoysala Nīśāka-pratāpa-chakravartīn Nāraśīṇha III., 'lord of Dvārapātī,' residing at Dōrasamudra, and of his Daṇḍanāṭaka Pernoṭalē:—

(L. 18 of the fourth side):—Śaka-varaḥsasya chatuṇḍēḥika-saṃśīśatōṭtara-sahasratamasya Durummati-śāvatsarasasya Čaitra-suddha-dvā[da*]yaḥ Bhaumavāra.

Tuesday, 15th March A.D. 1261.

In the lineage of Ēdud (the legendary) Saḷa, the founder of the Hoysala family; in that family, Vinayāḍīṭya; his son Ēpoyyaṅga; his son Vīṇakṣaṇa; his son Nāraśīṇha [I.]; his son Ballāja [II.]; his son Nṛṣisīṇha [II.]; his son Śēma, married Bījāla; their son Nṛśisīṇha [III.].

1 See Dr. Fleet's Dynasties, p. 607, note 3.
2 I.e. Kaṇḍakṣa, five miles north of Śrīraṅgam. — Compare also below, Nos. 864, 865 and 904.
4 See below, No. 451.
444.—S. 1190.—PSOCL. No. 124; Mysore Insor. No. 27, p. 48. Harihar Sanskrit and Kanarese inscription of the (?) Hoysala Narasimha III., and of his Daṇḍanāyaka Soma:—
Mys. Insor.: ‘The Śaka year 1190 having passed, and the year Viḥava being current.’

‘The day of Aśvinī, which corresponded to Monday, the first tithi of the first half of the month of Mina.’

[S. 1191]: Monday, 24th March A.D. 1270.

446.—S. 1191 (for 1195?).—Insor. at Śrāvaṇa-Belgoḷa, No. 96, p. 74. Kanarese inscription of the time of the Hoysala Pratāpa-čakrabartī Vira-Nārasiṁha (Narasimha III.), reigning at Dėrasamudra:—
Śaka-varuṣa 1191nyya Śrīmukha-saṁvatsara Śrāvaṇa-śuddha 15 Ādīvārajya. Śrīmukha would be S. 1195, and in that year the tithi of the date commenced 6 h. 14 m. after mean sunrise of Sunday, 30th July A.D. 1273.

The inscription records a grant to Chandraprabhadēva, the disciple of the Mahā-
māṇḍalāchārya Niyakūrtideva.

Śaka-varaḥa sāśrīra-nūpa-tombhā-tasājaneya Śukla-saṁvatsara Āṣāḍha-śuddha-
dvādasiti (ś) Budhavāra-ndu.
Wednesday, 12th June A.D. 1269;3 see Ind. Ant. Vol. XXIV. p. 3, No. 132.

The inscription contains another date—
Dhātu-saṁvatsara Aśvija-śuddha-tadige Ādīvāra-ndu.
This date, for Dhātri = S. 1198, is irregular.

448.—Ep. Ind. Vol. III. p. 10. Date of a Śrīraṅgām (Raṅganātha temple) Tamil inscription of the 15th year (of the reign) of the Poyaṣa (Hoysala) Vira-Rāmanātha:—
‘The day of Bharatī, which corresponded to Sunday, the eleventh tithi of the second half of the month of Mithuna.’

[S. 1198]: Sunday, 15th June A.D. 1270.

449.—Ep. Ind. Vol. III. p. 10. Date of a Kappaṃūr (Poyaṣaḷa vara temple) Tamil inscription of the 17th year (of the reign) of the Poyaṣa (Hoysala) Vira-Rāmanātha:—
‘Tuesday, the thirteenth tithi of the bright half of Śrāvaṇa in the Prajapati year, which corresponded to the twenty-fourth solar day of the month of Ādi.’

[Prajapati = S. 1193]: Tuesday, 21st July A.D. 1271.

(L. 41).—Śaka-varahasya dvāsatottara-sahāratamaśaya Bahudhānaya-saṁvatsarasaya Māgha-
kīrtana-chaturdvāryaḥ Mahādvāraṁ.
Saturday, 11th February A.D. 1279.

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1 He is described as the king’s dear son.
2 On this day the tithi of the date commenced 2 h. 25 m. after mean sunrise.
451.— Ş. 1208.—PSOCI. No. 148; Mysore Insc. No. 6, p. 11. Chitulgurd Kanara inscription of the Hoysala Pratēpa-chakravartin Narasimha III., residing at Dōrasamudra, and of his minister, the Daṇḍanāyaka Perumājedēva (also called Rāttarāya and Javānike-Nārāyaṇa):

(L. 14).—Śaka-varaṇa 1208 sa(sa)ndā varttamāna-Bya(vya)y-a-sam Chayatra-śu 10 Bri(bri)d-aṇḍa.
Thursday, 7th March A.D. 1286.
453.—PSOCI. No. 147; Mysore Insc. No. 3, p. 6. Chitulgurd Kanarese inscription of the Hoysala Mahārājādhirāja Ballāla III., the son of Narasimha III. who was the son of Somēvara, residing at Dōrasamudra:

(L. 33).—Sādhāraṇa-saṅvatsarasā Paraśakha-sa(śu) 3 Su(śu).
[Sādhāraṇa = Ş. 1282]: Friday, 3rd April A.D. 1310.

I.—The Dynasties of Vijayanagara.
454.—Ş. 1261 (for 1262).—Ind. Ant. Vol. X. p. 63. Bādami Kanarese inscription of the Mahāmāndālēvāra Vira-Hariyappa-Voḍeyar (Harihara I.), and of Chāmeśa-Nāyaka (Chāmarāja):

(L. 1).—Śaka-varaṇa 1261neya Vikrama-saṅvatsarasā Chaitra-sa(śu) 1 Gu. Probably Thursday, 9th March A.D. 1340; but the tīthi which ended on this day was the 10th, not the first tīthi of the bright half of Chaitra; see ibid. Vol. XXIV, p. 16, No. 198.
455.—Ş. 1376*.—Jour. Boy. As., Soc. Vol. XII. p. 346; PSOCI. No. 22; Mysore Insc. No. 131, p. 234. Harīhar Sanskrit and Kanarese plates of the Mahārājādhirāja Bukkaraṇa (Bukkaraṇa I.), the son of Saṅgama I.:

(L. 20).—nripa-Sātīvāhana-Śaka 1276neya Vijaya-saṅvatsarasā Māgha-śudha(ddha) 15 Chandra-rāma sūmōparāma(ga)-parvacya va(u)ahṣakaladalu.
The date is irregular; see Ind. Ant. Vol. XXIV. p. 17, No. 197.
456.—Ş. 1277.—PSOCI. No. 149; Mysore Insc. No. 1, p. 2. Chitulgurd Kanarese inscription of the reign of the Mahāmāndālēvāra Vira-Bukkaraṇa-Voḍeyar (Bukkaraṇa I.), residing at Hoṣapattana; recording a grant by the Mahāmāndālēvāra Mallinātha-Voḍeyar:

(L. 13).—Sa(sa)ka-varaṇa 1277neya Manunmātha-saṅvatsahohha(īsa)rada Jēṣṭha-(jyē sāṭha)-śudhādda(ddha) 7 Sō.
Monday, 18th May A.D. 1355; see Ind. Ant. Vol. XXIV. p. 3, No. 134.
457.—Ş. 1278.—PSOCI. No. 150; Mysore Insc. No. 2, p. 4. Chitulgurd Kanarese inscription of the reign of the Mahāmāndālēvāra Vira-Bukkaraṇa-Voḍeyar (Bukkaraṇa I.), residing at Hoṣapattana; recording a grant by the Mahāmāndālēvāra Mallinātha-Voḍeyar:

(L. 17).—Sa(sa)ka(ka)-varaṇa 1278neya Durumukha-saṅvatsarasā Áśādha-bahulas-tadige Guruvāndalau.
Thursday, 16th June A.D. 1356.

* The Śaka year is effaced.

459. — Ś. 1278.—Ep. Ind. Vol. III. p. 24, and Plates. Biṭraguruṇa1 stones of Saṅgama II. (the verses were written on the plates by Bhoganaṭha,2 the nitya-śaṅkha of Saṅgama II.):—

(L. 75).—Śak-ādā naśa-sāla-dhyau(dyu)maṇi-parimite 1278 Durmukh-ābdē trun(tri)-
tīryā(yā) māsi . . . . saṅgamē chanda-ra-bh(āh)ṇāvē,

Saṅgama [I.] had five sons: Harihara [I.], Kampa (Kamaṇa I.), Bukka [I.], Māraka, and Muḍḍapa; Kampa’s son Saṅgama [II.].

460.—Ś. 1286 (for 1287).—South-Ind. Insor. Vol. I. Nos. 86 and 87, pp. 118 and 121. Two Conjeeveram Tamil pillar inscriptions of the reign of the Mahāmaṇḍalēvara Vira-Kamaṇa-Udaiyar (i.e. Kamaṇa II.):—

‘From the month of Adi of the Viśvāvasu year, which was current after the Śaka year one thousand two hundred and eighty-six.’

461.—Ś. 1290.—Ind. Ant. Vol. XIV. p. 293; Insor. at Śravasya-Belga, No. 136, p. 100. Kannarese inscription, containing what is known as Rāmānujāhārya’s Śatana, of the time (?) of the Mahāmaṇḍalēvara Vira-Bukkarāya (Bukkarāya I.):

In Sor. at Śr.-Bel.: Śaka-varsha 1290neya Kllaka-sāvätsarasada Bhādrapada-ta 10 Bṛ. Thursday, 24th August A.D. 1363.

462.—South-Ind. Insor. Vol. I. No. 88, p. 124. Conjeeveram Tamil inscription of the reign of Vira-Kamaṇa-Udaiyar (i.e. Kamaṇa II.):—

‘On the day of Tēr (i.e. Rāhūḥ), which corresponds to Tuesday, the seventh lunar day of the latter half of the month of Makara of the Kllaka year, which was current (during the reign) of Vira-Kamaṇa-Udaiyar.’

[For Kllaka = Ś. 1290] the date is irregular; see Ind. Ant. Vol. XXII. p. 138, No. 9.

463.—Ś. 1292.—Ep. Ind. Vol. VI. p. 330. Śrāvaṇagam (Raṅganātha temple) inscription of Gopapāraṇa (Gōparaṇa), an officer of Kamaṇa-Udaiyar, i.e. Kamaṇa II., the son of Vira-
Buṅkaṇa-Udaiyar, i.e. Bukkarāya I.:

(L. 1).—bandhu-priyā Śak-ādā.

464.—Ś. 1295.—South-Ind. Insor. Vol. I. No. 72, p. 103. Tirumalai Tamil inscription of the reign of the Mahāmaṇḍalākāha Ommaṇa-Udaiyar, the son of Vira-Kamaṇa-Udaiyar (alias) Kumāra-Kamaṇa-Udaiyar (i.e. Kamaṇa II.):—

‘On the day of Utārīṣṭā (i.e. Uttarā-Bhadrapadā), which corresponds to Monday, the eighth lunar day of the former half of the month of Dhanus of the Ānanda year, which was current after the Śaka year 1295.’

Monday, 11th December A.D. 1374; see Ind. Ant. Vol. XXIV. p. 3, No. 135.

Virapratāpa Harihara (Harihara II.), residing at Vijayanagar;10—

(L. 100).—Śak-ādā Śālīvāhasya sahasreṇa tribhījā śataiḥ | ēk-ādhikaiṣ-eka gaṇīte
Śiddhaḥāṛtāḥ-ādā śubhē dīnē || Jyēṣṭha-jahṛṭyaṃ Bhavē mēṣhānāth-ōparādē.

1 This is the name of the village granted; the plates are at Nellore. They are marked with numeral figures, and also with notes.
2 Probably identical with Bhoganaṭha, the brother of Mādhava and Śīkara.
3 The son of Bukkarāya I.; see Ep. Ind. Vol. VI. p. 326. For a list of inscriptions of Kamaṇa II. see ibid. p. 325 ff.
4 The second inscription has Vīrēśā instead.
5 See above, No. 460.
7 On this day the śitaṇi of the date commenced 3 h. 41 m. after mean sunrise.
8 Some of the (nine) plates are numbered.
9 This title occurs in a verse.
10 The inscription is remarkable for the large number of villages mentioned in it.—For a list of inscriptions of Harihara II. see Ep. Ind. Vol. VI. p. 327 f.
Tuesday, 31st May A.D. 1379; a lunar eclipse, visible in India; see *Ind. Ant. Vol. XXIII.* p. 119, No. 39.

In Yadu’s race, Saṅgama [I.]; his sons Harihara [I.] and Bukka [I.]; Bukka’s son Harihara [II.].

466.—Ś. 1301.—*PSOCI,* No. 126; *Mysores Inscr.* No. 29, p. 55. Harihar Sanskrit and Kanarese inscription of the reign of Harihara II., residing at Vijayanagara; recording a grant by the *Dāṇḍānāyaka Mudda*:

(I. 39).—Śaśi-kha-śikhi-chaṇḍra-samitē Śākē Śidhdhā(ḍdha)ṛthi(ṛthi)-sandhyāḥ ob-
ābdē [1*] Kārttika-māsasya sita-dvādaśyāṁ Bhāskarē vārē [11*]

Genealogy of Harihara II. as in No. 465.

467.—Ś. 1304.—*PSOCI,* No. 23; *Mysores Inscr.* No. 146, p. 267. Bēḻūr Sanskrit and Kanarese plates of Harihara II. and his *Dāṇḍānāyaka Mudda*:

(L. 41).—Śaka-varaṁa sāviraṁa-māṇḍra-nāka(īka)ṁeya Dūndūbhi-sāṁvatsarāda Kārtti-
kaṭhula-daśaṁi Ṛḍivaṁaṇa. The date is irregular.

468.—Ś. 1305 (for 1306).—*Ep. Ind.* Vol. III. p. 226, and Plate. Ālampūṇḍi plate of *Virūpākṣha I.*, the son of Harihara II., recording a grant made at the request of Harihara’s sister (? Jannāmāvika:

(I. 13).—Śakavarah-saheṣṭha-paṁchottara-sāṣṭā-trayē | Raktākṣhika(kṣi)-Pushyva-saṁ-
krāntau pūpya-kālē śubhē dīnē.

In the race of the Moon, Bukkarāja [I.], the son of Saṅgama [I.] and Kāmākṣi; his son Harihara [II.], married Mallādvēti of the family of Rāmadēva;[2] their son *Virūpākṣha I.*

469.—Ś. 1307.—*South-Ind. Inscr.* Vol. I. No. 152, p. 156. Vijayanagara lamp-pillar inscription of the time of Harihara II. (the son of Bukka I. of the Yādava race), recording the building of a Jaina temple by the *Daṇḍēśa Iruga* (Irugapa),[3] the son of Harihara’s minister, the *Daṇḍśētha Baicha* (Baichapa),[4]

(L. 36).—Śaka-varaṁa 1307 pravarttamānē Krōdhana-vatsarē Phalɡuna-māsē krīṣṭa-
pakē dviṭṭyayāṁ tīsthō Śukramārē.
Friday, 16th February A.D. 1386; see *Ind. Ant. Vol. XXIII.* p. 126, No. 77.

470.—Ś. 1309*.—*Ep. Ind.* Vol. III. p. 117. Date of the Bhaţkēl Kanarese plates of the *Mahārājādhirāja Virā-Harihara* (Harihara II.) and his dependent *Mallana-Oḍeyar,* who resided at Honmāvura (Honavar):


Thursday, 10th January A.D. 1387; see *Ind. Ant. Vol. XXV.* p. 270.

471.—Ś. 1313.—*Jour. Bo. As. Soc.* Vol. IV. p. 115. Plates of the reign of Harihara II., recording a grant by the minister *Māṭhavarāja*:

Śaḳṛa trayoḍśaḥdhika-triśatōttara-saheṣṭha gatē vartamāna-Prajāpati-sāṁvatārē Vaiśākha-
māsē krīṣṭa-pakē dviṭṭyayāṁ Saṁyayinī śuryopaṁga-pusyakālē.

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1 Compare No. 466.
2 For a list of inscriptions of his see *Ep. Ind. Vol. VI.* p. 328 f.
3 I.e., probably, the Dēvagiri-Yādava Rāmachandra (Rāmadēva); see above, No. 369 ff.
4 He is the author of the *Nandhakaranamālā.*—Compare below, No. 446 and under Addenda.
5 Compare below, No. 446.
6 But this day fell in the *Amāśa* month Chaitra.
(L. 1.).—Śaktyālokē Śāk-ābdē pariṣama[i] śubhē Śārī(śāl)mukh-Āsahā[da]-māśē śuddhē
dāśamyān Ravisūta-divasē Mītā-bhē.
The date is irregular; see Ind. Ant. Vol. XXIV. p. 211, note 55.

473.—ś. 1317.—PSOCI. No. 24; Mysore Inser. No. 149, p. 277. Hāsan Sanskrit and
Kanarese plates of Harithara II.:
(L. 36.).—Śak-āvda(bda) rishi-chandār-śahni(gni)-vilhun-āyata-vatsarē | Yuv-ākhyē
Māgha[?]-māśē[?]. śubh[e]* dinē | saptāmēn cha mahā-parvānī.

474.—ś. 1317 (for 1318).—As. Res. Vol. IX. p. 420; Colebrooke's Misc. Essays, Vol. II.
p. 262. Chitrardurg (Chitaldurg) Sanskrit and Kanarese plates of Harithara II.:
Rishi-bhū-vahṇi-chandāru tu gauṭē Dhāṭ[ri]-vatsarē | Māgha-māśē śukla-pakṣē
daurāmāsāyān mahātithan | nakshatṛē pitṛi-daivyāṭe Bhānuvārēga sanyātē.

Sunday, 14th January A.D. 1877; but the tithi which ended on this day was the first tithi
of the dark half, not the full-moon tithi; see Ind. Ant. Vol. XXIV. p. 7, No. 149.

In Yadu's family, Saṅgama [I.]; had five sons, Harithara [I.], Kampa [I.], Bukkaraṅa [I.],
Māraka, and Muddapa. Bukkaraṅa made Vidyānagar his capital, and married Gaurāmbikā;
their son Harithara [II.].

475.—ś. 1321.—Ep. Ind. Vol. III. p. 120. Nallūr plates of Virapratāpa Harithara
(Harithara II.), residing at Vijayānagar; (the verses were composed by Mallanārādhyāvrittika,
the son of Kōṭiśrārdhyāyī):
(L. 50.).—Dhāṭi-nētra-guṇa-kahapēta(ṣva)ra-yutē śri(śri)-Sālivēhu gati[ Śākhē(ktē) gotē]-
tradhahcā (?). Prumāḍi(thi)ni tīdhan (?) māṣyā-Urjākē nāma nī (?) pakṣē tātra vajrakshē
dūha-dīne śri-paurāṇāmāyān tīdhan(thau) | kālē pu[ṣya]ma[ha]ntē śubha-kacē sōmoparāgē
vārē.

Wednesday, 15th October A.D. 1839; a lunar eclipse, visible in India.

In the race of the Yādavas, Saṅgama [I.]; his son Vīra-Bhukka or Bhukka (Bukka I.),
murried Gaurī; their son Harithara [II.].

476.—PSOCI. No. 238; Mysore Inser. No. 125, p. 222. Bēlūr Kanarese inscription of
Harithara II. and his Daṇḍahā Gūnda.:

477.—PSOCI. No. 239; Mysore Inser. No. 128, p. 226. Bēlūr Sanskrit and Kanarese un-
finished inscription of Harithara II. and his Daṇḍahā Gūnda.

478.—Inser. at Śravana-Belgoḷa, No. 126, p. 95. Kanarese inscription recording the date
of the death of Haritharaṅga:
(L. 1.).—Tāraṇa-sainvatsaraṇa Bhāḍrapada-bahuḷa-ḍaśamīyā Sōmavāradalu.
The date is irregular for both Tāraṇa = Ś. 1266 and Tāraṇa = Ś. 1326.

479.—ś 1326 [and 1327].—South-Ind. Inser. Vol. I. No. 55, p. 50. Vēppambatu (nēra
Vēḷµu) Tamil inscription recording a sale (which took place on the first date here given)
concerning two villages that were granted (on the second date here given) by the Mahārājādhirājā
Virapratāpa Bukkamahārāya (Bukkaraṅa II.).:

First date: 'On Thursday, the new-moon day of the dark half of Jyainisha of the Vyaya
year, which follows the Pārthiva year (and) which was current after the Šaka year 1328[8].'

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2 Really Muddapa; see above, No. 429.
3 This is the name of the village granted. The grant was edited from Sir W. Elliot's impressions. The plates
are numbered with numeral figures.
4 Compare below, No. 517.
5 Compare below, No. 501.
6 I.e. according to Mr. Rice, Harithara II.
7 For ś. 1326 the date would correspond to Saturday, 30th August A.D. 1401.
8 A son of Harithara II.; see Ep. Ind. Vol. III. p. 50, note 3. — For a list of Inscriptions of his see ibid. Vol. VI.
p. 259 f.
Second date: 'Thursday, the twelfth lunar day of the bright half of Vaiśākha (of) the Pārthivāya year.'

Both dates (the first for Vyāya = Ś. 1328, and the second for Pārthivāya = Ś. 1327) are irregular; see Ind. Ant. Vol. XXIV. p. 203, note 50.

480.—Ś. 1328.—PSOCI. No. 25; Mysore Inscr. No. 150, p. 279. Hāsan Sanskrit and Kanarese plates of the Mahārājâdhirājā Virapratāpa Dēvarāya (Dēvarāya I.), giving the date of his coronation:


Friday, 5th November A.D. 1406; but the nakṣatra1 was Uttarā-Phalguni, not Uttarā-Biadrpadē, and the karana Bava only commenced after the expiration of the 10th titki; see Ind. Ant. Vol. XXIV. p. 204, note 51 (where it should have been stated that the yogā Pṛiti commenced 14 h. 3 m. after mean sunrise).

Śaṅgama [I.]; his son Bukkaraṇa [I.]; his son Harihara [II.]; his son Dēvarāya [I].

481.—Ś. 1332.—PSOCI. No. 127; Mysore Inscr. No. 18, p. 26. Harihara Sanskrit and Kanarese inscription of Dēvarāya I.:

(L. 15).—Śākē nētr-āgni-vahū-śāṃkhaśe Vikrū(ṛk)ti-nāmakē varunē2 Nabhaśāyā dvādasānyāh sukālayāh Sūnavārakē.3


482.—As. Res. Vol. XX. p. 31. Translation of a Viṣayaṅgara Kanarese inscription of Dēvarāya I. and his minister Lakshmana (?).

483.—Ś. 1334.*—PSOCI. No. 151; Mysore Inscr. No. 5, p. 9. Chitaldurg Kanarese inscription of the Mahāmaṇḍalēvārava Viṣṇa-Mallanaṃ-Voṭḍayār (a son of Virapratāpa Dēvarāya I.), recording grants for the spiritual merit of his mother Mallaṇavārō:—

(L. 4).—Śa(śa)ka-varsha[sha] 1334mēyēa Khara-saṁvatsara Kārttikā-su(ṣu) 15 Śa.4 Saturday, 31st October A.D. 1411.

484.—Ś. 1338.—Prāchinalēkhamalē, Vol. I. p. 178,6 Vandavāsī Sanskrit and Kanarese plates of the Mahāmaṇḍalēvārava Viṣṇapratāpa Viṣayaṅgara (Viṣṇa-Viṣaya), a son of Dēvarāya I.:

Śaṅkā-varsha 1338 vartamāna-Durmukhi-saṁvatsara Bhaḍrapadē-buḷa-saptamāṇya.

In the lineage of Yudda, Śaṅgama [I.]; his son Bukka [I.]; his son, from Gaurāmbikā, Harihara [II.]; his son Pratāpā-Dēvarāya (Dēvarāya I.); his son, from Hēmāmbikā, Viṣṇa-Viṣaya (Viṣaya).

485.—Ś. 1344.—PSOCI. No. 206; Mysore Inscr. No. 49, p. 112. Balagāṇave much damaged Kanarese memorial tablet of the time of Viṣṇa-Viṣaya (?), a son of Virapratāpa Dēvarāya I.:

Mysore Inscr.: 'In the Śaka year 1344, the year Subhakṛt, the month Aśvina, the 5th day of the moon's increase, Sunday.'

Sunday, 20th September A.D. 1422,7

1 For dates in which similar mistakes occur see below, Nos. 604 and 858.
2 Read varuṇē.
4 Tuis akṣara is quite clear.
5 Taken from the Madras Jour. Lit. So. 1881, p. 249.
6 On this day the titki of the date commenced 5 h. 57 m. after mean sunrise.
APPENDIX.

INSCRIPTIONS OF SOUTHERN INDIA.

486.—Inscr. at Sravanga-Belgola, No. 82, p. 63. Inscription recording donations by the Danandhaka Irugapa, the son of Maṅgapa who was the youngest son of Bukkaraṇa's minister Baicha (Baica):—

पुन्तक्रिष्टि वातसे जायति कार्तिका-मासि तिथिः मुरामठनासः पुष्पितः उपायगमः चारुचारु:

[Subhaśkrit = S. 1344.]

Baicha (Baica) had three sons, Irugapa, Bukkapa, and Maṅgapa; Maṅgapa's sons were Baicha and Irugapa.


(L. 40).—तत्[१४] वलोक्येऽधी क्रोधी-साहवतसारे ऐक्ष्ये ऐश्वर्य्यातीतानु पुण्ये^{५} सौमवर्षा-विराजिते।

Monday, 26th June A.D. 1424;(^{6}) (with a solar eclipse, not visible in India).

In the lineage of Yadu, Samagama [I.]; his son Bukka [I.]; his son, from Gauri, Harhara [II.]; his son, from Malambikā, Pratapa-Dēvarāya (Dēvarāya I.); his son, from Hēmāmbikā, Virā-Vijaya; his son, from Nārayanaambikā, Dēvarāya [II.]; he had a younger brother, named Pratapa-Dēvarāya.

488.—S. 1346.—PSOCL No. 128, Mysoor Inscr. No. 23, p. 39. Harihar Kanarese inscription of the time (?) of Virapratapa Dēvarāya (Dēvarāya II.), and of (the Danandhaka) Chāmarāja:—

(L. 16).—Śaka-varusha 1346nēya Krodhi-saṅhvaṭchha(tsa)rada Kārttiķa-suṭḍha 12 Sōмavāra-kūṭāda puṇya-tīthiyaya.

The date is irregular.

489.—S. 1347.—South-Ind. Inscr. Vol. I. No. 56, p. 83. Virinchipuram Tamil inscription of the reign of the Mahārājādhīrāja Virapratapa Dēvarāya (Dēvarāya II.):—

On the day of Anurāda, which corresponds to Wednesday, the sixth lunar day, the 3rd (solar day) of the month of Paṅguṇi of the Viśvāvasu year, which was current after the Śaka year 1347.


(L. 25).—शके-ब्दः प्रमितं यते वसु-सिद्ध-गुण-दिवसबली | पराभव-ब्दः कार्तिक्यावः।

In the Yādava lineage, Bukka [I.]; his son Harhara [II.]; his son Dēvarāja [I.]; his son Vijaya (Virā-Vijaya); his son Dēvarāja [II.] (Abhinava-Dēvarāja, Virā-Dēvarāja).

491.—S. 1353*.—South-Ind. Inscr. Vol. I. No. 54, p. 79. Teḻḷār (near Vēḻḷār) Tamil inscription of the reign of the Mahāvṛata-dēvarāja Virapratapa Dēvarāya (Dēvarāya II.):—

On the day of Tiruvṛūgam (i.e. Śravana), which corresponds to Monday, the fifth lunar day of the former half of the month of Karkaṭaka of the Śaka year (and) the Śaka year 1353.

Monday, 20th September A.D. 1430; but see Ind. Ant. Vol. XXIV. p. 6, No. 146.7

492.—S. 1358*.—PSOCL Nos. 227 and 26; Mysoor Inscr. No. 116, p. 213, and No. 145, p. 239. Mulbhāgal Kanarese inscription and Telugu plate of the reign of Dēvarāya II., the son of Vijaya:

No. 227; (L. 1).—Śaka-varuṣa 1353nēya Śādīrāṇa-saṅhvaṭchha(tsa)rada Phālgu[n]a-sa[.]su(ānu) 10.

1 By Mr. Rice the year is taken to be S. 1344.
2 Read puṇya.
3 Compare below, No. 496.
4 This date fall in the first Āshāha of S. 1346.
5 For another Chāmarāja see above, No. 454.
6 The above equivalent of the date is correct only on the supposition that the word Karkaṭaka of the date has been put erroneously instead of Ādrittigai.
No. 26: (L. 3).—Śālivāhana-Śaka-varushed[i]la 1553nē Śādharāṇa-nāma-saṃvatsarasadā Phālguṇa(ma)-ṣu 10.


'On the tenth day of the month of Māsi of the Pramādhaṃ year.'

[Pramādhaṃ = Ś. 1355.]

494.—South-Ind. Inscr. Vol. I. No. 80, p. 109. Paṭavēdu Tamil inscription of the reign of the Mahārājadhīrāja Vira-Dēvarāya (Dēvarāya II.):—

'On the 2nd day of the month of Ājī of the Ananda year.'

[Ananda = Ś. 1358.]

495.—Inscr. at Sravāṇa-Belsūla, No. 125, p. 95. Inscription recording the date of the death of Pratāpa-Dēvarāya (the younger brother of Dēvarāya II.):—


[Kasaya = Ś. 1368]: Tuesday, 24th May A.D. 1446; see Ind. Ant. Vol. XXV. p. 346, No. 5.

496.—Ś. 1368.—South-Ind. Inscr. Vol. II. No. 71, p. 339. Tanjore (Rājarājēvara temple) Tamil inscription of the reign of Dēvarāya II.:

'On the day of the nakṣatra Purvā-Phalguni, which corresponded to a Wednesday and to the fifth tīthi of the first fortnight, at the auspicious time of 1... in the Kasaya saṃvat[asa] which was current after the Śaka year 1368.'

Wednesday, 22nd June A.D. 1446.

497.—Ś. 1371.—South-Ind. Inscr. Vol. I. No. 51, p. 110. Paṭavēdu (Sōmanāthēvara temple) incomplete Tamil inscription of the reign of the Mahāmāṇgalēsva Rājadhīrāja Vīraprātāpa Pratāpa-Immaḍal-Dēvarāya (i.e. Mallikārjuna):—

'On the day of Utṛśadām (i.e. Uttrāśadhā), which corresponds to the yōga Āyushmat and to Saturday, the thirteenth lunar day of the former half of the month of Simha of the Śukla year, which was current after the Śaka year 1371.'

Saturday, 2nd August A.D. 1449; see Ind. Ant. Vol. XXIII. p. 132, No. 114.

498.—Ś. 1377.—South-Ind. Inscr. Vol. II. No. 23, p. 118, and Plate v. Tanjore (Rājarājēvara temple) Sanskrit and Tamil inscription of the Mahāmāṇgalēsva Māḍinimisharagāḍa Kaṭṭāri Sālva-sālva Tīrumanalēśava-mahārāja:

'On the 17th day of the month of Śittivai in the Yuvana year, which was current after the Bhāva year (and) after the Śaka year one thousand three hundred and seventy-seven.'

499.—Ś. 1387.—Ind. Ant. Vol. XXI. p. 322. Date of a Conjeeveram (Arunāla-Perumā) temple Tamil inscription of the reign of Mallikārjuna, a son of Vīraprātāpa Dēvarāya (Dēvarāya II.):

'On the day of Kṛītikā, which corresponded to Sunday, the full-moon tīthi of the first fortnight of the month of Vṛśchika in the Pārthiva year, which was current after the Śaka year 1387.'

Sunday, 3rd November A.D. 1465.

1 Compare above, No. 487.
2 The Kanaresc transcript (on p. 123) has pitriyutō; read Piṭri-patēra.
3 The word that has to be supplied is dakṣīṇāya-saṅkarānti.
5 He was a brother of the Sālva Ṛṣisinhāra, the father of Immaḍal-Ṛṣisinha, below, No. 501; compare Ep. Ind. Vol. VII. p. 77, note 2.
500.—S. 1392.—Ind. Ant. Vol. XXI. p. 322. Date of a Conjeeveram (Arulâla-Perumâl temple) Tamil inscription of the reign of Virupâksha II., a son of Dêvarâya II.:

"At the auspicious time of the Ardhâdâya on the day of Śrâvâsa, which corresponded to Sunday, the new-moon ittik of the second fortnight of the month of Makara in the Vikriti year, which was current after the Śaka year 1392."

Sunday, 20th January A.D. 1471.

501.—S. 1427*.—Ep. Ind. Vol. VII. p. 80, and Plate. Devnapalli plates of (the Sāluva chief) the Mahârâgya Imâma-Prizimâna, represented as ruler of the province of Pennguḍa:—

(L. 62).—Śakâ-bhâr parisaâkhyâtâ giri-nâtra-yug-ândubhâ | Raktâkshy-âkhyâ Bhâdra\-
\padda-paurâmasyaṁ Ravâr-dînâḥ | chaâdhrâparâga-samayâ mahâpunyaphala-pradâḥ |

Sunday, 25th August A.D. 1504; a lunar eclipse, visible in India.

In the Moon’s family, Gunga [I.] had six sons, Gunga [II.] Bomma, Mâdirâja, Gautâya [I.], Vrahbâla, Sâvitri-Mâgî, and Sâluva-Mâgî; the last’s son Gauta [II.]; his son Gunga [III.], married Mallâmâbhâ; their son Nrisimharâya2 (surnamed Misaâragaṇḍa, Kâthârâ, Sâluva, Dharâlîvarâha, Dharâlîvara, Babarâbhâ, etc.) married Śrângâmâmbâ; their son Imâma-


Krisnârâya, residing at Vîjeyârâgara:—

(North face, l. 27).—Śâlvâhana-Śaka-varsha 1430 sandu mîle naâjâya Šukla-sahâvatsara

Mâgha-su ilâlu , , paṭṭâbhishâkotsava-punyakâlalalu.4

Mythical genealogy from the Moon to Turvasu. In Turvasu’s race, Timma (famous among the Tuîlva kings), married Dêvâk; their son, Īśvara,4 married Bukkamâ; their son Narasa (Nrisimha), was succeeded by his son, from Tippâl, Vra-Nrisimha (Nânasimha, Nârasimha); succeeded by Narasa’s son from Nâgalâ (Nâgâmâbhâ), Krishnarâya (Krishna-bhâya-mahâraya, Vîrapratâpa Vîra-Krishnarâya).


(L. 52).—Śakâ-bhâr Śâlivâsha sahasrâya chatuḥ-saṭaiba | chatustrimśat-samair-yuktē

sâkhyâtâ giṇi-kramâṭ || Śrîmukhâ-varâsar ślâyâyâ Mâghâ cha-śaôita-pakshâke | Śivarâtrau

mahâtithyâm ?punyâya-kâlû śubhâ dinâ ||

Genealogy as in No. 502.

504.—S. 1435.—Ep. Ind. Vol. IV. p. 267. Śânkâlâpura Sanskrit and Kanarese inscription of

Krisnârâya, the son of Njûhari (Narasa) and Nâgâmâbhâ:—

(L. 76).—[Śâl]âvâhana-Śaka-varushâvângalu 1435âyâ Śrîmukhâ-sahâvatsara nija-

Bhâdрапâda-ba 6 Marâvâkâra K[pi]la-sânâhthâ.5-punyakâlalalu.

Tuesday, 20th September A.D. 1513; see ibid. p. 267, and Ind. Ant. Vol. XXV. p. 345, No. 3.

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1 On this day the ittik of the date commenced 5 h. 19 m. after mean sunrise.
3 For an inscription of his of S. 1419 see ibid. No. 115. See also Ep. Ind. Vol. VII. p. 79, note 7.
4 L. either the day of the king’s coronation or an anniversary of it.
5 They were both generals of the Nrisimharâya in No. 501. After the usurpation of the Vîjeyârâgara kingdom by Nrisimharâya (see No. 501), Narasa in turn took it away from Nrisimharâya’s family; see Ep. Ind. Vol. VII. p. 78. For a date, corresponding to the 13th December A.D. 1493, of the time of Narasa, see Ind. Ant. Vol. XXVI. p. 330, No. 3.
6 The text of the inscription is interspersed with parenthetical remarks (such as would ordinarily be made by a commentator) regarding the contents and import of the different parts of the inscription.
7 Read punya.
8 Read punya.
505.— Ś. 1435 (for 1436).— As. Res. Vol. XX. p. 30. Translation of a Krishṇapuram inscription of Krishṇarāya:

'In the reign of Śālivahana 1435, corresponding to the year Bhāva, in Phālguna sudī Trīṭīyā, Śukravār.'

Friday, 16th February A.D. 1515; see below, No. 506.

506.— Ś. 1436.— As. Res. Vol. XX. pp. 21 and 37. Krishṇapuram Sanskrit and Kanarese inscription of Krishṇarāya:

Śālivahana-Śak-ābdāḥ || 1436 || . . . Bā(Phā)va-nāma-saṅvatsara-Pālguṇa(na)-
śuddha 3 Śukravāra.

Friday, 16th February A.D. 1515; see Ind. Ant. Vol. XXIII. p. 120, No. 43.

507.— Ś. 1438—Archaeol. Surv. of West. India, Vol. III. p. 115. Reference to a Saundatti Kanarese inscription of the time of Krishṇarāya:

Śālivahana-Śaka-varaṇaṁgaṇa 1438nēya Bhāva-saṅvatsarasandalu.

508.— Ś. 1437-1443.— Ep. Ind. Vol. VI. p. 117. Maṇgalagiri and Kāṇṭa pillar inscriptions of the reign of Krishṇarāya of Vijayanagara, recording grants by his prime minister Sālva-(Śāluṇa) Timma (the son of the minister Rācha and grandson of the minister Vēma, and husband of Lakshmī), and by the two ministers Appa and Gōpa (Nāṇīṇḍa-Appa and Nāṇīṇḍa-Gōpa), sons of the minister Timma and his wife Krishṇamāmba (Krishṇamāmba) who was a sister of Sālva-Timma. The inscription records the capture of Koḍḍāviḍu (Koḍḍāviḍu) from the Cājapati (of Orissa) by Sālva-Timma on the following day:

(L. 47).— Śāluvaṅga-Śaṅkavatsara-gaṇy-Āśāṅga-śuddha(ddha)-Harivāsara-Saurau (on which there is the remark : Śāluvaṅga akṣara-saṁjña | 1437 Śaka-varaṇa).

Saturday, 23rd June A.D. 1515.

509.— Ś. 1442.— Ep. Ind. Vol. VI. p. 233. Koḍḍāviḍu Sanskrit and Telugu pillar inscription of the reign of Krishṇarāya of Vijayanagara, recording grants by Nāṇīṇḍa-Gōpa, the governor of Koḍḍāviḍu, made for the benefit of Krishṇarāya's minister Sālva-Timma and his wife Lakshmī (Lakṣhamma) ; (the Sanskrit part was composed by Lōla-Lakshmīkhara Fāyaṇa):

(L. 92).— Śāk-ābdē-kaši-yug-ābdhi-chaṁdra-gaṇa.saṅvatsara Viṅkarane.

(L. 109).— Lāyāḥhydaya-Śālivahana-Śaka-varaṇaṁgaṇa 1442agunēṇa Viṅkarane-
saṅvatsara Vaṇaśāṅga-śuddha(ddha) 15 Bu | sōma-grahaṇa-puṇya-kālaṁ-sanmu.

Wednesday, 2nd May A.D. 1520; a lunar eclipse, visible in India.

510.— Ś. 1442.— As. Res. Vol. XX. p. 28. Translation of a Vijayanagara inscription of the time of Krishṇarāya:

'In the year of Śālivahana 1442, corresponding to . . . Viṅkrama, in Māgha sundi-saptamī . . . on Rādhāsaptamī, the 7th of the month.'

511.— Ś. 1444 (for 1445).— PSOl. No. 27; Mysoor Inser. No. 135, p. 242. śimōggā Sanskrit and Kanarese plates of Krishṇarāya:

(L. 77).— Śālivahana-nirmu(ru)pīte Śāk-ābdē daśāhbiḥ ṣatāḥ śatāḥ | chaṭuś-ṣatāḥ-chaṭuś-
chatvāriasātā gaṇita kramāt | Svabhānu-vatsarat Prasāya-māśa Makara-saṁkramāḥ | Hasta-
karṣaka Bhavaṁvāre cha.

Tuesday, 29th December A.D. 1523; see Ind. Ant. Vol. XXIV. p. 5, No. 142.

Genealogy as in No. 502.

1 With a few explanatory remarks in Telugu.— For another inscription of Ś. 1437 see below, under Addenda.
2 The other (very numerous) dates it is impossible to give here. In one of the dates in lines 151 and 152, śandra-jalad(ā)-śatra appears to be wrong for śeda-jalad(ā)-śatra (1441).
3 See above, No. 508.
4 This should be raṭha-saptamī.

'One thousand four hundred and forty-eight years of the Saca, or era established in memory of Sálíváhana, being elapsed; in the year Vyaya, in the month of Pushya, when the sun was entering Macara, in the dark fortnight, on the day of Bhurigu, and on that venerable tithi, the tenth of the moon; under the constellation Viśākhā.'

Friday, 28th December A.D. 1526.


(L. 1).—Sálíváhana-Śaka-varna-margajulu 1451 neya Viródhí-saṅvatsarādha Vaisákha-saṅñ. (ddha) 15 Śudalá (i.e. Śukravárāndhā). . .

(L. 22).—Viródhí-saṅvatsarādha Vaisákha-saṅñ. 15 Śudalá do-margá (gra) haṣṇa-puṇya-kāláddha.

Friday, 23rd April A.D. 1529; a lunar eclipse, visible in India; see Ind. Ant. Vol. XXIII. p. 120, No. 45.

(L. 45).—Śáké saṅdhi- ṣaṅhárdhábhī ṣaṅhárdhábhī-ṛti api śataḥ saṁhíté Sarvadá (dhá) ríny. abdálé (bdé) Chaitr-ākhyá-máša sita Madana-tchan Jivá-várdh-ṛyamárkhé

Thursday, 2nd April A.D. 1529; see ibid. p. 120, No. 44.

514.—S. 1452.—Ind. Ant. Vol. IV. p. 328; PSOCI. No. 129; Mysore Inscr. No. 22, p. 33. Harihar Sanskrit and Kanarese inscription of the reign of the Rájádhrájá Virarapatápa Achnátaréya, recording a grant by Nārâyanaadéva, the son of Timmarasa:

(L. 4).—Sálíváhana-Śaka-varsha 1452 Vikrú (krí) saṅvatsaraṇa Śravána-bahúla Sye Somávára Jayanánti-pani-yakaladáddha śri-Kru (krí) saṅvatsara-śamayadáddha.


515.—S. 1453.—PSOCI. No. 130; Mysore Inscr. No. 25, p. 43. Harihar Kanarese inscription of the reign of Virarapatápa Achnátaréya, reigning at Vijayanagara:


Wednesday, 20th September A.D. 1531.

516.—S. 1465*.—Ind. Ant. Vol. V. p. 19; PSOCI. No. 72. Toļachgud (Bádámi) fragmentary Kanarese inscription of the reign of Virarapatápa Achnátaréya, and of his Śiṅhādhvát Chinnápá-Náyaka:

(L. 4).—Sálíváhana-Śaka-varsha 1455 neya Narádhan-saṅvatsarādha Ke (jē) saṁhita-saṅñ. 5 Guruvárdhātu.

Thursday, 9th May A.D. 1532; see Ind. Ant. Vol. XXIII. p. 129, No. 97.

517.—S. 1460.—Ind. Ant. Vol. IV. p. 330, and Plate in Vol. V. p. 362; PSOCI. No. 131; Mysore Inscr. No. 21, p. 36. Harihar inscription of the reign of Achnátaréya, recording a grant by his minister Achnatamallapusa (Akkapá); (the verses were composed by Vádhúla Malla-párdhája, the son of Timmarasárdhája, of the family of Kótáśa):


1 On this day the tithi of the date commenced 2 h. 29 m. after mean sunrise.
2 Read śaṅdhi-ṛti-saṅhárdhábhī.
3 Read puṇya-kāláddha.
4 On this day the tithi of the date commenced 12 h. 46 m. after mean sunrise.
5 For an inscription of his of S. 1454, the year Nandana, see South-Ind. Inscr. Vol. I. No. 128, p. 133.
6 Compare above, No. 475.
7 Read-rvarāga.
Wednesday, 6th November A.D. 1538; a lunar eclipse, visible in India; see Ind. Ant. Vol. XXIII. p. 120, No. 46.

518.—Ś. 1461.—PSOCI. No. 132; Mysore Inser. No. 19, p. 29. Haribhar Sanskrit and Kanarese inscription of Virupakṣa Achyutarāya:—

(L. 8).—Śakē chaṭṭha-śaśāvāmbhenḍra-gaṇitē . . . Bhāḍrapadasya . . . dvādaśy- 
abhiḥkhyā tītha vārē Bhūmiṣātasya ; (Mys. Inser.: “the 12th day of the moon’s increase, the 
nakṣatra being Śravaṇa”)

Tuesday, 26th August A.D. 1539 (when the nakṣatra was Śravaṇa).

519.—Ś. 1462.—Ep. Ind. Vol. III. p. 151, and Plates. Uṇamāśājīri plates³ of Achyutarāya, residing at Vijayanagara, recording a grant made at the request of his minister Virupakṣa-Nāyaka, who was born in the family of Ananta and belonged to the [Ā]diyappēndra Nāyakas; (composed by Sabhāpati) :—

(L. 91).—Śakā-ābhē Śālivāhasya sahaśāpo chaṭṭha-śaśāvāmbhenḍra-gaṇitē | dvīshaḥṣṭātya cha saṃyukte(kta)ra 
gaṇanām prāpita kramat || Śāhvāmat-nāmakē varāhē māśi Kārttiuka-nāmanī | śukla-paṇkhē 
cha punya-yām-utthāna-dvādaśit-tīthau ||

Genealogy as far as Krishnārāya as in No. 502; he was succeeded by his younger brother Achyutēndra (Achyutarāya), the son of Nīśāchāra (Naraṇ) from Ōhambēkā.


