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ADDITIONS AND CORRECTIONS.

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Pages 3, 6.—A communication from Mr. H. Krishna Sastri has led to my recognizing an improvement in my treatment of line 7 of the Dévagēri inscription. I have read there:—[Sā]ntivarmanma nēvarade maruyādey-āge, etc. I found in the second of these words the instrumental singular of nēvaru as a longer form of nēru, = nēr, 'straightness, propriety, pleasantness.' And I translated:—"Sāntivarman, while governing the Bānavāsi twelve-thousand with rectitude and according to established customs," etc. Mr. Krishna Sastri has reminded me of the expression pejdra maruyādey-āge, "with the great river (the Kṛishṇā) as the boundary," in the Muṇand inscription of Paṇḍaladēva, ante, vol. 6, p. 259, line 5: and, proposing to read the first syllable after [Sā]ntivarmanma as bhā instead of nē, he has suggested that we should find here the name Bhēvarade as meaning possibly the river Bhūmarathī, the Bēma. That, however, is not exactly the case. The reference is to the river Wardā, which is mentioned as Varadā in the Aihoḷe inscription of A.D. 634-35, ante, vol. 6, p. 5, line 19. Bānavāsi is on the north bank of the Wardā: and the river flows about two miles on the north of Dévagēri, and so into the Tungabhadrā some twenty-two miles farther on to the east. In the Dévagēri inscription we should read:—[Sā]ntivarmanma Varade maruyādey-āge, and translate:—"Sāntivarman himself, while governing the Bānavāsi twelve-thousand with the Varadā as the boundary," etc. The meaning is that he was ruling those parts of the Bānavāsi province which lay to the south of the Wardā: and the other records (see pp. 4, 5) of the Mātār family, to which he belonged, are all from places which are in agreement with this. The suggestion of nēvaru as a longer form of nēru, = nēr, is of course to be cancelled.—J. F. F.

Page 42, footnote 15, line 3, for घर read घर
  59, line 20, for pālī read pālī.
  65, " 15, for Bāl read Bāl.
  94, text-line 13, for su(su)nāye read su(su)nāye.
  95, " 23, for łyam read łyam.
  96, line 14, for Mahāsāndhīvigrahika read Mahāsāndhāvigrahika.
  96, text-line 4, for raḍādeyāh read raizi(rāja)dēyāh.
  96, " 13 t., for Bhāravāja—read Bhāravāja.

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p. 7, 1. 17, for Lakṣahmanasēna read Lakṣahmanasēna.
 p. 9, text-l. 28, for "चको" read "चको".
 p. 10, l. 1, for ची(च)रो read चीरो.
 p. 10, l. 2, for चारचारो read चारचारो.
 p. 11, l. 86, for Isanabhaṣṭa's read Isanabhaṣṭa's.
 p. 13, n. 16, for चको read चको.
 p. 14, l. 18, after "कःṭ" add ।
 p. 14, n. 21, for "क्षुः" read "क्षुः".
 p. 14, n. 28, for वादो read वादो.
 p. 15, l. 3, after "कनसा add ।.
 p. 15, l. 7, for निःसैयिर read निःसैयिर.
220.—Mr. Krishna Sastri observes that the part of the introductory sketch beginning with arbitraries and ending with Ed’s two examples is a mere translation of the concluding paragraphs of the Timpling paper on Odisha Bhubaneswar and that the country of “Muhammadan” (certainly not Arthakhadi)? is of the same coin as that of “Muhammadan” in the title-page. He notes also that the chief mentioned in the Annual Report quoted above is the same as that in the title-page of the same Report. He does not agree with Ed’s reading.”
ADDITIONS AND CORRECTIONS.

Dhārāvarsha of Bastar in the 11th century A.D. It follows also that (1) the reading Kālikālā in l. 3 refers to the mythical Chōja king Kālikāla and not to the Kali age; (2) that the reading k-avēṁavāra- in l. 4 has to be Kavēvāra-vāra-, 'the lord of the river Kāvērī'; and (3) that -va(ṇa)ra- in l. 5 should be -Vāra-, 'lord of Vāra (i.e. Uṇiyūr), the best of towns,' while the aksara na has to be looked for at the end of l. 4. The plates should be arranged in the order A, Ca, Cb, Ba, Bb.

Page 220, text l. 9,—for bhūpatīrṇa—read bhūpatīlū.

220, text l. 10,—for -deva-chūḍavarddhā read -dēvaru-pravarddhā, and for -sama[ṇa]ram vārṇa—read -svamatsaramvulu.