‘In the year of Śālivāhana 1463, corresponding to the year Śāhvāma, in the month of 
Kārttiuka, sūdi-paṇbhāmi, Guruvār.’

The date is irregular.

521.—Ind. Ant. Vol. X. p. 64, and Plate; PSOCI. No. 45. Bāḍāmi Kanarese pillar inscription of the time of Sadāśīvarāya, and of the Haṭpadakṣaṇa Krishnappa-Nāyaka, and 
Koğdaraja:—

(L. 1).—Śōbhakru(kri)ta-saṅvatsarasadā Aśāḍha(dha)-śu 151u.
[Śōbhakrit=Ś. 1465.]

522.—Ind. Ant. Vol. X. p. 64; Archaeol. Surv. of West. India, Vol. I. Plate xxxiv. 10; PSOCI. No. 46. Bāḍāmi Kanarese pillar inscription of Koğdaraja:—

(L. 1).—Śōbhakru(kri)ria-stu-saṅvatsarasadā Aśāḍha-su6 151u.
[Śōbhakrit=Ś. 1465.]

523.—Ś. 1466*.—Ind. Ant. Vol. X. p. 66. Tolachru(Bāḍāmi) Kanarese inscription of the reign of the Mahārājādhirāja Virupakṣa Sadāśīvarāya, recording a grant by the 
Haṭpadakṣaṇa Krishnappa-Nāyaka:—

(L. 2).—Śālivāhana-Saka-varuṇa 1466neya Śōbhakru(kri)t-saṅvatsarasadā Aśāḍha[dha] . . . [I]1u.

524.—Ś. 1467.—As. Res. Vol. XX. p. 35. Translation of a Vijayanagara inscription of the time of Sadāśīvarāya:—

‘In the year of Śālivāhana 1467, corresponding to the year Viśvāvasu, in Krishnā(ā) sūdi 
tritītya, Guruvārām.’

525.—Ś. 1469.—Ind. Ant. Vol. X. p. 64. Bāḍāmi Kanarese inscription of the reign of the Mahārājādhirāja Virupakṣa Sadāśīvarāya:—

(L. 2).—Śālivāhana-Saka 1469neya Plavaṅga-saṅvatsarasadā Aśāḍha[vya]-śu 15yālū.

² For an inscription of his of Ś. 1463 expired, the year Plava. see South-Ind. Inser. Vol. I. No. 118, p. 132.
⁴ Read Aśāḍha-[va]-śu.
⁵ The plates are marked with numeral figures.
⁶ See below, No. 531.
⁷ See above, No. 521.
526.—S. 1470.—PSOCI. No. 240; Mysore Inscr. No. 126, p. 224. Bélūr Kanarese inscription of the reign of Sadāśiva-varāya:—

'Sālavāhana-Śaka 1470 (in figures, l. 4), the Kīlaka sabhātsara; Monday, the eleventh day of the dark fortnight of Āśādha.'

The date is irregular.

527.—S. 1471.—South-Ind. Inscr. Vol. I. No. 57, p. 84. Virūchhipurana Tamil inscription of Bommu-Nāyaka [of Vēḷūr]:—

'On Thursday, the day of Punarvasu, which corresponds to the seventh lunar day of the former half of the month of Mēha of the Saumya year, which was current after the Sālavāhana-Śaka year 1471.'


528.—S. 1478.—PSOCI. No. 133; Mysore Inscr. No. 17, p. 25. Harīhar Kanarese inscription of the reign of Virāparāpā Śadāśiva-varāya, residing at Vidyānagara, recording a grant by Krishnappa-Nāyaka, the son of Bāyappa-Nāyaka:—


Monday, 16th April A.D. 1554; see Ind. Ant. Vol. XXIII. p. 123, No. 47.

529.—S. 1477.—PSOCI. No. 241; Mysore Inscr. No. 127, p. 225. Bélūr Kanarese inscription of the reign of Virāparāpā Śadāśiva-varāya, residing at Vidyānagara:—

'Sālavāhana-Śaka 1477 (in figures, l. 3), the Rākahasa sabhātsara; the fifth day of the bright fortnight of Māgha.'

529.—S. 1479.—Ep. Ind. Vol. IV. p. 12. British Museum (formerly Sir W. Elliot's) plates of Sadāśiva-varāya, residing at Vijayanagara (Vidyānagara); recording a grant made at the request of (king Raṅgarāja's, Śrīnarāgarāja's, son) Bāmarāja,6 the ruler of the Karṇāṭa kingdom, who had been requested in this matter by the prince Kūḍarāja (descended from king Bukka of Āreqidu); (composed by Sabhāpati):—

(L. 115).—Kramād-vasaṁ-hūdha-māṇḍya-śakā-vaṭtārti Śaka-vaṭtatarē | Nāja-sabhātsarē māsi Mār Krishnaraḥa iti śrūta | sūrya-parāśe-māvāyaḥ-tithya (thau) Mārtiśānta-vaśara |

The date is irregular; see Ind. Ant. Vol. XXIV. p. 17, No. 199.

Genealogy as far as Achyutarāya as in No. 519, except that according to this inscription Ōhāmbikā bore to Nṛsiṁha (Narasu) two sons, Raṅga and Achyutarāya. Achyutarāya was succeeded by his son Veṅkaṭarāya, and when the latter died, Rāma,6 the ruler of the Karṇāṭa kingdom and 'husband of (Sadāśiva's) sister,'7 made the ministers instal Sadāśiva-varāya, the son of (Achyutarāya's brother) Raṅga and Timmaṅba.—The inscription also gives the genealogy of Kūḍarāja.

531.—S. 1482 (for 1483).—PSOCI. No. 134; Mysore Inscr. No. 24, p. 41. Harīhar Sanskrit and Kanarese inscription of the reign of Virāparāpā Śadāśiva-varāya, residing at Vidyānagara:—


1 See below, No. 534.
2 Read Pāśakha.
4 Read 'raśe'...
5 The plates are marked with numeral figures.—The grant is remarkable for the large number of villages mentioned in it.
6 'Raṁāraja II. of the third Vijayanagara dynasty; see below, No. 533.
7 More probably Sadāśiva's cousin, the daughter of Krishnaraṇa.
20th January A.D. 1562, with a lunar eclipse, visible in India; but the day was a Tuesday, not a Monday; see Ind. Ant. Vol. XXIV. p. 9, No. 159.

532.—Ś. 1483.—As. Res. Vol. XX. p. 28. Translation of a Vijayanagara inscription of the time of Šālavāhana 1483, corresponding to the year Durmati, in Chaitra sudi-pañchami, Śanivār, . . . in the season of Makara-saṁkrānti-puṣyakāla.'

The date is irregular.

533.—Ś. 1482 (? for 1483).—PSOCI. No. 246; Mysore Inscr. No. 129, p. 222. Hāsa Kanaresse inscription of Šālavāhana, residing at Vidyānagara, and of Kṛṣṇa-pappa-Nāyaka, the son of Bayappa-Nāyaka:

(L. 5).—Śalivāhana-Saka-varsha 1482(?)ya varttamānakka(kke) nilāva1 Radhirōdgāri-sadavatsaraṇa Śrīvāsa-sū 13 Sūmakara 2 puṇyakāladdallī.

For Radhirōdgārin = Ś. 1485 the date would correspond to Monday, 2nd August A.D. 1563.

534.—Ś. 1488.—South-Ind. Inscr. Vol. I. Nos. 43-46, p. 79 ff. Four Tamil inscriptions at Aṟappakkam, Aṟiyūr, Arumbarittti and Śālpappēri (all near Vēḷūr), of the reign of Šālavāhana; recording grants made by the Mahāmāndaiśvara Tirumalarāja (I., the younger brother of Rāmarāja II. of Karāṭṭa2) at the request of Śīrpa-Bommu-Nāyaka of Vēḷūr 3—

1 On Wednesday, the twelfth lunar day of the latter half of the month of Kumbha of the Akṛṭhāya-śaṅkāvara, which was current after the Śaka year 1488.'


535.—Ś. 1497.—South-Ind. Inscr. Vol. I. Nos. 47-49, p. 73 ff. Three Tamil inscriptions at Aṭṭavāṭhchāri, Śamantinērūr and Perumai (all near Vēḷūr), of the reign of the Mahāmāndaiśvara Śrīrāṅgarāya II.4 (usually described as I.) recording grants made by Kṛṣṇa-pappa-Nāyaka Ayyaŋ at the request of Śīrpa-Bommu-Nāyaka of Vēḷūr 5—

1 On Wednesday, the thirteenth lunar day of the dark half of the month of Makara of the Švava-śaṅkāvara, which was current after the Śaka year 1497.'

The date is irregular; see Ind. Ant. Vol. XXIV. p. 17, No. 200.

536.—Ś. 1500.—PSOCI. No. 242; Mysore Inscr. No. 121, p. 220. Vēḷūr Kanaresse inscription of the reign of the Mahārājaiśhīrōja Viḷapratāpa Śrīrāṅgarāya II.5 (usually described as I.), recording a grant by Kṛṣṇa-pappa-Nāyaka, [the son of] Venkatāṅrī-Nāyaka:—

1 Śalivāhana-Śaka 1500 or 1560 (in figures, I. 10), the Bahudhānya saṅkāvara; Saturday, the eighth day of the dark fortnight of Śrīvaḥa;' (Mys. Inscr. : 'the year 1500').

Saturday, 26th July A.D. 1573.

537.—Ś. 1508.—PSOCI. No. 28; Mysore Inscr. No. 140, p. 252. Dēvaṇhalī plates of Śrīrāṅgarāya II.6 (usually described as I.)—

(L. 114).—Khyātāṅrā-Śāka-bāṅg-bēnu-gaṇitē Śāka-vaṭsarē | vaṭsarē Tāṟaṟ-āhīkhyē 

māsi Kārttika-nāmanī || Pakṣē vaḷakahē puṣyāyē paṟumāyiāyē mahātithēnu | sūmōparaṅga-

samayē.7

7th November A.D. 1584; a lunar eclipse, visible in India; see Ind. Ant. Vol. XXIII. p. 121, No. 48.

1 Read saṅkūsa (f).
2 Read puṣyā.
3 See below, No. 539.
4 See above, No. 527.
5 See above, No. 554.
6 See below, No. 559.
7 On this day the tithi of the date (which was the Kṛṣṇa-pātraṇ) commenced 2 h. 42 m. after mean sunrise.
538.—South-Ind. Insocr. Vol. I. No. 58, p. 85. Virinchipuram Tamil inscription of the reign of the Mahāśānḍalēvaru Venkaṭapati I, recording a grant by Periya-Erāma-Nāyaka of Pūṇḍrāṭu:-

On the 6th solar day of the month of Tai of the Nandana year, which was current after the Śaka year 1514.'

539.—Ep. Ind. Vol. IV. p. 272; Ind. Ant. Vol. II. p. 371, and Plates. Veḷāppakam (Veḷāppaka) plates of Vira-Venkaṭapati-mahārāya (Venkaṭapati I.) of Karṇaṭa, recording a grant which was made at the request of Liṅga, the son of Bonmu of Viḷūrū and grandson of Viḷappā-Nāyaka; (composed by Rāma, the son of Kāmakoti and grandson of Sabhāpati):


In the Moon’s race (after mythical and legendary beings), Tāṭa-Pinnama [I.]; his son Sōmideva; his son Rāgḥavadēva; his son Pinnama [II.]; lord of Āravīḍu; his son Bukka (firmly established the kingdom of Sāḷuva-Nṛsiṃha); his son Rāmarāja [I.]; his son Śrīraṅgarāja [I.]; his sons Rāmarāja [II.]; Tirumalarāja [I.]; and Venkaṭādri, of whom Tirumalarāja [I.] was installed as king; his son Śrīraṅgarāja [II.]; his younger brother Veṅkaṭapati [I.] (defeated Mahāmدادāšhau, the son of Malikibharāma, i.e. Muḥammad Shāh, the son of Malik Ibrāhīm of Golcoṇḍa).

540.—PSOCI. No. 29; Mysore Inscr. No. 136, p. 247. Śimogga Sanskrit and Kanarese plates of the reign of Rāmadēva [IV. of Karṇaṭa?].

Śaka 1543 (in words, l. 18 of the first side; vīda. 3; ambuddhi, 4; śāra, 5; and kehōē, 1), the Durmāni saṁvatsara; Saturday, the third day of the bright fortnight of Vaiśākhā. Saturday, 14th April A.D. 1621; see Ind. Ant. Vol. XXIII. p. 121, No. 49.

541.—PSOCI. No. 243; Mysore Inscr. No. 122, p. 221. Bēlūr Kanarese inscription of Kṛishṇappa-Nāyaka, Venkaṭādri-Nāyaka, and others:

(L. 4).—Sālīvāhāna-Sha(śa)ka-varūkaṇḍagalu 1547nē Krōḍhana-saṁvatsara Māgha-ba 5 Sōmavāra.

Monday, 6th February A.D. 1626.

542.—South-Ind. Insocr. Vol. III. p. 240. Kūniyūr plates of Vira-Venkaṭapati-mahārāya (Peda-Venkaṭa, Venkaṭapati II., the elder son of Śrīraṅgarāya IV. who was a son of Rāmarāja II.) of Karṇaṭa, residing at Penugōṇḍa; recording a grant which was made at the request of Tirumala-Nāyaka (of Madhurā); (composed, by Rāma, the son of Kāmakoti and grandson of Sabhāpati):

(L. 103).—Ri(r)i-trī-baṇa-kalamb-āṇḍu-ganitē Śaka-vatsarē | Bhāv-ābhidā(śa) mahābārē māśi Vaiśākhā-nāmanī | pakṣē vajakhaṃ punya-ṛkṣē paurna(roṣa)māyām mahātithau |

For a full genealogy of the family to which Venkaṭapati II. belonged, see the Table facing ibid. p. 238.

Genealogy of Tirumala: Nāga of the Kāyapa gōtra; his son Viśvaṅgha; his son Kṛishṇappa-Nāyaka; his son Viḷrapa; his son Viśvapa-Nāyaka; his son Muddukṛishṇa; his sons Mudduvira and Tirumala.

1 See No. 539.
2 The plates are marked with numeral figures.
3 See No. 135, dated ś. 1524, records a grant by Bonmu-Nāyaka's son Liṅgas-Nāyaka.
4 See No. 501.
5 See No. 535-537.
7 In the photograph the greater part of the date is illegible.
8 For a Virinchipuram Tamil inscription of the same king, and of the year Śrimukha-ś. 1550, see South-Ind. Insocr. Vol. I. No. 133, p. 136.
543.—Ś. 1558.—**Ind. Ant.** Vol. XIII. p. 128. Kondojāya1 (now Madras Museum) plates of Venkatapati II. of Karuṣa; (composed by Rama, the son of Kāmakoti and grandson of Sabhāpati):—

(L. 121).—Vasu-bāṇa-kalamb-bāndhu-gaṇitē Śaka-vatsarē | Dhārī-satiratsarē(ra-)nāmu māsi ch-Āshāda-nāman | pakhē vajakshē puṇya-rkshē dvādasyām(āyām) cha mahāṣiθau ī

The greater part of the genealogical portion of this record is identical with the corresponding portion of No. 542.

544.—Ś. 1560.—**PSOCI.** No. 237; **Mysore Insr.** No. 119, p. 218. Halēbid Kanarese inscription of the time of Veṇkataṣṭri-Nayaka Ayya, the son of Krishnappa-Nayaka Ayya, of Beḷūr:

'Śālivāhana-Śaka 1560 (in figures, l. 9), the Īvara saṅvatsara; Thursday, the fifth day of the bright fortnight of Phālguna.'

Thursday, 8th February A.D. 1638; see **Ind. Ant.** Vol. XXIV. p. 3, No. 136.

545.—Ś. 1566.—**Ind. Ant.** Vol. XIII. p. 156. Kalākursē2 plates of Śrīraṅgarāya VI. (usually described as II.) of Karuṣa, the son of Pīna(China)-Venkata III. who was the younger brother of Venkatapati II., and adopted son of Gopala who was the son of Śrīraṅga V. and grandson of Venkataṣṭri, the youngest brother of Rāmarāja II.;3 (composed by Rama, the son of Kāmakoti and grandson of Sabhāpati):—

(L. 105).—Basa-ru-bāṇa-chamdr-ākhyā-gaṇitē Śaka-vatsarē [?] Tāru(ra)-n-ākhyē mahā-varshē māsi Phālgupa(na)-nāmakē | pakhē vajakshē puṇya-rkshē dvādasyām(āyām) cha mahā-

546.—Ś. 1615.—Coorg Insr. No. 11, p. 16. Kaṭṭepura Kanarese plate of Krishnappa-

Nayaka, the son of Venkaṭaṣṭri-Nayaka and grandson of Krishnappa-Nayaka, of Beḷūr:

Śālivāhana-Śaka-vaṇu-hāgala 1615 veśa Śrīmukha-nāma-saṅvatsarāda Pūsha-śu 12lu

... . Makara-sanakrama-puṇyakāladdalli.

29th December A.D. 1693.

J.—The Eastern Chalukyas (or Chalukyas, including those of Pithāpuram and Śrīkurumam) and minor chiefs of the Telugu country.3

547.—**Ind. Ant.** Vol. XIX. p. 309, and Plate. Sātārā (now British Museum) plates of the E. Chalukya Yuvārāja Vishnuvardhana? I. Vishvamśiddhi; of the 8th year (of the reign) of the Mahārāja (the W. Chalukya Pulakēśin II.);4 issued from Kurnumrathyā:—

(L. 13).—Kārttika-paṇḍuṇamāyāṁ.

(L. 35).—śrī-mahārājaśya pravardhhāmānaka-saṅvatsarē ashtamē.

In the family of the Chalikyas, Raṇaviṣvara Satyaśraya [Pulakēśin I.]; his son Kirit-

varman [I.]; his son Vishvvardhana [I.]; Vishvamśiddhi.

548.—**Ind. Ant.** Vol. XX. p. 16; Dr. Burnell's South-Ind. Palæography, 2nd ed., Plate xxvii. Chipurupalle plates of the 18th year (of the reign) of the E. Chalukya Mahārāja Vishnuvar-

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1 This is the name of the village granted; I do not know where the plates were found.
2 On this day the tīθi of the date commenced 3 h. 12 m. after mean sunrise.
3 This is the name of the village granted; the grant was edited from Sir W. Klitz's impressions.
5 Pic. the chiefs of Kondojapanā, Velvandhanda and Kōnamandala (Nos. 581-583), the chiefs of Amaravati and Nāṣavādi (Nos. 590-593), the Reśhā of Kondavidi and Rājam-hēndranagara (Nos. 593-599), the Māṇyas of Ojėjavādi (No. 600) and Nāṇaya-Nayaka of Phālpurī (No. 601).
6 The original has Chalikya.
7 On the seal called Bitarasa. He is the Kubja-Vishnuvardhana of No. 557 ff.
8 See above, No. 9 ff.
dhaná I. Víshamasiddhí, the younger brother of the Mahárája Satyásraya (Pulakáśin II.); issued from Chórupúra:—

(L. 14).—Śrávaka-máśe chándragráha-nimittá.

(L. 20).—sañ 10 8 má (F) 4 (F) di 10 5.

[S. 654]: 7th July A.D. 632; a lunar eclipse, visible in India; see Ind. Ant. Vol. XX. p. 4.

The ájáapti (or dátaka) of the grant was Atávidurjaya of the Mataya family.

549.—Ind. Ant. Vol. XIII. p. 137, and Plate. Pedda-Maddáli plates of the 18th year of the reign of the E. Chalukya Mahárája Jayasima I. (Víshamasiddhí), the son of [Víshamasiddhí] and grandson of Kiritvarman I.; issued from Udayapúra:—

(L. 18).—vishuva-nimitté vijayarājya-sañvatsaré aśṭaśat [a*].

550.—Ind. Ant. Vol. VII. p. 186, and Plates in Vol. VIII. p. 320. Nellore district (formerly Sir W. Elliot’s, now British Museum?) plates of the second year of the reign of the E. Chalukya Mahárája Víshuvardhana II. (Víshamasiddhí), the grandson of the Mahárája Víshuvardhana I., and son of Indra-bhaṭṭāraka who was the younger brother of the Mahárája Jayasima I.:—

(L. 65).—varddhamána-rájya-dvaya-sañvatsaré Chaitra-máśe śukla-pakhaṇḍa dasamyaṁ Mangá-nákhathé Budhaváratram.


551.—Ind. Ant. Vol. VII. p. 191, and Plate. Maṭṭewága (? formerly Sir W. Elliot’s, now British Museum?) first and second plates only of the 5th year of the reign of the E. Chalukya Mahárája Víshuvardhana II. (Víshamasiddhí), the great-grandson of Kiritvarman I., grandson of the Mahárája Víshuvardhana I., and son of Indra-bhaṭṭāraka who was the brother of the Mahárája Jayasima I.:—

(L. 19).—a(n) pramanó vijayarājya-pañcamaṃ sañvatsaré Phálgunaná(máśe amávásyaśāyaṁ sūryagra[ha*]bala-nimitté).

[S. 568]: 17th February A.D. 668; a solar eclipse (in the párasidhata Phálguna), not visible in India; see ibid. Vol. XX. p. 9.

552.—Ind. Ant. Vol. XX. p. 105. Madras Museum plates of the 20th year of the reign of the E. Chalukya Mahárája Sarvalokásraya (Vijayasiddhi, i.e. Maṅgi-yuvarāja), the son of the Mahárája Víshuvardhana II., who was the son of Indra-bhaṭṭāraka, the younger brother of the Mahárája Jayasima I.:—

(L. 24).—uttarāyaṇa-nimitté . . . . . . . . [pravardhamána-viṣ][a][j]yarājya-sañvatsaré visāḥ.


(L. 42).—chándra-śraddhágraṇára-nimitté.

The inscription mentions as ájáapti (or dátaka) Narémbrámgraṇára’s brother, the prince Nrípa-Rúdra, born in the Haikaya family.

554.—Ep. Ind. Vol. V. p. 120, and Plate. Edéru (now Madras Museum) plates of the E. Chalukya Mahárájádikirája Vijayāditya II., the son of the Mahárája Víshuvardhana IV. and grandson of Vikramarşána (i.e. Vijayāditya I.):—

(L. 20).—śa[ṛ*]gavragraṇára-nimitté.

1 Compare below, No. 600.
2 I.e. Víshuvardhana I. Víshamasiddhí; the actual name is omitted in the grant.
3 Read śriddheśa.-
4 The two plates are numbered with numerical symbols. 5 Compare above, No. 9.
6 Compare below, No. 557 ff. 7 Read vīśēp.
555.—*Ind. Ant.* Vol. XIII. p. 156, and Plates. Ahasanakaram (formerly Sir W. Elliot's, now British Museum) Sanskrit and Telugu1 plates of the E. Chālukya Mahārāja Vishnupardhana V. (*i.e.* Kali-Vishnupardhana), the son of the Mahārāja Vijayaśītiya II. and grandson of the Mahārāja Vishnupardhana IV.

556.—*Ep. Ind.* Vol. V. p. 123, and Plate. Masalipatam (? formerly Sir W. Elliot's) plates2 of the E. Chālukya Mahārāja Vijayaśītiya III. (who in battle slew Maṅgi), the son of the Mahārāja Vishnupardhana V. who was the son of the Mahārāja Vijayaśītiya II. (here also called Chālukya-Ārjuna)3 :—

(L. 27).—chandragrahaṇa-nimittē.


(L. 20).—nīja-paṭṭabandha-samayē.

In the Chālukya family, Satyārāya's5 brother Kubja-Vishnupardhana [Vishnupardhana I.] (reigned 18 yrs); his son Jayasimha [I.] (33 yrs); his younger brother Indra-bhaṭṭāraka's son Vishnupardhana [II.] (9 yrs); his son Maṅgi-yuvanāraK (25 yrs); his son Jayasimha [II.] (13 yrs); his younger brother from a different mother, Kokkili (6 months); his eldest brother Vishnupardhana [III.] (37 yrs); his son Vijayaśītiya-bhaṭṭāraka [Vijayaśītiya I.] (18 yrs); his son Vishnurāja [Vishnupardhana IV.] (36 yrs); his son Vijayaśītiya [II.] (40 yrs); his son Kali-Vishnupardhana [Vishnupardhana V.] (1½ yrs); his son Vijayaśītiya [III.] (44 yrs); Bhima [i.e. Chālukya-Bhima I.] is the son of his brother, the Yuvārāja Vikramāditya [I.].


Genealogy with lengths of reigns as far as Vijayaśītiya [III.] substantially as in No. 557. From his younger brother, the Yuvārāja Vikramāditya [I.], sprang Bhima [I., i.e. Chālukya-Bhima I.] (who reigned 30 yrs); his son Vijayaśītiya [IV.] (6 months); his son Ammarāja [I.].

559.—*South. Ind. Inscr.* Vol. I. No. 36, p. 39. Ēḍēru (now Madras Museum) plates of the E. Chalukya Mahārāja Amma I. Vishnupardhana, surnamed Rājamahendrā; recording a grant to one of the king's military officers named Bhaṇḍānāditya-Kuntāditya, of the Paṭṭavardhini family.

Genealogy with lengths of reigns from Kubja-Vishnupardhana6 to Vishnupardhana [IV.] substantially as in No. 557. Vishnupardhana's son Vijayaśītiya [II.] (reigned 44 yrs); his son Kali-Vishnupardhana [Vishnupardhana V.] (1½ yrs); his son Vijayaśītiya [III.] (cut off the head of Maṅgi; frightened Kṛishṇa and Saṅkila, and burnt their city [Kirnapāura]);7 reigned 44 yrs; his younger brother Vikramāditya's son Chalukya-Bhima8 [I.] (30 yrs); his son Vijayaśītiya9 [IV.]; his son Amma [I.].

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1 The whole of the denotive part of the grant is in Telugu.
2 See below, No. 557 ff.
3 There is no information as to what has become of the plate.
4 He is also described as a fire of destruction to the Gaṅga family.
5 The plates are quasi-palimpsests.
6 L. Pulakāśin II, above, No. 9 ff.
7 The inscription mentions an enemy of his, (a king) Dāḍāra.
8 See *Ep. Ind.* Vol. IV. p. 226: the Kṛishṇa mentioned above is by Dr. Heitler suggested to be a Paramārā of Mālaya; but he may be the Bāhurakūta Kṛishṇarāja II. See below, No. 560.
9 Here also called Drūhrājana.
10 Here also called Kaliyaditya.
560.—Ind. Ant. Vol. XIII. p. 213, and Plates. Pāganavaram (formerly Sir W. Elliot’s, now British Museum) plates of the E. Chālukya Mahārājādhirāja Chālukya-Bhima II. Vishnuvardhana, surnamed Gaṇḍamahēndra, the son of Vijāyāditya IV. and Mēḻambā.

Genealogy with lengths of reigns as far as Vishnuvardhana [IV.] substantially as in No. 557. His son Narēndramīgarāja [Vijāyāditya II.] (reigned 48 yrs.); his son Kali-Vishnuvardhana [Vishnuvardhana V.] (1½ yrs.); his son Guṇaga-Vijāyāditya [Vijāyāditya III.] (slew Māṅgi, and burnt Kiraśapura; reigned 44 yrs.); his younger brother the Yāsuvēra Vijāyāditya’s son Chālukya-Bhima [I.] (30 yrs.); his son Vijāyāditya [IV.] (6 months); his eldest son Ammarāja [I.] (7 yrs.); having expelled his son Vijāyāditya [V.], Tāhā (one month); having slain him, Chālukya-Bhima’s son Vikramāditya [II.] (11 months); having defeated him, Amma’s son Bhima (8 months); having killed him, Tāhā’s eldest son Malla [Yuddhamalla II.] (7 yrs.); having expelled him, Chālukya-Bhima [II.].

561.—Ep. Ind. Vol. V. p. 135, and Plate. Masulipatam (formerly Sir W. Elliot’s, now British Museum) plates of the E. Chālukya Mahārājādhirāja Chālukya-Bhima III. Vishnuvardhana, the son of Vijāyāditya IV. and Mēḻambā;—

(L. 31).—uttārāyaṇa-nimittē.

The inscription then immediately goes on to the son of Mēḻambā and Vijāyāditya [IV.].

562.—South-Ind. Insor. Vol. I. No. 37, p. 44. Kolavennu (now Madras Museum) plates of the E. Chālukya Mahārājādhirāja Chālukya-Bhima II. Vishnuvardhana, surnamed Rājamārtanda, the son of Vijāyāditya IV. and brother of Ammarāja I. from a different mother; recording a grant made at the request of the prince Vājjaya of the Pānara family;—

(L. 30).—uttāra-yāṇa-nimittē.

Genealogy with lengths of reigns as far as Ammarāja [I.] substantially as in No. 560. His son Vijāyāditya [V.] (reigned half a month); Tālapa (one month); having conquered him Chālukya-Bhima’s son Vikramāditya [II.] (one year); Chālukya-Bhima [II.], the son of Vijāyāditya [IV.] (conquered Tāṭabīkyana and Dhaṇḍi).

563.—Ind. Ant. Vol. VII. p. 15, and Plates. British Museum (formerly Sir W. Elliot’s) plates of the E. Chālukya Mahārājādhirāja Ammarāja II. Vijāyāditya VI., the son of Chālukya-Bhima II. and Lōkanāmahādevī;—

(L. 31).—sōmagrahaṇa-nimittām.

Genealogy with lengths of reigns as far as Ammarāja [I.] substantially as in No. 560. Having expelled his son Vijāyāditya [V.], Tālapa (reigned one month); having conquered him, Chālukya-Bhima’s son Vikramāditya [II.] (11 months); Tālapa’s son Yuddhamalla [II.] (7 yrs.); having expelled him, Ammarāja’s younger brother Bhima [i.e. Chālukya-Bhima II.] (12 yrs.). His son Ammarāja [II.] assumed the crown in the 12th year of his life on the date—


[S. 867]: Friday, 5th December A.D. 943; see ibid. Vol. XXIII. p. 128, No. 62.

1 See above, No. 126.
2 This name is not given in the inscription.
3 But Guṇaga-Vijāyāditya is here called Guṇaga-Vijāyāditya.
4 The grant on these plates was left incomplete.
5 But the length of the reign of Vijāyāditya II. Narēndramīgarāja is given as 40 years (see No. 557); and Guṇaga-Vijāyāditya is called Guṇakumalla-Vijāyāditya.
6 The poetry of the grant is by Māṇḍava-Bhaṭṭa.
7 But the length of the reign of Jayasindha I. is given (wrongly) as 30 yrs.; Guṇaga-Vijāyāditya is called Guṇakumalla-Vijāyāditya; and Vijāyāditya IV. is called Kallab Inst. Bhaṭṭa-Vijāyāditya.
564.—Ep. Ind. Vol. V. p. 140, and Plate. Masulipatam (now Madras Museum) plates of the E. Châlukya Mahârâja Râjâdhirâja1 Ammarâja II. Vijayâditya VI., surnamed Râjamahândra, the son of Châlukya-Bhima II. and Lôkamahâdevî; recording a grant to the Yuvârâja Ballâdeva-Velâbhânta, also called Bodjiya, the son of (the lady) Pammavâ of the Pataparadhina family.

Genealogy with lengths of reigns substantiallya as in No. 563.

565.—Ind. Ant. Vol. XII. p. 91, and Plates. Elâvarû platesb of the E. Châlukya Mahârâjâdhirâja Ammarâja II. Vijayâditya VI., the son of Châlukya-Bhima II. and Lôkamahâdevî.1—

(L. 54).—uttaratya-nimitté.

Genealogy with lengths of reigns substantially as in No. 564.

566.—Ind. Ant. Vol. XIII. p. 240, and Plate. British Museum (formerly Sir W. Elliot's) plates of the E. Châlukya Mahârâjâdhirâja Ammarâja II. Vijayâditya VI., surnamed Râjamahândra, the son of Châlukya-Bhima II. and Lôkamahâdevî; recording a grant made at the request of the king's wife's parents Kâma and Nâyamâmbâ.2—

(L. 28).—uttaratya-nimitté.

Genealogy with lengths of reigns as far as Bhima (i.e. Châlukya-Bhima I.) substantially as in No. 560. His son Kollabigañana-bhâskara [Vijayâditya IV.] (reigned 6 months); his eldest son Ambarâja [Ammarâja I.] (7 yrs.); his eldest son Vijayâditya [V.] (half a month); having put him in prison, Tâla, the son of Yuddhamalla [I.] who was the paternal uncle of Châlukya-Bhima [I.] (one month); Vikramâditya [II.] (1 yr.); Kollabigañana's son Bhima [Châlukya-Bhima II.] surnamed Kârayâlladâta (12 yrs.); his son Ammarâja [II.].


Genealogy with lengths of reigns as far as Ammarâja [I.] substantially as in No. 560. After him Tâla (reigned one month); having expelled him, Châlukya-Bhima's son Vikramâditya [II.] (1 yr.); Yuddhamalla [II.] (7 yrs.); having expelled him, Ammarâja's younger brother [Châlukya-Bhima [II.] (12 yrs.); his son Ammarâja [II.].

568.—Ep. Ind. Vol. VI. p. 351, and Plates. Raçastipûddi7 plates of the 8th year (of the reign) of the E. Châlukya Mahârâjâdhirâja Vimalâditya Vishnuvardhana.3—

(L. 97).—ashtama-varâha-vardhanâ Sînhâ-mâśâ].

Date of Vimalâditya's coronation:—

(L. 42).—Anâl-anâla-randhra-gatâ Saku-varshê Vrishabha-mâsi sita-pakshê ["] yashasâyâyam Guru-Pushyâ Sînhâ laghâ prasiddham-abhirikta 1(l1)

[S. 933]: Thursday, 10th May A.D. 1011; but the tithi which ended on this day was the 5th, not the 6th; see ibid. p. 349.

Mythical genealogy from Nârâyâna (Vishnû), through the Moon, to Udayana who was the first of 59 kings of Ayôdhya. Descended from them, Vijayâditya, was killed in battle with Trilochana-Pallava; his posthumous son Vishnuvardhana; his son (from a

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1 Perhaps a mistake for Mahârâjâdhirâja.
2 But the length of the reign of Jayasîhâna I. is given (correctly) as 33 years; and Tâla is called Tâladhipati and Tâlakshapati.
3 The grant is partly a quasi-palimpsest.
4 The poetry of the grant is by Pûtanabhânta.
5 The poetry of the grant is by Mîhavabhânta.
6 They are all much worn, and of the third plate one entire half is lost.
7 This is the name of the village granted; the plates were found in the Amalâpura amâluka and belong to an inhabitant of Amalâpuram.
8 The description of the boundaries of the village granted is in Sanskrit and Telugu.
9 The poetry of the grant is by Bhimasânta.
Pallava princess) Vijaya'ditya; his son Polakēśivallabha (Pulakēśin I.); his son Kṛṣṇivarman [I.]. Then genealogy with lengths of reigns from Kubja-Vishṇuvardhana to Yuddhamalla [II.] substantially1 as in No. 563. Having expelled Yuddhamalla [II.], Rājabhima (Bhima, Chālukya-Bhima [II.]), the younger brother of Ammarāja [I.], (reigned 12 years); his son Ammarāja [II.] (25 yrs.); Dāna or Dānārava, his brother from a different mother (3 yrs.); an interregnum of 27 years; Dāna's son Śaktivarman (12 yrs.); after him Vimalāditya2 (Trībhuvanākūśa, Birudāṅka-Bhima,3 Mummaḍi-Bhima, Bhūpamahēndra), the son of Dāna and Āryā-mahādēvi.

569.—Ind. Ant. Vol XIV. p. 50, and Plates. Korumelli (formerly Sir W. Elliot's, now British Museum) plates4 of the E. Chālukya Mahārājādhirāja Rājarāja I. Vishṇuvardhana, the son of Vimalāditya and his wife Kundavā who was the younger sister of [the Chōla king] Rājendra-Chōda [I.] and daughter of [the Chōla king] Rājarāja [I.] of the solar race;5—

(L. 103.)—imādīparāgē.

Date of Rājarāja's coronation:

(L. 65).—Yō rakshiṭuḥ vasumatiḥ Śaka-vatsaraḥu vēd-ākṣobhavā-nidhi-varttiṣau Simha-gē-rkē [quant. 1*] kṛṣṇa-dvītīya-divavas.6OTTarabhadrikīyām vāre Gurōr-Vivaṣījī lagna-vara-bhiṣhiktaḥ ||

[Ś. 944.]: Thursday, 16th August A.D. 1022; see ibid, Vol. XXIII. p. 131, No. 110.

Mythical genealogy, etc., as far as the interregnum substantially as in No. 568; Dāna's son Chālukya-Chandra [Śaktivarman] (reigned 12 yrs.); his younger brother Vimalāditya (7 yrs.); his son Rājarāja [I.].

570.—Ep. Ind. Vol. IV. p. 303. Madras Museum Sanskrit and Telugu7 plates (Nandampatū grant) of the 32nd year of the reign of the E. Chālukya Mahārājādhirāja Rājarāja I. Vishṇuvardhana, the son of Vimalāditya and his wife Kundavā of the solar race;8—

(L. 78).—sōmagrahāpā-nimittē.

(L. 92).—dvāśtriṃsattamām vijayarājya-varah[ā] vardūḥha[mā*]na.

The lunar eclipse mentioned is probably that of the 28th November A.D. 1033 [in Ś. 975], which was visible in India; see ibid, p. 303.

Date of coronation and genealogy with lengths of reigns substantially as in No. 569.

571.—Ep. Ind. Vol. VI. p. 336, and Plates. Tēki plates9 of the E. Chālukya Mahārājādhirāja Chōdagaṅga Rājarāja Vishṇuvardhana, ruler of Vēṅgi, of the 17th year of the reign of (of Kulōṭṭuṅga-Chōda I.) issued from Jananāthanaṅgar:—

(L. 108).—ārī-vijayarājya-samvatsara(vē) saptadaē.

Date of Chōdagaṅga's appointment as ruler of Vēṅgi:—

(L. 61).—Śāk-ābdē rasa-kh-āṅgar-āndu-gaṭiṭe Jyēṣṭhēdha(thā) māṣē sīte pakhē pūrṇa(roṇa)-tīdhau(thau) dēnē Suragūrōr-Jyēṣṭhām śaśāṃkē gate [quant. 1*] Śiśha(hē) lagna-vara.

[For Ś. 1006] the date is irregular.

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1 But Indrārjaka (Indra-bhaṭṭāraka) is here stated to have reigned for 7 days, and Tālāpa is called Tāḍāpa.
2 He amongst others defeated the Śakas, Lāṅga and Gurjara.
3 Compare Birudāṅka-Rāma, above, in No. 569, note 4.
4 The first plate is a quasi-palimpsest.
5 The poetry of the grant is by Chētanaḥasta, the son of Bhima (No. 568) — For the Chōla kings Rājarāja I. and Rājendra-Chōda (Chōda I.) see below, Nos. 586 ff. and 721 ff.
6 Read -dvīta-
7 The description of the boundaries of the village granted is in Telugu.
8 The poetry of the grant is by Namkēbhaṭṭa.
9 Composed by Vīdāyabhaṭṭa; see Nos. 572 and 573.—The plates do not refer to a grant of land, but confer certain honorary privileges.
Genealogy, etc., as far as Vimalāḍitya substantially as in No. 569. His son Rājarāja [I.] (reigned 41 years), married Ammadāgadāvī, the daughter of [the Chōḍa] Rājendra-Chōḍa [I.] of the solar race. Their son Rājendra-Chōḍa [II.], at first ruler of Vēṅgli, as Kulottunagaḍāvī (Kulottunaga-Chōḍa I.) was anointed in the Chōḍa kingdom.¹ He had many queens and from them several sons. He first appointed his son Mummaḍi-Chōḍa [Rājarāja] to the sovereignty of Vēṅgli (which had been held before by Kulottunaga’s paternal uncle Vijayāḍitya [VII.]² for 15 years), and Mummaḍi-Chōḍa held it for one year. Kulottunaga then appointed the latter’s younger brother Vira-Chōḍa, but recalled him after six years. He then appointed his eldest son Chōḍaṇaṅga.


(L. 113).—ārī-ṛṣya-vārṣas-saṅvatsarsā ṛkaviṁśe.  
Date of Vira-Chōḍa’s appointment as ruler of Vēṅgli:—


Genealogy, etc., as far as Kulottunaga (Kulottunaga-Chōḍa I.) substantially as in No. 571. He married Madhurāṅkati, the daughter of [the Chōḍa] Rājendraḍāvī, and appointed his son Vira-Chōḍa to the sovereignty of Vēṅgli (which had been held before by Kulottunaga’s paternal uncle Vijayāḍitya [VII.] for 15 years, and by Vira-Chōḍa’s elder brother [Mummaḍi-Chōḍa] Rājarāja for one year).


(L. 188).—uttarāpya-naṁ[nimitta]-[⁴].  
(L. 279).—ārī-ṛṣya-vārṣas-saṅvatsarā tryuttas[rā]-vṛśita-saṅvatsarā.  
Date of Vira-Chōḍa’s appointment as ruler of Vēṅgli and genealogy, etc., substantially⁵ as in No. 572.

574.—S. 1056 (for 1065).—Ind. Ant. Vol. XIV. p. 56, and Plates. Chellūr (formerly Sir W. Elliot’s, now British Museum) plate⁶ of the reign of the E. Chāluka Kulottunaga-Chōḍa II., recording a grant by his Daṇḍāḥaṭha Kāṭa, otherwise called Kolani-Kāṭama-Nāyaka, i.e. Kāṭama-Nāyaka of Kolam.—

(L. 49).—Śāk-ābhodāṇā pramāṇa rasa-viśkha-viṣayach-ṛṣya-samkhyāṁ prayātē s-Ārḍra-ṛkha pūrva-ma(pa)khaṁ viṣhuvati sutīthā(tha).  

For S. 1056 the date is irregular; for S. 1065 it regularly corresponds to the 24th March A.D. 1143;⁷ compare Ep. Ind. Vol. VII. p. 9.

¹ See below, No. 756 ff.  
² In the description of the boundaries the language is a mixture of Sanskrit and Telugu.  
³ The poetry of the grant is by Vidyābhava; see No. 571.  
⁴ On this day the titi of the date commenced 0 h. 30 m. after mean sunrise.  
⁵ In the description of the boundaries the language is a mixture of Telugu and Sanskrit. The grant is remarkable for the large number of deities (536 Brāhmaṇas whose names are given).  
⁶ But Gopaga-Viṣayāḍitya (probably by a mistake of the writer) is stated to have reigned 40 (instead of 44) years.  
⁷ The writer of the date has written rasa-viśkha- instead of viśikha-rasa.
Genealogy with lengths of reigns from Kubja-Vishnudevadhana to Ammaraja [II.] substantially as in No. 563. Ammaraja [II.] (reigned 25 years); his eldest brother Dānārava (30 yrs.); his son Šaktivarman (12 yrs.); his younger brother Vimalāditya (7 yrs.); his son Rājarāja [I.] (41 yrs.); his son Kulottūnga-Chōda [I.] (49 yrs.); his son Vikrama-Chōda (15 yrs.); his son Kulottūnga-Chōda [II.].

575.—Ś. 1079.—Date of the coronation of Vijayāditya III., one of the E. Chālukyas of Pitāhpuram, as given in the Pitāhpuram inscription of Mallapadeva III. (below, No. 576).—


Saturday, 11th January A.D. 1158; see Ep. Ind. Vol. IV. p. 228.


Sunday, 16th June A.D. 1202; see ibid. Vol. IV. p. 228.

After giving the genealogy with the lengths of the reigns of the E. Chālukyas from Kubja-Vishnudevadhana to Vikrama-Chōda (surnamed Tygga-samudra, compare No. 807), the inscription gives the following genealogy of Mallapadeva: Bētā (Kanṭhikā-Bētā, or Vijayāditya3 [I.], who was the son of Ammaraja [I.] and had been expelled by Tāḍapa); his son Satyāsraya (Uttama-Chālukya), married Gauri of the Gaṅga race; their sons Vijayāditya [II.], Vimalāditya, Vikramāditya, Vishnudevadhana [I.], Mallapa [I.], Kāma, and Rājamārtaṇḍa. Of these, Vijayāditya [II.] married Vijaya of the solar race; their sons Vishnudevadhana [II.], Mallapa [II.], and Sānidēva. Of these, Mallapa [II.] married Chandaladevi, the daughter of the Hailhay Brahman, lord of the Sagara-vihaṇya; their son Vijayāditya [III.] (crowned in Ś. 1079, see No. 575); married Gaṅgā, the daughter of the lord of Āra-davāḍa; their son Mallapa (Mallapa [III.] Vishnudevadhana).

577.—Ś. 1195.—Ep. Ind. Vol. V. p. 32. Śrīkūrman pillar inscription of Vijayāditya II. a descendant of the E. Chālukya Rājarāja I. :


The date is irregular; see ibid. p. 34, note 3.

In the race of the Moon, the [E.] Chālukya Vimalāditya (above, No. 568); his son Rājarāja [I.] (translated into Andhra, i.e. Telugu, the history of the Bhārata race, i.e. the Mahābhārata; resided at Rājamāhendrapatāna). In his race, Vijayāditya [I.]; his son Rājarāja, was minister of Vyra-Nṛsiṁha;4 his son Vijayāditya [II.].

578.—Ś. 1199.—Ep. Ind. Vol. V. p. 34. Śrīkūrman Sanskrit and Telugu pillar inscription of (the E. Chālukya) Purushottama, a son of Rājarāja (and brother of Vijayāditya II.; see No. 577):—

(L. 1).—Śvastī śrī Śākā-vaṭa-rā [nava]-nīthi-kṣhōṣ-tādubhisammitē.

(L. 4).—Śāk-[va*]-raṇabhiḥu || 11[9]-yāgucchati.
579.—Ś. 1231.—Ep. Ind. Vol. V. p. 35. Śrīkūrṭamam Sanskrit and Telugu pillar inscription of the [3rd] year of the reign of the (E. Chālukya) Śāmanta Viṣvānta (Jagannātha), a son of Purunāṭtuma (see No. 578); and of the reign of Viśa-Rāṣṭhā.{1}


The date is irregular; see ibid. p. 36, note 4.

580.—Ś. 1240.—Ep. Ind. Vol. V. p. 36. Śrīkūrṭamam pillar inscription of (the E. Chālukya) Purunāṭtuma, the brother of Viṣayārka (Viṣayāditya II.) who was a son of Rājarāja (see No. 577); (composed by Nyūsimha):—


581.—Ś. 1093.—Ep. Ind. Vol. VI. p. 269. Tsandavolu{2} Sanskrit and Telugu pillar inscription of the Mahāmaṇḍalaṭṭavāra Buddhārajā of Konaḍaṭṭaṭmaṇi—surnamed Anīyaṇkabhima and Elādāyinsimha, and described as 'a worshipper of the feet of Kulottūnga-Chōḍādeva' (i.e. the E. Chālukya Kulottūnga-Chōḍa I.)—of the Durjaya family:—

(L. 40.)—Śāk-āhā śākti-Nāmān̄hārā-śaśi-gāpita . sammyāyanē.

(L. 70.)—Śaka-varṣāṃbu 1093daṇṭi [u]tt(ta)ra[yāna-nimittamuna.

Buddhāvarman (of the Chaturthābhijana or Śūdra caste) was a feudatory of Kubha-Viṣhṇu of the lunar race. After some ancestors had passed away, there was in his family Maṇḍa (Maṇḍana) [I.]; his son Gaṇḍa; his son Maṇḍa [II.], married Kundaṃbikā; their son Buddhārajā (whose sister Aḥkama{3} was the wife of Goṇka's son Rājendra-Chōḍa).

582.—Ś. 1108.—Ep. Ind. Vol. IV. p. 39, and Plate in Vol. VI. p. 270. Piṣḥāpuram Sanskrit and Telugu pillar inscription of (the Mahāmaṇḍalaṭṭavāra) Prithviśivāra{4} of Velanāḍu, recording a grant by his mother Jāyāmbikā, the queen of the Mahāmaṇḍalaṭṭavāra Goṇka III.; (composed by Ayyapillārya):—


(L. 139.)—Śakav[r̥]a[sa]ṃhabulū 1108daṇṭi Maṇḍasamkrānti-nimittamuna.

The inscription gives the following genealogy{5} of the family which belonged to the Chaturthrānava or Śūdra caste: After a number of fictitious personages, Malla [I.]; his son Eriyavarman; his son Kuṇiyavarman [I.]; his son Malla [II.]; Piṣṭuvarādītīya; his son Kuṇiyavarman [II.] (feudatory of the E. Chālukya Viṃśatīdītya, above, No. 568); his son Eriyā; his son Namirāja; his son Vedarra [I.]; Gaṇḍa, Goṇka [II.] (feudatory of the E. Chālukya Kulottūnga-Chōḍa I.), Mallaya, and Paṇḍa; Gaṇḍa's son Vedarra [II.]; (feudatory of the E. Chālukya Viṣa-Chōḍa); Goṇka's son Chōḍa (feudatory and adopted son of the E. Chālukya Kulottūnga-Chōḍa I.), married Guṇḍāmbikā; their son Goṇka [II.], married Sabbāmbikā; their son Viṣa-Rājendra-Chōḍa{8} (Rājendra-Chōḍa, Velanāḍu-Kulottūnga-Rājendra-Chōḍāyāraja), married Aḥkāmbikā;{10} their son Goṇka [III.]; (Kulottūnga-Manma-Goṇkarāja), married Jāyāmbikā (Jāyāmābā, Jāyamadēvī); their son Prithviśivāra.

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1 I.e. the E. Gaṅga king (of Kalinga) Bhāsūndēva II.; see North. Inscr. No. 369.
2 This is the modern name of Dhanadapura (Dhanadapura), the capital of the chiefs of Velanāḍu; see below, No. 592.
3 For abstracts of 14 other inscriptions of the Konaḍapāṇḍaṇi chiefs and for the pedigrees derived from them see Ep. Ind. Vol. VI. p. 274 ff. Names of chiefs occurring in them, besides those given above, are Chōḍa (Chōḍarāja), Eriyama, Malla (Mallerāja), Maṇḍerāja, and Maṇṇa-Maṇḍa.
4 I.e. the E. Chālukya Kuṣha-Viṣhṇuvardhana.
5 I.e. Goṇka II. of No. 582. See No. 583.
6 He killed a certain Bhima, who had taken refuge on an island in a lake (probably the Kolleru Lake).
7 Called Akkambikā in No. 582.
8 Called Akkambikā in No. 582.
9 Called Aḥkama in No. 591.
583.—§ 1117.—Ep. Ind. Vol. IV. p. 87, and Plate in Vol. VI. p. 270. Pithāpuram Sanskrit and Telugu pillar inscription of the Mahāmaṇḍalēvara Malliḍēva and Manma-Satya II. of Kōnanaḍa (probably dependent of "Kukuttcuṅga-Pṛthvīvarāṇa" of Vēlanaḍu, who was again a vassal of [a king] Rājāraja, a descendant of the E. Chālukya dynasty") :—

(L. 109)—Sa ka-varṣaḥamāṃlau1 1117 gunēṇiti Mēshadikrānti-nimittāmuna.

After giving the genealogy of the E. Chālukya dynasty with the lengths of the reigns as far as Maṇgi-yuvarāja, and a reference to a king Rājāraja of the Chālukya family who appears to be represented as reigning at the time, the inscription gives a genealogy of the chiefs of Kōnanaḍa who derived their descent from Kārtavriya, the grandson of Haihaya, a descendant of Yadu, their names given are:2 Mummaḍi-Bhima [I.]; Venna; Rājapaṇḍu [I.]. Mummaḍi-Bhima [II.]; Rājendra-Chōda [I.]; Satya [I.]. Satyārṇya]; Bēta; Malliḍēva; Manma-Chōda [II.]; Sūrya; Lōkabuḍhāpaka (Lōkamahēpaka); Rājapaṇḍu [II.]: Bhima [III.]; Vallabha; Manma-Satya [II.] (Manma-Satya); Mahipalāṇḍu.

584.—§ 1084.—Ind. Ant. Vol. XI. p. 12, and Plate. Anumakoḍa Sanskrit and Telugu pillar inscription of the Kākatiya (Kākatiya) Mahāmaṇḍalēvara Rudradēva, whose capital was Anumakoḍa (Anumakoḍa, Anumakoḍa); (composed by Achintēravara, the son of Rāmaśiva-dikshita and disciple of Advayāmṛita):—

(L. 6).—Sāka-varshaḥamānla 1084 gunēṇiti Chitrabhānu-sāntvatsara Māgha-sū. 13 Vaiḍah-
vāramu nāndu.

Saturday, 10th January A.D. 1163;4 see ibid. Vol. XXIV. p. 2, No. 129.

In the Kākatiya family, Tribhuvanamalla; his son Prōla (Prōla; made captive the [W. Chālukya Tailapadēva, i.e. Taila III.];5 defeated Gōvindaśa and Guṇḍa of Mantrakūta; conquered but re-instated king Udāya, i.e. Chōḍoda; put to flight Jagaddēva [compare No. 237], etc.), married Muppamadēvī; their son Rudradēva (subdued a certain Ṫoma, conquered Maligidēva,6 burnt the city of Chōḍoda, etc.).

585.—§ 1185.—Ep. Ind. Vol. V. p. 143. Chēbrolu Sanskrit and Telugu pillar inscription of Jāya (Jāyana),7 chief of the elephant-troop of the Kākatiya Gaṇapatī (surnamed Chhalamattigandha) who granted to Jāya "the city of Shanmukha" (i.e. Tāmrapurī, Chēbrolu) on the date here given:—

(L. 82).—Pañcchitrāmipāṇā-vēda-Rudra-rāta-saṁkhyātē Śaṅg-ābdē Madhau māsi Śrinukha-
vatsarē.

In the solar race, in the family of the Raṅghus, Durjaya; his son Bēta [Tribhuvanamalla]; after him, Prōla; his son Rudra; his brother Maḥādēva; his son Gaṇapatī.

586.—§ 1153.—Ep. Ind. Vol. III. p. 84, and Plate. Gaṇapēvdara Sanskrit and Telugu pillar inscription of the time of the Kākatiya Gaṇapatī, and of his general Jāya (Jāyana, Jāyasa-Nāyaka):—

(L. 119).—Gupa-sara-Bhavama-mita-Sākē Khara-varṣhe Mādhavē sīte Gauryāḥ | tidhyāṁ (thāṁ).

1 Read: varṣaḥamāṇī
2 On this day the śāsī of the date commenced 1 h. 29 m. after mean sunrise.
4 On the 11th of the month of Vaiḍāma, the inscription gives the date 1163 A.D.
5 According to Dr. Hultsch probably the Dēva-vīrya Mallagi; see Ind. Ant. Vol. XXI. p. 198, and above Nos. 361 and 369.
6 The inscription itself may have been incised some years later, because it records works of piety accomplished by Jāya at Chēbrolu.
7 For an account of another inscription of Jāya and his sovereign Gaṇapatī, at Tsandavālu, the capital of the chiefs of Vēlanaḍu, see Ep. Ind. Vol. V. p. 150.
8 Compare above, Nos. 343 and 369.
Prêla, residing at Ammakopa, 'the family capital of the kings sprung from the race of Kâkatî,' (defeated Mantéa-Gunôda,¹ Tailapadêva, i.e. the W. Châlukya Taîla III., and Gôvinda-Dapôda, and re-instated Chôôdôda), married Mûppaladêvi; their sons Rudra and Mahâdêva. Rudra succeeded his father, and was succeeded by Mahâdêva, whose son by Bhagyâmâbikâ was Gañapati. Gañapati (who had defeated the kings of Chôla, Kaliâga, Sêvapa,² Karâpra and Lâta, and conquered the country of Vêlanându) married Nârama (Nârâmâ) and Pêrama (Pêrâmâmâ), the elder sisters of Žaya (whose genealogy is given).

587.—Ś. 1157.—Ep. Ind. Vol. VI. p. 30. Chôôranka Sanskrit and Telugu pillar inscription of the general Jâya (Jâyana), for the greatest part identical with No. 586:—

(L. 142).—giri-samah-chaîdrâ-samkhyaśm³ Sakêôdrâbêdê Mâdhava-mâsasudha(ddha)-Girijâ-tithyâm Śanârâ-vvâsarâ.

Saturday, 21st April A.D. 1235.⁴

588.—Ś. 1173.—Ind. Ant. Vol. XXI. p. 200. Consecveram (Ěkâmranâtha temple) inscription of the Kâkatîya Gañapati,⁵ and his minister and general Sâmanta-Bhoja ⁶—


Tuesday, 8th June A.D. 1249; see ibid. Vol. XXIII. p. 130, No. 104.

In the solar race, king Betmarâja [Trinhuvamamallâ]; after him, Prôdrâaja Jagatîtêrârin; after him, Rûdradêva; his younger brother Mahâdêva; his son Gañapati (defeated [the Dévagîrîbâdava] Śrînâha (Śrînâha), the Kaliâga king, etc.).

589.—Ś. 1172.—Ep. Ind. Vol. III. p. 96. Yanâmâdala fragmentary Sanskrit and Telugu pillar inscription of the Kâkatîya princess Gañapâmâ, recording the building of temples, etc., in honour of her deceased husband Bêta and of her father Gañapati.

In the family of the Kâkatîya (Kâkatîya), Prêla; his son Mâdhava (i.e. Mahâdêva, was killed in battle); his son Gañapati (Gañapa); his daughter Gañapâmâ (Gañapâmâbikâ), was married to Bêta, the son of Rudrarâja and grandson of Kôtarâja,² lord of the Konâtavâd-vishaya (residing at Śrî-Dhânâyâbkapura, i.e. Amârâvati).

590.—Ś. 1104.—Ep. Ind. Vol. VI. p. 148. Amarâvati Sanskrit and Telugu pillar inscription of the Mahâmânâdâvâra Kôta II. (Kôta-Kôtarâja), ² lord of Śrî-Dhânâyâkatâka:—

(L. 103).—Sak-abdê yuga-kh-śûdru-rûpa-gaçitê Mûghâ dàsamyâm tithau śukslayâm Guruvâsârê.

This date (though repeated four times) is irregular; see ibid. p. 147, note 6.

In the city of Śrî-Dhânâyâkatâka, in a family of kings born from the feet of the Creator (i.e. in the Śûdra caste), was Bhîma [I.]; his son Kôta [I.]; his son Bhîma [II.], married SABBAMADÈVI (Sabbamadêvi); their son Kôta [II.],³ whose elder brother was Chôôdërêja.

¹ In No. 587 the name is spelt Manthena-Gunôda.
² I.e. the Dévagîrîbâdava; compare No. 588.
³ Bring samkhya.
⁴ On this day the tithi of the date (as a kâhûga-tithi) commenced 0 h. 51 m. and ended 22 h. 7 m. after mean sunrise.
⁵ Compare below, No. 904.
⁶ For a short inscription of his at Kâlahasti, according to which his father was the minister Dëchî and his mother Vâchâmâ, see Ep. Ind. Vol. III. p. 93.
⁷ Compare above, Nos. 343 and 569.
⁹ I.e. Kôta II. of No. 560.
¹⁰ Dhânâyâkatâka is the old name of the present Amarâvati.
¹¹ Probably the date of the king’s accession.
¹² See above, No. 589.
591.—Ś. 1123.—Ep. Ind. Vol. VI. p. 159. Bezvāda Telugu pillar inscription of the Mahāmāndalēvara Rudrāravāra of Maḍapalli in Nātavādī, the son of Buddhāraja, who was the brother-in-law of the Kāktiya king Gaṇapati:—
Thursday, 19th April A.D. 1201.

592.—Ś. 1158.—Ep. Ind. Vol. VI. p. 157. Amarāvati Sanskrit and Telugu pillar inscription of Bayyamānabā (Kōṭa-Bayyalahādivi), the daughter of the Mahāmāndalēvara Rudrāravāra mahārāja, the son of Budḍa and grandson of Durga, who belonged to the Chaturthā-kula or Śudra caste and resided at Maḍapalli in the Nātavādī (or Nātavāti) district:—
Thursday, 11th May A.D. 1234.

593.—Ś. 1216.—Ep. Ind. Vol. III. p. 288. Naḍupāru (formerly Sir W. Elliot’s, now British Museum?) Sanskrit and Telugu plates of Anna-Vēma of the Reḍḍi dynasty of Kōṇḍāvīdu, recording a grant made for the spiritual benefit of his sister Vēmasāni:—
(L. 28) —Śāk-ābdē rasa-ratnā-bhāmnā-1266-gaṇitē grastē vidhānā ṫā Kar[ī] jikyān. The date is irregular; see ibid. p. 287.
In the caste sprung from Vishaṇ’s foot (i.e. the fourth or Śudra caste) was king Prōla; his son Vēma; his son Anna-Vēta; his younger brother Anna-Vēma (Anna-Vēma, surnamed Vaseantarāya and Pallava-Ṭrīṇētra); his sister Vēmasānī, was married to a prince Nallanākka.

(L. 41) —Śāk-ābdē gagan-ābhra-viśva-gaṇitē Śīdhānā(ddhā)rhdhī(rthi)-saṅvatsara Māghe kriṣhṇa-chaturūdaya Śiva-tidhau (thau).
Genealogy of Anna-Vēma (Anna-Vēma, here surnamed Jaganobba-gaṇḍa, Kahurikākali-vētāla, and Karpūra-vaseantarāya) as in No. 593.

595.—Ś. 1313.—Ep. Ind. Vol. IV. p. 328, and Plate in Vol. VI. p. 270. Piṭhāpuram Sanskrit and Telugu pillar inscription of the Reḍḍi Vēma (Kāṭamareḍḍi-Vēmarēḍḍi, i.e. Kāṭaya-Vēma), the son of Kāṭa II. (Kāṭamareḍḍi) and Doḍḍasānī-amma (a daughter of Anna-Vēma [of Kōṇḍāvīdu]), grandson of Māra, and great-grandson of Kāṭaya I.:—
Thursday, 28th December A.D. 1391; see ibid. Vol. IV. p. 328.


1 Compare below, No. 592.
2 On this day the time of the date commenced 1 h. 38 m. after mean sunrise.
3 According to Dr. Hultsch, she very probably was one of the wives of Kēka II. in No. 500.
4 See above, No. 591.
5 Read oughūnē.
6 This is the name of the village granted; the grant was edited from Sir W. Elliot’s impressions.—Naḍupāru (Vṇupāra) was in Kōṭa-pāra.
7 The plates are numbered with Telugu numeral figures.
8 i.e. 'the only hero in the world.'
In the Paṇṭa kula of the fourth caste, Vēma, surnamed Jaganobbagāṇḍa; his son Ana-Vōta (Anna-Vōta); his younger brother Anna-Vēma (Anna-Vēma, surnamed Vasantarāya, and Kāpurikāsahaya); Ana-Vōta’s son Kumāragiri, resided at his capital of Koṇḍavīḍu.—His minister Kāṭaya-Vēma (Kāṭaya-Vēmaya)5 received from him the eastern country with Rājamahēndranagara as capital.

Sunday, 28th October A.D. 1414; see ibid. p. 328.
This inscription mentions a son of Vēma’s, named, in Telugu, Komaragirireddi.

598.—S. 1328 (for 1338).—Ep. Ind. Vol. IV. p. 330. Drākhārāma Sanskrit and Telugu pillar inscription of the wife of the subordinate, mentioned in No. 597, of Vēma (i.e. Kāṭaya-Vēma):—
Monday, 9th March A.D. 1416; see ibid. p. 328.
This inscription also mentions Vēma’s son Komaragirireddi.

(L. 45).—Śri-Śakē kara-bāha-śīva-gaṇitē Śādhāraṇē vatsarē Paṅ ṣhē-rdhōḍaya-nāmni puṇya-samayē.
Sunday, 14th January A.D. 1431; see ibid. p. 55, and Ind. Ant. Vol. XXV. p. 345, No. 2.

In the Paṇṭa kula of the fourth caste, Doddā [I.] of the [Po]lvāla gōṭra; his sons Annavrōla, Kōṭaya and Allā (Allāda). Of these, Allā married Vēmāmbikā (a daughter of a Chōḍa prince Bhīma), and had four sons, Vēma, Virahhadra, Doddā [II.] and Anna. The eldest of these, Vēma (Allaya-Vēma), had for his capital Rājamahēndranagara, of which he was joint ruler with Virahhadra. Their younger brother Doddā [II.] (Allaya-Doddā, Allādareddi-Doddā) had the surnames Karpūravasantarāya, Sanigrāmahūma and Jaganobbagāṇḍa.1

Saturday, 6th April A.D. 1269; see ibid. p. 109.

A mythical being, named Satyamāraṇḍa, was appointed by Jayatsēna, the lord of Utakala, to rule over the Odḍavādi country, and founded the Matsya family. In this family there were: Bhīma’s younger brother Gaṅga; his son Vallaḥa; his son Yuddhamalla; his son Gōnāṅga [I.]; his son Bhīma [I.]; his son Rēvaṇa [I.]; his son Kokkila; his son Guḍḍa [I.]; his son Āditya; his son Kaṇḍi [I.]; his sons Bhīma [II.] and Rēvaṇa [II.]; Rēvaṇa’s sons Gōnāṅga [II.] and Guḍḍa [II.]; Guḍḍa’s son Kaṇḍi [II.]; his son Ārya (did not reign); his son Panagrāṇḍa; his sons Guḍḍa [III.] and Bhīma [III.]; Bhīma’s son Nṛṣīnha; his son Maṅkāditya; his son Bhīma [IV.]; his younger brother Jayanta, married Chiṅgamāmbē; their son Arjuna.

1 See above, No. 594, note.
2 For his genealogy see No. 595; his mother’s name here is Doddāmbikā; his wife was Mallāmbikā (a sister of Kumāragiri).
3 The plates (excepting the 5th and 7th) are numbered with Telugu numeral figures.
4 The plates are numbered with Telugu numeral figures. — The text contains some Telugu words.
5 See Mr. Venkayya’s Report for 1899-1900, p. 32.
K.—The Kadambas.

602.—**Ind. Ant.** Vol. VI. p. 23, and Plate; *PSOCI* No. 2. Halsi (now Dr. Fleet's) plates of the Kadamba Yuvarāja Kākusthavarman, of the 80th year; issued at Pālaśikā:—

(L. 4).—śravājyikē aśātītāmē saṃvatsaraṇē.

603.—**Ep. Carn.** Vol. I. Introduction, p. 1. Notice of a Tālgund pillar inscription,* recording the foundation of a tank by the Kadamba Kākustha (Kākusthavarman); (composed by Kubja by order of Kākusthavarman's son Śāntivarman).

In the Kadamba family was the Brāhmaṇa Mayūrasārman* (who was appointed ruler of a tract of country by the Pallavas* of Kāmbeli); his son Kaṅ[a]varman; his son Bhagiratha; his son Raghu; his brother Kākustha; his son Śāntivarman.

604.—**Ind. Ant.** Vol. VII. p. 35, and Plates; *PSOCI* No. 3. Dēvagēri plates of the 3rd year of the reign of the Kadamba Mahārāja Mrīgēśavarvarman (Mrīgēśavarman), the son of Śāntivarvarman, of the lineage of Kākustha; issued at Vaijayantī:—

(L. 7).—ātvanaḥ rājasya śṛitiṣṭyā varaḥā Pauśē saṃvatsaraṇē Kārttikāmadha-bahulapakāhē daśaṁyāmānē nītau Uṭtarābhadrpadā naktatrayē.*

605.—**Ind. Ant.** Vol. VII. p. 37, and Plates; *PSOCI* No. 4. Dēvagēri plates of the 4th year (of the reign) of the Kadamba Dharmamahārāja Vijaya-Śiva-Mrīgēśavarvan,* issued at Vaijayantī:—

(L. 4).—Mrīgēśavarmanmaṇah Vijayāyur-ārvṛgy-aśvavya-pravarddhana-karaḥ saṃvatsaraḥ chaturāṭhah varaḥ-paṇaḥ aṣṭamaḥ tīthiḥ paurṇaṃśāt anay-ānupūrvyā.

606.—**Ind. Ant.** Vol. VI. p. 24, and Plate; *PSOCI* No. 5. Halsi (now Dr. Fleet's) plates of the 8th year (of the reign) of the Kadamba king Mrīgēśa (Mrīgēśavarman), the eldest son of Śāntivarvarman who was a son of Kākustha; issued at Vaijayantī:—

(L. 10).—śravājyakē aśātītamē Vaiśākhē saṃvatsaraṇē Kārttikā-paurṇaṃśāyām.

607.—**Ep. Ind.** Vol. VI. p. 14, and Plate. Kūḍgere plates of the 2nd year (of the reign) of the Kadamba Dharmamahārāja Vijaya-Śiva-Mandhāṭrivarman, issued at Vaijayantī:—

(L. 6).—śravasaṁrāVyāsākhē-paurṇaṃśāyām.

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1 This is the name of the village granted by this record. — The plates are numbered with Telugu numerical figures.

2 D. L. *' the destroyer of the pride of adversaries.'

3 For the later Kadambas see above, p. 26, note 1, c.

4 I owe a photograph (furnished by Mr. Rice) of the inscription to Dr. Fleet. — Compare Dr. Fleet's *Dynasties*, p. 286, and *Nachrichten Ges. d. Wiss. Göttingen*, 1899, p. 182.


6 See below, No. 616 ff.

7 Here either the *naktatrayē* Uttara-Bhadrapada has been quoted erroneously instead of Uttara-Vahla, or *bhala-paṇaḥ* is a mistake for *suba-paṇaḥ*. Compare Nos. 490 and 553.

8 For other (Hitapahabhadra) plates of the 7th year (of the reign) of the same king see *Ep. Carn.* Vol. IV. p. 136, No. 13, and Plate.

9 Read *śravasaṁrā.*
608.— *Ind. Ant. Vol. VI.* p. 25, and Plates; *PSOCI.* No. 6. Halāl (now Dr. Fleet’s) plates of the Kadamba king Ṛavi (Ṛavivarman), recording grants and ordinances made at Palāśikā. The inscription mentions the king’s predecessors Kānksthavarman, Śāntivarman, and Mrigēśa.

609.— *Ind. Ant. Vol. VI.* p. 29, and Plate; *PSOCI.* No. 8. Halāl (now Dr. Fleet’s) plates of the Kadamba king Ṛavi (Ṛavivarman) (who conquered Vishṇuvarman and other kings), residing at Palāśikā.

610.— *Ind. Ant. Vol. VI.* p. 28, and Plate; *PSOCI.* No. 7. Halāl (now Dr. Fleet’s) plates of the 11th year of the reign of the Kadamba *Dharmamahārāja* Ṛavivarman, the son of Mrigēśa who was the eldest son of Śāntivarman, the son of Kānkstha; recording donations made by Ṛavivarman’s younger brother Bhānuvarman, at Palāśikā:—

(L. 11).—pravardhamānārājya-śrī-Ṛavivarma-dharmamahārājasya ekādaśe saṁvatsarē hāmanta-śaahāta-paṇkha dāsamlāmāmāya.

611.— *Ind. Ant. Vol. VI.* p. 30, and Plate; *PSOCI.* No. 9. Halāl (now Dr. Fleet’s) plates of 4th year of the reign of the Kadamba *Mahārāja* Harivarman, recording donations made by him at the advice of his paternal uncle Śivaratha; issued at Ucchēṣaṅgī:—

(L. 6).—svarājya-saṁvatsarē chaturṇī ca Ṛghuṇa(sna)-śukla-trayōdāsīyām.

612.— *Ind. Ant. Vol. VI.* p. 31, and Plate; *PSOCI.* No. 10. Halāl (now Dr. Fleet’s) plates of the 5th year of the reign of the Kadamba *Mahārāja* Harivarman, the son of the Mahārāja Ṛavivarman, recording donations made at the request of king Bhānuśakti of the family of the Śendrakas; issued at Palāśikā:—

(L. 8).—svarājya-saṁvatsarē paśchamāmē.

613.— *Ind. Ant. Vol. VII.* p. 33, and Plate; *PSOCI.* No. 1. Devagēri plates of the Yuvārāja Dēvavarman, son of the Kadamba Dharmamahārājya Kṛishṇavarman [I.?]; issued at Tripuravata.

614.— *Ep. Ind. Vol. VI.* p. 18, and Plate. Bannahalli (now Halēhaḍ) plates of the 7th year of the reign of the Kadamba Mahārāja Kṛishṇavarman I., the son of the Mahārāja Śimhavarman, who was a son of the Dharmamahārāja Vishṇuvarman, who was begotten by the Dharmamahārāja Kṛishṇavarman I. on a daughter of Kaikēya:—

(L. 13).—vardhamāna-vijayārāja-saṁvatsarē saṁvatsarē nāśitārāma nāśitārāma-nāśitārāma-paṇkha paśchamāmēṃ Jyēṣṭhā-nakāhatrē.


L.—The Pallavas, Gāṅga-Pallavas, Bānas and Gāṅga-Bānas.

616.— *Ind. Ant. Vol. IX.* p. 101, and Plate. Guṇṭūr district (formerly Sir W. Elliot’s, now British Museum) Pākṛit plates of the queen of the Pallava Yuvamahārāja Vijayasuddhavarman, of the reign of the Mahārāja Vijaya-Skandavarman:—

(L. 1).—Siri-Vijayakandavamma-mahārājyassā saṁvatsarē.

1. Perhaps the Vishṇuvarman of No. 614. See also Dr. Fleet’s *Dynasties*, p. 322.

2. For (Birūr spurious?) plates of the Dharmamahārāja Vishṇuvarman, the eldest son of the Dharmamahārāja Kṛishṇavarman, recording a grant made with the permission of Vishṇuvarman’s father’s eldest brother (jyēṣṭha-piṭrī), the Dharmamahārāja Śāntivarman, see *Ep. Cosa*, Vol. VI., p. 91, No. 162, and Plates.

3. Nos. 616-643; 644-658; 659-668; and 669-671.

4. The three plates are numbered (wrongly) with numerical symbols.—Compare also *Ep. Ind.* Vol. I., p. 22.
617.—Ep. Ind. Vol. VI. p. 86, and Plates.¹ Mayidarōlu (now Madras Museum) Prākrit plates² of the Pallava Yuvamahdrāja Śivaskandavarman, of the 10th year (of the reign of his predecessor); issued from Kālichipura:—

(L. 25).—ṣa[na]yachchhara[ṁ] daśamān 10 gīṃhā pakho cchathō 6 divasaṁ pañchami 5.³

618.—Ep. Ind. Vol. I. p. 5, and Plates. Hirahadjagalli Prākrit plates⁴ of the 8th year (of the reign) of the Pallava Dharmamahdrājaśivakandavarman, issued from Kālichipura:—

(L. 49).—saṁva 8 vāsa 6 diva 5.³

619.—Ind. Ant. Vol. V. p. 51, and Plates; PSOCI. No. 267. Urvupalli⁵ plates of the Pallava Dharmayuvamahārajā Vishṇugopavaran, the son of the Mahārāja Skandavarman II., grandson of the Mahārāja Viravarman, and great-grandson of the Mahārāja Skandavarman I.; of the 11th year (of the reign) of the Mahārāja Simhavarman I.; issued from Palakkaḍa:—

(L. 33).—Simhavarmanma-ma[na]hārājasya vijaya-saṅvatsara ekādaśe Pauṣhya(sha)-māsē krishṇa-pakṣeh daśamām.

620.—Ind. Ant. Vol. V. p. 155, and Plates. Māṇgaḷur⁶ plates of the 8th year of the reign of the Pallava Dharmamahdrāja Simhavarman II., the son of the Yuvarāja Vishṇugopa (Vishṇugopavaran), grandson of the Mahārāja Skandavarman II., and great-grandson of the Mahārāja Viravarman; issued from Daṇanapura:—

(L. 20).—samēdhamāna-vijayarājya-aḥṭama-saṅvatsara-Chaitramāsa-āuklapakṣa-pañchamām.


The plates contain a Tamil endorsement of the 26th year (of the reign) of king Parakēsarivarman who took Madurai, i.e. the Chōla king Parantaka I.⁷


623.—South-Ind. Itscr. Vol. II. No. 72, p. 341, and Plate. Vallam cave Tamil inscription, recording the foundation of a temple by Skandāśena, the son of Vasantapriyārāja, a vassal of Paṇḍippidugu⁸ Lalitākura Satrumalla Guṇabhara Mahēndrapotarāja (i.e., probably, the Pallava Mahēndravarman I.).


¹ For the seal see Ep. Ind. Vol. VI. Plate facing p. 284.
² Plates ii. to viii. are numbered with numerical symbols. The alphabet closely resembles that of No. 1014.
³ These numbers are denoted by numerical symbols.
⁴ The (eight) plates are numbered with numerical symbols.—See also Ep. Ind. Vol. II. p. 483.
⁵ This is the name of the village granted; the inscription was edited from Sir W. Elliot's impressions. The plates are numbered with numerical symbols.
⁶ The inscription records a grant to a temple founded by a Śādpati Vīṇuvārman. See the same name above, in Nos. 609 and 614.
⁸ Read sūkṣma-pakṣah.
⁹ See below, No. 634 and No. 631 ff.
¹⁰ I.e. 'the thunderbolt which cannot be split.'
625.—South-Ind. Inscr. Vol. I. Nos. 33 and 34, p. 29 ff., and Plate x. facing Vol. II. p. 340; 
Ep. Ind., Vol. I. p. 59 ff. Trichinopoly cave inscriptions of the Pallava Ģunabha (Satyasamhita, Satrumulla, Purushottama), (i.e., probably, the Pallava Mahendravarman I.)

626.—Ep. Ind. Vol. VI. p. 320, and Plate. Śāyamaṅgalam cave inscription of Lalitākura (i.e., probably, the Pallava Mahendravarman I.), recording the construction of a temple called Avanibhājana-Pallavēsvara.

627.—Ind. Ant. Vol. IX. p. 100, and Plate; PSOOL. No. 38. Bādami fragmentary rock inscription of the time of the Pallava [Narasimha]vishnu (i.e., Narasimhavarman I.); recording a grant made at the request of the Pallava lord (Pallav-adhīrā) Vidyāvīnita. The historical part of the grant is preceded by a mythical genealogy of Pallava (the supposed founder of the Pallava race) whose descent is derived from the god Brahman.

628.—South-Ind. Inscr. Vol. I. No. 151, p. 148; Vol. II. Plates xi. and xii. Kūram Sanskrit and Tamil plates of the Pallava king Paramēśvarararman I. (who defeated [the W. Chalukya] Vikramāditya [I.]), the son of Mahendravarman II., and grandson of Narasimhavarman I. (who defeated [the W. Chalukya] Pulakēśin [II.]); recording a grant made at the request of the Pallava lord (Pallav-adhīrā) Vidyāvīnita. The historical part of the grant is preceded by a mythical genealogy of Pallava (the supposed founder of the Pallava race) whose descent is derived from the god Brahman.

629.—South-Ind. Inscr. Vol. I. Nos. 24-26, p. 12 ff. Conjeeveram inscriptions of the Pallava Rājasimha (Ayyantakāma, Śrībhara, Rananjaya), (i.e. Narasimhavarman II.), the son of Ugraṇaḍa Paramēśvara (i.e. Paramēśvararvarman I.) who destroyed the city of Raipasa (i.e. the W. Chalukya Vikramāditya I.).

630.—South-Ind. Inscr. Vol. I. No. 31, p. 24. Panamalai inscription of the Pallava Rājasimha (i.e. Narasimhavarman II.), consisting of one verse which is identical with the last verse of South-Ind. Inscr. Vol. I. No. 24, No. 629.

631.—South-Ind. Inscr. Vol. I. Nos. 29 and 30, p. 23 ff. Conjeeveram inscriptions of Raṃgapatākā, the queen of the Pallava Narasimhavishṇu (i.e. Rājasimha, Narasimhavarman II.).

632.—South-Ind. Inscr. Vol. I. No. 27, p. 22. Conjeeveram inscription of the Pallava Mahēndra (i.e. Mahendravarman III.), the son of Rājasimha (i.e. Narasimhavarman II.), who was the son of Lohāditya (i.e. Paramēśvaravarman I.) who defeated Raipasa (i.e. the W. Chalukya Vikramāditya I.).

633.—Madras Christian College Magazine of August 1890. Conjeeveram Tamil inscription of the 18th year of the reign of [the Pallava] Nandipōttaraiya (i.e. Nandivarman).7

634.—South-Ind. Inscr. Vol. II. No. 74, p. 365; Ind. Ant. Vol. VIII. p. 274, Plates. Udayēndiram plates of the 21st year (of the reign) of the Pallava Nandivarman-Pallavamalla, recording a grant made at the request of his military officer or feudatory Udayaschandra who was of the Pūchān family and lord of Vilvalapuri.

(L. 37.), — tasya-nirvandarvarmanmaṇḍopa (nav) ekavīra-saṅkhyaṁ purayati svayatsarē.

1 See Dr. Fleet's Dynasties, p. 329. 3 Compare above, No. 20, note.
2 The Sanskrit part is called a pravastā, the name of the author of which, if it was given, is broken away.
4 Compare above, No. 20.
5 See Dr. Fleet's Dynasties, p. 329, and above, No. 20, note.
6 See above, No. 639.
7 See above, No. 60.
Mythical genealogy from Brahman to Pallava. In his race, Simhavishnu; his son Mahendravarman [I.]; his son Narasimhavarman [I.] (conquered Vallabharaja, i.e. the W. Chalukya Pulakeshin II.); his son Mahendravarman [II.]; his son Paramesvaravarman [I.] (defeated Vallabha, i.e. the W. Chalukya Vikramaditya I.); his son Narasimhavarman [II.]; his son Paramesvaravarman [II.]; his son1 Nandivarman.—Udayachandra slew the Pallava king Chitramaya; defeated the S始建 king Udayana,2 and the Nishada chief Pithivivryaghra; and subjected the district of Vishnuraja (i.e. the E. Chalukya Vishyuvardhana III.) to the Pallava.

The inscription ends3 with the same Tamil endorsement as No. 621 above, of the 26th year of king Paramesvaravarman who took Madurai, i.e. the Chola king Parantaka I.

635.—South-Ind. Insr. Vol. II. No. 73, p. 346, and Plates. Kasukudi Sanskrit4 and Tamil plates of the 22nd year of the reign of the Pallava Mahdraja Nandivarman Pallavamalla (also called Kasatrimallam and Shrthara), recording a grant made at the request of his prime-minister Brahmagaraja (Brahmayuvratha):—


Mythical genealogy from Brahman to Asokavarman. After him came the Pallava kings among whom were Skandavarman, Kalindavarman, Kapaqtyapa, Vishnuvgopa, Virakursha, Vrisinika, Simhavarman, Vishwesinika, and others. Then came Simhavishnu (called Avanisinha); after him, Mahendravarman [I.]; his son Narasimhavarman [I.] (conquered Vatsapi); his son Paramesvaravarman [II.]; then, Paramesvarapotpavarman (i.e. Paramesvaravarman) [I.]; his son Narasimhavarman [II.]; his son Paramesvarapotpavarman (i.e. Paramesvaravarman) [II.]. At the time of the inscription his kingdom was ruled by Nandivarman (Nandipotraja, Nandin), who was descended from Simhavishnu's younger brother Bhimavarman, between whom and Nandivarman there intervened the Pallava rulers Buddhavarman, Adityavarman, Govindavarman, and Nandivarman's father Hiranya (whose wife was Rohini).

636.—Ep. Ind. Vol. IV. p. 137, and Plate facing p. 142. Paishapadjavamalai Tamil inscription, recording that the image, near which it is, was caused to be engraved in the 50th year (of the reign) of Nandipotarastra (Nandipotaraja), (i.e. the Pallava Nandivarman).


640.—South-Ind. Insr. Vol. I. No. 28, p. 23. Conjeeveram inscription describing a temple as 'the temple of the holy Nityavinitesvara' (founded by a Pallava king Nityavinita?).


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1 But see No. 635.
3 The preceding Sanskrit part is called a praastiti, composed by Paramesvra, the son of Chandradeva, of the family of Mirhavin.
4 The Sanskrit part, called a praastiti, was composed by Trivikrama.
5 See below, No. 680.
6 The inscription is read from the bottom upwards; compare above, No. 5.—In the first verse the author appears to have imitated a verse of Bisa's Sidehambha.
642.—Ep. Ind. Vol. VII. p. 26. Tanjālam Tamil rock inscription of the 10th year (of the reign) of Satti (Sakti), the king of the Kādavas, i.e., Pallavas, recording the building of a sluice:

1 In (the year) twice five (i.e. ten), which was engraved on palm-leaves, from the year when (the name of) Satti, the king of the Kādavas, was entered on a gold leaf.2

643.—Myova Inscr. No. 115, p. 212; PSOCL. No. 226. Nandi (Bhōga-Nandi) Kanarese inscription of a Pallava Nōjlambiṭhirāja.3

644.—Ep. Ind. Vol. V. p. 51, and Plate. Bāyakōṭa (formerly Sir W. Elliot’s, now British Museum?) Sanskrit and Tamil plates of the 14th year (of the reign) of [the Ganga-Pallava] Skandaḍīshya (king Vijaya-Skandaḍīshya-vikrama-varman), recording a grant made at the request of (his feudatory) Mahāvali-Vāṇarāja.

Mythical genealogy from Brahman to Aśvatthāma; his son (?) by a Nāga woman was the Adhīrāya Skandaḍīshya; in his family was born the Skandaḍīshya who issued this grant.


648.—Ep. Ind. Vol. VI. p. 321, and Plate. Siyamaṅgalam Tamil cave inscription of the 3rd year (of the reign) of king Vijaya-Nandivikrama-varman, recording the building of a maṇḍapa by a certain person with the permission of a Nāga chief named Nerguṭṭā, who must have been subordinate to Vijaya-Nandivikrama-varman.

649.—South-Ind. Inscr. Vol. III. No. 43, p. 93. Tiruvallam (Bilvanāṭhēśvara temple) Tamil inscription of the 17th year (of the reign) of king Vijaya-Nandivikrama-varman, recording a grant which was made at the request of Māvali-Vāṇarāya alias Vikkiramādittā-Vāṇarāya (i.e., according to Dr. Hultsch, probably the Bāṇa king Vikramāditya I. of No. 663).

650.—South-Ind. Inscr. Vol. I. No. 108, p. 130. Notice of a Śaduppēri (near Vāḷār) fragmentary Tamil inscription of the 52nd year (of the reign) of king Vijaya-Nandivikrama-varman.4

651.—South-Ind. Inscr. Vol. III. No. 42, page 91, and Plate. Tiruvallam Tamil rock inscription of the 62nd year (of the reign) of king Vijaya-Nandivikrama-varman,5 while the

1 According to Dr. Hultsch perhaps of about the second half of the 9th century A.D.
2 “This seems to refer to some custom observed at the coronation of a king.”
3 See Dr. Fleet’s Dynasties, p. 339.
4 The alphabet according to Dr. Hultsch is more developed than that of Nos. 628 and 635, but more archaic than that of No. 670.
5 An hereditary designation of the Bāṇa chiefs.
6 Identical with Nandivarman, the father of Vijaya-Nṛpataṅgavarnman in No. 652.
7 The inscription professes to be a copy of a stone inscription which existed before the maṇḍapa of the temple had been pulled down and re-erected.
8 For another inscription of the 17th year of the same king see below, under Addenda.
9 For inscriptions of the 9th and 47th years of the same king see South-Ind. Inscr. Vol. I. Nos. 124 and 125, p. 133.
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glorious Māvali-Vāparāya (or Mahāvali-Vāparāya), born from the family of Mahābali, ... was ruling the Vaḍugavāli (i.e. 'the Telugu road') twelve-thousand.'

652.—Ep. Ind. Vol. IV. p. 180. Notice of the Bāhūr Sanskrit and Tamil plates of the 8th year of the reign of king Vaiyaya-Nripatunagavaran.1—Mythical genealogy from Brahman to Pallava; in his family, Vimala, Koṇakārika and other kings; after them, Dantivarman;2 his son Nandivarman, married Sānka, the Rāṣṭra-Kūṭa family; their son Nripatunagāda.3

653.—Ep. Ind. Vol. IV. pp. 182 and 183, and Plate. Two Ambur Tamil memorial stone inscriptions of the 26th year (of the reign) of king Vaiyaya-Nripatunagavikramavaran, recording the death of servants of Pirudi-Gaṅgarayar (i.e., according to Dr. Hultsch, perhaps the W. Gaṅga king Prthivipati I. in No. 670).

654.—Ep. Ind. Vol. VII. p. 25, and Plate. Hebhinī Tamil memorial stone inscription of the 12th year (of the reign) of king Vaiyaya-Iśvaravaran, recording the death of a hero who was killed by a Bāja chief named Karṇoniri (Karṇoniri-Bājarāja).

655.—Ep. Ind. Vol. VII. p. 24, and Plate. Two Hanumantapuram Tamil memorial stone inscriptions of the 17th year (of the reign) of king Vaiyaya-Iśvaravaran, recording the death of two heroes in the service of Kattirir (i.e. 'the king of the forest,' a title of the Pallava).


657.—South-Ind. Inscri. Vol. III. No. 8, p. 13. Ukkal (Vishṇu temple) Tamil inscription5 of the 10th year (of the reign) of Kampavarman.7

658.—South-Ind. Inscri. Vol. III. No. 5, p. 9, and Plate. Ukkal (Vishṇu temple) Tamil inscription6 of the 15th year (of the reign) of Kampavarman.

659.—South-Ind. Inscri. Vol. III. No. 47, p. 99. Tiruvallam (Bilavanāthēvarara temple) Tamil inscription,8 recording a gift by Vāna-mahādevī (i.e. 'the great queen of the Bāja'); the daughter of Pratipati-Arunayā,9 the son of Koṅgupi-dharmamahārāja, the supreme lord of Kunipuram,10 alias Śrīnātha, the glorious Śivamahārāja-Perumāṇdīgal, (and) the great queen of Vānavidyākharāraya alias Vānaṇāraya (i.e. the Bāja king Vānavidyādharā), born from the family of Mahābali.