220, text l. 11,—for kachāvarkamaṇḍam 33 read śravānimūṇda 23.

220, text l. 22,—for vāṃphaya—read -na(ṇi)kaḥpā, and for ayum . . . sa read a(ṇa)-ya-vya[ṇa]-sa.

I am indebted to Mr. R. Narasimbachar for the following emendations of my text and translation of the Yeśvar inscriptions in this Journal, vol. 12, pp. 268ff.—L. D. B.

Page 273, Inscription I.—Mahājanāgīḍa are not merchants, but the great men of the village.

273, Inscription I.—Agniṣṭhō is a firepan used for warming oneself in cold weather; it is the original of the Kannada agyṣṭhi or agyiṣṭhi.

279, text l. 134.—Avinīt-ādāna means agny-ādāna, Agni being carried by the ram (avi). Paribhāṣé—āgil, "when one thinks of it," is a separate clause.

279, text l. 142.—Gan-āvrati-jāṭāma should be translated "tree of virtue."

280, text l. 149.—Arkame or alakme is a Kannarese word meaning "indigestion"; alakme-vādu is "to suffer from indigestion." The meaning of the verse is: that ornament of the Brāhman race was entirely devoted to sacrificing to the dēvas and pītris till they suffered from indigestion. The construction is "pratati . . .

280, ll. 162-164.—The whole verse refers to Ravidēva's skill in writing (not to music): "there is no room for any ambiguity when reading his writing, because vēkhāsvuddhi (correct formation of lines), bhitti (plan or arrangement), and mātre (size of letters, or vowel-marks), shine with neatness."

280, ll. 164-166.—This verse refers to his skill in reading. A good reader was called a gamak. He held a rank equal to that of a poet (kari), a controversialist (vādi), and an erator (vāgni); these four kinds of scholarship are often referred to in early Jain and Lingāya literature.

281, text l. 182.—Jala-rēkhe is "writing on water," to indicate instability. Tāraka-hirakāma may be a mistake for tāraka-hirakāma, "having no sense"; this expression occurs on p. 8, verse 19, of Nāgavarma's Prosody (Kittel's edition) in the form tārīga-bīrīga, and as tārīga-bīrīga in Harīvaras's Girīkakalyāṇa, tīrīsa 1, quoted on p. 173 of my Kalaśaka-kavi-charitē. Saucha-gūṇa a tāraka-bīrakāma chalan, "nonsensical and fickle."

282, text l. 186f.—Att-atta means "goes beyond." Podalpan-ilpudū appears to be a mislocation for podalvū nilpudū, "extended or spread further and further." Fame is described as spreading beyond the several things mentioned.

With kātiyān̄d-att-atta, etc., compare the verse Tāruvind-att-atta, etc., from Nēmicandā's Nēmīnāthā-purāṇa, quoted on p. 207 of Kalaśaka-kavi-charitē, which describes the growth of Vāmana when he became Trivikram.
Page 290, l. 3.—For the Sinha-parshad, to which Maleyāla-paṇḍita belonged, see Ep. Rep. for 1915, p. 88, paragraph 6.—H. K. S.

301.—In my article on the “Silver plate or disc from Māṇikiśala” (p. 300) I could suggest no interpretation of the second word karavakṣa. Karavaka no doubt =karavaka, which Professor Lüders discussed in his article on the Māṇikiśala inscription (J. R. A. S., 1909, 654ff.) and showed to mean ‘superintendent of building,’ as first pointed out by Professor Kielhorn. Unfortunately that passage did not occur to me when I wrote the article, or I should have gladly availed myself of the light that his discussion threw on this word. In 1909, however, this word had not been read as karavaka (as far as I am aware), and he naturally made no reference there to this disc. Dr. Barnett has now suggested the equation, and I gladly acknowledge the elucidation offered by him and Professor Lüders.—F. E. P.

309.—In connection with my identification of Karaṭikallu, it may be noted that a Mysore inscription of about A.D. 1180 (Epi. Carn., vol. 11, Chitradroog, Dg. 44) mentions the Karakikal naṅgu, and puts in it a place named Nandavardige. Here we recognize Nandavardige, in the Hungund taluka of the Bijapur District, Bombay,—the misspelt “Nundarudagi” of the Atlas sheet 58, eighteen miles towards south-west-by-west from “Kurrudikul,”—where there is an inscription of Krishṇa II (Ind. Ant., vol. 12, p. 221).—J. F. F.