660.—South-Ind. Inscri. Vol. III. No. 48, p. 100. Tiruvallam (Bilavanāthēvarara temple) Tamil inscription,10 recording a gift by Kundaṇavaiyar alias Vāna-mahādevī (i.e. 'the great

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1 For other plates (which cannot be traced now) of the 6th year of his reign see Mr. Sewell's Lists of Antiquities, Vol. II. p. 30, No. 239. For inscriptions of the 1st year see below, under Addenda.
2 Perhaps identical with the Dantiga in No. 62.
3 Perhaps a daughter of the Rāṣṭaka-Kūṭa Amōghavaraha I. Nripatunaga; see above, No. 652.
4 Compare Kadam, above, No. 642.
5 He was perhaps a brother of Vaiyaya-Nripatunagavikramavaran in Nos. 652 and 653 above; see Ep. Ind. Vol. VII. p. 195.—For an inscription of the 8th year of Vaiyaya-Kampa see below, under Addenda.
6 According to Dr. Hultsch, the archaic alphabet of these inscriptions 'proves that Kampavarman must be anterior to the Chola occupation of Tondaimandalam. A stone inscription of the 9th year of the same king is quoted in the unpublished Madras Museum plates of Parakāśavarman alias Utama-Chōjadāva.'
7 Probably identical with king Vaiyaya-Kampa-vikramavaran, above, No. 656.
8 The inscription professes to be a copy of an earlier stone inscription.
9 As, according to Dr. Hultsch, the W. Gaṅga Prthivipati I., the son of Śivamāra II., in No. 670.
10 A mistake of the copyist for Kuvudālapura. Compare Nos. 660, 708 and 724.
11 I.e. Śivamāra II. For Śivamāra I. see above, No. 123.
12 I.e., according to Dr. Fleet and Dr. Hultsch, the Bāja king Vikramāditya L of No. 663; see also No. 663.
13 The inscription was copied from an earlier stone inscription.
queen of the Bāṇa’), the daughter of Pratipati-Aroiyar, the son of Koṅguṇivarman-dharmarāja, the supreme lord of Nipunāḷapura, alias Śrīnātha, the glorious Śivamahārāja-Perunāḍigaḷ, and the queen of) Vāṇaṣividādhararāja alias Vāṇaraya (i.e. the Bāṇa king Vāṇaṣividādhararāja, born from the family of Mahābali.  

661.—South-Ind. Insocr. Vol. III. No. 46, p. 98. Tiruvallam (Bilvanāṭhēvara temple) Tamil inscription, recording a gift by the queen of Vāṇaṣividādhararāja-Vāṇaraya, born from the family of Mahābali.  


663.—Ep. Ind. Vol. III. p. 75, and Plate. Udayēndiram fragmentary plates of the Bāṇa king Vikramādiyā II. Vijayabāhu. The Asura Bali; his son Bāṇa; in his lineage, Bāṇādhirāja. When he and many other Bāṇa princes had passed away, there was in this family Jayanandivarman, who ruled the land west of the Andhra country. His son Vijayāditya [I.]; his son Mallādeva Jagadēkamalla; his son Bāṇaṣividādhararāja; his son Prabhunēru; his son Vikramādiyā [I.]; his son Vijayāditya [II.] Pugalvippavargagāḷ; his son Vikramādiyā [II.]. Vijayabāhu (was a friend of Kriśhṇaparāja).  

664.—Ś. 810.—South-Ind. Insocr. Vol. III. No. 44, p. 95. Tiruvallam (Bilvanāṭhēvara temple) Tamil inscription, dated “(during the reign of some) Mahāvali-Vāṇaraja, [born from the family of Mahābali] . . . in the Śaka year eight hundred and ten.”  


667.—Ep. Ind. Vol. IV. p. 142, and Plate. Vallimalai Kanarese inscription (in Grantha characters), recording that the image below which it is engraved represents a pupil of the spiritual preceptor of Bāṇaṣividādhararāja (or ‘a king of the Bāṇa family’).  

668.—Ś. 261.—Ind. Ant. Vol. XV. p. 175. Mudiyānṭu (spurious) plates of the 23rd year (of the reign) of the Bāṇa king Śrivadhvaballaṭa Mallādeva-Nandivarman, ruler of the seven and a half lakh country in the Andhra maṇḍala; issued from Ávanyapura:—

(L. 23).—ākāsaḥ saḥ tyātara-dvayeṣaṭā Šāk-ābdhaḥ pravardhamāṇ-atmanāḥ trayottivāni vartamāna-Vēḷambike-saṭvaraḥ Kārttikeyaśaḥ suklapakṣāḥ trayōvāyuḥ Sūmavārī Aśvīyām nakṣatram eṣaṃ samvatsarāḥ samśayaḥ.

The date is irregular; see Ṣbid. Vol. XXIV. p. 10, No. 167. The inscription mentions the Dānavā Mahābali, Nandivarman, and his son Vijayāditya.  

1 A mistake of the copyist for Kuvaḷkapura.  
2 See No. 663.  
3 I.e. the disgracer of vainglorious (kings); compare below, No. 668.  
4 I.e., probably, the Rāṣṭrākūta Kriśhṇaparāja II.; see above, No. 82 ff.  
5 The inscription was copied from an earlier stone inscription.  
6 The inscription apparently was copied from an earlier stone inscription.  
7 Immediately above this inscription is another, short inscription in the Kanarese alphabet and language, recording that the image below which it is engraved was founded by (the Sāma preceptor) Aṭṭhanandi, (Aṭṭyanandi); see Ep. Ind. Vol. IV. p. 141, and Plate. The same personage (named Aṭṭhanandi, the pupil of Bāṇāchandra) is mentioned in another Kanarese inscription, ibid. p. 142, and Plate facing p. 140.  
8 See Ind. Ant. Vol. XXX. p. 221, No. 47. —The record is, at least in part, a pallimpsest.
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669. — Sholinghur Sanskrit and Tamil partly mutilated rock inscription of the 9th year (of the reign) of Parakésarivarman, i.e. the Chója king Parántaka I., recording a grant which was executed by his feudatory Hastimalia Vira-Chója (i.e. the Gaṅga-Bápa Prithivipati II.), ‘the king of the people of Paṅgai.’ — See below, No. 681.

670. — South-Ind. Inser. Vol. II. No. 76, p. 382, and Plate. Udayánidrám Sanskrit and Tamil plates, recording a grant by the Gaṅga-Bápa king Prithivipati II. Hastimalia (Śembiyañ Māvali-Vañparáyár), ‘lord of Paṅgivipuri, lord of Nandi,’ made with the permission, and in the 15th year (of the reign), of his sovereign, the Chója king Parántaka I. (king Parakésarivarman who took Madurai).

Genealogy of Parántaka I.; see below, No. 685.

Genealogy of Prithivipati II.: In the Gaṅga family, which was descended from the sage Kaṇva, and which obtained increase through the might of Sīhanandin, there was at Kuvalašánpura, in his lineage (in which were Vīnahugópa, Hari, Mādhava, Duryñita, Bhuvikrama, etc.) was the son of Śivamāra [II.], Prithivipati [I.] aparājita (saved king Diśi’s sons Iriga and Nāgadanta, the one from the Rāshtrakúta Amoghavarsha [I.], the other from death; defeated the Pāṇḍya Varagunap [= Varagunap]; his son Mārasindha [I.]; his son Prithivipati [II.] Hastimalia (was made by Parántaka I. lord of the Bāpas).

671. — Ep. Ind. Vol. III. p. 80, and Plate in Ind. Ant. Vol. IX. p. 47. Udayánidrám second and fifth plates of Vira-Chója (i.e. the Gaṅga-Bápa king Prithivipati II. Hastimalia), the subordinate of Parakésarivarman (i.e. the Chója king Parántaka I.).

M. — The Chójas.

672. — South-Ind. Inser. Vol. I. No. 85, p. 116. Conjeeveram (Kailásanátha temple) Tamil inscription of the 4th year (of the reign) of king Parakésarivarman (perhaps identical with Vijayálaya, the grandfather of Parántaka I.).


674. — South-Ind. Inser. Vol. III. No. 11, p. 17. Ukkal (Vishnú temple) Tamil inscription of the 16th year (of the reign) of king Parakésarivarman (perhaps identical with Vijayálaya, the grandfather of Parántaka I.).

675. — Ep. Ind. Vol. V. p. 42, and Plate. Śuchindrám (Śthågunátha temple) Tamil inscription of the 34th year (of the reign) of king Parakésarivarman (perhaps identical with Vijayálaya, the grandfather of Parántaka I.).

676. — South-Ind. Inser. Vol. I. No. 84, p. 116. Conjeeveram (Kailásanátha temple) Tamil inscription of the 3rd year (of the reign) of king Bājakésarivarman (perhaps identical with Áditya I., the father of Parántaka I.).

677. — South-Ind. Inser. Vol. III. No. 27, p. 50. Mañimañgalam (Rājakópa-Puruñáí temple) Sanskrit and Tamil inscription of the 6th year (of the reign) of king Bājakésarivarman (perhaps identical with Áditya I., the father of Parántaka I.).

2 Compare above, No. 108 ff.
3 For Śivamāra I. see No. 123.
4 The plates are marked with the Tamil numerals 2 and 5.
6 These include some Telugu-Chójas, Nos. 880—888.
7 See South-Ind. Inser. Vol. III. p. 17, note 4; and below, No. 712. — See also under Addenda.
8 For a fragmentary Conjeeveram Tamil inscription of the same year of Bājakésarivarman, see South-Ind. Inser. Vol. I. No. 147, p. 140.
678.—South-Ind. Insr. Vol. III. No. 13, p. 20. Ukkal (Vishṇu temple) unfinished Tamil inscription of the 122nd day of the 17th year (of the reign) of king Rājakēśarivarman (perhaps identical with Āditya I., the father of Parāntaka I.).

679.—South-Ind. Insr. Vol. III. No. 1, p. 2, and Plate. Ukkal (Vishṇu temple) Tamil inscription of the 23rd year (of the reign) of king Rājakēśarivarman (perhaps identical with Āditya I., the father of Parāntaka I.).

680.—Ep. Ind. Vol. III. p. 279, and Plate. Tirukkalukkunṟṟam (Vēdagiriśvara temple) Tamil inscription of the 27th year (of the reign) of king Rājakēśarivarman (perhaps identical with Āditya I., the father of Parāntaka I.); recording the renewal of a grant which had been made by a [Pallava] king Skandāśishya (i.e., probably, Skandavarman) and confirmed by the king Narasīṅgapōṭṭaraiyur who took Vatāpi (i.e. Narasīṅhavarman I.).  

681.—Ep. Ind. Vol. IV. p. 223. Sholinghur Sanskrit and Tamil partly mutilated rock inscription of the 9th year (of the reign) of [Parākēśarivarman, i.e. the Chōla king Parāntaka I.] recording a grant which was executed by his feudatory Hastimalla Vira-Chōla (i.e. the Ganga-Bāṇa king Prithivipati II.).—See above, No. 669.

In the race of the Sun, Āditya [I.]; his son Vira-Nārāyaṇa Parāntaka [I.], conferred the title of 'lord of the Bāṇas' on Prithivipati II.] Hastimalla Vira-Chōla of the Ganga lineage.

682.—Udayēndiram second and fifth plates only of Vira-Chōla (i.e. the Ganga-Bāṇa Prithivipati II. Hastimalla), the feudatory of Parākēśarivarman (i.e. the Chōla king Parāntaka I.).—See above, No. 671.

683.—Ep. Ind. Vol. III. p. 281, and Plate. Tirukkalukkunṟṟam (Vēdagiriśvara temple) Tamil inscription of the 13th year (of the reign) of king Parākēśarivarman who took Madirai (i.e. the Chōla king Parāntaka I.).

684.—South-Ind. Insr. Vol. I. Nos. 82 and 83, pp. 113 and 114. Two Conjeeveram (Kailāsanātha temple) Tamil inscriptions of the 15th year (of the reign) of king Parākēśarivarman who took Madirai (i.e. the Chōla king Parāntaka I.).

685.—Udayēndiram plates (above, No. 670), recording a grant by the Ganga-Bāṇa king Prithivipati II. Hastimalla, made in the 15th year (of the reign) of his sovereign, king Parākēśarivarman who took Madirai (i.e. the Chōla king Parāntaka I.).

Genealogy of Parāntaka I.: From Brahman through the Sun to Śibi; in his race (in which there were Kōkkilī, Chōla, Karikāla, Kōchchaṅkan and other kings) there was Vijayālaya; his son Āditya [I.]; his son Vira-Nārāyaṇa (Saṅgrāma-Rāghava, Parākēśarīn, Parāntaka [I.]) uprooted two Bāṇa kings, defeated the Vaidumba, and the Pāṇḍya Rājasimha, etc.—For the rest see above, No. 670.

686.—Tamil endorsement of the 26th year (of the reign) of king Parākēśarivarman who took Madirai (i.e. the Chōla king Parāntaka I.), in the Udayēndiram (spurious) plates of the Pallava Nandivarman and the Udayēndiram plates of the Pallava Nandivarman Pallavamalla; above, Nos. 621 and 634.

687.—Ep. Ind. Vol. IV. p. 179, and Plate. Kil-Muṭṭugur (now Madras Museum) Tamil memorial stone of the 29th year (of the reign) of king Parākēśarivarman who took Madirai (i.e. the Chōla king Parāntaka I.).

688.—Ep. Ind. Vol. IV. p. 179, and Plate facing p. 360. Kil-Muṭṭugur (now Madras Museum) Tamil inscription of the 32nd year (of the reign) of king Parākēśarivarman who took Madirai (i.e. the Chōla king Parāntaka I.).

1 See above, No. 638.  
2 The Sanskrit part of this 'prākṛti' was composed by Kumāra.  
3 For inscriptions of the 23rd and 28th years see below, under Addenda.
took Madurai (i.e. the Chóla king Parántaka I.), on a stone set up to mark the spot at which a tiger had been killed by an inhabitant of Mukkuṭīr (i.e. the modern Kıl-Muțtüğur).

689.—South-Ind. Insor. Vol. II. No. 75, p. 375. Uyyakkoḻaṅ-Tirumalai (Uyjvanāthā temple) Tamil pillar inscription of the 34th year (of the reign) of king Parakāśivārman who took Madurai (i.e. the Chóla king Parántaka I.), recording donations by the queen of Pirántakaṅ-Kaṇḍarādittadevar (i.e. Gaṇḍarādityavārman, the second son of Parántaka I.).

690.—South-Ind. Insor. Vol. III. No. 12, p. 19, and Plate. Ukkal (Vishṇu temple) Tamil inscription of the 37th year (of the reign) of king Parakāśivārman who took Madurai (i.e. the Chóla king Parántaka I.).

691.—Ep. Ind. Vol. VII. p. 1, No. 55. Date of a Kāram (Kēśava-Perumāl temple) Tamil inscription of the 40th year (of the reign) of king Parakāśivārman who took Madurai and entered Iļam (i.e. the Chóla king Parántaka I.):

'In the fortieth year . . . at night on the day of Rōhini, which corresponded to a Saturday and to the ninth tiṭhi of the second fortnight of the month of [Karkaṭa] in this year.'

Between A.D. 900 and 985 the date would be correct only for Saturday, 24th July A.D. 919 [in Ś. 841], and Saturday, 25th July A.D. 946 [in Ś. 868].

692.—Ep. Ind. Vol. V. p. 43, and Plate. Śuchindram (Śhūkanāthā temple) Tamil inscription of the month of Kumbha of the 40th year (of the reign) of king Parakāśivārman who took Madurai and Iļam (i.e. the Chóla king Parántaka I.).

693.—South-Ind. Insor. Vol. I. No. 148, p. 140. Conjeevaram (Kaṅalānāthā temple) fragmentary Tamil inscription of the reign of king Parakāśivārman who took Madurai (i.e. the Chóla king Parántaka I.).

694.—South-Ind. Insor. Vol. III. No. 14, p. 21. Ukkal (Vishṇu temple) Tamil inscription of the 4th year (of the reign) of king Parakāśivārman who took the head of Vira-Pāṇḍya.3

695.—Ep. Ind. Vol. IV. p. 331. Karikal Tamil inscription of the 5th year (of the reign) of king Bājakāśivārman who took Madurai.3

696.—South-Ind. Insor. Vol. III. No. 49, p. 102. Tiruvallam (Bīlanāṭhesvara temple) incomplete Tamil inscription of the 7th year (of the reign) of king Bājarajākāśivārman (i.e. the Chóla king Bājaraja I.):

'In the 7th year . . . on the day of an eclipse of the moon at the equinox which corresponded to (the day of) Rēvati and to a full-moon tiṭhi of the month of Aippari in this year; see Ep. Ind. Vol. IV. p. 66, No. 1.'

The inscription records a visit to the temple by a certain Gaṇḍarāditya, son of Madhurántaka.

According to Dr. Hultsch, he perhaps was an (otherwise unknown) son of Madhurántaka, the son of Gaṇḍarāditya and immediate predecessor of Bājaraja I.; compare below, No. 712.

697.—South-Ind. Insor. Vol. III. No. 50, p. 103. Another Tiruvallam (Bīlanāṭhesvara temple) Tamil inscription of the 7th year (of the reign) of king Bājarajākāśivārman (i.e. the Chóla king Bājaraja I.).

1 According to Dr. Hultsch, this king may be identified with Āditya II. unnamd Karikāla, the elder brother of Bājaraja I. (see below, No. 712).—But Āditya II. would be expected to be a Bājakāśivārman.

2 According to Dr. Hultsch "this phrase implies that the king, while seated on the throne, placed his feet on the crown of the Pāṇḍya king;" see South-Ind. Insor. Vol. III. p. 215, note 4.

3 By Dr. Hultsch identified with the "Madhurántaka who, according to the large Leyden grant (below, No. 712), was the son of Gaṇḍarāditya (the second son of Parántaka I.) and ruled between Āditya II. and Bājaraja I."—But that Madhurántaka would be expected to be a Parakāśivārman.

4 The accession of Bājaraja I. took place between (approximately) the 25th June and the 25th July A.D. 985; see Ep. Ind. Vol. VII. p. 6.
699.—Ep. Ind. Vol. IV. p. 139. Pañchapaṅḍavamalai Tamil Jaina rock inscription of the 8th year (of the reign) of king Bājārājakāśarivarman (i.e. the Chōla king Bājārāja L.), containing an order of the Lāṭṭaṭaṇa Viṣṇu-Chōla, the son of Pugalvippavarganḍa.¹

699.—Ep. Ind. Vol. V. p. 44, and Plate. Śuchindram (Śhāmuṇāthā temple) Tamil inscription of the 10th year (of the reign) of king Bājārājakāśarivarman (i.e. the Chōla king Bājārāja L.), dated in the month of Kārkaṭaka with which (this) year began.²

700.—South-Ind. Insor. Vol. I. No. 166, p. 140. Conjeeveram (Kailāsanātha temple) fragmentary Tamil inscription of the 12th year (of the reign) of king Bājārājakāśarivarman who destroyed the ships (at) Kāndalūr-Śalai; (i.e. the Chōla king Bājārāja L.).

701.—South-Ind. Insor. Vol. III. No. 2, p. 4, and Plate. Ukkal (Vishnu temple) Tamil inscription of the 13th year (of the reign) of king Bājārājakāśarivarman who destroyed the ships (at) Śalai;³ (i.e. the Chōla king Bājārāja L.).

702.—South-Ind. Insor. Vol. III. No. 3, p. 5. Ukkal (Vishnu temple) Tamil inscription of the 14th year (of the reign) of king Bājārājakāśarivarman who, having destroyed the ships (at) Śalai, conquered Vēṅgai-nāḍu (Vēṅgai-nāḍu), Gaṅga-pāḍī, Taḍiya-vaḷi (Taḍigai-pāḍī) and Nuḷamba-pāḍī; (i.e. the Chōla king Bājārāja L.).

703.—Ep. Ind. Vol. V. p. 45, and Plate. Śuchindram (Śhāmuṇāthā temple) Tamil inscription of the 15th year (of the reign) of king Bājārājakāśarivarman who, having destroyed the ships (at) Kāndalūr-Śalai, conquered Gaṅga-pāḍī, Nuḷamba-pāḍī, Taḍiṭa-vaḷi (Taḍigai-pāḍī) and Vēṅgai-nāḍu; (i.e. the Chōla king Bājārāja L.).

704.—South-Ind. Insor. Vol. III. No. 19, p. 29. Mēḷpāḍī (Śomanāṭheśvarā temple) Tamil inscription of the 16th year (of the reign) of the glorious Mummudi-Chōjādēva⁴ (alias) king Bājārāja Bājārākāśarivarman who... was pleased to destroy the ships (at) Kāndalūr-Śalai, conquered Gaṅga-pāḍī, Nuḷamba-pāḍī, Taḍiya-pāḍī (Taḍigai-pāḍī), Vēṅgai-nāḍu and Kūḷamalai-nāḍu (i.e. Malabar), and deprived the Kūḷaya (i.e. Pāṇḍya) of (their) splendour; (i.e. the Chōla king Bājārāja L.).

705.—Ep. Ind. Vol. V. p. 45, and Plate. Śuchindram (Śhāmuṇāthā temple) Tamil inscription of the 15th year (of the reign) of king Bājārājakāśarivarman, described as in No. 704; (i.e. the Chōla king Bājārāja L.):—

'In the year fifteen... on the day of Pūrva-Bhadrapadā, ... Tuesday, three evenings having expired of the month of Kαṇγyā.'

[S. 921]: Tuesday, 29th August A.D. 999; see ibid. p. 48, No. 25.

706.—Ep. Ind. Vol. V. p. 197. Date of a Maṇimāṅgalam (Vaikunṭha-Perumāḷ temple) Tamil inscription of the 15th year (of the reign) of the Chōla king Bājārāja L.:

'In the 15th year... on the day of Hasta, which corresponded to a Thursday and to the tenth tίθη of the first fortnight of the month of Rāhsha.'

[S. 922]: 15th May A.D. 1000;¹ but the day was a Wednesday, not a Thursday.

707.—Ep. Ind. Vol. V. p. 46, and Plate. Shēmādēvi (Rāmasvāmin temple) unfinished Tamil inscription of the 15th year (of the reign) of king Bājārājakāśarivarman, described as in No. 704; (i.e. the Chōla king Bājārāja L.).

¹ I.e., the dregger of vainglorious (kings).² Compare above, No. 663.
² For inscriptions of the 9th and 11th years see below, under Addenda.
³ I.e., Kāndalūr-Śalai.
⁴ I.e., the Chōla king (who wears) three crowns, viz., those of the Chōla, Pāṇḍya and Chēra kingdoms.—But compare Dr. Fleet in Ep. Ind. Vol. VI. p. 51, note 6.
⁵ That the above is the proper equivalent of the date follows from the fact that Bājārāja's reign commenced between the 23rd June and the 25th July A.D. 985; see above, No. 668, note.
APPENDIX.

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708.—South-Ind. Insocr. Vol. III. No. 51, p. 104. Tiruvalam (Bilvanátbēsvara temple) Tamil inscription of the 16th year (of the reign) of king Rājarāja Rājakēśarivarman (i.e. the Chola king Rājarāja I.)—To the conquests enumerated in No. 704 the inscription adds those of Kollam and Kāliṅgam.

The inscription records the sale of some land to "Sandhakaraṇa, (the son of) Koṅgupivarman-dharmamahārāja, the supreme lord of Nipuṇilapura, Śrīnātha, the glorious Śivamahārāja-Tiruvaiyān," who granted it to a temple.

709.—South-Ind. Insocr. Vol. III. No. 6, p. 9. Ukkal (Viṣṇu temple) Tamil inscription of the 17th year (of the reign) of king Rājarāja Rājakēśarivarman (i.e. the Chola king Rājarāja I.)—The conquests enumerated are the same as in No. 708.

710.—South-Ind. Insocr. Vol. III. No. 52, p. 106. Tiruvalam (Bilvanátbēsvara temple) Tamil inscription of the 20th year (of the reign) of king Rājarāja Rājakēśarivarman alias the glorious Rājarājadēva (i.e. the Chola king Rājarāja I.)—To the conquests enumerated in No. 708 the inscription adds that of Ila-maṇḍalam.

The inscription records the gift of a lamp by a chief of the Vaidumba family.

711.—South-Ind. Insocr. Vol. I. No. 66, p. 94. Tirumalai Tamil rock inscription of the 21st year (of the reign) of king Rājarāja Rājakēśarivarman alias the glorious Rājarājadēva (I.J.)—The conquests enumerated are the same as in No. 710.

712.—Archaeol. Surv. of South. India. Vol. IV. p. 206. The large Sanskrit and Tamil Leyden grant (on 21 plates) of the 21st year of the reign of Rājarāja Rājasraya Rājakēśarivarman (i.e. the Chola king Rājarāja I.)

Mythical genealogy from the Sun to Chola; then Rājakēśarins and Parakēśarins (after whom the kings of this family are alternately called Rājakēśarins and Parakēśarins); in their family there were Suraguru Rājendra Mṛtyuṣjī, Viṣṇukrēṭu, Pāṇchapa, Karikāla, Koṅchñakaṇṭan and Koṅkilli. Then, Vijayālaya; his son Āditya [I.]; his son Parāntaka [I.]; he had three sons, Gāntiḍitya, Gāntiḍitya, and Arinjaya; Gāntiḍitya’s son was Madhurāntaka; Arinjaya’s son, Parāntaka [II.]; his two sons were Āditya [II.] Karikālai and Rājarāja [I.].—The succession from Vijayālaya to Rājarāja I. was: 1. Vijayālaya; 2, Āditya [I.]; 3, Parāntaka [I. Parakēśarivarman]; 4, Gāntiḍitya (conquered the Rāṣṭrakūṭa) Kṛiṣṇarāja [III.], But fell in battle; 5, Gāntiḍitya (Gāntiḍityavarman); 6, Arinjaya; 7, Parāntaka [II.]; 8, Āditya [II.] Karikālai (while a boy, played sportively in battle with Viṣṇupāṇḍya); 9, Madhurāntaka; 10, Rājarāja [I. Rājakēśarivarman] (conquered the W. Chālukya Iyivābeṇḍa Satyāraya, etc., and others).

713.—Ś. 928.—Ep. Corn. Vol. III. p. 149, No. 44. Kaliyūr Kanarese inscription consisting of praises of Apramēya, ‘lord of Kotta- maṇḍala,’ a general and minister under Rājarājadēva (I.J.)—


The date is irregular; see Ep. Ind. Vol. IV. p. 67, No. 2.

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1 “A mistake for Kuvalālapura.” Compare below, No. 724, and above, Nos. 659 and 660. See also No. 108 ff.
2 The inscription also gives Arunjēli as a surname of Rājarāja.
3 The Sanskrit pada was composed by Nandākṛṣṇaṇa.
4 The inscription will soon be properly edited. Its object is to record the grant of a village to a Buddhist temple at Negapatam, commenced to be built by Chūjāmanivarman, king of Kāthaka (or, in Tamil, Kāḍrām, apparently some portion of Lower Burma or of the Indo-Chinese peninsula), and completed by his son Maṇivijāyōṭuṅga-varman. See Mr. Venkayya’s Report for 1898-99, p. 17.
5 Compare above, No. 95. 6 See above, No. 146 ff.
7 This is Dr. Fleet’s reading of the year of the date, from an impression sent to him by Dr. Hultsch.
Apramāya is said “to have defeated the Poysala (Hoysala) minister Nāgaṇḍa; and to have slain . . . . . the Hoysala leaders Mañjīga, Kāliga (or Kāli-Gaṅga), Nāgaravarma.”

714.—South-Ind. Insor. Vol. III. No. 9, p. 14. Ukkal (Viṣṇu temple) Tamil inscription of the 143rd day of the 24th year (of the reign) of king Rājarājakēśarivarman alias the glorious Rājarājadēva [I.] containing an order which was issued by the king at (his capital) Taṇṭjavūr on the 124th day of the 24th year of his reign.—To the conquests enumerated in No. 710 the inscription adds that of the seven and a half lakṣhas of Ilaṭṭa-pāḍi (Iraṭṭa-pāḍi).

715.—South-Ind. Insor. Vol. I. Nos. 40 and 41, pp. 64 and 67. Two Māmalla puram Tamil inscriptions of the 25th and 26th years (of the reign) of king Rājarāja Rājakēśarivarman alias the glorious Rājarājadēva [I.]—The conquests enumerated are the same as in No. 714.

716.—South-Ind. Insor. Vol. II. Nos. 1-6, 24-35, 37-39, 42, 44-53, 55, 56, 59, 63-66, 69, 70 and 57, with Plates of Nos. 1 and 29. Forty-one Tanjore (Rājarājēśvara temple) Tamil1 inscriptions of king Rājakēśarivarman alias the glorious Rājarājadēva [I.], engraved by his order of the 20th day of the 26th year (of his reign), that the gifts made by himself, by his elder sister (Kundavaiyar, the daughter of Parāntaka II. and queen of Vallavaraiy Vandyādvār, Nos. 2 and 6), his queens (Lōkamahādevī, No. 34, Chōlomahādevī, Nos. 42 and 40, Abhimānavalli, No. 44, Traṅgēyamahādevī, No. 48, Paṇcāhavamahādevī, Nos. 51 and 53) and others (such as the commander of his army Kṛṣṇa Rāma, Nos. 31 and 39) should be recorded on the walls of the Taṇṭjavūr temple.—The conquests enumerated in No. 1 and others are the same as in No. 714. No. 1 specially mentions the conquest of Satyāśraya (i.e. the W. Chālukya Ipiṭabedāṅga Satyāśraya).2


‘In the twenty-eighth year . . . the Parīddhāvin year . . . the Śaka year 934 . . . at the Uttarāṣṭrapa-saṅkrānti in the month of Paauha of this year.’

The date would correspond to the 23rd December A.D. 1012, but contains no details for verification.

718.—South-Ind. Insor. Vol. III. Nos. 15-17, p. 23 ff., and Plate of No. 17. Three Mālpaḍi (Chōḷēśvara temple) Tamil inscriptions of the 29th year (of the reign) of king Rājarājakēśarivarman3 alias the glorious Rājarājadēva [I.]—The conquests enumerated are the same as in No. 714.

719.—South-Ind. Insor. Vol. III. No. 4, p. 7. Ukkal (Viṣṇu temple) Tamil inscription of the 29th year (of the reign) of king Rājakēśarivarman alias the glorious Rājarājadēva [I.]—To the conquests enumerated in No. 714 is added that of twelve thousand ancient islands of the sea.

720.—Ep. Ind. Vol. V. p. 47, and Plate. Šermādevī (Rāmasavāmin temple) unfinished Tamil inscription of Rājarājakēśarivarman, i.e. the Chōḷa king Rājarāja I.]—The conquests enumerated are the same as in No. 708.

721.—South-Ind. Insor. Vol. II. No. 60, p. 245. Tanjore (Rājarājēśvara temple) Tamil inscription, recording donations made until the 2nd year (of the reign) of the lord, the glorious Rājendra-Chōḷa [I.] (i.e. the Chōḷa king Rājendra-Chōḷa I.).4

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1 Nos. 1 and 31 open with a Sanskrit śloka.
2 See above, No. 712.
3 See above, No. 712.
4 The accession of Rājendra-Chōḷa I. took place between (approximately) the 26th November A.D. 1011 and the 7th July A.D. 1012; see Ep. Ind. Vol. VII. p. 7.
722.—South-Ind. Inscr. Vol. II. Nos. 7, 8, 40, 41, and 43. Five Tanjore (Rájarájéśvara temple) Tamil inscriptions, recording donations made until (and in) the 3rd year (of the reign) of king Parakásarivarman alias the lord, the glorious Rájendra-Chóla 1 1.—The donations recorded in Nos. 7 and 8 were made by Kundavaiyá, the elder sister of Rájarája I.; see above, No. 716.

723.—Ep. Ind. Vol. V. p. 47, and Plate. Shérmadévi (Rámavámin temple) Tamil inscription of the 3rd year (of the reign) of king Parakásarivarman alias the glorious Rájendra-Chóla 2 1.1

724.—South-Ind. Inscr. Vol. III. No. 53, p. 108. Tiruvallam (Bilvánáthávara temple) Tamil inscription of the 3rd year (of the reign) of king Parakásarivarman alias the glorious Rájendra-Chóla 1 1.

The inscription records the sale of some land to "Sómanátha, (the son of) Kogunivarman-dharmamaháraja, the supreme lord of Nipuñilapura, Srinátha, the glorious Sivamaháraja, the Vaidumba Śivakaradáva."

725.—South-Ind. Inscr. Vol. III. No. 10, p. 16. Ukkal (Vishnu temple) Tamil inscription of the 4th year (of the reign) of king Parakásarivarman alias the glorious Rájendra-Chóla 1 1.

726.—South-Ind. Inscr. Vol. III. No. 54, p. 109. Tiruvallam (Bilvánáthávara temple) Tamil inscription of the 4th year (of the reign) of king Parakásarivarman alias the glorious Rájendra-Chóla 1 1.

727.—South-Ind. Inscr. Vol. II. No. 9, p. 90. Tanjore (Rájarájéśvara temple) Tamil inscription of the 6th year (of the reign) of king Parakásarivarman alias the lord, the glorious Rájendra-Chóla 1 1, who conquered Iduiturai-nádu, Vanavási, Kollippákkai, the camp of Mánjai (Mánpaikkadágam or Mánppaikkájakam), the crown of the king of Ílam, ... the crown of Sundara and the pearl-necklace of Indra which the king of the South (i.e. the Pándya) had previously given to that (king of Ílam), the whole Ila-máppadal, the crown etc. of the (king of) Kéraḷa, and many ancient islands.

728. — S. 843* — Ep. Carn. Vol. IV. p. 115, No. 16. Belátáru (Bánpéśvara temple) Kanarese inscription of the 9th year of the reign of the glorious Mudigonda-Rájendra-Chóla (i.e. the Chóla king Rájendra-Chóla 1.).—

"Thursday, the moon being in Makara, the nakshatra being Uttarāshádhá, during the full-moon tithi of the month of Ashádhá 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."

Thursday, 7th July A.D. 1020; see Ep. Ind. Vol. VI. p. 20, No. 32.

729.—South-Ind. Inscr. Vol. III. No. 18, p. 27. Mélpaḍi (Chólaśvara temple) Tamil inscription of the 9th year (of the reign) of king Parakásarivarman alias the glorious Rájendra-Chóla 1 1.—To the conquests enumerated in No. 727 the inscription adds those of the crown of pure gold which Parásuráma had deposited at Śándimattív, of the seven and a half lakshas of Ilaṭṭa-páḍi (Iraṭṭa-páḍi, Raṭṭa-páḍi) of Jayasițhá (i.e. the W. Cháluṣyá Jayasițhá II.), who was defeated at Musáŋgi, and of the principal great mountains (which contained) the nine treasures (of Kuvérra).
730.—South-Ind. Insor. Vol. I. No. 42, p. 68. Māmallapuram Tamil inscription of the 9th year (of the reign) of the glorious Rājendrā-Chōjadēva (i.e., probably, the Chōja king Rājendrā-Chōja I.).


Wednesday, 1st March A.D. 1021; a lunar eclipse, visible in India; see Ep. Ind. Vol. IV. p. 68, No. 4.

The inscription records the conquests enumerated in No. 729.

732.—South-Ind. Insor. Vol. II. Nos. 10-19, and 54. Eleven Tanjore (Rājarājēvara temple) Tamil inscriptions of the 10th year (of the reign) of king Parakēsa-rivarman alias the glorious Rājendrā-Chōjadēva [I.].—The conquests enumerated are the same as in No. 729.

733.—South-Ind. Insor. Vol. I. Nos. 67 and 68, pp. 98 and 100. Two Tirumalai Tamil rock inscriptions of the 12th year (of the reign) of king Parakēsa-rivarman alias the lord, the glorious Rājendrā-Chōjadēva [I.].—To the conquests enumerated in No. 729 the inscriptions add those of Śakara-kōṭam (Chakrakōṭa), Madura-mañjulam, Nāmāpikōppai, Paṇchappalli, Māṇi-dēsam, the treasures of Indirādaṇ (Indrāriṣṭha?) of the race of the Moon (whom he defeated in the hall at Ādinaṅga), Odja-vishayam, Kōśala-nāḍu, Tanjābutti (Dandābukti) of Dhrampāla, Takkapāḷādaṁ (Dakshinā-Lāṭa) of Raṇaṣṭra, Vangā-dēsam of Govindachandra, elephants etc. of Mahīpāla, Uttirāḷādaṁ (Uttara-Lāṭa), and the Gaṅgā.

734.—South-Ind. Insor. Vol. II. No. 20, p. 106, and Plates. Tanjore (Rājarājēvara temple) Tamil inscription of the 242nd day of the 19th year (of the reign) of king Parakēsa-rivarman alias the lord, the glorious Rājendrā-Chōjadēva [I.].—After recording the conquests enumerated in No. 733, the inscription adds that the king, having despatched many ships and caught Samgrāmavijayottungavarman, the king of Kaḍāram, took his treasures etc., Śrīvishayam, Paṇṇai, Malaiyūr, Māyiriṇgām (surrounded by the sea), Ilangośōgam (i.e. Lakṣākāla), Paḷalām, Mēvillāmbāgam, Vaḷāippandūṟu, Talaitaṭṭkōḷam, Mādamālingam, Ilāmuri-dēsam, Nakkavālam (i.e. the Nicobar Islands), and Kaḍāram.

735.—Ś. 954.—Ep. Carn. Vol. III. p. 208, No. 154. Suttūrā (Sōmāvēra temple) Kanarese inscription of the 31st (really 21st) year (of the reign) of king Parakēsa-rivarman alias the lord, the glorious Rājendrā-Chōjadēva [I.], who took the Eastern country, the Gaṅgā, and Kaḍāram:


1 The published text has V[ra].-Rājendrā-, but the above is in accordance with a correction communicated to me by Dr. Hultzsch.
2 Nos. 12 and 13 have: “After the harvest of” potāṇ in the tenth year.”
3 For an Indrāriṣṭha who probably was a contemporary of Rājendrā-Chōja I., see North, Insor. No. 340.
4 Perhaps the Pāḷa king Mahīpāla I.; compare ibid., No. 59.
5 See Mr. Venkayya’s Report for 1899-90, p. 17, and compare above, No. 712, note. See also South-Ind., Insor. Vol. III. p. 194 f.
6 [This is the reading of an inscription at Kaṇḍiyūr (No. 23 of 1895). According to l. 80 of the large Leyden grant, Śrīvishayam was the country ruled over by the king of Kaṭhā or Kaḍāram.—E. H.]
7 Read pārāṣami(?).
736.—S. 955.—Ep. Curn, Vol. IV., p. 115, No. 17. Belatūru (Bāṅgāvara temple) Kanarese inscription of the 22nd year (of the reign) of king Parākēsārivarman alias the glorious Rājēndra-Chōjādēvā [I.], who took the Eastern country, the Gaṅga, and Kaṭāram:—


737.—S. 959.—Ep. Curn, Vol. IV., p. 130, No. 104. Aṅkōnāthapura (Arkēsāvara temple) Kanarese inscription of the 26th year (of the reign) of the glorious Mūdīgoṇḍa-Gaṅgoṇḍa-Rājēndra-Chōjādēvā (i.e. the Chōḷa king Rājēndra-Chōjā I.) :—

(L. 1).—Sha(ṣa) ka-vaṛiha 959neya I(l)āvarta-shatsamradā śācyā-māssada Kālābhavaya Shāti-naktra Sommavaya [a]ndata.

The date is irregular; see Ep. Ind. Vol. VI. p. 21, No. 34.

738.—Ep. Ind. Vol. IV. p. 218, No. 15. Date of a Tirumalavāḍi (Vaidyānātha temple) Tamil inscription of the [3]2nd (really 22nd) year (of the reign) of Jayaṅgoṇḍa-Chōḷa, the king Rājēkāsārivarman alias the lord, the glorious Rājādhīrājādēvā (i.e. the Chōḷa king Rājādhīrājā I.) :—

'In the [3]2nd (really 22nd) year ... on the day of Śravaṇa, which corresponded to a Thursday in the month of Vṛiṣchika in this year.'

[S. 961]: Thursday, 22nd November A.D. 1039.

739.—Ep. Ind. Vol. IV. p. 216, No. 12. Date of a Tirumalavāḍi (Vaidyānātha temple) Tamil inscription of the 26th year (of the reign) of king Rājēkāsārivarman, surnamed Jayaṅgoṇḍa-Chōḷa, alias the lord, the glorious Rājādhīrājādēvā [I.]:—

'In the [2]6th year ... at night on the day of Utara-Phalgūni, which corresponded to a Wednesday in the month of Māla in this year.'

[S. 965]: Wednesday, 14th March A.D. 1044.

740.—Ep. Ind. Vol. IV. p. 217, No. 13. Date of a Tiruṇāppuṅgili (Nīlivanāvara temple) Tamil inscription of the 27th year (of the reign) of Jayaṅgoṇḍa-Chōḷa, the king Rājēkāsārivarman alias the lord, the glorious Rājādhīrājādēvā [I.]:—

'In the [2]7th year ... on the day of Māla, which corresponded to a Wednesday and to the ninth tithi of the second fortnight of the month of Kumbha.'

[S. 966]: Wednesday, 13th February A.D. 1045.

741.—South-Ind. Insr. Vol. III. No. 29, p. 53. Māṇīmāṅgalam (Rājāgōpā-Perumāl temple) Tamil inscription of the 29th year (of the reign) of king Rājēkāsārivarman alias the lord, the glorious Rājādhīrājādēvā, surnamed Jayaṅgoṇḍa-Chōḷa; (i.e. the Chōḷa king Rājādhīrājā I.):—

'In the 29th year ... on the day of Śravaṇa, which corresponded to a Wednesday and to the second tithi of the first fortnight of the month of Dhanu.'

[S. 968]: Wednesday, 3rd December A.D. 1046; but the tithi which ended on this day was the third, not the second tithi of the bright half; see Ep. Ind. Vol. IV. p. 217, No. 14.

The inscription mentions among those conquered by Rājādhīrājā: the three allied kings of the South Māṇibhāna, Vīra-Kērāla, and Sundara-Pāṇḍya; [the W. Chālukyas] Āhavamalla (Sūmēvara I.), Vikki (i.e. Vikramaditya VI.) and Vijayāditya (i.e. Vīra-Pāṇḍya-dhana Vijayāditya); Śāgāṃayag; the kings of Ceylon Vikramabahu, Vikram-Pāṇḍya,

1 Ordinarily this day would fall in the month Paśuha; but see Ep. Ind. Vol. VI. p. 21, note 3.
2 For an inscription of the 21st year see below, under Addenda.
3 Ind. 27; add-Andy-Amara Aśkētha-mādu Aśkētha-nāgam Anēśvaradimāna Śodra-nāvadimāna.
4 The accession of Rājādhīrājā I. took place between (approximately) the 15th March and the 3rd December A.D. 1018; see Ep. Ind. Vol. VII. p. 7.

* See above, No. 159 ff.
Vira-Salamaga, and Srivallabha-Madanaraja; and also, in the northern region, Gaṅdar-Dinakaran (Gaṅdarāditya ?), Nāraṇa (Nārāyaṇa), Kaṇavadi (Gaṅapati), and Madiśaḍaṇa (Madiśaḍana).  

742.—S. 970a.—Ep. Ind. Vol. V. p. 207, and Plate. Minigal (Sōmēśvara temple) Kanarese inscription of the 30th year (of the reign) of king Rājakēśarivarman alias the lord, the glorious Bājādhirājādeva [I.] (who took the head² of the glorious Vira-Pândya and the Sāle of Sērana i.e. the Chēra king),³ and of his Daṇḍyadāka Appimayya alias Rājēndra-Chōḷa-Brahmamārāya :—  

(L. 1).—Saśa(ka)-varisaha 970nō yī Sabba-jit-saṁvatsara-dal ... śri-Rājādhirāja-dēva[r³]gge yāndu muvattaneya; see ibid. Vol. IV. p. 216, No. 11.


Probably Sunday, 23rd May A.D. 1053; but the tīthi which ended on this day was the 3rd, not the 13th tīthi of the bright half; see Ep. Ind. Vol. VI. p. 22, No. 35.

744.—South-Ind. Inscr. Vol. III. No. 55, p. 112. Tīruvallām (Bilvanāthēvara temple) incomplete Tamil inscription of the 3rd year (of the reign) of king Parakēśarivarman alias the lord, the glorious Rājēndrādeva (i.e. the Chōla king Rājēndrādeva).—The inscription mentions Rājēndrādeva's elder brother (viz. Rājādhira J.) and refers to the conquest of Iraṇā-pādi, the setting-up of a pillar of victory at Kollāpuram, and the defeat of (the W. Chālkuya) Āhavamalla (Sōmēśvara I.) at Koppam.

745.—South-Ind. Inscr. Vol. III. No. 29, p. 59. Mānapālam (Rājagopāla-Perumāl temple) Tamil inscription of the 82nd day of the 4th year (of the reign) of king Parakēśarivarman alias the lord, the glorious Rājēndrādeva :—  

1 On the 8[2]nd day of the fourth year ... on the day of Rōhini, which corresponded to a Thursday and to the eighth tīthi of the second fortnight of the month of Siūha in this year.


The inscription opens with a list of relatives on whom the king conferred certain titles. It gives a detailed account of the defeat of the Śaṣukki (i.e. W. Chālkuya) Āhavamalla Sōmēśvara I. at Koppam. It also records the despatch of an army to Ceylon, where the Kāḷāṅga king Virā-Salamāga was decapitated and the two sons of the Ceylon king Māṇābharaṇa were taken prisoners.

746.—South-Ind. Inscr. Vol. I. No. 127, p. 134, and Vol. II. p. 304, C. Virichippuram (Mārgasahāyēvara temple) Tamil inscription of the 6th year (of the reign) of king Parakēśarivarman alias the lord, the glorious Rājēndrādeva, who defeated (the W. Chālkuya) Āhavamalla (Sōmēśvara I.) at Koppam.

1 The introduction states that Rājādhira J. appointed seven relatives to be governors over the Chēra, Chālkya, Pāṇḍya, and Ganga countries, Ceylon, the Pallava country and Kanyakubja. In the expedition to the north he destroyed the palace of the Chālkuya at Kōmpili; compare above, No. 171.  
2 See above, p. 115, note 2.  
3 No. 741 above states that the king destroyed the ships of the Chēra king at Kāṇḍalūr-Śalai.  
4 Read Śaka-saṁvatsara ... Jēṣṭha-marṣada sukla.  
5 The accession of Rājēndrādeva took place on (approximately) the 28th May A.D. 1052; see Ep. Ind. Vol. VII. p. 7.

6 On this date the tīthi of the date (which was the Jann-vaṭam or Kriṣṇa-vaṭam) commenced 14 h. 20 m. after mean sunrise.
APPENDIX.]

INSCRIPTIONS OF SOUTHERN INDIA. 123


When the glorious Chōla king had taken possession of the whole earth,— (he,) Bājēndrādeva, the slayer of crowds of proud enemies,— (and) was renowned, when six years (of his reign) had passed, and when one said: “the Śaka year in (its) extent (is) ninety-seven and nine” (and when) the (cyclic) year (was) the well-known Hāmaḷaṃbi, the auspicious month indeed Kārttika (and) the day of the dark (half) the twelfth (tīkhi), a Monday.'

Monday, 27th October A.D. 1057; see ibid. p. 23, No. 36.

748. — South-Ind. Inser. Vol. II. No. 67, p. 306. Tanjore (Rājārājēśvara temple) Tamīḷ inscription of the 6th year (of the reign) of king Parakēsārivarman alias the lord, the glorious Bājēndrādeva, who defeated (the W. Chālukya) Āhavamalla (Śomēśvara I.) at Koppam.

749. — South-Ind. Inser. Vol. III. No. 21, p. 39. Karuvūr (Paśupatiśvara temple) Tamīḷ inscription of the 9th year (of the reign) of king Parakēsārivarman alias the lord, the glorious Bājēndrādeva, who defeated (the W. Chālukya) Āhavamalla (Śomēśvara I.) at Koppam.

750. — South-Ind. Inser. Vol. III. No. 22, p. 41. Karuvūr (Paśupatiśvara temple) Tamīḷ inscription of the 9th year (of the reign) of king Parakēsārivarman alias the lord, the glorious Bājēndrā-Chōjādēva (i.e. the Chōla king Bājēndrādeva). — The historical introduction is the same as in No. 749.


‘In the twelfth year ... during the full-moon tīkhi of the month of Phālguna in the ... year (which was) the Śaka year 984.'

The introduction mentions Bājēndrādeva’s elder brother (viz. Rājādhirāja I.), the setting-up of a pillar of victory at Kollāpuram, and the defeat of (the W. Chālukya) Āhavamalla (Śomēśvara I.) at Koppam.

752. — South-Ind. Inser. Vol. III. No. 56, p. 113. Tiruvallam (Bilvamathēśvara temple) incomplete Tamīḷ inscription of the 2nd year (of the reign) of king Rājakēsārivarman alias the lord, the glorious Rājamahēndrēdeva (i.e. the Chōla king Rājamahēndra).

753. — South-Ind. Inser. Vol. III. No. 20, p. 33. Karuvūr (Paśupatiśvara temple) Tamīḷ inscription (of the reign) of king Bājēkēsārivarman alias the lord, the glorious Vīrājēndrēdeva (i.e. the Chōla king Vīrājēndra I.), recording a grant which was to take effect “from (the year) which was opposite to the 3rd year” (of the king’s reign). — The inscription records, amongst other things, the defeat of (the W. Chālukya) Āhavamalla (Śomēśvara I.) and his two sons Vīkkalaṅ (i.e. Vīkramādiyā VI.) and Siṅganaṅ (i.e. Jayasimha III.) at Kūḍalasāṅgamam.

1 This “is not identical with the so-called sattē (soft) of Brāhmaṇical usage.”
2 Ibid. the introductions are given of seven other inscriptions of the 3rd, 5th and 9th years of Bājēndrēdeva; three of them state that Bājēndrēdeva set up a pillar of victory at Kollāpuram. — For another inscription of the 6th year see below, under Addenda.
3 By Dr. Hultsch provisionally placed between Bājēndra and Vīrājēndra I. “Perhaps Rājamahēndra was a son and temporary co-regent of Bājēndra.”
4 For inscriptions of the 4th, 5th, 6th and 7th years see below, under Addenda. The inscription No. 755 mentions “the year which was opposite to the seventh year (of the reign) of the emperor Śrī-Vīrājēndrēdeva.” — For the name of Vīrājēndra’s queen see below, No. 765.

3 2
754.—South-Ind. Insor. Vol. III. No. 30, p. 65. Maṇimaṅgalam (Rājagopāla-Perumāl temple) Tamil inscription of the 5th year (of the reign) of king Rājakāsavarman alias the lord, the glorious Virarājendrādeva I]:

'in the fifth year . . . on the day of Uttara (Phalguni), which corresponded to a Monday and to the fourteenth titthi of the second fortnight of the month of Kanyā in this year.'

Between A.D. 1054 and 1069 the only day for which this date would be correct is Monday, 10th September A.D. 1067 [in Ś. 989]; see Ep. Ind. Vol. VII. p. 9.

The first portion of the historical introduction agrees with that of No. 753. The subsequent portion, among other things, relates the sham coronation (of Vikramāditya VI.) as Valla (i.e. W. Chāluṅka king), and records the bestowal of the country of Vēṅgl on Vijayāditya (i.e. the E. Chāluṅka Vijayāditya VI.).]

755.—South-Ind. Insor. Vol. III. No. 57, p. 115. Tiruvallam (Bilvanāthēsvara temple) Tamil inscription of the 200th day of the 3rd year (of the reign) of king Parakāsavarman alias the lord, the glorious Adhirājendrādeva (i.e. the Chōla king Adhirājendrā).—The inscription mentions his queen (by the title) Ulagaṃuḍaṭaiyar (i.e. the mistress of the whole world).

756.—South-Ind. Insor. Vol. III. No. 64, p. 133. Tiruvorriyur (Ādhipurisvāra temple) Tamil inscription of the 2nd year (of the reign) of king Rājakāsavarman alias the lord, the glorious Rājendrā-Chōjadēva II], who captured elephants at Vayirāvar (Vājrākara), conquered the king of Dhārā at Chakrakōṭṭa, and took possession of the Eastern country; (i.e. the Chōla king Kulottunga-Chōla I).

757.—South-Ind. Insor. Vol. III. No. 65, p. 135. Tiruvālaṅgādu (Vaiṣṭranyēsvara temple) Tamil inscription of the 2nd year (of the reign) of king Rājakāsavarman alias the lord, the glorious Rājendrā-Chōjadēva II], described as in No. 756; (i.e. the Chōla king Kulottunga-Chōla I).

758.—South-Ind. Insor. Vol. III. No. 66, p. 137. Kōḷār (Kōḷāramma temple) damaged Tamil inscription of the 2nd year (of the reign) of king Rājakāsavarman alias the lord, the glorious Rājendrā-Chōjadēva II], described as in No. 756; (i.e. the Chōla king Kulottunga-Chōla I).

759.—South-Ind. Insor. Vol. III. No. 67, p. 189. Sōmaṅgalam (Saundarājaya-Perumāl temple) Tamil inscription of the 3rd year (of the reign) of king Rājakāsavarman alias the lord, the glorious Rājendrā-Chōjadēva II], described as in No. 756; (i.e. the Chōla king Kulottunga-Chōla I).

760.—South-Ind. Insor. Vol. III. No. 77, p. 172. Kāvāntaṅgalam (Lakshminārāyaṇa temple) incomplete Tamil inscription of the 4th year (of the reign) of king Rājakāsavarman alias the lord, the glorious Rājendrā-Chōjadēva II], described as in No. 756; (i.e. the Chōla king Kulottunga-Chōla I):—

'in the 4th year . . . on a Thursday which corresponded to the (day of) Śravaṇa and to the sixth titthi of the first fortnight of the month of VṛṢchika in this year.'

[Ś. 995]: Thursday, 7th November A.D. 1073; see Ep. Ind. Vol. VII. p. 1, No. 56.

1 See South-Ind. Insor. Vol. III. pp. 128 and 132; and above, Nos. 571 and 572.
2 By Dr. Hultzsch provisionally placed between Virarājendrā I and Kulottunga-Chōla I. — The inscription refers to some transactions of the year which was opposite to the seventh year (of the reign) of the emperor Śrī-Virarājendrādeva.
3 i.e., perhaps, the country of Vēṅgl.
4 The accession of Kulottunga-Chōla I. took place between (approximately) the 14th March and the 8th October A.D. 1070; see Ep. Ind. Vol. VII. p. 7.—Compare also above, No. 571.
5 On this day the titthi of the date commenced 1 h. 33 m. after mean sunrise.
Appendix.

Inscriptions of Southern India.

761.—South-Ind. Insor. Vol. III. No. 68, p. 141.1 Conjeeveram (Pândava-Perumál temple) Tamil inscription of the 5th year (of the reign) of king Rájakésarivarman alias the lord, the glorious Kulöttunga-Chójadéva [I.].

The inscription refers to the king’s victories, gained while he was heir-apparent, at Chákra-kóta and Vayírāgaram (Vajrákara); it then states that he vanquished the king of Kuntala, crowned himself as king of the country on the banks of the Kávéri, and decapitated an unnamed king of the South.

762.—Ś. 998.—Ep. Ind. Vol. VI. p. 220, and p. 278, No. 39. Date of a Chébrólu Telugu inscription of the 7th year of the reign of the asylum of the whole world, the glorious Vishnúvardhana-mahárája (i.e. the Chója king Kulöttunga-Chója I.):—

(L. 1.)—Śakha (ka)-varshainibhi 998Saṁti Nala-śaṁ(sam)vatsara śráhi . . . pravardhahma-ñána-vijayarája-śaṁ(sann)vatsara[tadhul] 7náñdu . . . . . Mágha-másamunna punnamayu Śu(su)kraváramunna sômagrañána-nimittamunan—.

Friday, 10th February A.D. 1077; a lunar eclipse, visible in India; but the day was the full-moon day of Phálguna, not of Mágha.

763.—South-Ind. Insor. Vol. III. No. 78, p. 174. Perumbér (Tándópóśiva temple) Tamil inscription of the 11th year (of the reign) of king Rájakésarivarman alias the lord, the glorious Kulöttunga-Chójadéva [I.].—To the account given in No. 761 the inscription adds that the king defeated Vikkalañ (i.e. the W. Chálukya Vikramáditya VI.) and conquered Gáŋga-maṇḍalam and Śíngamam.2

764.—South-Ind. Insor. Vol. III. No. 69, p. 144. Tirukkalukkuṇgam (Védagiriśvara temple) Tamil inscription of the 14th and 15th years (of the reign) of king Rájakésarivarman alias the Chákравartin, the glorious Kulöttunga-Chójadéva [I.].—After the account given in No. 763 the inscription states that the king invaded the Pándya country, destroyed the forest in which the five Pañcchavas (i.e. Pándyas) had sought refuge, “subdued the south-western portion of the peninsula as far as the Gulf of Maṅjr, the Pódiyil mountain (in the Tímevelly district), Cape Comorin, Kóttáru, the Sahya (i.e. the Western Gháta) and Kuḍamalai-nádu (i.e. Malabar).”

765.—South-Ind. Insor. Vol. II. No. 58, p. 232. Tanjore (Rájarájéśvara temple) apparently unfinished Tamil inscription of the 15th year (of the reign) of king Rájakésarivarman alias the Chákrawartin, the glorious Kulöttunga-Chójadéva [I.].—The historical account is the same as in No. 764. The inscription gives the name (Arumoli-Nágáiyár) of the queen of Viráraṇjendráciva I.4

766.—Tékí plates of the E. Chálukya Chódagaṅga Rájarája of Váṅgi, of the 17th year of the reign (of Kulöttunga-Chóda I.); see above, No. 571.

767.—South-Ind. Insor. Vol. III. No. 70, p. 149. Śríraṅgam (Raṅgaḷátha temple) Tamil inscription of the 18th year (of the reign) of king Rájakésarivarman alias the Chákrawartin, the glorious Kulöttunga-Chójadéva [I.].—The historical introduction is the same as in No. 764.

768.—South-Ind. Insor. Vol. II. No. 77, p. 391. Conjeeveram Tamil inscription of the 20th year (of the reign) of the glorious Kulöttunga-Chójadéva [I.].—The inscription mentions the king’s consort (by the title) Bhuvánamujudáityá (i.e. “the mistress of the whole world”).

769.—South-Ind. Insor. Vol. III. No. 71, p. 152.1 KIlappajúvár (Vátamulléśvara temple) Tamil inscription of the 20th year (of the reign) of king Rájakésarivarman alias the

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2 According to Dr. Hultzsch this seems to refer to the dominions of Vikramáditya’s younger brother Jayasimha III.—Instead of Śíngamam No. 777 has Kógha-délam (the Koṅkaṇa country).
3 For an inscription of the 15th year see below, under Ađádaṇa. 4 See above, No. 768 f.
Trihubhanachakravartin, the glorious Kulottunga-Chaladéva [I].—The historical introduction is the same as in No. 764.

770.—Archaeol. Surv. of South. India, Vol. IV. p. 224. The small Tamil Leyden grani (on three plates) of the 20th year (of the reign) of king Rājakēśarivarman alias the Chakravarthi, the glorious Kulottunga-Chaladéva [I].

771.—Chellur plates of the E. Châlukya Vira-Chôda of Vêngi, of the 21st year of the reign (of Kulottunga-Chôda I.); see above, No. 572.

772.—Pîṭhâpuram plates of the E. Châlukya Vira-Chôda of Vêngi, of the 23rd year of the reign (of Kulottunga-Chôda I.); see above, No. 573.

773.—South-Ind. Insocr. Vol. III. No. 59, p. 120. Tiruvallam (Bilvanâthēsvaram temple) Tamil inscription of the 23rd year (of the reign) of Kulottunga-Chaladéva [I].—Recording a gift by a Gaṅga chief (Nilaganga?) for the benefit of his daughter who was the consort of prince Vira-Chaladéva (i.e., according to Dr. Hultsch, Vira-Chôda, the son of Kulottunga-Chôda I. and viceroy of Vêngi) .

774.—South-Ind. Insocr. Vol. III. No. 58, p. 119. Tiruvallam (Bilvanâthēsvaram temple) Tamil inscription of the 26th year (of the reign) of king Rājakēśarivarman alias the Chakravarthi, the glorious Kulottunga-Chaladéva [I].—The inscription refers to the defeat of the W. Châlukyas Víkkanan and Śīkanaṅ (i.e. Vikramaditya VI. and Jayasimha III.). It also mentions the king's consort (by the title) Bhūtanamuṇḍudāiyā (i.e. 'the mistress of the whole world').

775.—South-Ind. Insocr. Vol. III. No. 72, p. 156. Tiruvudaimarudur (Mahâlingavamin temple) Tamil inscription of the 172nd day of the 26th year (of the reign) of king Rājakēśarivarman alias the Chakravarthi, the glorious Kulottunga-Chaladéva [I].—To the account given in No. 764 the inscription adds the conquest of Kalinga-mpâñalam. It also mentions the king's three queens Dinachintamaṇi, Ejiśi-Vallabhi, and Tyāgavalli.

776.—Ep. Ind. Vol. V. p. 106. Tiruvorrîyur (Adhiprîṣvara temple) inscription of the 30th year (of the reign) of Jayadharna (i.e. the Chôla king Kulottunga-Chôda I.).—(L. 1.)—Triṃśat(t-)samē Jayadharaśya tu var[ṭ]tamānā.

777.—South-Ind. Insocr. Vol. III. No. 73, p. 160. Chalapuranam (Chalâsvara temple) incomplete Tamil inscription of the 180th day of the 30th year (of the reign) of king Rājakēśarivarman alias the Chakravarthi, the glorious Kulottunga-Chaladéva [I].—Recording a grant made by himself from his palace at Kâṭchipuranam.—The historical introduction agrees on the whole with that of No. 775; but of the queens Dinachintamaṇi is omitted.

778.—South-Ind. Insocr. Vol. II. No. 78, p. 392. Conjeeveram Tamil inscription of the 34th year (of the reign) of the Chôla king Kulottunga-Chaladéva [I].—The introduction of this inscription is identical with that of No. 768.


1 In the Vyaya year which corresponded to the Šaka year one thousand and thirty, (and) in the thirty-seventh year of the reign . . . . .

1 The inscription mentions a man who had the title 'Virudhâjabhayaśkara' which was a surname of Kulottunga-Chôda I. himself.

2 The grant will soon be properly edited.

3 See above, Nos. 771 and 772.


(L. 1). — . . . avati vasumatīni śṛṇ[ī]-Kulōttunga-Chōlā . . . tan-navatrimśa-varṣē.

781. — *South-Ind. Insor.* Vol. III. No. 74, p. 163. Conjeeveram (Pāṇḍava-Perumāl temple) Tamil inscription of the 39th year (of the reign) of king Rājakēśarivarman *alias* the lord, the glorious Kulōttunga-Chōlādēva [I.]. — The historical introduction is the same as in No. 761.

782. — *South-Ind. Insor.* Vol. III. No. 75, p. 165,1 and Plate. Tirukkalukkunāram (Vēlagirīsvara temple) Tamil inscription of the 42nd year (of the reign) of . . . the Chakravartin, the glorious Kulōttunga-Chōlādēva [I.]. — The historical introduction is the same as in No. 777.


Sunday, 22nd February A.D. 1114; but the Jovian year was Vijaya, not Jaya; see *Ep. Ind.* Vol. IV. p. 72, No. 9.

784. — *Ep. Ind.* Vol. V. p. 105. Chidambaram (Nāṭarāja temple) Tamil inscription of the 44th year (of the reign) of Jayadhara (i.e. the Chōla king Kulōttunga-Chōlā I., originally named Rājendra-Chōlā [II.]), recording donations by Kundaipāl Āḻvār, the daughter of (the E. Chālukya) Rājarāja [I.] and younger sister of the Trībhuvanachakravartin Kulōttunga-Chōlā [I.]:—

 'In the year forty-four (of the reign) of Jayadhara . . . at the time (of the rising o the sign) Riṣabha, on the day of Rōhiṇī, which corresponded to a Friday in the month during which (the sign) Mīna was shining.'

[Ś. 1035]: Friday, 18th March A.D. 1114; see *ibid.* Vol. IV. p. 70, No. 7.

The second portion of the inscription states that a stone which the king of Kambōja had given to Rājendra-Chōlā (i.e. Kulōttunga-Chōlā I.) by order of the latter was inserted into the wall of a hall in front of the shrine.

a c 785. — *Ep. Ind.* Vol. IV. p. 70, No. 8. Date of an Āḷāṅguḍi (Āpatahāyēśvara temple) Tamil inscription of the 45th year (of the reign) of king Rājakēśarivarman *alias* the Trībhuvanachakravartin, the glorious Kulōttunga-Chōlādēva [I.]:—

 'In the 45th year . . . on the day of Uttarāśādhā, which corresponded to a Thursday and to the seventh *tithi* of the first fortnight of the month of Tula.'

[Ś. 1038]: Thursday, 8th October A.D. 1114.

786. — Ś. 1038. — *Ep. Ind.* Vol. VI. p. 220, and p. 279, No. 40. Date of a Drākshārāma (Bhāmēśvara temple) Telugu inscription of the 45th year of the reign of the asylum of the whole world, the glorious Vishnuvardhana-mahārāja (i.e. the Chōla king Kulōttunga-Chōlā I.):—


Perhaps Wednesday, 9th December A.D. 1114,² but this was not the day of the Uttarāyaṇa-saṁkrānti (which took place on the 24th December).

2 Read 'vyatipāta'.
3 On this day the *tithi* of the date commenced 7 h. 52 m. after mean sunrise.
787.—S. 1037.—Ep. Ind. Vol. VI. p. 222. Bhimavaram (Nârâyanaśvâmin temple) Sanskrit and Telugu pillar inscription of the 45th year of the reign of king Parântaka . . . the asylum of the whole world, the glorious Vishnuvardhana-mahârâja (i.e. the Chôla king Kulottunga-Chôjâ [I.].)

(L. 11).—Sarvalokânya-su-Vishnuvardhâna-mahârâjulapi pravardhamâna-vijayarâjya-sanzvirataramahulu 45gu śrâhi Sa(śa)ka-va[r*]ahambulu 1037guneṣṇij[pi] Chaitra-vishnuvasiṣkrânti-nî[mittan]a.1

788.—South-Ind. Insr. Vol. III. No. 76, p. 168. Śrîraṅgam (Jambukâśâva temple) Tamil inscription of the 47th year (of the reign of) king Râjakâsarivarman alias the Tribhuvanachakravarthin, the glorious Kulottunga-Chôjâdèva [I.].—The historical introduction is the same as in No. 777.

789.—Ep. Ind. Vol. V. p. 48, No. 26. Date of a Maṇṇâruḍu (Râjagâpâla-Perumâl temple) Tamil inscription of the 48th year (of the reign of) king Râjakâsarivarman alias the Tribhuvanachakravarthin, the glorious Kulottunga-Chôjâdèva [I.].

‘In the 48th year . . . on the day of Árdrâ, which corresponded to a Monday and to the thirteenth tiñhî of the first fortnight of the month of Makara.’

[S. 1038]: Monday, 7th January A.D. 1118.

790.—South-Ind. Insr. Vol. III. No. 31, p. 71. Maṇîmaṅgalam (Râjagâpâla-Perumâl temple) Tamil inscription of the 48th year (of the reign of) king Râjakâsarivarman alias the Tribhuvanachakravarthin, the glorious Kulottunga-Chôjâdèva [I.].

‘In the [48]th year . . . on the day of Śatâbhâšaj, which corresponded to a Friday and to the second tiñhî of the first fortnight of the month of Kambha.’


The inscription mentions the king’s consort (by the title) Ulagâudiyâl (i.e. ‘the mistress of the world’).

791.—South-Ind. Insr. Vol. III. No. 32, p. 74. Another Maṇîmaṅgalam (Râjagâpâla-Perumâl temple) mutilated Tamil inscription of the 48th year (of the reign of) of the Tribhuvanachakravarthin, the glorious Kulottunga-Chôjâdèva [I.].

The date of this inscription is the same as that of No. 790, except that the twelfth is wrongly quoted instead of the second tiñhî; see Ep. Ind. Vol. V. p. 198, No. 28.

792.—S. 1040.—Ep. Ind. Vol. VI. p. 221, No. 9. Date of a Drâkshârâma (Bhimâśîra temple) Sanskrit and Telugu inscription of the 250th day of the 49th year of the reign of the Mahârâjâdhirâja2 Vishnuvardhana, the Tribhuvanachakravarthin, the glorious Kulottunga-Chôjâdèva [I.].


794.—Ep. Ind. Vol. IV. p. 263, No. 21. Date of a Tiruvâdîmarudâr (Mahâlingasvâmin temple) Tamil inscription of the 4th year (of the reign of) of king Parâkâsarivarman alias the

1 The date would correspond to the 24th March A.D. 1115, but does not admit of verification.
2 The inscription gives many more titles and names of the king.
3 Read —saṅkrântamûna.
4 Compare above, No. 764.
Trihubvanachakravartin, the glorious Vikrama-Chôjadéva (i.e. the Chôla king Vikrama-Chôja) :

‘In the 4th year ... on the day of Śatabhishaj, which corresponded to a Monday and to the eighth tit)}, of the second fortnight of the month of Rishabhā.'

[S. 1044]: Monday, 1st May A.D. 1122; see ibid. Vol. VII p. 3.

795. — South-Ind. Incor. Vol. II. No. 68, p. 310. Tanjore (Râjarâjésvara temple) Tamil inscription of the 4th year (of the reign) of king Parakèsarivarman alias the Trihubvanachakravartin, the glorious Vikrama-Chôjadéva.— The historical introduction records that in his youth the king put to flight the Telînga Vímañ (Bhima) of Kûjâm and burnt the country of Kàliâga, stayed in Véngal-manjâlâm, conquered the North and then proceeded to the South, where he crowned himself (as Chôla king). The inscription mentions his queens Mûkkôkîkjândâ and Tyâgâpatâkâ.

796. — South-Ind. Incor. Vol. III. No. 33, p. 75. Manîmañâlâm (Râjagopâla-Perumâl temple) damaged Tamil inscription of the 4th year (of the reign) of king Parakèsarivarman alias the Trihubvanachakravartin, the glorious Vikrama-Chôjadéva.— The historical introduction, so far as it is preserved, agrees with that of No. 795.

797. — Ep. Ind. Vol. IV. p. 263, No. 22. Date of a Tiruvengâdu (Śvêtâranyésvara temple) Tamil inscription of the 5th year (of the reign) of king Parakèsarivarman alias the Trihubvanachakravartin, the glorious Vikrama-Chôjadéva:

‘In the 5th year ... on the day of Âdrâ, which corresponded to a Monday and to the eleventh tit), of the second fortnight of the month of Siñhā.'


798. — Ep. Ind. Vol. VII. p. 3, No. 57. Date in a Tiruvârur (Tyâgarâja temple) Tamil inscription of the 6th year (of the reign) of the Trihubvanachakravartin, the glorious Vikrama-Chôjadéva:

‘In the fifth year ... on a Thursday which corresponded to (the day of) Magha and to the fifth tit), of the first fortnight of the month of Mithuna.'

[S. 1045]: Thursday, 31st May A.D. 1123.

799. — Ep. Ind. Vol. IV. p. 73, No. 10. Another date in the same Tiruvârur (Tyâgarâja temple) Tamil inscription, of the 340th day of the 5th year (of the reign) of king Parakèsarivarman alias the Trihubvanachakravartin, the glorious Vikrama-Chôjadéva:

‘In the fifth year ... on the three-hundred-and-fortieth day, which was (the day of) Hasta, a Sunday, and the seventh tit), of the first fortnight of the month of Mithuna.'

[S. 1045]: Sunday, 3rd June A.D. 1123; but the tit) which ended on this day was the 8th, not the 7th; see ibid. Vol. VII p. 4.


1 The accession of Vikrama-Chôja took place on (approximately) the 29th June A.D. 1118; see Ep. Ind. Vol. VII p. 8
2 According to Dr. Hultsch apparently one of the Nâysâkas of Eklora.— Compare below, No. 833.
3 Compare below, Nos. 801 and 812.
4 For an inscription of the same Nambaya (Nambrâja, Nambha) of S. 1062 (for 1053) see Ep. Ind. Vol. VI. p. 224; for one of his son Trailôkamalla of S. 1061 (for 1063) ibid. p. 225; the name of Nambaya's father most probably was Malla.
5 Wrong for Plavâya.
6 Read Jyâsîhâ or Jyâsîhâ.
27th May A.D. 1127; a lunar eclipse, visible in India; see Ep. Ind. Vol. VI. p. 280, No. 42, and Vol. VII. p. 3.

801. — South-Ind. Insr. Vol. III. No. 80, p. 187. Conjeeveram (Arrjlā-Perumāl temple) Tamil inscription of the 9th year (of the reign) of king Parakēsaivarman alias the Tribhuvanachakravarthi, the glorious Vikrama-Chōjadēva.—The introduction mentions the conquest of Kalinga, and the king's queen Mukkōkkilānādī.1

802. — The Tirumalavādī (Vaidyanātha temple) Tamil inscription of the 15th year of the reign of king Parakēsaivarman alias the Tribhuvanachakravarthi, the glorious Vikrama-Chōjadēva (below, No. 805), records gifts made by him —

'In the tenth year (of his reign, in) the month Sittirai, on a Sunday which corresponded to (the day of) Hasta (on) the thirteenth titthi of the fortnight of the auspicious waxing moon.'

[Ś. 1056]: Sunday, 15th April, or Saturday, 14th April A.D. 1128;4 see Ep. Ind. Vol. VII. p. 5, No. 59.

803. — Ep. Ind. Vol. VII. p. 170, No. 64. Date of a Tirumāniki (Vāmanapurūsāvara temple) Tamil inscription of the 11th year (of the reign) of king Parakēsaivarman alias the Tribhuvanachakravarthi, the glorious Vikrama-Chōjadēva —

'In the eleventh year . . . on the day of Viśākhā, which corresponded to a Wednesday and to the eleventh titthi of the second fortnight of the month of . . . . . . . . . . .3

[Ś. 1050]: Wednesday, 19th December A.D. 1128.

804. — Ep. Ind. Vol. VII. p. 4, No. 58. Date of a Kōvila (Divyajñānēvara temple) Tamil inscription of the 11th year (of the reign) of the Tribhuvanachakravarthi, the glorious Vikrama-Chōjadēva —

'In the 11th year . . . on the day of Paunarvasu, which corresponded to a Saturday and to the thirteenth titthi of the first fortnight of the month of Makara.'

[Ś. 1050]: Saturday, 5th January A.D. 1129.

805. — South-Ind. Insr. Vol. III. No. 79, p. 182. Tirumalavādī (Vaidyanātha temple) Tamil inscription of the 15th year (of the reign) of king Parakēsaivarman alias the Tribhuvanachakravarthi, the glorious Vikrama-Chōjadēva.—The historical introduction agrees with that of No. 795. The inscription mentions two of the king's queens, Tyāgapatākā and Dhanaśimulāvajaiyāl (i.e. 'the mistress of the whole earth').

(For a date of the 10th year in the same inscription see above, No. 802.)

806. — Ep. Ind. Vol. VII. p. 171, No. 65. Date of an Uṣaivārkyāīl (Karavandāvara temple) Tamil inscription of the 15th year (of the reign) of king Parakēsaivarman alias the Tribhuvanachakravarthi, the glorious Vikrama-Chōjadēva —

'In the 15th year . . . [on the day of] . . . . . . , which corresponded to a Thursday and to the . . . [titthi] of the second fortnight of the month of Sinha.'

807. — Ep. Ind. Vol. VI. p. 228. Śevilimēdu (Kalasūnātha temple) inscription of the 16th year (of the reign) of king Vikrama-Chōjadēva, surnamed Akalānka and Tyāgavārākara —

(L. 2).—Śrimad-Vikrama-[ma]-Chōjadēva-nripatēr-vra[rahē śubhē shōḍhāsē . . . Vaiśākha-māse-parē [1*] pakṣē s-Ottara-Chandrāvra-viditē kälē.

[Ś. 1056]: Monday, 16th April A.D. 1134; see ibid. Vol. VI. p. 279, No. 41, and Vol. VII. p. 3.

1 Compare Nos. 795 and 812.
2 In the original date either the aśvāsta or the week-day is quoted incorrectly.
3 The month was that of Dhanu.
4 I.e. Tyāgasamudra; compare above, No. 576.
808.—Ś. 1054 (for 1057).—Ep. Ind. Vol. VI p. 281, No. 43. Date of a Nīḍubrāla Telugu inscription of the 17th year of the reign of the Tribhuvanachakravartin, the glorious Vikrama-Chōḍādēva:—

(L. 63).—vijayarāja-sarivatsaraṁbula p[ajayé]-agunēndu Śaka-varabhambula 1054-
gunēn(vi) Vaisākha-suddha-tīrīḍīyayu Guruvaramu māṇu.  

[Ś. 1057]: Thursday, 18th April A.D. 1135; see ibid. Vol. VII p. 5.

809.—Ś. 1058 (for 1065).—Chellur plates of the reign of Kulottunga-Chōḍa II, the son of Vikrama-Chōḍa; above, No. 574 (the date of which corresponds to the 24th March A.D. 1143).

810.—South-Ind. Inserr. Vol. III No. 34, p. 77. Maṇimāgalam (Rājad该校-Perumāl temple) Tamil inscription of the 8th year (of the reign) of the Tribhuvanachakravartin, the glorious Kulottunga-Chōḍādēva (i.e., probably, the Chōla king Kulottunga-Chōḍa II.).—The inscription records the grant of a piece of land which had been purchased in the 13th year (of the reign) of Vikrama-Chōḍādēva.

811.—South-Ind. Inserr. Vol. I No. 89, p. 126. Notice of a Māmallapuram Tamil inscription of the 14th year (of the reign) of king Rājakāśarivarman alias the glorious Kulottunga-Chōḍādēva (i.e., probably, the Chōla king Kulottunga-Chōḍa II.).

812.—South-Ind. Inserr. Vol. III No. 35, p. 79. Maṇimāgalam (Rājad该校-Perumāl temple) Tamil inscription of the 8th year (of the reign) of king Parakāśarivarman alias the Tribhuvanachakravartin, the glorious Rājārājadēva (i.e. the Chōla king Rājarāja II.).—The inscription mentions the king’s consort (under the name or title) Mūkkōkkilānuḍiṣa.  

813.—Supplied by Dr. Hultsch.¹ Date of a Conjeeveram (Ekāmancātha temple) Tamil inscription of the 15th year (of the reign) of king Parakāśarivarman alias the Tribhuvanachakravartin, the glorious Rājārājadēva (i.e. the Chōla king Rājarāja II.).²—

In the fifteenth year ... on the day of Punarvasu, which was a Thursday and the fourteenth tithi of the first fortnight of the month of Tai.'

814.—South-Ind. Inserr. Vol. III No. 85, p. 209. Tirumānikiṇī (Vāmanapurisvara temple) Tamil inscription of the 3rd year (of the reign) of king Parakāśarivarman alias the Tribhuvanachakravartin, the glorious Kulottunga-Chōḍādēva (i.e. the Chōla king Kulottunga-Chōḍa III.),³ who was pleased to be seated together with (his queen) Bhuvanamuludaiyaḷ (i.e. ‘the mistress of the whole world’) on the throne of heroes (which consisted of) pure gold:—

In the third year ... on the day of Aśvinī, which corresponded to a Monday and to the fifth tithi of the second fortnight of the month of Śīhuha.'

[Ś. 1102]: 12th August A.D. 1180; but the day was a Tuesday, not a Monday; see Ep. Ind. Vol. VII p. 171, No. 66.

815.—Ep. Ind. Vol. VII p. 171, No. 67. Date of a Giḍāṅgi (Bhaktaparādhīśvara temple) Tamil inscription of the 3rd year (of the reign) of king Parakāśarivarman alias the Tribhuvanachakravartin, the glorious Kulottunga-Chōḍādēva [III.]:—

In the 3rd year ... on the day of Aśvinī, which corresponded to a Wednesday which was the twenty-seventh solar day of the month of Śīhuha.'

The date is irregular.

¹ Read tīrīḍīyayu.
² For an inscription which quotes the third year of apparently Rājarāja II, see below, under Addenda.
³ Compare above, No. 796 and 801.
⁵ The inscription opens with the same panegyric introduction as No. 812.
⁶ The accession of Kulottunga-Chōḍa III. took place between (approximately) the 8th June and the 8th July A.D. 1178; see Ep. Ind. Vol. VII p. 8.
816.—Ep. Ind. Vol. VII. p. 172, No. 68. Date of a Tirumāṇikuli (Vāmanapurāṇa temple) Tamil inscription of the 7th year (of the reign) of the Trimbhuvanachakravartin, the glorious Virarājendra-Chōḷadēva (i.e. the Chōḷa king Kūḷottunga-Chōḷa III.):—

‘In the seventh year . . . on the day of Śatabhīṣajā, which was the fourteenth tithi of the first fortnight and a Wednesday, which was the twenty-sixth solar day of the month of Simha.’

[8. 1106]: Wednesday, 22nd August A.D. 1184.

817.—Ep. Ind. Vol. IV. p. 264, No. 23. Date of a Tiruvengādu (ŚvetāПроцănvēra temple) Tamil inscription of the 8th year (of the reign) of king Parakēṣarivarman alias the Trimbhuvanachakravartin, the glorious Kūḷottunga-Chōḷadēva [III.]:—

‘In the eighth year . . . on the day of Anurādhā, which corresponded to a Monday and to the tenth tithi of the first fortnight of the month of Kārttaka.’

[8. 1107]: Monday, 8th July A.D. 1185.¹

818.—South-Ind. Incr. Vol. III. No. 60, p. 121. Tiruvallam (Bilvāṇathēśvara temple) Tamil inscription of the 8th year (of the reign) of Kūḷottunga-Chōḷadēva [III.], dated ‘from the month of Māṣi;’ recording a grant by Mīḍap Attimālaṭa Śambuvārāyaṇa of the Śengēći family.

819.—South-Ind. Incr. Vol. I. No. 132, p. 136. Notice of a Virīḍhipuram Tamil inscription of the 10th (?) year (of the reign) of the Trimbhuvanachakravartin Kōṅērīmēḻkoṇḍa Kūḷottunga-Chōḷadēva (i.e. the Chōḷa king Kūḷottunga-Chōḷa III.), recording a grant by the Śengēći chief mentioned in No. 820.

820.—South-Ind. Incr. Vol. III. No. 61, p. 121. Tiruvallam (Bilvāṇathēśvara temple) Tamil inscription of the 11th year (of the reign) of the Trimbhuvanachakravartin, the glorious Kōṅērīmēḻkoṇḍa Kūḷottunga-Chōḷadēva (i.e. the Chōḷa king Kūḷottunga-Chōḷa III.), recording a grant by the Śengēći chief Ammaiappāṭa Kaṇṇudaippurumāṭa alias Vikrama-Śōja Śambuvāraṇa.

821.—South-Ind. Incr. Vol. III. No. 36, p. 82. Māṉimaṅgalam (Rājaṉēḷa-Perumāḷ temple) Tamil inscription of the 12th year (of the reign) of the Trimbhuvanachakravartin, the glorious Kūḷottunga-Chōḷadēva [III.], who was pleased to take Madurai, Īḷam, and the crowned head of the Pāḍya:—

‘In the 12th year . . . on the day of Chitrā, which corresponded to a Monday and to the ninth tithi of the second fortnight of the month of Dhanu.’

[8. 1111]: Monday, 4th December A.D. 1189; but the tithi of the date ended 0 h. 51 m. before mean sunrise of this day; see Ep. Ind. Vol. IV. p. 220, No. 19.

822.—Ep. Ind. Vol. VII. p. 6, No. 60. Date of a Śōmaṅgalam (Sōmaṉāthēśvara temple) Tamil inscription of the 14th year (of the reign) of the Trimbhuvanachakravartin, the glorious Kūḷottunga-Chōḷadēva [III.], who was pleased to take Madurai and Īḷam:—

‘In the 14th year . . . on a day which was Thursday, (the day of) Pushya, and the first tithi of the first fortnight of the month of Makara.’

[8. 1113]: Thursday, 2nd January A.D. 1192.⁷

¹ The tithi of the date was either a current tithi or a prathama-tāṣāṇi.
² For inscriptions of the 9th and 11th years see below, under Addenda.
³ Compare Kōṅērīmēḻkoṇḍa, ‘the unequalled among kings’; on this title see South-Ind. Incr. Vol. II. p. 110.
⁴ See ibid. Vol. III. p. 121.
⁵ See No. 819.
⁷ In the original date the first fortnight is wrongly quoted instead of the second.
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823. — Ep. Ind. Vol. IV. p. 265, No. 24. Date of a Kadappur (Śvetāranyēśvara temple) Tamil inscription of the 16th year (of the reign) of the Trībhuwanachakravartin, the glorious Kulottunga-Chōjadēva [III.]: —

‘In the sixteenth year . . ., on the day which was a Saturday and (the day of) Mūla and a fourth tīthī and the tenth solar day of the month of Anī.’

[S. 1116]: Saturday; 4th June A.D. 1194; but the tīthī which ended on this day was a 14th, not a 4th tīthī.

824. — Ep. Ind. Vol. VII. p. 172, No. 69. Date of a Tirumallār (Darbhāranyēśvara temple) Tamil inscription of the 17th year (of the reign) of the Trībhuwanachakravartin, the glorious Kulottunga-Chōjadēva [III.], who, having taken Madurai, was pleased to take also the crowned head of the Pāṇḍya: —

‘In the 17th year . . ., on the day of Uttara-Bhadrapadā, which corresponded to a Monday and to the second tīthī of the first fortnight of the month of Kumbha.’

[S. 1116]: Monday, 13th February A.D. 1195.2

825. — Ep. Ind. Vol. VII. p. 172, No. 70. Date of a Tirunāgai (Krippāpurēśvar temple) Tamil inscription of the 17th year (of the reign) of the Trībhuwanachakravartin, the glorious Kulottunga-Chōjadēva [III.], who was pleased to take Madurai and the crowned head of the Pāṇḍya: —

‘In the 17th year . . ., on the day of Rōhini, which corresponded to a Thursday and to the thirteenth tīthī of the second fortnight of the month of Mithuna.’

[S. 1117]: Thursday, 8th June A.D. 1195.

826. — Ep. Ind. Vol. VII. p. 173, No. 71. Date of a Kōvileppi (Ikshupurēśvar temple) Tamil inscription of the 19th year (of the reign) of the Trībhuwanachakravartin, the glorious Kulottunga-Chōjadēva [III.], who was pleased to take Madurai and the crowned head of the Pāṇḍya: —

‘In the nineteenth year . . ., on the day of Hasta, which corresponded to a Monday and to the ninth tīthī of the first fortnight of the month of Kanya.’

[S. 1118]: Monday, 2nd September A.D. 1196; but the nakṣatra is irregular.

827. — South-Ind. Insr. Vol. III. No. 88, p. 217. Śrīraṅgam (Raṅganātha temple) incomplete Tamil inscription of the 19th year (of the reign) of king Parakāsvarivarman, who was pleased to be seated together with (his queen) Bhuvasamudrādyaiyār (i.e. ‘the mistress of the whole world’) on the throne of heroes (which consisted of) pure gold, alias the Trībhuwanachakravartin, the glorious Kulottunga-Chōjadēva [III.], who, having taken Madurai, was pleased to take the crowned head of the Pāṇḍya: —

‘In the 19th year . . ., on the day of Pushya, which corresponded to a Tuesday and to the fifth tīthī of the second fortnight of the month of Vṛshchika.’


The inscription notices an expedition into the North, at the end of which the king entered Kachchh (i.e. Conjeeveram). It then states that he defeated the son of [Vira-]Pāṇḍya, took Madurai and bestowed it on Vikrama-Pāṇḍya, and that he took the crowned head of Vikrama-Pāṇḍya who had revolted again and given battle at Netụr. It further relates that he pardoned the Pāṇḍya (apparently Vira-Pāṇḍya), and the Chēra king, who seems to be identical with a person subsequently mentioned as Vira-Kērala.

828. — Ep. Ind. Vol. VII. p. 173, No. 72. Date of a Tirumāpuilikū (Vāmānapurēśvar temple) Tamil inscription of the 19th year (of the reign) of the Trībhuwanachakravartin, the glorious

1 Compare above, p. 115, note 2.
2 On this day the tīthī of the date commenced 1 h. 55 m. after mean sunrise.
3 The inscription contains one verse in Sanskrit.
Kulottunga-Chōjadēva [III.], who, having taken Madurai, was pleased to take also the crowned head of the Pāṇḍya:—

‘In the nineteenth year . . . on the day of Hasta, which corresponded to a Wednesday and to the twelfth tīrthi of the first fortnight, which was the sixth solar day of the month of Rīshabhā.’

[Ś. 1119]: Wednesday, 30th April A.D. 1197.

829.—Ś. 1119.—Ep. Ind. Vol. IV. p. 219, No. 16. Date of a Nellore (Raṅganāyaka temple) Tamil inscription of the 19th (really 20th) year of the reign of the glorious Kulottunga-Chōjadēva [III.], who took Madurai and Īlam and was pleased to take the crowned head of the Pāṇḍya:—

‘In the year Piṅgala (which corresponded to the Šaka year one thousand one hundred and nineteen, and) in the nineteenth year (of the reign) . . . [on the day of] Rēvati and a Friday which was the fifteenth solar day of the month of Vṛṣīchika.’

Friday, 21st November A.D. 1197; but this was the 25th, not the 15th day of the month of Vṛṣīchika.

830.—Ep. Ind. Vol. V. p. 199, No. 31. Date of a Maṇimaṅgalam (Rājagopāla-Perumāl temple) Tamil inscription of the 20th year (of the reign) of the Trībhuvanachakravartīn Kulottunga-Chōjadēva [III.], who was pleased to take Madurai and the crowned head of the Pāṇḍya:—

‘In the 20th year . . . on the day of Śvāti, which corresponded to a Thursday and to the tenth tīrthi of the first fortnight of the month of Vṛṣīchika.’

The date is irregular.

831.—Ep. Ind. Vol. VII. p. 174, No. 73. Date of a Tīrūmāpikulī (Vāmanapurisvara temple) Tamil inscription of the 21st year (of the reign) of the Trībhuvanachakravartīn, the glorious Kulottunga-Chōjadēva [III.], who was pleased to take Madurai, Īlam, and the crowned head of the Pāṇḍya:—

‘In the 21st year . . . on the day of Maghā, which corresponded to a Wednesday and to the tenth tīrthi of the first fortnight of the month of Mēsha.’

[Ś. 1121]: Wednesday, 7th April A.D. 1199.

832.—Ep. Ind. Vol. VII. p. 174, No. 74. Date of a Tīrūmāpikulī (Vāmanapurisvara temple) Tamil inscription of the 21st year (of the reign) of king Parakēsarivarman alias the Trībhuvanachakravartīn, the glorious Kulottunga-Chōjadēva [III.], who, having taken Madurai and Īlam, was pleased to take also the crowned head of the Pāṇḍya:—

‘In the 21st year . . . on the day of Hasta, which corresponded to a Saturday and to the thirteenth tīrthi of the first fortnight of the month of Rīshabhā.’

[Ś. 1121]: Saturday, 10th April A.D. 1199; but this day fell in the month of Mēsha, not of Rīshabhā.

833.—Ep. Ind. Vol. VI. p. 333. Kambayannallūr (Dēsināṭēsvara temple) Tamil inscription of the 22nd year (of the reign) of the Trībhuvanachakravartīn, the glorious Kulottunga-Chōjadēva [III.], recording a grant by Viḍūgādājiṣṭiga-Perumāl,1 the king of Tagadaṭa2 and (son of) Rājarāja-Adigaṅ,3 to Nāgā-Nāyaka of Kulaṅ (i.e. Kulaṅ or Kulaṅgūr, the modern Ellore).