315, l. 4.—I have ventured to depart from the usual practice and translate rājaniyānam-anahgati-prākṣhavatiyāḥ by “not to be pointed at with the finger (of hypothecation) to royal officers,” because to this day there survives a certain form of mortgage called tār-aḍāva, which is “a species of mortgage of real property, in which some land or part of an estate is pointed [at] as security for the repayment of a loan” (Kisamudr Glossary, p. 47).—L. D. B.
No. 1.—Ragolu Plates of Saktivarman.

By Professor E. Hultsch, Ph.D.; Halle (Saale).

This inscription is engraved on four copper-plates measuring about 5\(\frac{3}{4}\) inches in breadth and about 2\(\frac{1}{2}\) inches in height. The two outermost plates are inscribed only on their inner side, but the two middle ones on both sides. The plates were discovered while ploughing at Ragolu near Chicacole in the Ganjam district. They were rescued by their present owner, Mr. G. Ramadas, B.A., Teacher, Mrs. A. V. N. College at Vizagapatam, when they were about to be melted down into copper. As the inscription is so much damaged that perfect impressions are difficult to obtain, my late lamented friend Rai Bahadur V. Venkayya\(^1\) sent me the original plates about which he added the following remarks:

"Each plate has a ring-hole on its left side about 3 inch from the left margin. There was no ring or seal when the plates were brought to me originally. But when they were sent to me a second time, they were accompanied by an oval seal (1\(\frac{1}{2}\) inch by 1\(\frac{3}{4}\) inch nearly) soldered on a broken ring. The seal bears two lines of writing (in the alphabet of the plates), of which the second may be Šak[ti]-varman[sa?]."

I may add that the beginning of the first line shows traces of the letters mahārāja. Consequently the complete legend of the seal may have been:

1 महाराज य्रे
2 शक्तिवर्मन

The alphabet is of an early Southern type and the language Sanskrit prose (with three verses quoted near the end of the inscription). The sandhi rules are, with two exceptions,\(^2\) carefully observed.

The names of the king and of his family are so much damaged on the plates that they cannot be read with absolute certainty. The former is probably Šak[ti]varman (l. 3), as read on the

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\(^1\) His covering letter of the 26th September 1912 is the last communication received from him and will be treasured up as such.

\(^2\) śriiddhāt ā, l. 6, and dattaḥ a, l. 9.
seal by Mr. Venkayya, and at the second seems to be Māga[dha] (l. 2). The king bore the titles “lord of Kaliṅga” (l. 1 f.) and “son of Vāsiṣṭhī” (l. 2) and issued his grant from Pīsṭāpura (l. 1). The village granted by him was named Bāk[a]l[u]va (l. 4) and belonged to the Kaliṅga district (l. 3). The two last lines of the inscription state that this document was issued in the thirteenth year (of the king’s reign), and that its writer was the minister Arjunadatta.

The village granted, Bāk[a]l[u]va, is evidently identical with the modern Rāgōlū, where the plates were discovered. Pīsṭāpura, where the king resided at the time of the grant, is the ancient name of Pīthāpuram in the Godāvari district and is mentioned also in the Allahabad pillar inscription of Samudrāgupta, in the Aihoś inscription of Pulakēśin II., and in the Timmapuram plates of Vīshnuvardhana I.4

TEXT.5

First Plate, Second Side.

1 निर्मितम् || लक्ष्मि विवर्धपत्तुरालालिन्धारि–
2 पारियार्गेशुभुलालबिरिवाचीपीपी–
3 महाराज्यवर्जि जयवर्जि कालिंगिविवे–
4 रायकुमारप्रति स्वसन्नवातान्त्रययतिंतां

Second Plate; First Side.

5 श्रीश्रीप्रति [1°] वर्तवेश्वर छामोजाधिपः लुप्तो–
6 नरुवतवसवाच च चन्द्रवर्जिकांडवांरः
7 [व्या सावर्जि]गोपार्जश्वायवासवानियः
8 ब्राह्मणक्षरभः श्रेष्ठभावं फ[चेम]

Second Plate; Second Side.

9 एवमेत्यी गोविन्द दत्त: चमभावेश्वः
10 सबकंवत्तेवी परिह्वसराला। बुधमामि:
11 पूर्वमहेश्वरा सुभादयोपालसरायः
12 अमेवहरक्षायास्मातेवेश्वरः [1°]

Third Plate; First Side.