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1 See below, No. 854.
2 I.e. Tagadā, the modern Dharmapuri, the head-quarters of a tālnaka in the Salem district.
3 I.e. Rājarāja, the lord of Adiga (the modern Tiruvall near Cuddalore).
4 Compare above, No. 799.
834.—South-Ind. Insér. Vol. I. No. 75, p. 106 (see also No. 76, p. 107); Ep. Ind. Vol. VI. p. 332. Tirumalai (near Pōḷūr) Sanskrit and Tamil inscription, recording the restoration of images of a Yaksha and a Yakshi, which had been set up by the Kērala (or Chēra, Vañji) king Yavanikā (or, in Tamil, Eliji), by his descendant Vyāmuktaśravaṇṇījvala (in Tamil, Viḍugādaḷagīya-Perumāl), the lord of Takaṭā (in Tamil, Tagadēi) and son of the Adhika prince Rājarāja (in Tamil, Adigāl Vagaṇ). 

835.—South-Ind. Insér. Vol. III. No. 23, p. 43. Karuvūr (Paśupatiśvara temple) Tamil inscription of the 23rd year (of the reign) of the Tribhuwanachakravartī, the glorious Kulöttunga-Chōjakē, who was pleased to take Īlam, Madurai, the crowned head of the Pāḍya, and Karuvūr, — the Tribhuwanachakravartī Kōnēri[īṭomai]kōṇḍān; (i.e. the Chōla king Kulöttunga-Chōja III.).

836.—South-Ind. Insér. Vol. III. No. 24, p. 45. Karuvūr (Paśupatiśvara temple) Tamil inscription of the 25th year (of the reign) of the Tribhuwanachakravartī, the glorious Kulöttunga-Chōjakē [III.], who was pleased to take Īlam, Madurai, the crowned head of the Pāḍya, and Karuvūr.

837.—Ep. Ind. Vol. VI. p. 281, No. 44. Date of a Conjeeveram (Ekārankaṇa) temple Tamil inscription of the 27th year (of the reign) of the Tribhuwanachakravartī, the glorious Kulöttunga-Chōjakē [III.], who was pleased to take Madurai and the crowned head of the Pāḍya: —

'In the 27th year . . . on the day of Amrāḏha, which corresponded to a Thursday, and to the eleventh day of the month of Vaṅgaśi in this year.'

[S. 1187]: Thursday, 6th May A.D. 1205.

The inscription mentions "the supreme lord of Kuvalālapura, he who was born from the Gaṅga family, Siyagaga Anarābharaṇṇa alias Tiruvēgambilam-kāḷiyan." 6

838.—South-Ind. Insér. Vol. III. No. 37, p. 84. Maṇimangalam (Rājagopa-Purumāl) temple) Tamil inscription of the 28th year (of the reign) of the Tribhuwanachakravartī, the glorious Kulöttunga-Chōjakē [III.], who was pleased to take Madurai and the crowned head of the Pāḍya.

839.—Ep. Ind. Vol. V. p. 198, No. 29. Date of a Maṇimangalam (Dharmēsvaram) temple Tamil inscription of the 29th year (of the reign) of the Tribhuwanachakravartī, the glorious Kulöttunga-Chōjakē [III.], who was pleased to take Madurai, Īlam, and the crowned head of the Pāḍya: —

'In the 2[9]th year . . . on the day of Mrigaśraba, which corresponded to a Wednesday and to the seventh tithi of the first fortnight of the month of Mina.'

[S. 1188]: Wednesday, 7th March A.D. 1207.

840.—Ep. Ind. Vol. IV. p. 220, No. 18. Date of a Tirumalavādi (Vaidyanātha temple) Tamil inscription of the 34th year (of the reign) of king Parakēśavarmān alias the Tribhuwanachakravartī, the glorious Tribhuwaneniradēvā, who took Madurai, Īlam, Karuvūr, and the crowned head of the Pāḍya; (i.e. the Chōla king Kulöttunga-Chōja III.) —

'In the 34th year . . . on the day of Śravaṇa, which corresponded to a Monday and to the tenth tithi of the first fortnight of the month of Kanyā.'

[S. 1183]: Monday, 10th September A.D. 1211.

1 The traditional capital of the Chēra kingdom. 1 See above, No. 833.

2 I.e. the lord of Adigāl. — Compare Adigāl, below, No. 937, and Adiyama, above, e.g. No. 415, note.

3 See above, No. 839.


5 Compare below, No. 841.

842. — Ep. Ind. Vol. V. p. 199, No. 30. Date of an Uttaramallur (Vakuna Perumal temple) Tamil inscription of the 37th year (of the reign) of the Tribhuvanachakravartin Tribhuvanavirodha, who was pleased to take Madurai, Ilam, Karuvur, and the crowned head of the Paodya; (i.e. the Chola king Kulottunga-Chola III.):—

'In the 37th year . . . on the day of Hasta, which corresponded to a Sunday and to the ninth tithi of the first fortnight of the month of Mithuna.'

[S. 1137]: Sunday, 7th June A.D. 1215.

843. — Ep. Ind. Vol. VII. p. 174 f., Nos. 75 and 76. Two dates of a Magarali (Tirumullavara temple) Tamil inscription of the 4th and 5th years (of the reign) of the Tribhuvanachakravartin, the glorious Rajarajadeva (i.e. the Chola king Rajaraja III.):—

'In the fourth year . . . on the day of Satabhisaj, which corresponded to a Monday and to the fifth tithi of the second fortnight of the month of Mithuna.'

[S. 1142]: Monday, 22nd June A.D. 1220.

'In the 5th year . . . on the day of Avisi, which corresponded to a Wednesday and to the fifth tithi of the second fortnight of the month of Simha.'

[S. 1142]: Wednesday, 19th August A.D. 1220.²

844. — Ep. Ind. Vol. VII. p. 175 f., No. 77. Date of a Kovilveeri (Ikshupurisvara temple) Tamil inscription of the year opposite the 6th (i.e. the 7th year of the reign) of the Tribhuvanachakravartin, the glorious Rajarajadeva [III.]:—

'In the year which was opposite the 6th year . . . on the day of Uttarashahih, which corresponded to a Thursday and to the seventh tithi of the first fortnight of the month of Tula.'

[S. 1144]: Thursday, 13th October A.D. 1222.

845. — Ep. Ind. Vol. VII. p. 175, No. 78. Date of a Kil-Kasakudi (Adiyappa temple) Tamil inscription of the 10th year (of the reign) of Rajarajadeva [III.]:—

'In the tenth year . . . on the day of Sravishtha, which corresponded to a Tuesday and to the eighth tithi of the second fortnight of the month of Maha.'

[S. 1148]: Tuesday, 21st April A.D. 1226.

846. — South-Ind. Insr. Vol. III. No. 38, p. 85. Maqimangalam (Rajagopalaperumal temple) Tamil inscription of the 13th year (of the reign) of Rajarajadeva [III.].²

847. — Ep. Ind. Vol. VII. p. 167. Tiruvandiduram (Devanayaka-Perumal temple) Tamil inscription of the year opposite the 15th year (i.e. the 16th year of the reign) of the Tribhuvanachakravartin, the glorious Rajarajadeva [III.]:—

The inscription records, that when the Pratapa-chakravartin, the Hussyala (Housala) Viranarasimhadewa (i.e. Narasimha II., above, Nos. 434 and 435), heard that Kopperunjinga³ held Rajaraja [III.] captive at Sondaingalam, he started from Dorasamudra, conquered the Mahara² kingdom and seized its king; and that then his Daundlayanaka Appasa and Samudra-

— The accession of Rajaraja III. took place between (approximately) the 23rd June and the 12th August A.D. 121; see Ep. Ind. Vol. VII. p. 160.

— As the tithi of the date, the 5th, commenced on this day 10 h. 38 m. after mean sunrise, it has probably been quoted erroneously instead of the 4th.

3 In other inscriptions he is called a Kadava or Pallava (compare above, No 643). For an account of inscriptions of his, from which it appears that, originally a Chola feudatory, he became an independent king in A.D. 1243, see Ep. Ind. Vol. VII. p. 163 ff.

4 Elsewhere called the Makara or Magana kingdom; compare above, No. 434.
Goppaya by his orders continued the campaign (in the course of which, amongst others, Parakramabahu, the king of Ikam, was killed), advanced against Sëndamañgalam, forced Koppenninga to release the Chola king, and accompanied the latter to his dominions.

848.—Ep. Ind. Vol. VI. p. 281, No. 45. Date of a Sërranagam (Jambukësvaram temple) Tamil inscription of the year opposite the 16th year (i.e. the 17th year of the reign) of king Räjakësariwarman alias the Tribhuvanachakravartin, the glorious Räjaräjadëva [III.]:—

‘In the year opposite the 16th year . . . on the day of Sërrana, which corresponded to a Saturday and to the tenth tithi of the first fortnight of the month of Kanyâ.’

[S. 1154]: Saturday, 25th September A.D. 1232.

849.—Ep. Ind. Vol. VI. p. 282, No. 46. Date of a Conjeeveram (Ekamnaptha temple) Tamil inscription of the 17th year (of the reign) of the Tribhuvanachakravartin, the glorious Räjaräjadëva [III.]:—

‘In the 17th year . . . on the day of Áśvin and a Tuesday in the first fortnight of the month of Makara.’

[S. 1154]: Tuesday, 18th January A.D. 1233.

850.—South-Ind. Inscr. Vol. III. No. 41, p. 87. Maßimañgalam (Dharmësvara temple) Tamil inscription of the 18th year (of the reign) of the Tribhuvanachakravartin, the glorious Räjaräjadëva [III.]:—

‘In the 18th year . . . on the day of Rëvati, which corresponded to a Tuesday and to the second tithi of the second fortnight of the month of Sinha.’

[S. 1155]: Tuesday, 23rd August A.D. 1233; see Ep. Ind. Vol. VI. p. 282, No. 47.

851.—South-Ind. Inscr. Vol. III. No. 39, p. 86. Maßimañgalam (Râjagopâla-Perumâl temple) Tamil inscription of the 18th year (of the reign) of the Tribhuvanachakravartin, the glorious Räjaräjadëva [III.]:—

‘In the 18th year . . . on the day of Dhanishtâ, which corresponded to a Wednesday and to the fifth tithi of the first fortnight of the month of Dhanu.’


852.—South-Ind. Inscr. Vol. III. No. 40, p. 86. Maßimañgalam (Râjagopâla-Perumâl temple) Sanskrit and Tamil inscription of the 18th year (of the reign) of the Tribhuvanachakravartin, the glorious Räjaräjadëva [III.]:—

‘In the 18th year . . . on the day of Sërrana, which corresponded to a Monday and to the first tithi of the first fortnight of the month of Makara.’


853.—Ep. Ind. Vol. VI. p. 283, No. 50. Date of a Tiruvorriyur (Ádhipuri sûvara temple) Tamil inscription of the 19th year (of the reign) of the Tribhuvanachakravartin, the glorious Räjaräjadëva [III.]:—

‘In the 19th year . . . on a Sunday which corresponded to (the day of) Uttara-Bhadrapadâ and to the third tithi of the first fortnight of the month of Sinha.’

[S. 1155]: either Sunday, 30th July, or Sunday, 13th August, A.D. 1234, probably the latter.

854.—South-Ind. Inscr. Vol. I. No. 74, p. 105. Tirumalai Tamil inscription of the 20th year (of the reign) of the Tribhuvanachakravartin, the glorious Räjaräjadëva [III.], recording a donation by Attimallan Śambuka-Pulumâl alias Räjagambhira-Sambuvarâyan.

1 According to Dr. Hultsch, perhaps a prince of Ceylon.
2 In the original date either Uttara-Bhadrapadâ has been wrongly quoted instead of Uttara-Phalgund, or the first fortnight instead of the second. Compare above, Nos. 450 and 604.
3 I.e. the Perumâl of the Sambu race.
4 Compare below, No. 866.
855.—Ep. Ind. Vol. VI. p. 284, No. 51. Date of a Tiruvengadu (Śvetāranyēśvara temple) Tamil inscription of the 22nd year (of the reign) of the Tribhuvanachakrawartin, the glorious Bājarājadēva [III.]:

‘In the 22nd year . . . on the day of Uttarā-Bhadrapadā, which corresponded to a Tuesday and to the fourth tithi of the second fortnight of the month of Mina.’

[S. 1159]: Tuesday, 16th March A.D. 1238; but the tithi which ended on this day was a 14th, not a 4th tithi.

856.—S. 1160*.—South-Ind. Insor. Vol. I. Nos. 59 and 60,1 pp. 87 and 88. Two Poygai (near Virūchhipuram) Tamil inscriptions of the 22nd year (of the reign) of the Tribhuvanachakrawartin, the glorious Bājarājadēva [III.], recording donations by the Śengēni chief Virāsani-Ammaiyappan Alagiya-Sōjan alias Edirili-[Sōja-Sambuvārang]:

‘In the month of Tai of the twenty-second year . . . which was current during the Śaka year one thousand one hundred and sixty.’

857.—Ep. Ind. Vol. VI. p. 284, No. 52. Date of a Maṇnārgudi (Rājagopāla-Perumāl temple) Tamil inscription of the year opposite the 22nd year (i.e. the 23rd year of the reign) of the Tribhuvanachakravartin, the glorious Bājarājadēva [III.]:

‘In the year which was opposite the twenty-second year . . . on the day of Pārvāshrayā, which corresponded to a Monday and to the ninth tithi of the second fortnight of the month of Mina.’

[S. 1160]: Monday, 28th February A.D. 1239.

858.—Ep. Ind. Vol. VI. p. 284, No. 53. Date of a Maṇnārgudi (Kailāsanātha temple) Tamil inscription of the year opposite the 22nd year (i.e. the 23rd year of the reign) of the Tribhuvanachakravartin, the glorious Bājarājadēva [III.]:

‘In the year which was opposite the twenty-second year . . . on the day of Uttarāshādhā, which corresponded to a Wednesday and to the tenth tithi of the second fortnight of the month of Mina:—

[S. 1160]: Wednesday, 2nd March A.D. 1239.

859.—Ep. Ind. Vol. VI. p. 285, No. 54. Date of a Maṇnārgudi (Kailāsanātha temple) Tamil inscription of the year opposite the 22nd year (i.e. the 23rd year of the reign) of the Tribhuvanachakravartin, the glorious Bājarājadēva [III.]:

‘In the year which was opposite the twenty-second year . . . on the day of Dhanishṭā, which corresponded to a Friday and to the thirteenth tithi of the second fortnight of the month of Mina.’

[S. 1160]: Friday, 4th March A.D. 1239.

860.—S. 1161.—South-Ind. Insor. Vol. I. Nos. 61 and 62,4 pp. 89 and 90. Two Poygai (near Virūchhipuram) Tamil inscriptions of the 24th year (of the reign) of the Tribhuvanachakravartin, the glorious Bājarājadēva [III.], recording donations by Virāsani-Ammaiyappan Alagiya-Sōjan alias Edirili-Sōja-Sambuvārang:—

‘From the month of Tai of the twenty-fourth year . . . which was current during the Śaka year one thousand one hundred and sixty-one.’

1 Of No. 60 only the date remains.
2 Compare below, Nos. 860 and 862.
3 On this day the tithi of the date commenced 5 h. 57 m. after mean sunrise.
4 Ibid. No. 63, p. 90, is a short Tamil inscription referring to the gift of the village of Pattār, which is also recorded in Nos. 61 and 62.—No. 62 is a duplicate of No. 61.
5 Compare Nos. 556 and 862.
861.—South-Ind. Inscr. Vol. I. No. 150, p. 143. Conjeeveram (Rājasimhavarmēsvara temple) Tamil pillar inscription of the 26th year (of the reign) of the Tīrūbhabhuvanakravartin Rājārajēdeva [III].

862.—Ś. 1185.—South-Ind. Inscr. Vol. I. No. 64, p. 91. Poygai (near Viriśchipuram) Tamil inscription of the 28th year (of the reign) of the glorious Rājārajēdeva [III], recording donations by the Śengēyi chief Virāśani-Ammaiappan Ajagīya-Śoḷaṇ alias Edirili-Śoḷaṇ-Sambuvārāyaṇa:—

'From the month of Karāṭakā of the 28th year... which was current after the Śaka year one thousand one hundred and sixty-five.'

863.—Ep. Ind. Vol. VII. p. 175, No. 79. Date of an Udaiyarkeyil (Karavandēsvara temple) Tamil inscription of the 3rd year (of the reign) of the Tīrūbhabhuvanakravartin, the glorious Rājendrā-Chōjādeva (i.e. the Chōja king Rājendrā-Chōja III.):—

'In the 3rd year... on the day of Rōhipi, which corresponded to a Saturday and to the fifth tithi of the first fortnight of the month of Mina.'

[Ś. 1171]: Saturday, 20th March A.D. 1240.3

864.—Ep. Ind. Vol. VII. p. 176, No. 80. Date of a Śrīraṅgam (Rāganātha temple) Tamil inscription of the 7th year (of the reign) of the Tīrūbhabhuvanakravartin, the glorious Rājendrā-Chōjādeva [III],... the hostile rod of death to the Kammārīga (i.e. Karāṭakā) king, he who had drowned the power of the Kali (age) in the ocean, the hero's anklets on whose feet were put on by the hands of Vīra-Sūmēsvara:—

'In the 7th year... on the day of Chitrā, which corresponded to a Wednesday and to the eighth tithi of the second fortnight of the month of Makara.'

[Ś. 1174]: Wednesday, 25th December A.D. 1252.5

865.—Ep. Ind. Vol. VII. p. 177, No. 83. Date of a Śrīraṅgam (Rāganātha temple) Tamil inscription of the year opposite the 7th (i.e. the 8th year of the reign) of the Tīrūbhabhuvanakravartin, the glorious Rājendrā-Chōjādeva [III], the hostile rod of death of (his) uncle Sūmēsvara:—

'In the year which was opposite the seventh year... on the day of Aśvinī, which corresponded to a Monday and to the fifth tithi of the first fortnight of the month of Vṛīchikā.'

The date is irregular.


'To-day, which is (the day of) Rēvati and Monday, the seventh lunar day of the former half of the month of Karāṭakā, which was current after the Śaka year one thousand one hundred and eighty.'

The day may be Monday, 8th July A.D. 1258,3 but if so, the nakṣatra is irregular; see Ind. Ant. Vol. XXIV. p. 16, No. 195.—During the month of Karāṭakā of the given year the moon was in Rēvati on Monday, 22nd July A.D. 1258, but the tithi which ended on this day was the 5th of the dark half.

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1 Compare above, No. 856 and 860.
2 The accession of Rājendrā-Chōja III took place between (approximately) the 21st March and the 2th May A.D. 1240.
3 On this day the tithi of the date commenced 0 h. 30 m. after mean sunrise.
4 See above, No. 436.
5 This was the day of the Makara-(Uttarāyana-)nakṣatrānti.
6 See above, No. 864.
7 Compare above, No. 854.
8 Here the name of the Jovian year appears to have been omitted.
9 On this day the tithi of the date commenced 3 h. 53 m. after mean sunrise.
867.—Ep. Ind. Vol. VII. p. 176, No. 81. Date of a Maṇṇarpudi (Rājagopāla-Perumāl temple) Tamil inscription of the 21st year (of the reign) of the Trībhuvanachakravartin, the glorious Rājendrā-Chōḷadēva [III.]:—

'In the 21st year... on the day of Rōhini, which corresponded to a Wednesday and to the eleventh tithi of the second fortnight of the month of Karkaṇa.'

[Ś. 1186]: Wednesday, 30th June A.D. 1266.

868.—Ep. Ind. Vol. VII. p. 177, No. 82. Date of a Maṇṇarpudi (Appāmalaināṭha temple) Tamil inscription of the 22nd year (of the reign) of the Trībhuvanachakravartin, the glorious Rājendrā-Chōḷadēva [III.]:—

'In the 22nd year... on the day of Viśākhā, which corresponded to a Sunday and to the fourteenth tithi of the first fortnight of the month of Rishabhā.'

[Ś. 1189]: Sunday, 8th May A.D. 1267.

869.—Ś. 1236.—Ep. Ind. Vol. III. p. 70. Tiruvallam (Bilvanāthēsvara temple) inscription of Vīra-Chamā, surnamed Nidrāvasānativijayin, the son of a Chōḷa king:—

(L. 4).—Tūnagaṁrīka-Śakāda-bhā[ji] samayō.

870.—Ś. 1236.—Ep. Ind. Vol. III. p. 71. Tiruvattiyūr (Arulāja-Perumāl temple) inscription of Champa (i.e. Vīra-Chamā), the son of Vīra-Chōḷa; (composed by Champa's minister Vanabhīd):—

(L. 1).—Tūnagaṁrīka-śarān-mitē Śaka-nīpē.

871.—South-Ind. Insor. Vol. I. No. 52, p. 77. Gāṅgavēr (near Vēlūr) Tamil inscription of the 17th year (of the reign) of the Sakalālādēkacakravartin Vēgrūmapāṇḍa Śambuvarāyā:—

'On the day of Rōhini, which corresponds to Monday, the first lunar day of the former half of the month of Rishabhā of the Pramāthin year, (which was) the 17th year (of the reign)...'

[Pramāthin=Ś. 1261]: Monday, 10th May A.D. 1339; see Ind. Ant. Vol. XXII. p. 137, No. 4.


873.—South-Ind. Insor. Vol. I. No. 70, p. 102. Tirumalai Tamil inscription of the 12th year (of the reign) of Rājanārāyaṇa Śambuvarājā.

874.—Ś. 1403.—Ep. Ind. Vol. III. p. 72, and Plate. Śrīraṅgam (Jambukēsvara temple) Tamil inscription of the Mahāmaṇḍatēvura Vālaka-Kāmayā alias Akkalārājo, 'lord of Uṇiḷyūr':—

'At the auspicious time of Mahāmagam (Mahāmagha), (when) Jupiter (was in) Sinhā, on the day of Magam (Maṅgha), which corresponded to a Sunday and to the full-moon tithi of the first fortnight of the month of Kumbha of the Plava saṃvatsara, which was current after the Śaka year 1403.'


1 See below, No. 870.
2 I.e. 'he who took the earth by conquest.'
3 According to Mr. Venkatras, Report for 1889-1900, p. 34, his accession took place in Śaka-saṃvat 1259.—For a Virūcchhipuram Tamil inscription which mentions the Sakalālādēkacakravartin Rājanārāyaṇa Śambuvarāya, see South-Ind. Insor. Vol. I. No. 126, p. 136.
4 He claims to be a successor of the Chōḷa dynasty. According to Mr. Krishnasaṇumi he probably was a dependent of one of the last kings of the first Vijayanagara dynasty.
5 Now a suburb of Trichinopoly.
875. — South-Ind. Insor. Vol. III. No. 26, p. 47. Karuvur (Paṣupatiśvara temple) Tamil inscription of Kōṇerimaikondāp, dated "on the four-hundred-and-thirty-eighth (1) day" of the 23rd year (of his reign). Since the king settled certain temple servants in a quarter which was called Vira-Śēlaṇ-Tirumalaiyilagam after his own name, it follows that his actual name was Vira-Čhōla.

876. — South-Ind. Insor. Vol. II. No. 61, p. 246, and Plate. Tanjore (Rājarājēśvara temple) Tamil inscription of the Trīabhavanacakravarthī Kōṇerimaikondāp, dated on the 334th day of the second year (of his reign).

877. — South-Ind. Insor. Vol. II. No. 21, p. 111. Tanjore (Rājarājēśvara temple) Tamil inscription of the Trīabhavanacakravarthī Kōṇerimaikondāp, dated on the seventh day of the year opposite the fifth year (of his reign).

878. — South-Ind. Insor. Vol. III. No. 25, p. 47. Karuvur (Paṣupatiśvara temple) Tamil inscription of the Trīabhavanacakravarthi, the glorious Kōṇerimaikondāp, containing an order which was to take effect from the month of Ādi of the 15th (year of his reign).

879. — South-Ind. Insor. Vol. II. No. 22, p. 113. Tanjore (Rājarājēśvara temple) Tamil inscription of the Trīabhavanacakravarthi Kōṇerimaikondāp, dated on the sixty-fourth day of the thirty-fifth year (of his reign).

880. — Ś. 1127. — Ep. Ind. Vol. VII. p. 153. Conjeeveram (Aruḷaḷa-Perumāl temple) inscription of (the Telugu-Chōla) Tammusiddha or Tammusidhī, recording a grant which was made at Nellur, at the time of his coronation:

(L. 20.) — sārayogē Śak-ābdē.

After a number of mythical ancestors, the inscription mentions (in the solar race) Kalikāla; in his race, Madhurantaka Pottappi-Čhōla (founded the town of Pottapi in the Andhra country); in his family, Vetta (Betta) [I.]. In his family was king Siddhi; his younger brother Vetta (Betta) [II.]; his eldest son Dāyabhīma; his younger brother Épaśiddhi; had three sons, Manmasidhi, Vetta (Betta) [III.] (who did not reign), and Tammusidhi (described as the son of Gaṇḍagopāla Épaśiddhi and Śrīddȳvī).


(L. 18.) — Śak-ābdē dhrayāyini.

Genealogy substantially as in No. 880, but the names Pottapi and Vetta are here given as Pottapi and Betta. After Pottapi-Čhōla the inscription mentions Tiluṅgavidya, while it omits Vetta (Betta) [I.]. The name Manmasidhi is also given as Manmasidha.

882. — Ś. 1129. — Ep. Ind. Vol. VII. p. 126. Tiruppāṇūr (Vāchiśvara temple) inscription of Tammusidha or Tammusiddhi:

(L. 57.) — Śak-ābdē dhrayāyini.

Genealogy, with some omissions, generally as in No. 881; but the inscription mentions Nallasidden as an elder brother of Épaśiddhi.

883. — Ś. 1129. — Ep. Ind. Vol. VII. p. 149. Tiruvoggyūr (Ādhipurūṣvarṇa temple) inscription of Tammusidha or Tammusiddhi:

(L. 24.) — Śak-ābdē dhrayāyini.

This inscription, like No. 880, after Pottapi-Čhōla, introduces Betta [I.], as an ancestor of Tiluṅgavidya (see No. 881), here called Tiluṅgabijja. Otherwise it generally agrees with Nos. 881 and 882.

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1 I group together here five inscriptions, Nos. 875-879, of kings mentioned under this title (for which see above, No. 819). Their exact identification is doubtful, and it is even uncertain whether they are all Čhōla kings.

2 Compare Mr. Venkayya’s Report for 1899-1900, p. 17.

3 Lt. the modern Nellore.
884.—*South-Ind. Insc.* Vol. III. No. 63, p. 123. Tiruvallam (Bilvanâthēśvara temple) Tamil inscription, recording a remission of taxes from the 3rd year (of the reign) of (the Telugu-Çhōḍa) Vijaya-Gaṇḍagopālādeva, made by Aṭaḷiva-Pallavān (alias) Edirili-Sōja-Sambuvanvarāyaṇa.  

885.—Supplied by Dr. Hultsch. Date of a Conjeeveram (Arulâḷa-Perumâl temple) Tamil inscription of the 7th year (of the reign) of the Trībhuvanachakravartin, the glorious Vijaya-Gaṇḍagopālādeva:—

‘In the 7th year . . . on the day of Śatābhishaj, which corresponded to a Monday and to the twelfth tithi of the first fortnight of the month of Tulā.’

[S. 1178]: Monday, 2nd October A.D. 1256.

886.—S. 1187.—*Ind. Ant.* Vol. XXI. p. 122. Date of a Conjeeveram (Arulâḷa-Perumâl temple) Tamil inscription of the 15th year (of the reign) of the Trībhuvanachakravartin, the glorious Vijaya-Gaṇḍagopālādeva:—

‘In the 15th year . . . which corresponded to the Śaka year 1187, on the day of Różhip, which corresponded to Saturday, the thirteenth tithi of the second fortnight of the month of Mithuna.’

Saturday, 13th June A.D. 1265; see *ibid.* Vol. XXII. p. 220.

887.—S. 1187.—*Ind. Ant.* Vol. XXI. p. 122. Date of a Conjeeveram (Arulâḷa-Perumâl temple) Tamil inscription of the 18th year (of the reign) of the Trībhuvanachakravartin, the glorious Vijaya-Gaṇḍagopālādeva:—

‘In the 18th year . . . which corresponded to the Śaka year 1187, on the day of Uttrabhadrâpâda, which corresponded to Saturday, the third tithi of the second fortnight of the month of Sinhâ.’

Saturday, 1st August A.D. 1265; see *ibid.* Vol. XXII. p. 220.


N.—The Pâṇḍyas of Madhurâ.  

889.—Ep. Ind. Vol. VI. p. 302, No. 2. Date of a Timmavally (Nellaiyappar temple) Tamil inscription of the year opposite the 13th (i.e. the 14th) year (of the reign) of the glorious Pâṇḍya] king Jatâvarman alias the Trībhuvanachakravartin, the glorious Kulaśekhara-deva:—

‘In the year opposite the thirteenth year . . . on the day of Pûrâvâshāḍhâ, which corresponded to a Thursday, and to the tenth tithi of the second fortnight, and to the fourth solar day of the month of Mina.’

[S. 1185]: Thursday, 26th February A.D. 1204.10

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1 See Mr. Venkayya’s *Report* for 1899-1900, p. 20.
2 The accession of Vijaya-Gaṇḍagopālā took place between (approximately) the 14th June and the 1st August A.D. 1250.—Compare also below, No. 904.
3 Compare above, Nos. 856, 860 and 862.
4 No. 47 of the Government Epigraphist’s collection for 1893.
5 In *Ind. Ant.* Vol. XXI. p. 122, the same date is given from a Conjeeveram (Ekāmarâtha temple) Tamil inscription of the same king; but in it the nākakētra Uttarâshâḍhâ is wrongly quoted instead of Uttarabhadrâpâda.  
7 According to Mr. Venkayya, *Report* for 1899-1900, p. 21, a Telugu-Çhōḍa.
8 For Pâṇḍya feudatories of the W. Châlukyas see above, p. 36, note 1. d.
9 The accession of Jatâvarman Kulaśekhara took place between (approximately) the 27th February and the 29th November A.D. 1190.
10 On this day the ūtānti of the date commenced 8 h. 33 m. after mean sunrise.
INSCRIPTIONS OF SOUTHERN INDIA.

890.—Archaeol. Surv. of South. India, Vol. IV. p. 21; facsimile of 5 plates in Ind. Ant. Vol. VI. p. 142. The larger Tiruppāvanam Sanskrit¹ and Tamil grant (on 11 plates) of the 26th year (of the reign) of the glorious [Pāṇḍya] king Jatavarman alias the Tribhuvanachakravartin, the glorious Kulasekharadēva, surnamed Rājagambhiradēva:—

(Plate i. a, line 4 f.)—nīrā vatsarē pañchaviniśe chapḍāṁśāv-ātta-Chāpē Kanakapati-tithau krishnaṇakāh-Arkivāra-Svātī-yogē.

(Plate v. b, line 2 f.)—'the day of Svātī, which corresponded to a Saturday, and to the eleventh tithi of the second fortnight, and to the fourth solar day of the month of Dhanus, in the twelfth year opposite the thirteenth.'


The introductory lines indicate that the Pāṇḍya lords were descended from the Moon.

891.—Ep. Ind. Vol. VI. p. 304, No. 6. Date of a Tirukkāṭuppalī (Agraśvara temple) Tamil inscription of the 7th year (of the reign) of king Māravarman alias the Tribhuvanachakravartin Sundara-Pāṇḍyadēva [I.] who presented the Chōla country:—

"In the 7th year . . . on the auspicious occasion of the Rishabha (lagṇa) on the day of Pushya, which corresponded to . . . and to the ninth tithi of the first fortnight of the month of Mīnā.'

[8. 1145]: [Monday], 13th March A.D. 1223.³

892.—Archaeol. Surv. of South. India, Vol. IV. p. 43, No. 29. Tirupparaṅkunṛgam Tamil cave inscription of the 32nd day of the 7th year (of the reign) of the glorious king Māravarman alias the Tribhuvanachakravartin, the glorious Sundara-Pāṇḍyadēva [I.] who was pleased to present the Chōla country:—

"In the ninth year . . . on the day of Vīśakhā, which corresponded to a Friday and to the third tithi of the second fortnight of the month of Mēsā.'

[8. 1147]: Friday, 28th March A.D. 1225.

894.—Archaeol. Surv. of South. India, Vol. IV. p. 37, and facsimile in Ind. Ant. Vol. VI. p. 143. The Tiruppāvanam Sanskrit⁴ and Tamil supplementary grant (on one plate) of the 11th year (of the reign) of [Māravarman] Sundara-Pāṇḍyadēva [I.] who presented the Chōla country:—

895.—Ep. Ind. Vol. VI. p. 302, No. 3. Date of a Tinnevelly (Nellaiyappar temple) Tamil inscription of the year opposite the year opposite the 17th (i.e. the 19th) year (of the reign) of the glorious king Māravarman alias the Tribhuvanachakravartin, the glorious Sundara-Pāṇḍyadēva [I.] who was pleased to take the Chōla country and to perform the anointment of heroes at Mudikкопḍaḷapram:—

"In the year opposite the year opposite the seventeenth year . . . on the day of Uṭtarārāhāhā, which corresponded to a Monday, and to the tenth tithi, and to the seventh solar day of the month of Purattādi in this year.'


896.—Ep. Ind. Vol. VI. p. 303, No. 4. Date of a Tinnevelly (Nellaiyappar temple) Tamil inscription of the year opposite the year opposite the 17th (i.e. the 19th) year (of the reign) of the

¹ Only the first five lines are in Sanskrit.
² The accession of Māravarman Sundara-Pāṇḍya I. took place between (approximately) the 29th March and the 4th September A.D. 1216.
³ But the tithi of the date had ended 0 h. 21 m. before moon sunrise of this day.
⁵ Only one verse at the end of the grant is in Sanskrit.
glorious king Māravarman alias the Tribhuvanachakravartin, the glorious Sundara-Pāṇḍya-
dēva [I.] who was pleased to take the Chōja country and to perform the anointment of heroes at Māḍikōṇḍā[śālapuram] :=

   'In the year opposite the year opposite the 17th year ... on the day of Pārva-Bhadrapādā, which corresponded to a Monday, and to the first tithi of the first fortnight, and to the twenty-seventh solar day of ...'.

[S. 1158]: Monday, 19th February A.D. 1235.  

897.—Ep. Ind. Vol. VI. p. 305, No. 10. Date of a Tinnevelly (Nellaiyappar temple) Tamil inscription of the 11th year (of the reign) of king Māravarman alias the Tribhuvanachakra-
vartin, the glorious Sundara-Pāṇḍya
dēva [II.] :=

   'In the eleventh year ... on the day of Hasta, which corresponded to Sunday, the first solar day of the month of Vaigāśi.'


898.—Ep. Ind. Vol. VI. p. 304, Nos. 7 and 8. Date of two Tinnevelly (Nellaiyappar temple) Tamil inscriptions of the year opposite the year opposite the 11th (i.e. the 13th) year (of the reign) of the glorious king Māravarman alias the Tribhuvanachakravartin, the glorious Sundara-Pāṇḍya
dēva [II.] :=

   'In the year opposite the year opposite the eleventh year ... on the day of Anurādhā, which corresponded to a Wednesday, and to the tenth tithi of the second fortnight, and to the twenty-fourth solar day of the month of Makara.'

[S. 1172]: Wednesday, 18th January A.D. 1251.  

899.—Ep. Ind. Vol. VI. p. 305, No. 9. Date of a Tinnevelly (Nellaiyappar temple) Tamil inscription of the year opposite the year opposite the 11th (i.e. the 13th) year (of the reign) of the glorious king Māravarman alias the Tribhuvanachakravartin, the glorious Sundara-
Pāṇḍya
dēva [II.] :=

   'In the year opposite the year opposite the eleventh year ... on the day of Asvini, which corresponded to a Wednesday, and to the ninth tithi of the second fortnight, and to the nineteenth solar day of the month of Māna.'

[S. 1173]: Wednesday, 14th June A.D. 1251; but the day fell in the month of Mithunā, not of Māna.  

900.—Ep. Ind. Vol. VI. p. 306, No. 11. Date of a Tiruvaiyāru (Paśčinamadēvar temple) Tamil inscription of the 2nd year (of the reign) of king Jaṭāvarman alias the Tribhuvanachakra-
vartin, the glorious Sundara-Pāṇḍya
dēva [I.] :=

   'In the 2nd year ... on the day of Īśtabhishaj, which corresponded to a Thursday and to the eleventh tithi of the second fortnight of the month of Mēsa.'

[S. 1175]: Thursday, 27th March A.D. 1253.  

901.—Ep. Ind. Vol. VI. p. 306, No. 12. Date of a Tirumalavāḍi (Vaidyanātha temple) Tamil inscription of the 2nd year (of the reign) of king Jaṭāvarman alias the Tribhuvan-
achakravartin, the glorious Sundara-Pāṇḍya
dēva [I.] :=

   'In the 2nd year ... on the day of Mūla, which corresponded to a Saturday and to the fourth tithi of the second fortnight of the month of Māsha.'

[S. 1176]: Saturday, 19th April A.D. 1253.

1 The name of the month would be Kumbha.
2 On this day the tithi of the date commenced 0 h. 30 m. after mean sunrise.
3 The accession of Māravarman Sundara-Pāṇḍya II. took place between (approximately) the 15th June A.D. 1238 and the 19th January A.D. 1239.
4 For the month of Māna the date is intrinsically wrong.
5 The accession of Jaṭāvarman Sundara-Pāṇḍya I. took place between (approximately) the 20th and the 28th April A.D. 1251.

'In the 3rd year . . . on the day of Uttarāśāḍhā, which corresponded to a Wednesday and to the sixth titthi of the first fortnight of the month of Vṛṣčiṅka.'

[Ś. 1175]: Wednesday, 29th October A.D. 1233.

903.—Ep. Ind. Vol. VI. p. 307, No. 17. Date of a Tiruppanduruttī (Pushpavanāśvara temple) Tamil inscription of the 7th year (of the reign) of the glorious king Jaṭāvarman alias the Tribhuvanachakravartin, the glorious Sundara-Pāṇḍya-deva [I.]1:

'In the 7th year . . . on the day of Hasta, which corresponded to a Sunday and to the thirteenth titthi of the second fortnight of the month of Kanyā.'

[Ś. 1179]: Sunday, 7th October A.D. 1257; but the day fell in the month of Tulā, not of Kanyā.2

904.—Ind. Ant. Vol. XXI. p. 343. Date of a Tirukkalukkuṟṟam (Vēdakiriyāvara temple) Tamil inscription of the 9th year (of the reign) of the Mahārājādhirāja, the Tribhuvanachakravartin, the glorious Sundara-Pāṇḍya-deva [I.],3 the ornament of the race of the Moon, the Mādhava of the city of Madhura, the uprooter of the Kēraḷa race, a second Rāma in plundering the island of Lankā, the thunderbolt to the mountain—the Chōra race, the dispeller of the Kuruṇa king,4 the fever to the elephant—the Kāṭhaka (king),5 . . . the jungle-fire to the forest—Vira-Gaṇḍagopāla,6 the tiger to the deer—Gaṇapatī (who was) the lord of Kāṇchi, he who performed the anointment of heroes at Nellārapura:—

'In the 9th year . . . on the day of Punarvasu, which corresponded to a Tuesday and to the fifth titthi of the first fortnight of the month of Rishabha.'


905.—Ep. Ind. Vol. VI. p. 307, No. 15. Date of a Tirukkalukkuṟṟam (Vēdakiriyāvara temple) Tamil inscription of the 9th year (of the reign) of the glorious king Jaṭāvarman alias the Tribhuvanachakravartin, the glorious Sundara-Pāṇḍya-deva [I.] who was pleased to take every country:—

'In the 9th year . . . on the day of Rāvaṇī, which corresponded to a Sunday and to the ninth titthi of the second fortnight of the month of Mithuna.'

[Ś. 1181]: Sunday, 15th June A.D. 1259.

906.—Ep. Ind. Vol. VII. p. 11, No. 32. Date of an Acheharaḻakkam (Akshesvara temple) Tamil inscription of the 7th year (of the reign) of the Tribhuvanachakravartin, the glorious Vira-Pāṇḍya-deva:—

'In the 7th year . . . on the day of Aśvini, which corresponded to a Sunday and to the seventh titthi of the second fortnight of the month of Karkaṭaka.'

[Ś. 1181]: Sunday, 13th July A.D. 1259.

907.—Ind. Ant. Vol. XXI. p. 121. Date of a Śrīnagarā (Jambukēśvara temple) Tamil inscription of the 10th year (of the reign) of the Mahārājādhirāja, king Jaṭāvarman alias the

1 He took Kaṇṇaṅdrī (see above, No. 436, note) from the Hoyaḷa king and covered the temple at Śrīnagarā with gold.—See below, No. 909.
2 For the month of Kanyā the date is intrinsically wrong.
3 I.e. Jaṭāvarman Sundara-Pāṇḍya I.
4 I.e. the Hoyaḷa Sōmēvara; see above, No. 433.
5 According to Dr. Huitsch, probably one of the Gaṇapatī kings of Orissa whose capital was Kaṭaḷa (Cuttakā.)
6 Compare Vījaya-Gaṇḍagopāla, above, No. 884 ff.
7 I.e. the Kākaṭiya Gaṇaṇa; compare above, No. 588.
8 The accession of Vira-Pāṇḍya took place between (approximately) the 11th November A.D. 1252 and the 13th July A.D. 1253.
Triibhuvanachakravartin, the glorious Sundara-Pandya-deva [I.] who was pleased to take every country:—

'In the 10th—tenth—year . . . on the day of Anuradha, which corresponded to a Wednesday and to the first tithi of the second fortnight of the month of Rishabha.'


908.— Ep. Ind. Vol. VI. p. 308, No. 18. Date of a Tirumalavadi (Vaidyanatha temple) Tamil inscription of the 11th year (of the reign) of king Jatavarman (alias) the Triibhuvanachakravartin, the glorious Sundara-Pandya-deva [I.]:—

'In the 11th year . . . on the day of Asvini, which corresponded to a Thursday and to the sixth tithi of the second fortnight of the month of Karkataka.'

[S. 1183]: 19th July A.D. 1261; but this was a Tuesday, not a Thursday.

909.— Ep. Ind. Vol. III. p. 11, and Plate. Srirangam (Raanganatha temple) inscription of Sundara-Pandya-deva [I.], of the race of the Moon, residing at Madhura. He took Srirangam from the moon of Kartha, and plundered the capital of the Kauthaka king.

910.— Ep. Ind. Vol. VII. p. 10, No. 31. Date of a Srivaikuntham (Kailasa-pani temple) Tamil inscription of the 15th year (of the reign) of the glorious Virapandya-deva:—

'In the 15th year . . . . on the day of Magha, which corresponded to a Thursday, and to the seventh tithi of the second fortnight, and to the 13th solar day of the month of Karttigai.'

[S. 1186]: Thursday, 10th November A.D. 1267.

911.— Ep. Ind. Vol. VI. p. 309, No. 20. Date of a Srirangam (Jambukadvara temple) Tamil inscription of the 10th year (of the reign) of the glorious king Maravarman alias the Triibhuvanachakravartin, the glorious Kulasikharadeva [I.]:—

'In the tenth year . . . on the day of Rohini, which corresponded to a Wednesday and to the tenth tithi of the first fortnight of the month of Makara.'

[S. 1189]: Wednesday, 5th January A.D. 1278.

912.— Ep. Ind. Vol. VI. p. 311, No. 25. Date of a Taramangalam (Ilamisvara temple) Tamil inscription of the 6th year (of the reign) of king Jaravarman alias the Triibhuvanachakravartin, the glorious Sundara-Pandya-deva [II.]:—

'In the sixth—sixth—year . . . on the day of Uttaraphalguni, which corresponded to a Monday and to the fourth tithi of the first fortnight of the month of Karkataka.'

[S. 1203]: Monday, 21st July A.D. 1281.

913.— Supplied by Dr. Hultsch. Date of a Tiruvandiyaram (D nawetaka-Perumal temple) Tamil inscription of the 10th year (of the reign) of king Jaravarman alias the Triibhuvanachakravartin, the glorious Sundara-Pandya-deva [II.]:—

'In the 10th—tenth—year . . . on the day of Revati, which corresponded to a Monday and to the fifth tithi of the second fortnight of the month of Karkataka.'

[S. 1207]: Monday, 23rd July A.D. 1285.

1 The king otherwise is described as in No. 904.
2 I.e. Jaravarman Sundara-Pandya I. He covered the shrine of the temple with gold and assumed, with reference to it, the surname Hemachchhadasanakya.— Compare above, No. 903.
3 I.e., the Hoyasala Sômévvara. * Compare above, No. 904.
4 The accession of Maravarman Kulasikharas I. took place between (approximately) the 25th February and the 13th November A.D. 1268.
5 The accession of Jaravarman Sundara-Pandya II. took place between (approximately) the 13th September A.D. 1275 and the 15th May A.D. 1276.
6 No. 137 of the Government Epigraphist's collection for 1902.
914.— *Ep. Ind.* Vol. VI. p. 311, No. 26. Date of a Maṇḍapraḍī (Jayaṅgondanātha temple) Tamil inscription of the 12th year (of the reign) of the glorious king Jaṭāvarman alias the Trīhuvauṇakavrautarin, the glorious Sundara-Pāṇḍyadēva [II.]:—

‘In the twelfth year . . . on the day of Śvāti, which corresponded to a Friday and to the thirteenth *tithi* of the first fortnight of the month of Kanyā.’

[Ś. 1209]: Friday, 12th September A.D. 1287; but the *tithi* which ended on this day was a 3rd, not a 13th *tithi* of the bright half.

915.—*Ep. Ind.* Vol. VI. p. 310, No. 23. Date of a Tāramaṅgalam (Ilaṁśvara temple) Tamil inscription of the 13th (really 14th) year (of the reign) of king Jaṭāvarman alias the Trīhuvauṇakavrautarin, the glorious Sundara-Pāṇḍyadēva [II.]:—

‘In the thirteenth year . . . on the day of Uttarāśādha, which corresponded to a Monday and to the thirteenth *tithi* of the first fortnight of the month of Simha.’

[Ś. 1211]: Monday, 1st August A.D. 1289.

916.—*Ep. Ind.* Vol. VI. p. 310, No. 24. Date of a Tiruvorriyār (Ādhipuriśvara temple) Tamil inscription of the 13th (really 14th) year (of the reign) of king Jaṭāvarman alias the Trīhuvauṇakavrautarin, the glorious Sundara-Pāṇḍyadēva [II.]:—

‘In the thirteenth year . . . on the day of Uttarā-Bhadrapadāv, which corresponded to a Friday and to the third *tithi* of the second fortnight of the month of Simha.’

[Ś. 1211]: Friday, 5th August A.D. 1289.

917.—*Ep. Ind.* Vol. VI. p. 312, No. 27. Date of a Tāramaṅgalam (Ilaṁśvara temple) Tamil inscription of (the year) opposite the 14th (i.e. the 15th) year (of the reign) of king Jaṭāvarman alias the Trīhuvauṇakavrautarin, the glorious Sundara-Pāṇḍyadēva [II.]:—

‘In the year opposite the fourteenth year . . . on the day of Pushya, which corresponded to a Monday . . . [of the first fortnight] of the month of Rishabha.’

[Ś. 1212]: Monday, 15th May A.D. 1290.

918.—Supplied by Dr. Hultsch. Date of an Achecharapākkam (Akhṣēvara temple) Tamil inscription of the 2nd opposite the 13th (i.e. the 15th) year (of the reign) of king Jaṭāvarman (alias) the Trīhuvauṇakavrautarin, the glorious Sundara-Pāṇḍyadēva [II.]:—

‘In the 2nd opposite the 15th year . . . on the day of Rohiṇī, which corresponded to a Monday and to the seventh *tithi* of the second fortnight of the month of Kanyā.’

[Ś. 1212]: Monday, 28th August A.D. 1290; but this was the last day of the month of Simha (preceding the month of Kanyā).

919.—*Ep. Ind.* Vol. VI. p. 309, No. 21. Date of a Tinnevelly (Nellaiyappar temple) Tamil inscription of the 26th year (of the reign) of the glorious king Māṇavarman alias the Trīhuvauṇakavrautarin, the glorious Kulasēkhāradēva [I.] who was pleased to take every country:—

‘In the [2]6th year . . . 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 Vṛiṣṭikha.’

[Ś. 1215]: Wednesday, 18th November A.D. 1293; but the *tithi* which ended on this day was a 3rd, not a 13th *tithi* of the dark half.

920.—*Ep. Ind.* Vol. VI. p. 308, No. 19. Date of a Tinnevelly (Nellaiyappar temple) Tamil inscription of the 27th year (of the reign) of the glorious king Māṇavarman alias the

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1 No. 252 of the Government Epigraphist’s collection for 1901.
Triibhuvanachakravartin, the glorious Kulaśēkharadēva [I.] who was pleased to take every country:

'In the 27th year . . . on the day of Uttarn-Phalguni, which corresponded to the seventh tithi of the second fortnight, and to a Friday, and to the 14th solar day of the month of Dhanaśa.

[§. 1216]: Friday, 10th December A.D. 1294.'

921.—Ep. Ind. Vol. VI. p. 310, No. 22. Date of a Kaḍappēri (Évetārnoyēśvara temple) Tamil inscription of the 40th year (of the reign) of king Māravarman (alias) the Triibhuvanachakravartin, the glorious Kulaśēkharadēva [I.]:—

'In the 40th year . . . on the day of Rāvati, which corresponded to a Saturday and to the second tithi of the first fortnight of the month of Mina.'

[§. 1229]: Saturday, 24th February A.D. 1308.

922.—Ep. Ind. Vol. VI. p. 313, No. 29. Date of a Gaṇaikōṇḍa-śapura (Brihadiśvara temple) Tamil inscription of the 4th year (of the reign) of king Māravarman (alias) the Triibhuvanachakravartin, the glorious Kulaśēkharadēva [II.]:—

'In the 4th year . . . on the day of Uttarāśhādha, which corresponded to a Saturday and to the fourteenth tithi of the first fortnight of the month of Karkaṭaka.'

[§. 1236]: Saturday, 23rd July A.D. 1317.

923.—Ep. Ind. Vol. VI. p. 313, No. 30. Date of a Gaṇaikōṇḍa-śapura (Brihadiśvara temple) Tamil inscription of the 5th year (of the reign) of king Māravarman (alias) the Triibhuvanachakravartin, the glorious Kulaśēkharadēva [II.]:—

'In the 5th year . . . on the day of Pushya, which corresponded to a Monday and to the thirteenth tithi of the first fortnight of the month of Śiśna.'

[§. 1240]: Monday, 5th March A.D. 1319; but the day fell in the month of Mina, not Śiśna, and the sakshatra on it was Pūrva-Phalguni (Pārsva), not Pushya (Pāśa).

924.—Ep. Ind. Vol. VI. p. 312, No. 28. Date of a Tinnevelly (Nellaiyappar temple) Tamil inscription of the 8th year (of the reign) of the glorious king Māravarman alias the Triibhuvanachakravartin, the glorious Kulaśēkharadēva [II.]:—

'In the eighth year . . . on the day of Uttarā-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 Vṛiśchika.'

[§. 1243]: Saturday, 14th November A.D. 1321.

925.—§. 1292.—Ep. Ind. Vol. VII. p. 11, No. 33. Date of a Śeṇgarṇā (Riahabhēśvara temple) Tamil inscription of the 6th year (of the reign) of king Māravarman (alias) the Triibhuvanachakravartin, the glorious Parākrama-Pāṇḍyadēva:—

'After the Āsaka year 1263 (had passed), in the 6th year . . . on the day of Uttarā-Bhadrapadā, which corresponded to a Wednesday and to the twelfth tithi of the first fortnight of the month of Vṛiśchika.'

Wednesday, 1st November A.D. 1340.

1 On this day the tithi of the date commenced 4 h. 45 m. after mean sunrise.
2 The accession of Māravarman Kulaśēkhara II. took place between (approximately) the 5th March and the 23rd July A.D. 1314.
3 The wording of the date is intrinsically wrong.
4 The accession of Māravarman Parākrama-Pāṇḍya took place between (approximately) the 1st December A.D. 1254 and the 1st November A.D. 1255.
APPENDIX.

INSCRIPTIONS OF SOUTHERN INDIA.

926. — Ep. Ind. Vol. VII. p. 11, No. 34. Date of a Maṇḍāruḍī (Kailāsaṇātha temple) Tamil inscription of the 8th (really 18th) year (of the reign) of king Māraṇvarman (alias) the Tribhuvanachakravartin, the glorious Parākrama-Pāṇḍya-deva:—

In the [8th] year . . . on the day of Hasta, which corresponded to a Friday and to the ninth tithi of the second fortnight of the month of Dhanu.

[S. 1274]: Friday, 30th November A.D. 1352.1

927. — S. 1293. — Ep. Ind. Vol. VII. p. 12, No. 35. Date of a Chōlapuram (near Nagercoil, Chōlayana temple) Tamil inscription of the 10th opposite the 5th (i.e. the 15th) year (of the reign) of the glorious king Jatavarman alias the Tribhuvanachakravartin, the glorious Parākrama-Pāṇḍya-deva:—

After the Śaka year 1293 (had passed), in the tenth opposite the fifth year . . . on the day of Śatabhisaj, which corresponded to a Friday and to the third tithi of the first fortnight of the month of Makara.

Friday, 9th January A.D. 1372.

928. — Ep. Ind. Vol. VII. p. 13, No. 37. Date of a Teṅkāli (Viśvanātha temple) Tamil inscription of the year opposite the 31st (i.e. the 32nd) year (of the reign) of king Jatavarman alias the Tribhuvanachakravartin, the glorious Parākrama-Pāṇḍya-deva:—

In the year opposite the thirty-first year . . . on the day of Uttarāśāḍha, which corresponded to a Monday, and to the fourteenth tithi of the first fortnight, and to the twenty-first solar day of the month of Karkaṭaka.

[S. 1375]: 19th July A.D. 1453; but this was a Thursday, not a Monday.

929. — S. 1377. — Ep. Ind. Vol. VII. p. 12, No. 38. Date of a Kuttālam (Kuttālanātha temple) Tamil inscription of the 2nd opposite the 31st (i.e. the 33rd) year (of the reign) of Parākrama-Pāṇḍya-deva:—

In the second opposite the 31st year . . . which was current after the Śaka year 1377 (had passed),— on the day of Mṛgāstra, which corresponded to a Monday, and to the sixth tithi of the first fortnight, and to the twenty-eighth solar day of the month of Mina.

Monday, 24th March A.D. 1455.

930. — Ep. Ind. Vol. VII. p. 13, No. 38. Date of a Kuttālam (Kuttālanātha temple) Tamil inscription of the 4th opposite the 31st (i.e. the 35th) year (of the reign) of king Jatavarman alias the Tribhuvanachakravartin, the glorious Parākrama-Pāṇḍya-deva:—

In the fourth opposite the thirty-first year . . . on the day of Anurādhā, which corresponded to a Wednesday, and to the fifth tithi of the second fortnight, and to the twentieth solar day of the month of Mina.

[S. 1378]: Wednesday, 16th March A.D. 1457.

931. — S. 1381 (for 1383). — Ep. Ind. Vol. VII. p. 13, No. 39. Date of a Teṅkāli (Viśvanātha temple) Tamil inscription of the 8th opposite the 31st (i.e. the 39th) year (of the reign) of Arikēśarīdeva alias Parākrama-Pāṇḍya-deva:—

In the 8th opposite the 31st year . . . which was current after the Śaka year one thousand three hundred and eighty-one (had passed),— on the day of Svāti, which corresponded to a

1 On this day the tithi of the date commenced 9 h. 17 m. after mean sunrise.

3 The accession of Jatavarman Parākrama-Pāṇḍya took place between (approximately) the 10th January A.D. 1357 and the 9th January A.D. 1358.

4 I.e. Jatavarman Parākrama-Pāṇḍya Arikēśarīdeva; see No. 931. — His accession took place between (approximately) the 13th June and the 19th July A.D. 1422.

4 I.e. Jatavarman Parākrama-Pāṇḍya Arikēśarīdeva; see Nos. 928-930.
Wednesday, and to the tenth *tithi* of the first fortnight, and to the twenty-third solar day of the month of Mithuna.

Wednesday, 17th June A.D. 1461; but this was the 21st, not the 23rd day of the month of Mithuna.

932.—S. 1421.—Ep. Ind. Vol. VII. p. 14, No. 40. Date of a Tejkāśi (Viśvanātha temple) Tamil inscription of the 20th year (of the reign) of king Jātilavarman alias the *Trīhuvanacakravartī* Kārakama-Pāṇḍyadēva alias Kulaśekharaṇadēva who was born on the day of Kṛṣṇaḥ: ¹—

¹ In the twentieth year . . . which was current after the Śaka year 1421 (had passed), on the day of Rāvati, which corresponded to a Thursday, and to the twelfth *tithi* of the first fortnight, and to the fifteenth solar day of the month of Vṛśchika.

Thursday, 14th November A.D. 1499.

933.—S. 1459.—Ep. Ind. Vol. VII. p. 15, No. 41. Date of a Tejkāśi (Viśvanātha temple) Tamil inscription of the 3rd year (of the reign) of king Jātilavarman alias the *Trīhuvanacakravartī* Kōnārmaṇḍōṇāg. . . . Perumāl Srivallabhadeva: ²—

² In the Ḫévilambin year, the third year . . . which was current after the Śaka year one thousand four hundred and fifty-nine (had passed), on the day of Svāti, which corresponded to a Wednesday, and to the eleventh *tithi* of the second fortnight, and to the twenty-ninth solar day of (the month in which) the sun (was) in Vṛśchika.

Wednesday, 28th November A.D. 1537.

934.—S. 1477.—Ep. Ind. Vol. VII. p. 15, No. 42. Date of a Gaṅgaṇaṇḍōṇāg (Kailāsapati temple) Tamil inscription of the 22nd opposite the 2nd (i.e. the 24th) year (of the reign) of king Māgarvarman alias the *Trīhuvanacakravartī* Kōnārmaṇḍōṇāg,² the glorious Sundara-Pāṇḍyadēva [III.]: ³—

³ In the Rākshaṇa year which was current after the Śaka year 1477 (had passed, and which corresponded to the 22nd opposite the 2nd year . . . on the day of Svāti, which corresponded to a Saturday, and to the twelfth *tithi* of the first fortnight, and to the 3rd solar day of the month of Āgni.

Saturday, 1st June A.D. 1555.

935.—S. 1489.—Ep. Ind. Vol. VII. p. 16, No. 43. Date of a Tejkāśi (Kulaśekharamuṇḍaiyar temple) Tamil inscription of the 5th year (of the reign) of king Jātilavarman alias the *Trīhuvanacakravartī* Kōnārmaṇḍōṇāg. ¹ Śri-Perumāl Alagaṇ-Perumāḷ Ativirarāma Srivallabhadeva: ⁴—

⁴ The king's accession took place between (approximately) the 15th November A.D. 1479 and the 14th November A.D. 1480.

⁵ See above, No. 819.

⁶ The king's accession took place between (approximately) the 29th November A.D. 1534 and the 28th November A.D. 1535.

⁷ The king's accession took place between (approximately) the 2nd June A.D. 1531 and the 1st June A.D. 1532.

⁸ The king's accession took place between (approximately) the 23rd August A.D. 1552 and the 22nd August A.D. 1563.

In the Prabhava year (corresponding to) the fifth year . . . which was current after the Śaka year 1489 (had passed), on the day of Uttara-Bhadrapadā, which corresponded to the Vaśik-karaṇa and to the Gaṇḍa-yōga and to a Friday, and to the third *tithi* of the second fortnight, and to the 22nd solar day of the month of Āvani.

Friday, 22nd August A.D. 1567.
936.—South-Ind. Inscr. Vol. I. No. 69, p. 101. Tirumalai Tamil inscription\(^1\) of the 10th year (of the reign) of king Māravarman, the Tribhuvanachakravartin, the glorious Vīra-Pāṇḍyadēva.

937.—Ind. Ant. Vol. XXII. p. 69, and Plates. Madras Museum Sanskrit and Tamil plates\(^2\) of the 17th year of the reign of the Pāṇḍya king Jatilavarman\(^3\) (in Tamil, Nūṇuṭṭaṇaṇ), the son of king Māravarman of the Pāṇḍya race, descended from the Moon. — The ājāiptē (or dūptaka) of the grant was the Mahāśāmanta Dhīrataren Murti-Eyiṇaṇ of the Vaidya race, chief of Viraśāmāgalam.

938.—Ind. Ant. Vol. XXII. p. 67. Tamil inscription of the 6th year of the reign of Kō Mānāñjaṭṭaṇa,\(^4\) and of his Mahāśāmanta Sattan Gaṇapati of the Vaidya race, who was the chief of Pāṇḍi-Aмирāmāgalam.

O.—Kings and Chiefs of Kērāla.\(^5\)

939.—S. 1188.—Ep. Ind. Vol. IV. p. 146. Conjeeveram (Arulāla-Perumāl temple) incomplete Sanskrit and Tamil inscription of the Mahārāja Rāvivarman alia Saṅgrāmādhira and Kulaśekharadēva, the Tribhuvanachakravartin Kögerīmaikoṇḍaṇ,\(^6\) a son of the Kērāla Mahārājādēlārāja Jayāsīnha\(^7\) (of the family of Yadū in the lunar race) and his wife Umādēvi.—Date of Rāvivarman’s birth:

(L. 1).—dēhavyāpya.\(^8\) Sakābda-bhāji samayē.

When 33 years of age (i.e. about A.D. 1299-1300), Rāvivarman took possession of Kērāla which he ruled as did his town of Kōḷambha; he defeated a certain Vīra-Pāṇḍya,\(^9\) subjected the Pāṇḍyas and Chōlās to the Kērālas, and at the age of 46 (i.e. about A.D. 1312-13) was crowned on the banks of the Vēḷavaṭi; he then apparently again made war against Vīra-Pāṇḍya and conquered the northern country; in the fourth year of his reign (i.e. about A.D. 1315-16) he was at Kānchī.

940.—S. 1188.—Ep. Ind. Vol. IV. p. 149. Śīrāṅgam (Rāganātha temple) inscription of the Mahārāja Rāvivarman alia Saṅgrāmādhira and Kulaśekharadeva, the son of Jayasimha, of Kērāla; (partly composed by Kavibhūshana). — Date of Rāvivarman’s birth as in No. 939, with which this inscription is partly identical. In both Rāvivarman, besides other epithets, has those of ‘the Kūpaka universal monarch’ and ‘king Bhōja of the South.’


(L. 1).—Sīmha-sthē cha Bṛhaspatau . . . abdē cha Chōlapriyē.\(^12\)

942.—S. 1312.—Ind. Ant. Vol. II. p. 361. Suchindram inscription of the Kērāla king Mārtanda-varman :

Rākāloka\(^13\) Sakābda Surapati-sachīvā Simha-yāṭē Tulāyām-arūḍhē padmīnīśe-py-Adityādīnayūtē Bhānuvārē cha.

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1 I am unable to state the times of this inscription and ofNos. 937 and 938.
2 The (seven) plates are numbered with Vāṭṭelōtu numeral figures.
3 He put to flight, among others, a certain Adīya. With this name compare Adigaṇa, above, Nos. 933 and 834, and Adīyaṃ, e.g. in No. 415, note.
4 According to Mr. Venkayya he may be identical with the Jatilavarman of No. 937.
5 I give first inscriptions dated in Saka years, then those dated in Kollam years, and finally undated inscriptions. — For Kērāla kings see also above, No. 834.
6 See above No. 819.
7 Compare below, No. 939.
8 Ia. 1198.
9 For a Vīra-Pāṇḍya who apparently was a contemporary of Rāvivarman, see below, No. 957.
10 In the inscription called Sīrāṅgam; compare below, No. 998.
11 According to the late Mr. P. S. Pillai, this would be the surname of an Ādityavarman who is mentioned in another Trivandrum inscription, translated in Ind. Ant. Vol. XXV. p. 185.
12 Ia. 1298.
13 Ia. 1312.
Perhaps Sunday, 2nd October A.D. 1390; but on this day Jupiter's true place was in Vṛiṣṭhika (and his mean place in Dhanuḥ), not in Sinha.


'In the year opposite the year 301, since the appearance of Kollam, with the sun in the sign of Leo' (Sinha).

[Kollam 301 = Ś. 1047-48.]

944.—Kollam 319.—*Ind. Ant.* Vol. XXIV. p. 255. Translation of a Tiruvallam Old Malayāḷam inscription of Vira-Kēraḷavarman of Vēṇāḍu:—

'In the Kollam year 319, with Jupiter in the sign Scorpio' (Vṛiṣṭhika), 'and the sun in Capricornus' (Makara).[*]

[Kollam 319 = Ś. 1085-86.]

945.—Kollam 335.—*Ind. Ant.* Vol. XXVI. p. 141. Puravachēri Tamil inscription recording private donations:—

'In the year opposite the year 335 after the appearance of Kollam.'

[Kollam 335 = Ś. 1091-92.]

946.—Kollam 338.—*Ind. Ant.* Vol. XXIV. p. 257. Translation of a Puravachēri Tamil inscription of Vira-Ravivarman of Vēṇāḍu:—

'In the year opposite the year 336, after the appearance of Kollam, with the sun six days old in the sign of Taurus' (Vṛiṣṭhabsa), 'Saturday, Makayiram' (Mrīgasīrha) 'star,'

[Ś. 1083]: Saturday, 29th April A.D. 1161; see *ibid.* Vol. XXV. p. 54, No. 1.

947.—Kollam 342.—*Ind. Ant.* Vol. XXIV. p. 277. Translation of a Puravachēri Tamil inscription [of Vira-Ravivarman of Vēṇāḍu ?]:—

'In the year 342 after the appearance of Kollam, with the sun 7 days old in Leo' (Sinha).

[Kollam 342 = Ś. 1088-89.]

948.—Kollam 348 (for 347 ?).—*Ind. Ant.* Vol. XXIV. p. 278. Translation of a Tiruvaṭṭar Old Malayāḷam inscription of Vira-Udaiyamārṭandaivarman of Vēṇāḍu:—

'In the Kollam year 348, with Jupiter in Cancer' (Karkaṭaka), 'and the sun . . . days old in Pisces' (Mīsa), 'Thursday, Anusham' (Amurāḍhā) 'star,'

[Ś. 1094]: Thursday, 16th March A.D. 1172; see *ibid.* Vol. XXV. p. 54, No. 4, and p. 174.

949.—Kollam 368.—*Ind. Ant.* Vol. XXIV. p. 283. Translation of Viraṇam (near Ārīṅgal) fragments of one or two Tamil inscriptions [of a Vira-Kēraḷavarman ?], one of which is dated—

'in the Kollam year 368, with Jupiter in Virgo' (Kanyā), 'and the sun two days old in Taurus' (Vṛiṣṭhabha).

[Kollam 368 = Ś. 1114-15.]

1 For this and the following inscriptions compare also the late P. S. Pillai's *Some Early Sovereigns of Travancore*, Madras, 1894.
2 This is the Tamil name of the Travancore country.
3 In the Kollam year 319 = A.D. 1143-44 Jupiter was not in Vṛiṣṭhika.
4 For another Tamil inscription from the same place and of apparently the same date, see *Ind. Ant.* Vol. XXIV. p. 253.
5 *I.e.* 'on the 6th solar day.'
6 In the Kollam year 368 = A.D. 1192-93 Jupiter was not in Kanyā.
250.—Kollam 371.—*Ind. Ant.* Vol. XXIV. p. 284. Translation of a Kuṇṇangaṟai Old Malayāḷam inscription of Vira-Rāmavarman of Vēṇāḍu:

'In the Kollam year 371, with Jupiter in Cancer' (Karkaṭaka), 'and the sun 24 days old in Aries' (Mēsha).

[Kollam 371 = S. 1117-18.]

251.—Kollam 384.—*Ind. Ant.* Vol. XXIV. p. 305. Translation of a Trivandrum (Padmanābhaśvamin temple) Old Malayāḷam mutilated inscription of Vira-Rāma (Kēraḷavarman) of Vēṇāḍu:

'In the Kollam year 384, with Jupiter in Cancer' (Karkaṭaka), 'and the sun . . days old in Gemini' (Mithuna).

[Kollam 384 = S. 1130-31.]


'In the year opposite the Kollam year 389, with Jupiter in Aquarius' (Kumbha), 'and the sun 18 days old in Pisces' (Mina), 'Thursday, Pushya star, the 10th lunar day, Aries' (Mēsha) 'being the rising sign.'

[S. 1137]: Thursday, 12th March A.D. 1215; see ibid. Vol. XXV. p. 54, No. 3.

253.—Kollam 392 (Ky. 4317).—*Ind. Ant.* Vol. XXVI. p. 144. Kōṭṭār (Chōḻapuram temple) Tamil inscription:

'In the Kollam year 392 opposite the Kaliyuga year 4317, the sun being in Vṛīchika.'

[Kollam 392 = Ky. 4317 = S. 1136.]

254.—Kollam 396.—*Ind. Ant.* Vol. XXVI. p. 145. Kōṭṭār (Chōḻapuram temple) Tamil inscription:

'In the year 396 after the appearance of Kollam, when the sun was in Mithuna.'

[Kollam 396 = S. 1142-43.]

255.—Kollam 410.—*Ind. Ant.* Vol. XXIV. p. 308. Translation of a Maṇalikkarai (Āḻvār temple) Old Malayāḷam inscription of Vira-Ravi Kēraḷavarman of Vēṇāḍu:

'In the year opposite the Kollam year 410, with Jupiter in Scorpio' (Vṛīchika), 'and the sun 27 days old in Aries' (Mēsha).

[Kollam 410 = S. 1156-57.]

256.—Kollam 427.—*Ind. Ant.* Vol. XXIV. p. 333. Translation of a Varkkalai Old Malayāḷam inscription of Vira-Padmanābha Mārtandaṛavarman of Vēṇāḍu:

'In the Kollam year 427, with Jupiter entering into Aries' (Mēsha), 'and the sun 21 days old in Taurus' (Vṛīshabha), 'Wednesday, the 5th lunar day after new-moon, and with the sign of Cancer' (Karkaṭaka) 'rising in the orient.'

[S. 1174]: Wednesday, 15th May A.D. 1252; see ibid. Vol. XXV. p. 54, No. 2.

257.—Kollam 491.—*Ind. Ant.* Vol. XXIV. p. 335. Translation of a Kēralapuram Old Malayāḷam inscription of Vira-Udayamārtandaṙavarman alias Vira-Pāṇḍyadēva of Vēṇāḍu:

'In the Kollam year 491, and in the 4th year, the sun being 21 days old in Aquarius' (Kumbha).

[Kollam 491 = S. 1237-38.]

1 *I.e.* 'on the 18th solar day.'
2 *For the month of Vṛīchika the Kollam year 392 corresponds to Kaliyuga 4317 expired.
3 *I.e.* 'on the 21st solar day.'
4 Compare above, No. 399.
958.—Kollam 578.—_Ind. Ant._ Vol. XXV. pp. 187 and 188. Translation of a Padmanabhapuram (Alvār temple) Sanskrit and Tamil inscription of the Kārāla king Vira-Kērāla Mārtanḍavarman of Kilappērār:—

'In the Kollam year 578, the sun being 26 days old in Mēsham, on Saturday, new moon, [the lunar mansion being] Bharani.'

[Ś. 1325]: Saturday, 21st April A.D. 1403.

959.—Kollam 644.—_Ind. Ant._ Vol. II. p. 360. Inscription on a bell, given to a temple at Tirukkuraṇāḍum by a prince Ādityavarmāṇa, ruler of Vaiñchi, of the lineage of Jayasiṃha:—Śrimat-Kōlamba-varāhē bhavaṭi.

[Kollam 644 = Ś. 1390-91.]

960.—Kollam 654.—_Ind. Ant._ Vol. II. p. 361. Suchindram inscription of a prince Rāmakarṇa, ruler of Vaiñchi:—

'Abdē Kōlamba-saṃjñē viṣāti Gavi Gana mitra-yātē (?) Tul-āntēyē (?) Maitrē trar kahē s-Enduvārē pratipadi Vanitē-lagukē.

[Ś. 1400]: Monday, 26th October A.D. 1478; see _ibid._ Vol. XXV. p. 56, No. 15.

961.—Kollam 655.—_Ep. Ind._ Vol. IV. p. 204. Varkkalai inscription of Mārtanḍa:—

(L. 1)—Kōlamba mamātēti vatsara itē māsē Vṛsh-āruḍhē Gūrē-vvārē bhē Mrīgaśrāhakē Vīdhītāthān Śimābē cha lagū subhē.

[Ś. 1402]: Thursday, 11th May A.D. 1480.

962.—_Ep. Ind._ Vol. III. p. 68, and Plate. Cochin (Jew's) Tamil plates of Kōgōumaikondā, His Majesty the king, the glorious Bhāskara Rāvīvarman, staying at Muiyikkkōdū, recording a grant made to Ḫusappō Ḫappān (i.e. Joseph Rābbān); dated—'in the thirty-sixth year opposite the second year.'

963.—_Ind. Ant._ Vol. XX. p. 290, and Plate. Tirunelli (now Colonel Wooldridge's) Tamil plates of His Majesty king Bhāskara Rāvīvarman, containing an order by his feudatory Śamkara-Kōdavvarman of Puragīlānāḍū; dated—'in the forty-sixth year opposite the current year... in the month of Makara, when Jupiter was standing in Śimābhā, in the above year.'

964.—_Madras Jour. Lit. Sci._ Vol. XIII. Part I. p. 123. Kōṭṭayam (Syrian Christians') Tamil plates of king Sthānu Ravi, dated—'in the fifth year which was current within the time during which king... was reigning... in this year.'


'On the day of Rōhī, a Saturday on which passed the day twenty-one (of the month Mina, when) Jupiter (was) in Makara, while the glorious Vira-Rāghava-Chakravartin... was ruling prosperously.'

[Ś. 1241]: Saturday, 15th March A.D. 1320; see _ibid._ Vol. VI. p. 83.

1  _I.e._ 'on the 29th solar day.'
2  In the Sanskrit part of the inscription the date is assigned to Ś. 1325 (Śaκkāṭēka).
3  _Le._ Vaiñchi; see above, No. 534.
4  _Le._ 654.
5  _Le._ 655.
6  _Le._ 654.
7  Compare above, No. 539.
8  _I.e._ 'he who had assumed the title 'king of kings.''
9  In the Hebrew translation (in the possession of the Cochin Jew) identified with Koṅguṅallūr (Cranganore).
12  I owe the literal translation of the date to Dr. Hultsch.
INSCRIPTIONS OF SOUTHERN INDIA.


(L. 3.)—Dhanuski . . . uttunag-Jīvē.3

P.—Miscellaneous dated Inscriptions.

967.—Ś. 858.—Ind. Ant. Vol. X. p. 104, and Plate; PSOCI. No. 52. Bādāmi (Mahākūṭa) unfinished Kanarese pillar inscription of the Mahāśāmanda Bappuvarasa:—

(L. 6.)—Sa(śa) kanripaśā-āṭṭā-sa[r]na-vatsara-śatnagā-saṇṭum[na](nā)ya-ayivatta-āgaṇey a Jaya-sa[r]na-vatsaras Kārtta(rtti) ka-sū(śu) ddha-paṇḍhamiyum Budhavārād-āndu[m].


Bappuvarasa5 is described as a very Bhairava . . . to the assemblage of the enemies of the brave Gōḍaḷa (Vīra-Gōḍaḷa?).

968.—Ś. 1041*.—Inscr. at Śravāṇa-Belgola, No. 139, p. 109. Sanskrit and Kanarese inscription recording the date of the death of a female disciple of Divākaranandi-siddhāntādeva:—

Śaka-varahāṁ 1041 neya Viḷāmbi-saṅvatsarasā Sadgūrṇa na]-suddha-paṇḍham Buddhavārād-āndu.

The date is irregular.

Divākaranandi-siddhāntādeva's disciple was Maladhāridēva, whose disciple was Īśhachandra-siddhāntādeva.6

969.—Ś. 1050.—Inscr. at Śravāṇa-Belgola, No. 54, p. 41; Ep. Ind. Vol. III. p. 189, and Plate. Pillar inscription recording the date of the death of Mallishēṇa Maladhāridēva, the disciple of Ajitaśēna, 'preceded by a sort of historical sketch of the Śravāṇa-Belgola branch of the Digambara branch of the Jainas'; (composed by Maladhāridēva's lay-disciple Mallinātha):—

(L. 218.)—Śākē Śūnya-saṅāṁbar-ēvani-mīte saṅvatsara Kīlakē māsē [Ph]ālghunakē tri(trī)tya-divasē vāre-sīte Bhāskarē Svaṭau . . . madhyāṁnē.

Sunday, 10th March A.D. 1129; see Ind. Ant. Vol. XXIII. p. 124, No. 68.

Of royal personages the inscription mentions: Chandragupta (in connection with Bhadrabāhu); Śaṅkaraśāṅkara and Himaśāntala (in connection with Akalanka); Śatrubhayānikara (in connection with Vimalachandra); Krīhācharāja (in connection with Parāvādimalla); the Poyaša (Hosāla) Vinayāditya (in connection with Sāntidēva); and Āhavamallā (i.e. perhaps the W. Chāluksya Śomēśvara I., in connection with Śabdachaturmukha, i.e. perhaps Sāntinātha).

970.—Ś. 1059 (for 1051?).—Inscr. at Śravāṇa-Belgola, No. 68, p. 60. Kanarese pillar inscription recording the date of the death of Tribhuvanamalla Chalaṅkarāvarā Hoysalajñēṣṭṭi, and the erection by his wife of a monument in his memory:—

Sa(śa)ka-varaśa(rsha) 1059 neya Saumya-saṅvatsarasā Māgha-māsāda śaṅkā-paṅkaha saṅkramaṇaṇa-āndu.

Saumya would be Ś. 1051 expired.

971.—Ś. 1121.—PSOCI. No. 114. Hampe Kanarese inscription of Mādōna-Chaṇḍayya:—

'Saka 1131 (in figures, l. 11), the Siddhārthi saṅvatsara; at the time of the sun's commencing his progress to the north.'

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1 In the inscription called Śyānandūra; compare above, No. 941.
2 Of about the 14th century A.D.—Mr P. S. Iškil has taken the inscription to be dated in the Kollam year 365; see Ind. Ant. Vol. XXIV. p. 280, and Vol. XXVI. p. 109.
3 I.e. (in the month of Dhanu) when Jupiter was in the sign Karkaṭaka.—Compare Rājasekara III. 13, S. P. Pandit's note.
4 On this day the īṭē of the date commenced 2 h. 42 m. after mean sunrise.
5 He appears to have the brāhma Rātnāvalōka.
6 Compare above, No. 396.
972.—Ś. 1130 (for 1131).—Ep. Ind. Vol. III. p. 316. Siroucha (on the Gódávari, now Nágpur Museum) Telugu inscription of Söméśvara (Jagadékaḥũshana-Mahárāja alias Söméśvaradēva-Chakravartin) of the Nāga caḷūṇa, ‘lord of Bhágavati;’* recording a grant by his chief queen Gangamāhādēvi:*—

(L. 26).—Śakamṇi(ṇi)paṇkā-āṭha-sāṁvatsaraṁulu 1130agunēṇṭi Phāḷgūṇa(ṇa)-śa- [kra[kha]-]dvādāsini Ādityavārānu nāṇḍu.
Sunday, 7th February A.D. 1210; see ibid. p. 315.

973.—Ś. 1156.—Cave-Tempest of West. India, p. 99. Ellorā Jaina image inscription:—
(L. 1).—Śakē 1156 Jaya-savachhaṅ [Phāḷgūṇa-sudha-tritīḍ Budhē].
(L. 3).—Phāḷgūṇa-tritīḍyām Vṛdhē.


(L. 1).—Sa(ṣa)ka-varṇa(ṣa) 1189 Prabhava-sāṁvatsara Māgha-su(ṣa)dha(ddha) 5 Su(ṣa)kravārādu.

975.—Ś. 1197*.—PSOCI. No. 236; Mysore Inscr. No. 120, p. 219. Halēbdēd Kanarese memorial tablet of a disciple of (?) Māghanandī-bhaṭṭārakadēva:—
‘Śaka 1197 (in figures, l. 8), the Bhāva saṁvatsara; Wednesday, the twelfth day of the bright fortnight of Bhādrapada.’

976.—Ś. 1200.—Inscr. at Śravāṇa-Belgoḷa, No. 137, second part, p. 105 Kanarese inscription recording donations by Muniḥchandradēva, disciple of the Mahāmandālaḥārya Udaya- chandradēva, and by others:—
Śālīvāhana-Śaṅkaravarṣha 1200naya Bahudhānya-sāṁvatsara Chaitra-suddha 1 Śukravāra.

(L. 1).—Sa(ṣa)ka-varṇa(ṣa) 1201 Pramāthi-sāṁvatsara Bhādrapada-su(ṣa)ddha- chhaṭ[t];i Sōnavārād-aṇḍu.
Monday, 14th August A.D. 1279;‡ see ibid. Vol. XXIV. p. 3, No. 133.

978.—Ś. 1203 (for 1201)? and [Ś. 1210].—Inscr. at Śravāṇa-Belgoḷa, No. 131, p. 99.* Kanarese inscription recording grants by private persons:—
Śrīmātī-Śaṅkaravarṣḥa 1203naya Prāmādī-sāṁvatsara Mārggaśira-su 10 Bri(hri)d-āṇḍu.
Prāmādin would be Ś. 1235 expired. Perhaps the intended year is Ś. 1201 expired = Prāmāthin, but for that year the date is irregular.
Below the above is another Kanarese inscription recording a private grant, dated:—
Śārvaḥārī-sāṁvatsara dviṭyāya-Bhādrapada-su 5 Bri.
This date, for Śārvaḥārī=Ś. 1210, in which Bhādrapada was intercalary, corresponds to
Thursday, 2nd September A.D. 1228.

* Söméśvara therefore probably belonged to the Sinda family; compare above, Nos. 144, 158 and 199.
* On this day the titā of the date commenced 2 h. 42 m. after mean sunrise.
* This was the day of the Mēṣa-saṅkrānti.
* On this day the titā of the date commenced 4 h. 19 m. after mean sunrise.
972.—ś. 1130 (for 1131).—Ep. Ind. Vol. III. p. 316. Sironcha (on the Gôdâvarî, now Nâgpur Museum) Telugu inscription of Sômêśvara (Jagadôkabhûtsana-Mahârâja alias Sômêśvaradêva-Chakravarthin) of the Nâga saṃśäta, ‘lord of Bhâgavati;” recording a grant by his chief queen Gângamahàdevî:—

(L. 26).—Śâkanri(ṇ[i])pâkal-âtîla-sânüvatsaramulu 1130agunîṇîi Phâlguṇa(na)-śu-[kra(kla)]-dvâdaśi Varadàrâmu nându.

Sunday, 7th February A.D. 1210; see ibid. p. 315.

973.—ś. 1156.—Cave-Temples of West. India, p. 99. Ellîbrâ Jaina image inscription:—
(L. 1).—Śâkâ 1156 Jaya-savachharê [Phâlguṇa-sudha-tritiâ Budhê].
(L. 3).—Phâlguṇa-tritiyâm Vûdhê.

(L. 1).—Sa(śa)ka-varuṣa(sha) 1189 Prabhâva-sânuvatsara Mâgha-su(śu)dha(ddha) 5 Su(śu)krâvârâdu.

Friday, 20th January A.D. 1288;3 see ibid. Vol. XXIV. p. 3, No. 131.

975.—ś. 1197*.—PSOCL. No. 236; Mysore Inscr. No. 120, p. 219. Halêbîd Kanarese memorial tablet of a disciple of (?) Mâghanandi-bhâttârakadêva:—
Śâka 1197 (in figures, I. 8), the Bhâva saṃvatsara; Wednesday, the twelfth day of the bright fortnight of Bhâdrapada.
Wednesday, 18th August A.D. 1274; see Ind. Ant. Vol. XXXIII. p. 128, No. 92.

976.—ś. 1200.—Inscr. at Śravanâ-Bejgoḷâ, No. 137, second part, p. 105 Kanarese inscription recording donations by Mumchandradêva, disciple of the Mahâmanḍaldâchârya Udya-chandradêva, and by others:—
Śâlivâhâna-Śâka-varaṇâḥ 1200naya Bahudhânya-sânuvatsara Chaitra-suddha 1 Śukrâvārâ.
Friday, 26th March A.D. 1278;4 see Ind. Ant. Vol. XXXIII. p. 119, No. 37.

(L. 1).—Sa(śa)ka-varuṣa(sha) 1201 Pramâthi-sânuvatsara Bhâdrapada-su(śu)dha(ddha)-chhaṭ[t]i Sômâvârâ-sânu.
Monday, 14th August A.D. 1279;4 see ibid. Vol. XXIV. p. 3, No. 133.

978.—ś. 1203 (for 1201)? and ś. 1210.—Inscr. at Śravanâ-Bejgoḷâ, No. 131, p. 99. Kanarese inscription recording grants by private persons:—
Śrîmatu-Śâka-varaṇâḥ 1203naya Pramâdhi-sânuvatsara Mârggaśîra-sa 10 Bri(ṇ[i])d-saṇu.
Pramâdin would be ś. 1235 expired. Perhaps the intended year is ś. 1201 expired= Pramâthin, but for that year the date is irregular.
Below the above is another Kanarese inscription recording a private grant, dated:—
Sarvadhârî-sânuvatsara dviṭîya-Bhâdrapada-sa 5 Bri.
This date, for Sarvadhârî= ś. 1210, in which Bhâdrapada was intercalary, corresponds to
Thursday, 2nd September A.D. 1288.

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1 Sômêśvara therefore probably belonged to the Sinda family; compare above, Nos. 144, 158 and 169.
2 On this day the tithi of the date commenced 2 h. 45 m. after mean sunrise.
3 This was the day of the Mêsha-mahârâti.
4 On this day the tithi of the date commenced 4 h. 19 m. after mean sunrise.
979. **S. 1203.** *Ep. Ind. Vol. VI.* p. 263. Śrīkārmam (Kārmēvara. temple) pillar inscription of Narahāritirēya (probably governor of the Kalinga country), the pupil of Anandatirēya (who explained the *Vyāsa-sūtras* in accordance with the principles of the Dvaita school), who was the pupil of Purushottama-mahātirēya (who composed a bhāshya):


The date is irregular; see ibid. p. 266.

980. **S. 1205**. — *Inscr. at Śravāna-Belgoa, No. 129,* p. 96. Sanskrit and Kannarese recording grants by Bāschandradēva, disciple of the Mahāmanjālādāraya Nēmichandrapāṇḍitadēva, and by others:

Sa(acağı) varaham 1205nēya Chitrākūhām-saṅvatsara Śrāvaṇa-su 10 Brid-andu.

Thursday, 16th July A.D. 1282; see *Ind. Ant. Vol. XXIII.* p. 129, No. 94.

981. **S. 1235.** *Inscr. at Śravāna-Belgoa, No. 41,* p. 11. Sanskrit and Kannarese inscription recording the date of the death of Subhachandramuni:


Tuesday, 21st August A.D. 1313; see *Ind. Ant. Vol. XXIII.* p. 125, No. 75.

The inscription praises Mēghachandrapāṇḍitvidyā and others.

982. **S. 1255**. — *Inscr. at Śravāna-Belgoa, No. 111,* p. 86. Partly illegible rock inscription, recording that some work or other was done by (?) Vardhamānasvāmin:

Śaka-varsha 1255 Paribhāvi-saṅvatsara Vaiśākha-śūndha 3 Budhavāra.

Wednesday, 7th April A.D. 1372; see *Ind. Ant. Vol. XXIII.* p. 129, No. 95.

983. **S. 1320**. — *Inscr. at Śravāna-Belgoa, No. 105,* p. 76. Pillar inscription recording the date of the death of Purupaṇḍita, and the erection of a tomb for him by his disciple Abhinavapaṇḍitadēva; preceded by a long account of Jaina teachers; (composed by Arhaddas):

Tatra trayādāśa-śataśa-daśa-dravyena Śakē-bikṣē parimitē-bhavatē-Itvar-śakyē | Mēghē cāturdāsa-tithānu sitabhājī vāra Śvātan Śaṅsāra(mēh) sarapadaḥ Purupaṇḍitasya ||

The date is irregular.

984. **S. 1331.** *Inscr. at Śravāna-Belgoa, No. 106,* p. 80. Sanskrit and Kannarese inscription, recording a grant by a certain Māyaṇa, a disciple of Chandrakirti:

Śaka-varsha 1331nēya Virādhi-saṅvatsara Chaitra-ba 5 Gu.

Thursday, 4th April A.D. 1409; see *Ind. Ant. Vol. XXIII.* p. 129, No. 78.

985. **S. 1353.** *Ep. Ind. Vol. VII.* p. 110. Inscription on a colossal Jaina statue at Kārkala in the South Canara district, erected by Śrī-Pāṇḍya (Pāṇḍyarēya), the son of Bhairavendra of the lineage of the Moon, by the advice of the Jaina priest Lalitakirti:*  


(L. 14). — Śaka-varsha 1353.

Wednesday, 13th February A.D. 1432; see *Ind. Ant. Vol. XXIII.* p. 119, No. 42.

1 In *Ep. Ind. Vol. VI.* p. 266 ff. are given the dates of five other inscriptions which record gifts of Narahāritirēya; one of them (No. 2) quotes the coincidence called *Ardhāṣṭra* and a solar eclipse which was visible in India; another (No. 4), of S. 1215 (corresponding to the 21st May A.D. 1293) is of the 18th year of the reign of Śrī-Pāṇḍya-Naraśmārabhādēva (i.e. the Ganges king of Kalinga Narasānabhādēva II.; see *North. Insr. No. 307*). — Compare also Mr. Venkayya’s *Report* for 1900, p. 33.

2 See above, Nos. 74, 837, and 408.

3 For a short Kannarese inscription of Pāṇḍyarēya, on the same statue, see *Ep. Ind. Vol. VII.* p. 111.

4 Compare below, Nos. 937, 993 and 994.
986.—Ś. 1355*.—Inscr. at Śravanā-Belgoja, No. 108, p. 81. Pillar inscription recording the death of Śrutamuni and the erection of a tomb for him; preceded by a long account of Jaina teachers; (composed by Mahārāja):—

Ishu-śāra-śikhi-viḍhū-mita-Śaka-Paridhāví-śarad-dvītīyag-Āśājñhe | sīta-nāvami-Vidhūdin-odayajushi sa-Visākhe pratīkṣhīt-īgam-iha ||


987.—Ś. 1358*.—Ep. Ind. Vol. VII. p. 111. Kārkola Kanarese pillar inscription of Vīra-Pāṇḍya, the son of Bhairava of the family of Jinaḍatta;¹—

(L. 1).—Śaka-ṇripāna 1358 Rākshasa-saṁvatsara[da Ph]ālguna-śu 12lu ||

988.—Ś. 1342*.—Inscr. at Śravanā-Belgoja, No. 103, p. 75. Kanarese inscription recording some repairs made by a son of Keśavanātha, the minister of the Mahānālāvāra Kulottunā-Chaṅgāla-Mahādēva:—

Sa(śa)kha(ka)-va[r]aḥa 1432janeya Śukla-saṁvatsarada Vaiśākha-ba 10lā.

989.—Ś. 1343(?).—PSOCI. No. 228; Mysore Inscr. No. 112, p. 208. Tyākal Kanarese rock inscription; appears to treat of a Mahānālāvāra Goparāja (Sāluva-Goparāja)² and others:—

‘Śaka 1438 (in figures, l. 1), the Pramādi saṁvatsara; the first day of the bright fortnight of Phālguna;’ (Mys. Inscr.: ‘the year 1434’).

Pramādin would be Ś. 1415; (Pramoda = Ś. 1432, and Pramāthin = Ś. 1441).

990.—Ś. 1459 (for 1460).—Inscr. at Śravanā-Belgoja, No. 99, p. 75. Kanarese pillar inscription recording a private grant:—

Śaka-varṣha sāvīrada 1459janeya Vīlānbi-saṁvatsarada Māgha-śuddha śayu.

991.—Ś. 1468.—Coorg Inscr. No. 10, p. 14. Aśjanagiri Kanarese Jaina inscription, caused to be written by Śaṅktikirtėvā, the fellow student of Abhinava-Chārukirti-panḍitadēvā:—

Śaka-varṣha 1466 sanda vartamāna-krōḍhi-saṁvatsarada Kārti(rti)ka-śu lōyalu.

992.—Ś. 1476*.—PSOCI. No. 47; Archæol. Surv. of West. India, Vol. I. Plate xxxii. 8. Bāḍāmi Telugu pillar inscription;¹—

(L. 1).—Śalīvāhana-Śaka-varṣha[da]bulu 1476guna(nē)†i Pramādi-saṁ[va*]tsara Āśāda(ḥa)-ba 11lu.

993.—Ś. 1508.—Ind. Ant. Vol. V. p. 40; corrected by Dr. Hultsch from inked estampages. Kārkola Jaina temple Sanskrit and Kanarese inscription of Immaḍi-Bhairavarṣ-Odēya or Bhairava [II.], surnamed Vītramasiṇhā-Chaṅganarēndra, a descendant of the family of Jinaḍatta and the nephew of Bhairavarṣa-Odēya or Bhairava [I.], ‘supreme lord of Paṭṭi-Pumbuchchāpura:—²


(L. 9).—Śalīvāhana-Śaka-varṣha 1508neva Vyaya-saṁvatsarada Chaṅtra-śuddha-śaṁśt(ḥṭī)ya tū Budhavāra Mrīgasirā-nakshatraud(vā) Vṛihabhā-lagnadalā. Wednesday, 16th March A.D. 1586.

¹ Compare above, No. 985.
² Compare above, Nos. 504, 508 and 509.
³ For another, undated Bāḍāmi Telugu pillar inscription see PSOCI. No. 45, and Archæol Surv. of West. India, Vol. I. Plate xxxii. 9.
⁴ Compare above, Nos. 985 and 987; also No. 355.
APPENDIX.

INSCRIPTIONS OF SOUTHERN INDIA.

994.—Ś. 1525.—Ep. Ind. Vol. VII. p. 113. Inscription on a colossal Jaina statue at Venur in the South Canara district, erected by Timmaraja (the younger brother of Pāṇḍya, son of queen Pāṇḍyaka, and nephew and son-in-law of Rāyakuvara) of the Chāmuṇḍa family, by the advice of the Jaina priest Chārukṛiti:


Thursday, 1st March A.D. 1604; see ibid. p. 112.

995.—Ś. 1556.—Inscr. at Śravāṇa-Belgodē, No. 84, p. 66, and No. 140, p. 111. Kanarese stone and Kanarese copper-plate inscription of the Mahārājādhirāja Chāmarājā-Vodeyar, lord of the city of Māisūra (Mahāśārapaṭṭana):

Śalivāhana-Śaka-varuṣa 1556nēya Bhāva-saṅvatsaraṃ Āśeṭa(āñha)-su 13 Sthiraśvāra-Brahmayogadalu.

Saturday, 28th June A.D. 1634; see Ind. Ant. Vol. XXXIII. p. 121, No. 50.

996.—Ś. 1565.—Inscr. at Śravāṇa-Belgodē, No. 142, p. 112. Rock inscription recording the date of the death of Chārukṛiti-paṇḍita:

Śrī-Śakavaruṣa 1565nēya Śrīmaṇc-Charusukhita-paṇḍita-yatih Sōbhānu-saṅvatsarē māsē Pushya-chaturṛdaśiti-tithi-varē krishnē sarpaked mahān | madhyāhē vara-Maḷau-bhū cha(?) karṇē Bhārgavgavārē Dhṛi(dhru)vē yēgē svargga-purāṇa jagāma matimān(māna)-traṇīdva-chakrēvārē ||

Friday, 26th December A.D. 1643; see Ind. Ant. Vol. XXXIII. p. 126, No. 79.

997.—Ś. 1576.—Mysore Inscr. No. 175, p. 333. Yelandur Kanarese (?) inscription of Mudha-bhūpati (Muddu-rāja) of Pādināḍa:

‘In the Śaka year 1576, the year Jaya.’

Mudda-bhūpati was one of the successors of Śiṅghadēva-bhūpa of whom the inscription records a donation made ‘in the Śaka year 1490, the year Vibhava.’

998.—Ś. 1594.—PSOCL. No. 33; Mysore Inscr. No. 137, p. 249. Śimoggā Kanarese plate of Keleśi-Sōmaśekhara-Nāyaka 3—

(L. 1).—Śalivāhana-Śaka-varuṣa(aha) 1594nēya Virōḍhikṛitu-saṅvatsaraṃ Śravāṇa-śu lōṭa.


Indu-bīndy-ānga-chandreshu Śak-ābdēahu gatēśv-athā | Siddhārthini Sahē krishna-dvitiyāḥyām pitus-tīthan ||

Certain kings of Yadu’s race came from Dvārakā to the Karīgaṭa country and settled at Mahāśūrapura; from them sprang Dēvarāja; he had four sons the eldest of whom, Dōjjadēvāraṇa, married Amśitāṁbha; their sons Chikkadēvendra and Kaṇṭhārava. Chikkadēvendra defeated the Pāṇḍya Chokka, the princes of Keleśi, Raṇadīnakhaṇa, Mābhitaka, Timmappa-Ganda and Rāmappa-Ganda.

1 The same statue contains a Kanarese inscription (Ep. Ind. Vol. VII. p. 114)—dated on the same day, but in Ś. 1526 current—which gives the same information. In it Rāyakuvara is called Rāyakumarā, and Timura is stated to have belonged to the lunar race and to have ruled over the kingdom of Puṇḍjaṅka.

See below, No. 1008.
1000.—Ś. 1619.—PSOCI. Nos. 35 and 229 ; Mysore Insr. Nos. 114 and 142, pp. 211 and 256. Dēvanāhiji Kanarese plates and stone inscription of Gōpāla-Gauḍa, ‘lord of the Ávatināḍ.’

Śālavahana-Śaka 1619, the Iśvara saṁvatsara; Saturday, the fifteenth day of the bright fortnight of Māgha.

Saturday, 15th January A.D. 1698; see Ind. Ant. Vol. XXIV. p. 4, No. 137.

1001.—Ś. 1620.—PSOCI. No. 36 ; Mysore Insr. No. 144, p. 258. Kōlar Telugu plate of Prithvi Saṭṭi, and the royal minister Bhāskara, and others:

(I. 1).—Śālavahana-Śaka-varshabandha 1620agunēṭi Bahudhānya-saṁvatsara Jēshṭha-śu 7tn.

1002.—Ś. 1621 (for 1645 ?).—Inschr. at Śravāna-Belgoa, No. 83, p. 65. Kanarese inscription of the Mahārājaḥādhirāja Doḍḍa-Krishnarāja-Voḍeyar (Krishnarāja), lord of the Mahāśūra country:

Śālavahana-Śaka-varaha 1621nē saluva Śo̱bhakṛiti-saṁvatsaraśa Kārtika-ba 13 Guruvāradallu.

For Śo̱bhakṛiti = Ś. 1645 the date would correspond to Thursday, 14th November A.D. 1723.

1003.—Ś. 1636.—PSOCI. No. 34 ; Mysore Insr. No. 158, p. 250. Śimoggā Kanarese plates of Basavappa-Nāyaka, the son of Sōmaśekhara-Nāyaka, grandson of Śivappa-Nāyaka and great-grandson of Siddappa-Nāyaka, descendant of Keḷadi-Sadāśiva-Nāyaka:—

(I. 3).—Śālavahana-Śaka(ka)-vaṇuša(aha) 1636nēya varttamānakaśe saluva Vijaya-nāma-saṁvatsaraśa Chaitra-śu 15tnu.


Tuesday, 11th December A.D. 1722; a lunar eclipse, visible in India; see Ind. Ant. Vol. XXIII. p. 121, No. 51.


Wednesday, 30th December A.D. 1724.

1006.—Ś. 1650.—Date of the time of the Coorg (Koḍgag) Rāja Doḍḍa-Virappā-Voḍeyar, in the Abbaṭṭhaṇa plate of Vira-Rājēndra-Voḍeyar (below, No. 1009):—

Śālavahana-Śaka-varsha 1650nē Kīlaka-saṁvatsaraśa Kārtika-śuddha 2 Budhavāradallu.

Wednesday, 23rd October A.D. 1728; see Ind. Ant. Vol. XXIII. p. 121, No. 52.

1 On this day the tithi of the date commenced 6 h. 52 m. after mean sunrise.
2 According to PSOCI. the name is Basapayya ; according to Ep. Carn. Vol. VI. Introduction, p. 23, Basappa.
3 Compare above, No. 998.
4 See above, No. 999. For the full genealogy see Ep. Carn. Vol. III. Introduction, p. 32.
5 A great part of the text is identical with part of the text of No. 1004.
1007.—Ś. 1883.—PSOCI. No. 37; Mysore Insor. No. 143, p. 257. Kōḷār Kanarese plate of Chikkānagā-Sētī and others:—

(L. 1) —Śālivāhana-Sahā-varnahantagalu 1883nē Viśu-sañāvatasarada Chaṭṭra-su 1 Sōma-vāradallu.

Monday, 6th April A.D. 1761; see Ind. Ant. Vol. XXIII. p. 121, No. 53.

1008.—Ky. 4881°.—Coorg Insor. No. 12, p. 18. Mahādevapura Kanarese plate of Viśa-Rājendra-Voḍeyar of Coorg (Koḍagū), recording the date of the death of his father, the Mahārājā Liṅga-Rājendra-Voḍeyar, the son of Appājendra-Voḍeyar:—

Kali sanda 4881nē vartamānakke salluva Viṅkari-sanvatsarasada Māgha-bahula 10ya Budhavāra.

For Vikārīn=Ky. 4881°=Ś. 1701 the date is irregular; it would correspond to Tuesday, 29th February A.D. 1780.

1009.—Ś. 1718.—Coorg Insor. Nos. 13 and 14, pp. 20 and 22. Abhimāṇa and Mahādevapura Kanarese plates of the Coorg (Koḍagū) Rājā Viśa-Rājendra-Voḍeyar, the son of Liṅga-Rājendra-Voḍeyar, and grandson of Appājendra-Voḍeyar:—

Śālivāhana-Sahā-varnadha 1718nē vartamānakke salluva Nala-sanvatsarasada Chaṭṭra-su 1 Bhāṛag[a]vānadallu.

Friday, 8th April A.D. 1796; see Ind. Ant. Vol. XXIII. p. 122, No. 54.

(For a date of the time of the Rājā's great-grandfather Doḍḍa-Virappa-Voḍeyar, in the Ābbimāṇa plate, see above, No. 1006).

1010.—Ś. 1731.—Insor. at Śravanabalegoḷa, No. 72, p. 61. Kanarese inscription recording the date of the death of Adītaketridēva:—

Śālivāhana-Sahā-ābdha 1731nāya Śukla-nāma-sanvatsarasada Bhārdrapada-ba 4 Budhavāradallu.

Wednesday, 27th September A.D. 1809; see Ind. Ant. Vol. XXIII. p. 126, No. 80.

1011.—Ś. 1739 [and 1742].—Coorg Insor. No. 17, p. 25. Mekara Kanarese plate of the Coorg (Koḍagū) Rājā Liṅga-Rājendra-Voḍeyar, the son (?) of Liṅga-Rājendra-Voḍeyar and grandson of Appāj-Rājendra:—


Sunday, 1st June A.D. 1817; see Ind. Ant. Vol. XXIII. p. 126, No. 81.

The inscription also contains the date: Viṅkrama-sanvatsarasada Chaṭṭra-suddha-dvādasīyū Bhānuvaradha varige varusha 2 tiṅgalu 9 dina 25 Kali-dina 1797 421nē yēṭadūra śu-divasadarallī—corresponding, for Viṅkrama = Ś. 1742, to Sunday, 26th March A.D. 1820.

It also contains the date: Kali-varsha 4922nē Viṅkrama-sanvatsarasada niśa-Jēṣṭha tārīku 22nē Bhānuvarā,—corresponding, for Viṅkrama = Kaliyuga 4922°=Ś. 1742, to Sunday, 2nd July A.D. 1820, which was the 7th of the dark half of the second Jyaśṭha.

1012.—Ś. 1748.—Insor. at Śravanabalegoḷa, No. 98, p. 74. Kanarese pillar inscription recording a donation made in the time of Krīṣṇarāja-Voḍeyar, lord of Mahāśārapura:—

Śālivāhana-Sahakā-varsha 1748nēya sanda vartamānakke salluva Vyaya-nāma-sanvatsarasadha Pāḷgupa-ba 5 Bhānuvaradalu.

Sunday, 18th March A.D. 1837; see Ind. Ant. Vol. XXIII. p. 127, No. 82.

1013.—Ś. 1752=V. 1888°=2493 after Vardhamanā's Nirvāṇa.—Insor. at Śravanabalegoḷa, No. 141, p. 111. Inscription recording the confirmation of some grants by Krīṣṇarāja, the son of Chāmāraja, reigning at Mahāśāra:—

Śvastī śrī-Vardhamān-ākhyā Jīnē muktiṃ gatē sati | vaṁśi-randhra-ābdhi-nētraśa cha vatsarāśha mitēhua vai || Viṅkrama-kā-samāsya-indu-gaja-sāmaṇḍa-hastibilbhiḥ1 | satīsha gaṇanīyāsau

1 Note the irregular position of the word indu (for l).
Q.—Miscellaneous undated Inscriptions.

1014.—Ep. Ind. Vol. VI. p. 316, and Plates. Koṇḍanmudi (now Madras Museum) Prākrit plates of the Mahārāja (or Rājā) Jayavarman of the gōtra of the Brihatphalāyanaś, issued from the camp (or capital) of Kūḍāra, and copied on the plates in the 10th year of the king’s reign:—

(L. 41).—saunā va 10 hō pā 1 diva 1.

1015.—Ind. Ant. Vol. IX. p. 102, and Plate. Guṇṭūr district (formerly Sir W. Elliot’s, now British Museum?) plates of the Rājā Attivarman, born in the family (kula) of king (nripati) Kandara, which was born in the race (cāhā) of the great sage Ananda.

1016.—Ind. Ant. Vol. XVIII. p. 366, and Plate. Kōmaraliagam (spurious) Sanskrit and Kanarese plates of a king or chief Raydatta (of the Punnāc-vishaya), recording grants made from Kithtipura (Ki ρi τ i p u r a ) with the permission of a certain Chennama:—

(L. 12).—Pālgnamāsyaṇaправлявірнакхатре suyya-ghanahāpā? A king Rāshṭravarman of the Kāṣyapa gōtra (?) ; his son Nāgadatta; his son Bhajaṅgā-ghanahāpā (?) (whose wife was the daughter of a king Śīgavaran); his son Skandavarman; his son Punnāṭarāja (?) ; his descendant (?) Raydatta.

1017.—Yudhisthīra-Sāka 89.—Ind. Ant. Vol. IV. p. 333; PSOCI. No. 30; Mysore Inscr. No. 139, p. 251. Bbhmankaṭṭi (near Tirthahallī in Mysore, spurious) plates of the Mahārāja-ghanahāpā Janamejaya of the Kuru kula, issued from Kishkindhāya-nagar:—

(L. 4).—Yudhisthīraṇa-Sākē Plavaṅg-ākhyē yē(ē)kōnamavati-vatsarē Sahasya-māsi amāvāsyāyām Saumyavasārē . . .

(L. 29).—uparāga-samayayē.

1018.—Ind. Ant. Vol. VIII. p. 91. Bēgūr (spurious) plates of the Pāṇḍava Mahārāja-ghanahāpā Chakravarṭī Tā Janamejaya, lord of, and residing at, Hastināpura:—

Chaithra-māsē krishṇa-pakṣē Bhauama-dinē triṭiyāyām Indra-bha-nakshatre sankrānta-vyatipāta tan-nimittā.

1019.—Proceedings Bng. As. Soc. 1873, p. 76; Ind. Ant. Vol. I. p. 375; PSOCI. No. 32; Mysore Inscr. No. 133, p. 238. Kuppadajjē or Soraḥ (spurious) plates of the Pāṇḍava Mahārāja-ghanahāpā Chakravarṭī Janamejaya, lord of, and residing at, Hastināpura:—


1 One (spurious) inscription, No. 1017, is dated in the Yudhisthīra-Sāka 89.
2 The legend on the seal is in Sanskrit. The alphabet used closely resembles that of No. 617.
3 The (eight) plates are marked with numerical symbols, and other numerical symbols occur in the text and date.
4 Kūḍāra, in which the village granted was situated, "may be a more ancient form of Gudrārā, Gudvārā, Gudrārā or Gudrārā."
5 The characters are an early form of Grantha, not later in my opinion than about A.D. 650; see Ep. Ind. Vol. V. p. 123, note 4.—For an ancient inscription (at Chēsara in the Kistna district) of apparently the same family see Mr. Venkayya’s Report for 1900, p. 5.


1022.— *Inscr. at Śrāvaṇe-Belgola,* No. 55, p. 47. Sanskrit and Kanarese inscription, giving an account of some Jain teachers among whom is a Prabhāchandra whose feet were worshipped by Bhūjarāja, the king of Dhārā.

1023.— *Inscr. at Śrāvaṇe-Belgola,* No. 58, p. 55. Fragmentary Kanarese inscription, commemorating the death of a certain Piḷḷa (called Mēvaṇa-gandhahasti, ‘a rutting elephant to his father-in-law’), which took place—

Chitrābhaṇu-satāvatsaraṃ adhik-Āśāqha-bahuḷa-dasa(śa)mi-dinadāl.

Āśāqha was intercalary in Chitrābhaṇu = Ś. 904 and 1384; according to Mr. Rice, the former year would be intended here.

1024.— *Coorg Insr.* No. 8, p. 11, and Plate. Bhāgamaṇḍala inscription of the time of the Metunḍi Kanniyaras was ruling the nāḍī:—

(L. 1.)—Kany-āvūṭha-Brihaspatau Viṣṇuch-ākhyā mahā-māsā Brihaspaty-Uttara-dīnā.

1025.— *Ind. Ant.* Vol. IX. p. 74; *PSOCI.* No. 75; *Archael. Surv. of West. India,* Vol. I. Plate Iv. No. 33. Aihoḷe inscription containing the name of Naraśobba, perhaps the builder of a temple.

1026.— *Ind. Ant.* Vol. VIII. p. 287, and Plate; *PSOCI.* No. 78. Two Aihoḷe Kanarese inscriptions recording gifts to the Five-hundred of Aṃrapura (Āyāvole).

1027.— *Ind. Ant.* Vol. IX. p. 99; *PSOCI.* No. 84. Aihoḷe Sanskrit and Kanarese rock inscription of Barodedēva-Nāyaka:—

(L. 3.)—Prajōtpatya-satāmalarājadā | Chayitra-ba Ilū | 1028.— *Ind. Ant.* Vol. IX. p. 74, and Plate; *PSOCI.* No. 81. Aihoḷe inscription consisting of the words Vaṭāṇika-Biṣṇu-krāntam.


1030.— *Ind. Ant.* Vol. IX. p. 74, and Plate; *PSOCI.* No. 80. Aihoḷe Kanarese (?) inscription.

1031.— *Ind. Ant.* Vol. X. p. 104, and Plate; *PSOCI.* No. 51. Bāḍāmi (Mahākūṭa) Kanarese pillar inscription; mentions a Mahākūṭa Eṛeva.

1032.— *Ind. Ant.* Vol. X. p. 61, and Plate; *PSOCI.* No. 42. Bāḍāmi Sanskrit and Kanarese inscription in praise of one Kappe-Arabhatṭa.

1033.— *Ind. Ant.* Vol. X. p. 62, and Plate; *PSOCI.* No. 43. Bāḍāmi Kanarese inscription recording a gift to one Śrīdharaḥbhūtēśvara.

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1 See *Ind. Ant.* Vol. XXX. p. 220, No. 44.
2 According to Mr. Rice “certainly not later than about 400 A.D.” according to Dr. Fleet, on palaeographic grounds “to be allotted to approximately the seventh century A.D.”
3 According to Mr. Rice, of about A.D. 1115.
4 Part of the text is in Sanskrit; what the language of the rest is, has not been ascertained.
5 Of about the 7th or 8th century A.D.
7 Of about the 8th or 9th century A.D.
8 Of about the 15th or 16th century A.D.
1034. — Ind. Ant. Vol. X. p. 65, and Plate; PSOCI. No. 49. Bādāmi inscription,\(^1\) mentioning a certain Hāvidēra-tridāṇḍin, and recording the advent of the goddess Mahālakshmi from Kollāpur (Kōllāpur).


1036. — PSOCI. No. 212; Mysore Inscr. No. 93, p. 183. Balagāṇe Sanskrit and Kanarese memorial tablet.


1038. — PSOCI. Nos. 244 and 245; Mysore Inscr. Nos. 123 and 124, p. 221. Two Bālār Kanarese inscriptions.


1042. — Ind. Ant. Vol. X. p. 167; PSOCI. No. 56. Paṭṭadakal pillar inscription;\(^3\) two verses, by Achala, in praise of Bharata, the writer on dramatic composition.

1043. — Ind. Ant. Vol. X. pp. 167 and 168; PSOCI. Nos. 61-64. Four short Paṭṭadakal Kanarese pillar inscriptions, mostly containing names (of no historical importance).


1045. — PSOCI. Nos. 213 and 222; Mysore Inscr. Nos. 101 and 107, pp. 188 and 203. Two Tāḻgund Kanarese memorial tablets.


1047. — South-Ind. Inscr. Vol. I. No. 73, p. 104. Tirumalai Tamil inscription recording that Arikṣanāthinī-āchārya, a pupil of Paravādimala, caused the image of a yakṣī to be made.


1051. — South-Ind. Inscr. Vol. I. No. 65, p. 92. Vakkāḷāpuram (near Vrīndāchipuram, Iśvara temple) Tamil inscription, recording that some people agreed to found a temple, called Okkanāigra-ṇāyaṅgur, and made grants from the month of Kārttika of the Siddhārththin year forward.


\(^1\) Of about the 10th or 17th century A.D.
\(^2\) Of about the 8th or 9th century A.D.
\(^3\) Of about the 7th or 8th century A.D.
R.—Addenda.

1054.—Ś. 787.—Ep. Ind. Vol. VII. p. 201, and Plate. Mantrawadi (now Shiggaon) Kanarese inscription of the time of the Rāṣṭṛakūṭa² Mahārāja dāhīrāja Amoghavarsha I,³ and his feudatories Kuppēya—

(L. 3.)—Śakaṇṭipakālātīta-saṁvatsara-satañgā-śeuillez-nūr-epbhāt-tīlanēyā Pārśthiva-saṁvatsaraṁ pravarttī. . . Vaisākha māsa da patrūṇāmsāa(s)īly-and-.⁴

1055.—Ep. Ind. Vol. VII. p. 212, and Plate. Nidāgundī (now Shiggaon) Kanarese inscription of the time of the Rāṣṭṛakūṭa⁵ Mahārāja dāhīrāja Amoghavarsha I, and his feudatories Baṅkēyaraśa (Baṅkēya)⁶ and Baṅkēya’s son Kundaṭhē—

(L. 1.)—Amoghavarsha . . . ond-uttaraṁ rājyaṁ-geyyyt-īre.⁴

1056.—Ś. 871.—Ep. Ind. Vol. VII. p. 195. Śolaparam Tamil inscription, dated—

‘(in) the year two,’ the Śaka year eight hundred and seventy-one, the year in which the Chakrapārtī Kannaradeva-Vallabha,⁶ having pierced Rājādītys, entered the Tor豆腐-maṇḍalām.’

The inscription records the construction of a pond named after a daughter of the Gaṅga chief Attimallar (i.e. Hastimalla) alias Kaṇṇaradeva-Prithvigaṅgaraiyar,⁷ the son of Vayiri-Adiyan.

1057.—Ś. 875.—Ep. Ind. Vol. VII. p. 196. Śolapuram incomplete Tamil inscription, dated—

‘(in) the [eight-hundred]-and-seventy-fifth year of the Śaka (king), while the glorious Attimallar (i.e. Hastimalla) alias Kaṇṇaradeva-Prithvigaṅgaraiyar,⁸ was ruling the Kalle đuoppur-maryādā.’

1058.—Ep. Ind. Vol. VII. p. 135. Tirunāmanallur (Bhaktjanēsvaram temple) Tamil inscription of the 17th year (of the reign) of the glorious Kannaradeva (i.e. the Rāṣṭṛakūṭa Krishnārāja III); recording the gift of a lamp by a chief of Malāḍu, named Narasimha-varman, surnamed Śaktinātha and Siddhavaḍava, of the lineage of Śukra and belonging to the Malāya-kula (i.e. the family of the rulers of Malaiyānāḍu or Malaināḍu, of which Malāḍu and Malakūṭu are contracted forms).⁹

1059.—Ep. Ind. Vol. VII. p. 142, and Plate. Tirukkovalur (Viraṭṭāṇēsvaram temple) Tamil inscription of the 21st year (of the reign) of Kaṇṇaradeva (i.e. the Rāṣṭṛakūṭa Krishnārāja III); recording a grant of land by the Vaidumba-mahārāja Śandayaṇ Tiruvayaṇ (i.e. Tiruvayaṇ¹⁰ the son of Śandayaṇ) and his queen Pāṭṭirādēvi.

1060.—Ep. Ind. Vol. VII. p. 143. Tirukkovalur (Viraṭṭāṇēsvaram temple) Tamil inscription of the [22nd?] year (of the reign) of Kannaradeva (i.e. the Rāṣṭṛakūṭa Krishnārāja III); recording a grant of gold by a female relative of the Vaidumba-mahārāja Tiruvayaṇ.

1061.—Ep. Ind. Vol. VII. p. 144, and Plate. Tirukkovalur (Viraṭṭāṇēsvaram temple) Tamil inscription of the 24th year (of the reign) of Kaṇṇaradeva (i.e. the Rāṣṭṛakūṭa Krishnārāja III); recording the gift of 24 lamps by the Vaidumba-mahārāja Tiruvayaṇ.

¹ The name Rāṣṭṛkūṭa does not occur in the inscription.
² See above, No. 71 ff.
³ Compare above, No. 74.
⁴ I.e. while Amoghavarsha . . . was reigning increased by one. According to Dr. Fleet ‘increased by one’ would be an abbreviation of the full expression ‘the sixtieth year increased by one.’
⁵ According to Dr. Hultsch, of the reign of the Chōṇa king Rājādītyya, mentioned in the sequel.—Compare above, No. 95.
⁶ I.e. the Rāṣṭṛkūṭa Krishnārāja III; above, No. 93 ff.
⁷ See below, No. 1067.
⁸ See above, No. 1056.
⁹ Compare below, No. 1060.
¹⁰ I.e. the Tiruvayaṇ of No. 708.
1062.—Ep. Ind. Vol. VII. p. 115. Tirupparutikkuyru (near Conjeeveram) Tamil inscription, recording a grant made by the minister Irugappa,¹ the son of the Danṣanditha Vaichaya, for the merit of the Mahāmanḍalēśvara Bukkarāja [II.], the son of Ariharāja (i.e. Hariharāja II.):—

'(In) the Dupudhbi year, (on) the day of Kattigai (Kritikā), which corresponded to a Monday and to the full-moon tīhi of the first fortnight in the month of Kattigai.'

[For Dupudhbi—S. 1304] the date is irregular; see ibid. Vol. VI. p. 299, No. 1.

1063.—Ep. Ind. Vol. VII. p. 116. Tirupparutikkuyru (near Conjeeveram) inscription, recording that the māṇḍapa on which it is found was built by the general Irugappa, the son of the Danṣanditha Vaichaya, at the command of (the Jaina priest) Pushpasena.

(L. 1)—saṅvatara Prabhavā.

[Prabhava—S. 1306.]

1064.—S. 1437.—Ep. Ind. Vol. VII. p. 20. Amarāvati (Amarēśvara temple) inscription of Kriśnārāyaṇa, the son of Narasa and Nāgamāmha, of Vijayanagara:—

(L. 35)—Āṣāṭha-bdē Yuvākhyē muni-pura-jaladh-imdv-sūktā . . . Śāk-ābdē . . . dvāḍaśāyaḥ.²

The king took Śivanasamudra, Udayādri, Vinīkoṇḍa and Bellakoṇḍa, captured the Gajapati king's son Virabhadra, and took Konḍavīḍu.

1065.—Ep. Ind. Vol. VII. p. 185. British Museum (formerly Sir W. Elliot's) plates³ (Kaluchumbagru grant) of the E. Chālukya Mahārājādhīrāja Ammarāja II. Vijayaḍitya VI.,² lord of Vēngi, recording a grant to the Jaina teacher Arhanandin (the disciple of Ayyapōṭi who was the disciple of Sakalachandra-siddhānta), made at the instance of Arhanandin's pupil, the lady Chāmekāmāba of the Paṭjavardhikā³ lineage:—

(L. 62)—uttāraṇa-nimittāna.

Genealogy with lengths of reigns as far as Kali-Vishuṇvardhana [Vishuṇvardhana V.] substantially⁴ as in No. 560. His son Gūṇaga-Vijayaḍitya [Vijayaḍitya III.] ('had his arms honoured' by the Vallabha king,⁵ reigned 44 years); his younger brother the Yuvārāja Vikramāditya's son [Chālukya-] Bhima [I.] (conquered Kriśnavallabhā;⁶ 30 yrs.); his son Vijayaḍitya [IV.] Kollahigoa (6 months); his eldest son Ammarāja [I.] Rājamāhendrā (7 yrs.); having expelled his son Vijayaḍitya [V.], Tālāpa, the son of Yuddhamalla [I.] (one month); having conquered him, Chālukya-Bhima's son Vikramāditya [II.] (9 months); Tālāpa's eldest son Yuddhamalla [II.] (7 yrs.); the son of Kollahigoa [Vijayaḍitya IV.] and brother, from a different mother, of Rājamāhendrā [Ammarāja I.], viz. [Chālukya-] Bhima [II.] (Rājahalma, conquered Rājamayya,⁹ Dhalaga,¹⁰ Tatabikki,¹⁰ Bijja,¹¹ Ayyapa,¹² Gōvindarāja,¹³ the Chōla Lōvabikki, and [his own predecessor] Yuddhamalla [II.]; reigned 12 yrs.; his son, from Lōkamāhādēvi, Ammarāja [II.].

1066.—S. 1238.—Ep. Ind. Vol. VII. p. 130. Conjeeveram (Aruḷai-Perumā) temple Sanskrit and Tamil inscription of the time of the Kākatiya's⁴ Mahāmanḍalēścharavartī...
Pratāparudra of Śkaśilānagari. 1 The inscription records that Pratāparudra's general Muppidi (Muppidi-Nāyaka) entered Kāśi and, on the first date here given, installed there a certain Mānavira as governor; and that, on the second date, he made certain grants etc. at Kāśi- puram:—

(L. 2.) — Naḥ-ābā || Māsa Śchaua Sarppa-dinē cha kriṣṇē vāre sa-Śukrē.
(L. 3.) — ‘(In) the Śaka year 1238, the Nala-saṇvatsara, (on) a day which corresponded to an eleventh titki, to a Wednesday, and to the twenty-first solar day (of) the month Āṣī.'

Friday, 11th, and Wednesday, 16th June, A.D. 1316; see ībīd. p. 123 f.


1070. — Ep. Ind. Vol. VII. p. 193, and Plate. Śolapuram mutilated Sanskrit and Tamil inscription of the 8th year (of the reign) of king Vijaya-Kampa. 4

The Tamil portion records that a chief named Rājaditya built a temple etc. in memory of his deceased father Prithivigaṅgaraśiayar. The mutilated Sanskrit portion states that Rājaditya's earliest ancestor was Mādhava of the Gānda family, whose son was "he who was renowned as the splitter of even a stone-pillar," and that from the latter was descanted a king whose name is given in the corrupt form of Atiśiwarman (apparently the father of Prithivigaṅgaraśiayar).

1071. — Ep. Ind. Vol. VII. p. 140. Tirukkōvalur (Viraṭṭaṇeśvara temple) Tamil inscription of the 5th year (of the reign) of king Parakēsarivarman (perhaps identical with Vijayalaya, the grandfather of Parāntaka I.). 5

1072. — Ep. Ind. Vol. VII. p. 133. Tirunāmanallur (Bhaktajaṇeśvara temple) Tamil inscription of the 28th year (of the reign) of king Parakēsarivarman who took Madurai (i.e. the Chōla king Parāntaka I.); 6 recording the gift of two lamps by a servant of Kökkeļaṇaḍi, the queen of Parāntaka I. and mother of his son Rājaditya. 7

1073. — Ep. Ind. Vol. VII. p. 141, and Plate. Tirukkōvalur (Viraṭṭaṇeśvara temple) Tamil inscription of the 28th year (of the reign) of king Parakēsarivarman who took Madurai (i.e. the Chōla king Parāntaka I.); recording a gift by a daughter of Kayirūr Perūmaṇar, a chief of Mālādu.

1074. — Ep. Ind. Vol. VII. p. 141, and Plate. Tirukkōvalur (Viraṭṭaṇeśvara temple) Tamil inscription of the 33rd year (of the reign) of king Parakēsarivarman who took Madurai (i.e. the Chōla king Parāntaka I.); recording a gift by the regiment of prince Arikulakēsar in (i.e., perhaps, Arikājaya, 8 the third son of Parāntaka I.).

1075. — Ep. Ind. Vol. VII. p. 134. Tirunāmanallur (Bhaktajaṇeśvara temple) Tamil inscription of the 30th year (of the reign) of king Parakēsarivarman who took Madurai and Iḷam (i.e. the Chōla king Parāntaka I.); recording the gift of a lamp by Mahādevaṭi, the queen of prince Rājaditya 9 and daughter of Iḻarāja (i.e. Iḻarāja), for the merit of her elder brother Rājadīttan Pugalvippavargampa. 8

1076. — Ep. Ind. Vol. VII. p. 144. Tirukkōvalur (Viraṭṭaṇeśvara temple) Tamil inscription of the 5th year (of the reign) of king Rājaraṭakēsarivarman (i.e. the Chōla king Rājarāja

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1 See above, No. 649.
2 See above, No. 650-653.
3 See above, No. 672 ff.
4 See above, No. 681 ff.
5 See above, Nos. 652 and 653.
6 See above, No. 698.
1077.—Ep. Ind. Vol. VII. p. 169, No. 61. Date of a Bāhur (Mālēsvaṇa temple) Tamil inscription of the 11th year (of the reign) of king Rājarājaśarivarman who destroyed the ships (at) Kāndalur-Śalai; (i.e. the Chola king Rājarāja I.)—

‘In the 11th year ... in daytime on the day of Kṛttika, which corresponded to a Sunday of the second fortnight of the month of Mithuna in this year.’

[Ś. 918]: Sunday, 14th June A.D. 996.

1078.—Ep. Ind. Vol. VII. p. 169, No. 62. Date of an Uḍaiyārkōyil (Karavandēsvaṇa temple) Tamil inscription of the 31st year (of the reign) of king Parakēsärivarman alias the lord, the glorious Rājendra-Chōladēva [I.]—

‘In the 31st year ... on the day of Purnavasu, which corresponded to a Friday and to the fourth tīkṣṭi of the first fortnight of the month of Karkaṇṭak in this year.’

[Ś. 994]: Friday, 23rd July A.D. 1042; but the nakṣatra is irregular.

1079.—Ep. Ind. Vol. VII. p. 137. Tirunāmannaḷḷur (Bhaktajanēsvaṇa temple) Tamil inscription of the reign of king Parakēsārivarman alias the glorious Rājendra-Chōladēva [I.]—

1080.—Ep. Ind. Vol. VII. p. 145. Tirukkōvalur (Trivikrama-Perumāl temple) Sanskrit and Tamil inscription of the 5th year (of the reign) of king Parakēsārivarman alias the lord, the glorious Rājendra Chōladēva, who with his elder brother (Rājadhirāja I.) conquered Raṭṭa-pāṭi, set up a pillar of victory at Kollāpparam, and terrifed (the W. Chālukya) Āhavanallā (Sōmēsvaṇa I.) at Kopama.—The inscription records the rebuilding of a temple by a chief of Mīlāṇu, named Narasīmhaavarman, alias Kāṇkṣārivarra-Rāma, of the lineage of Bhārgava.

1081.—South-Ind. Inscr. Vol. III. No. 81, p. 198. Tirunāmannaḷḷur (Bhaktajanēsvaṇa temple) incomplete Tamil inscription of the 4th year (of the reign) of king Rājakēsārivarman alias the lord, the glorious Virarājendra (i.e the Chola king Virarājendra I.), who was pleased to be seated on the throne of heroes together with (his queen) Ulagamuḷuduṇḍaiyāl (i.e. ‘the mistress of the whole world’).—The inscription records that the king terrifed (the W. Chālukya) Āhavanallā (Sōmēsvaṇa I.) at Kūḍalasangamam and put to flight Vikkalan (i.e. Vikramāditya VI.) and Śīṅgaṇaṇa (i.e. Jayasimha III.). It gives a number of epithets of him, among which are Āhavanallakulakāla, Āhavanamallai-mummaṇi-veṇ-kaṇḍa (i.e. ‘he who saw the back of Āhavanallā three times’), Vira-Chōla, Karikāḷa-Chōla, and Kōṇērīmaikaṇḍāṅgan.

1082.—South-Ind. Inscr. Vol. III. No. 82, p. 199. Klār (Virattāṅgāsvaṇa temple) Tamil inscription of the 5th year (of the reign) of king Rājakēsārivarman alias the lord, the glorious Virarājendra [I.], who was pleased to be seated on the throne of heroes together with (his queen) Ulagamuḷuduṇḍaiyāl (i.e. ‘the mistress of the whole world’).—The king terrifed (the W. Chālukya) Āhavanallā (Sōmēsvaṇa I.) at Kūḍalasangam and put to flight Vikkalan (i.e. Vikramāditya VI.) and Śīṅgaṇa (i.e. Jayasimha III.); he terrifed Āhavanallā a second time, seized Vēṅgaṇai-nāṭu, and performed the anointment of victory.

1083.—South-Ind. Inscr. Vol. III. No. 83, p. 200. Tindivaṇa (Tintrimēsvaṇa temple) Tamil inscription of the 6th year (of the reign) of king Rājakēsārivarman alias the lord, the glorious Virarājendrādēva [I.], who was pleased to be seated on the throne of victory together with (his queen) Ulagamuḷuduṇḍaiyāl (i.e. ‘the mistress of the whole world’).—After the

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1 See above, No. 696 ff. 2 See above, No. 716. 3 See above, No. 721 ff. 4 See above, No. 744 ff. 5 For two short Tamil inscriptions of his see Ep. Ind. Vol. VII. p. 146 f. 6 Le. Sukra; see above, No. 1058. 7 See above, Nos. 753 and 754. 8 See No. 812.
information given in No. 1082, the inscription records that the king on a third occasion burnt (the city of) Kampili before Sōmēśvara [II.] could unite the necklace which he had put on, and set up a pillar of victory at Kaṇḍikal; that he expelled Dēvānātha and other Sāmantas from Chakrakōṭṭa, and recovered Kanyakubja.

1084.—South-Ind. Inscri. Vol. III. No. 84, p. 202. Perumbēr (Tāndōṛiśvara temple) Tamil inscription of the 7th year (of the reign) of king Bājakēśarivarman aśias the lord, the glorious Vīraṭājendrādeva [I.], who was pleased to be seated on the throne of victory together with (his queen) Ulagamuluduḍaiyāl (i.e. 'the mistress of the whole world').—The king took the head of the king of the South (i.e. the Pāṇḍya), levied tribute from the Śrālaṅ (i.e. the Chēra king), and subdued the Śūrgāja (i.e. Sinhalā) country. He five times put to flight (the W. Chālukya) Āhavamalla (Sōmēśvara I.), regained Vēṅgai-nāṉ, and bestowed [Vēṅgai]-maṇḍalam on the [E.] Chalukya Vijayanāṭyī [VII.]. He also conquered Kaṭāram and granted it to the king who worshipped his feet. He deprived Sōmēśvara [II.] of the Kaṇḍa country, invested Vikramādiya [VI.] with the necklace (of heir-apparent), and conquered and granted to him the seven and a half lakšas of Raṭṭa-pāḍi.

1085.—Ep. Ind. Vol. VII. p. 170, No. 63. Date of an Uḍaiyārkōyil (Karavandīśvara temple) Tamil inscription of the 16th year (of the reign) of king Bājakēśarivarman aśias the Tṛibhuvaṇaḥakravartī, the glorious Kulōṭtunga-Chōḷadēvā [I.].

'In the 16th year . . . on the day of Uṭtarāshāṇā, which corresponded to a Thursday and to the ninth (?) śīthi of the second fortnight of the month of Mina.'

[S. 1007]: Thursday, 12th March A.D. 1086.

1086.—Ep. Ind. Vol. VII. p. 147. Tirukkōvalūr (Trivikrama-Perumāl temple) Tamil inscription of Kariya-Perumāl-Periyanāyan aśias Nārasīnha, lord of Malādu, grandson of Rāma Nārasīnḥavarman (above, No. 1080), recording donations that were to be made from the third year (of the reign) of Bājarājādevā (i.e. the Chōla king Bājarāja II.).

1087.—South-Ind. Inscri. Vol. III. No. 86, p. 210. Chidambaram (Naṭarāja temple) Tamil inscription of the 88th day of the 9th year (of the reign) of king Parakēśarivarman, who was pleased to be seated together with (his queen) Bhuvaṇamuluduḍaiyāl (i.e. 'the mistress of the whole world') on the throne of heroes (which consisted of) pure gold, aśias the Tṛibhuvaṇaḥakravartī, the glorious Kulōṭtunga-Chōḷadēvā [III.], who was pleased to take Madurai.—The king assisted Vikrama-Pāṇḍya against the son of Vṛtra-Pāṇḍya, subdued a place named Ēlagam, defeated the Māṉa (i.e. Māṉava?) army, drove the Sinhalā army into the sea, took Madurai from Vira-Pāṇḍya and bestowed it on [Vikrama]-Pāṇḍya.

1088.—South-Ind. Inscri. Vol. III. No. 87, p. 214. Chidambaram (Naṭarāja temple) Tamil inscription of the 118th day of the 11th year (of the reign) of king Parakēśarivarman, who was pleased to be seated together with (his queen) Bhuvaṇamuluduḍaiyāl (i.e. 'the mistress of the whole world') on the throne of heroes (which consisted of) pure gold, aśias the Tṛibhuvaṇaḥakravartī, the glorious Kulōṭtunga-Chōḷadēvā [III.], who, having taken Madurai, was pleased to take the crowned head of the Pāṇḍya.—The king had the nose of the son of Vira-Pāṇḍya cut off, gave the great city of Kāḍal (i.e. Madhurā) to Vikrama-Pāṇḍya, and took the crowned head of Vira-Pāṇḍya.

1 According to Dr. Hultzsch, the W. Chālukya "Sōmēśvara II. had to give up the necklace which was the sign of his dignity of heir-apparent in favour of his younger brother Vikramādiya VI. who had made his peace with Vikrama Jēndra I." Compare below, No. 1084.
2 See above, p. 115, note 2.
3 See above, No. 750 ff.
4 See above, Nos. 812 and 813.
5 See above, No. 814 ff.
1089.—§ 875.—Ep. Ind. Vol. VII. p. 136. Tirunāmanallur (Bhaktajanēśvara temple) Tamil inscription of Kulamāṇikkan Irāmadēva, chief of the district of Muṇai or Muṇai-pāḍi:

(L. 1).—Śagāra[y] ya[ṇ]ḍu 875avādu.


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ADDITIONS AND CORRECTIONS.

Page 3, No. 5.—Compare now Ind. Ant. Vol. XXXII. p. 213 ff.; in line 4, for -paurṣa-
mdayām read -paurṣamādyām.

9, No. 54.—Compare ibid. Vol. XXXXI. p. 329 ff.


10, footnote 5.—For 78 read 780.


13, No. 74.—Compare ibid. Vol. XXXII. p. 221 ff.


14, No. 79.—On this and No. 291 see now Ind. Ant. Vol. XXXII. p. 215 ff.

15, No. 86.—For this and No. 87 compare ibid. Vol. XXXII. p. 335 ff.

16, No. 91.—Compare ibid. Vol. XXXII. p. 393 ff.


49, No. 273.—Compare No. 1018.

58, No. 326.—Plate in Ind. Inscr. No. 46.

79, No. 464, line 2.—For Ommaṇa- read Jammaṇa-.

83, No. 487, line 5.—For Nārāyaṇāmbikā read Nārāyaṇāmbikā.

88, footnote 5.—For 531 read 530.


131, No. 813.—The date corresponds to Thursday, 12th January A.D. 1161.
I.—LIST OF DATED INSCRIPTIONS
ARRANGED IN THE ORDER OF THE ŚĀKA YEARS.¹

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<td>188.—† Ṣ. W. Gaṅga Harivarman</td>
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<td>613.—† do</td>
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