13 श्रीहृद्यजाश्वास्तरा: [1°] य: प्रभादारेश्वराः
14 बोधी ह्ययांक पश्चातपातककुमारी भवेत् [1°]

1 The same metronymic was borne by several Andhra kings; see Prof. Bapéen’s Coins of the Andhār Dynasty, etc., p. 282.
2 Dr. Fleet’s Gupta Inscriptions, p. 13.
4 Above, Vol. VI, p. 11, verse 7.
5 From the original copper-plate.
6 The vowels of the second and third syllables of राजकुमार are not quite certain.
7 Read perhaps नामाचारा.
8 Read नामाचारा.
Ragolu plates of Saktivarman.
15 वे वासे राजास्तांच विद्यायते [1*] राजाव्योऽः
16 स्वयंतपालितम् [1*] भवति चाचः प्रागविष्नितम्:

Third Plate; Second Side.

17 खीँका: [1*] वाहुभ्रेष्ठेण दता वसुधा वसुधािनि: [1*]
18 वषा वषा यदा भूमिस्तथा तथा तदा फलम् [II 1 II]
19 यष्टि वषेःस्वायिः रूपेण वस्ति भूमिद: [1*]
20 चाकोता चामुर्त्ता च ताने चरेरे वसेऽत् [II 2 II]

Fourth Plate; First Side.

21 पुष्करतनान्विनातिमवी यंत्राणु यथिंतिर [1*]
22 महोत्खािहिनान्वी त्रेयं दानाक्षोऽःत्तुतानिनि [II 1 II]
23 सवारे[1] वयोद्धे वेिस्वशेषािणमाश्म [1*]
24 खयामानाश्यसावलांिग्न्दन्त्स्य लिखितम् [II]

TRANSLATION.

(Line 1.) Let there be success! Hail! From the victorious Pıśṭapura, the lord of Kaliṅga, the son of Vaisṭhı, the glorious Mahārāja Śak[ti]varman, who adorns the Māga[dha] family, commands the inhabitants, accompanied by all (others), of the village of Rākṣ[a]yav in the Kaliṅga province (vishaya):

(L. 5.) "This small village has been given by Us, for the increase of Our own merit, life, and power, having made (it) an agrahāra as long as the moon and the stars (shall exist), to the Brāhmaṇa Kumāraśarmaṇ, who belongs to the gōtra of the [Śāvaras], who has five Rishis (as ancestors), and (who has studied) the Vaiśeṣika-sāstra (śāstra), and to (his) eight sons,—thus to this family,—not to be entered by soldiers and exempted from all taxes and dues.

(L. 10.) "Knowing this, you ought to wait on (him) and to supply to (him) what has to be measured (viz. grain), gold, etc. according to the old-established rule.

(L. 13.) "And the descendants of Our family ought to be addressed:—He who through negligence or through greed will confiscate this (grant), will be guilty of the five great sins."

(L. 15.) "And other kings (the king) requests:—" (Remembering) that such is the duty of kings, you ought to preserve (this grant)."

(L. 16.) And with reference to this there are (the following) formerly pronounced verses:

[II 17—22 contain three of the customary verses.]

(L. 23.) In the thirteenth year, on the full-moon (tīṣṭha) of Vaiśeṣaṇa.

(L. 24.) The ājñāpati (was the king) himself. (The above edict) was written by the minister (amātya) Arjunadatta.

\*1 Read वे.
\*2 Read बालायत।
No. 2.—BRIHATPROSHTHA GRANT OF UMAVARMAN.

BY PROFESSOR E. HULTSCH, PH.D.; HALLE (SAALE).

Like the Rāgolu plates of Śaktivarman (No. 1 above), the copper-plates bearing the subjoined inscription belong to Mr. G. Ramadas of Vizagapattam and were sent by him to the late Rai Bahadur V. Venkayya, who forwarded to me two sets of ink-impressions of them. Mr. Ramadas writes that the plates "were obtained from a smith in the Pālakonda taluka. Nothing more is known of them." Mr. Venkayya sent me the following description of the original plates:

"Three copper-plates of four sides. Average length 7½"; height 3½" (at the margins) and 3½" (in the middle). The plates were held together by a ring (cut by me for taking impressions), which appears to have been twisted out of its original shape, which was probably circular. The highest diameter now is 5½" and the lowest 4½". The ends of the ring are secured at the bottom of an oval seal measuring 2½" by 3". The depression of the seal bears in relief a legend in four lines, of which the last seems to be rā[jō] varmaṇasya. The other three lines are not distinct."

To judge from the impressions, the inscription is much damaged; but, with the exception of the name of the writer in l. 16, every word can be made out with the help of the context. The alphabet is of an early Southern type. The jīvaṃśaṁya is used in l. 1, the upādhaṁśiya in l. 7, and the numerical symbols 20 and 30 in l. 15. The language is Sanskrit prose (with three verses of Vyāsā quoted in ll. 11-15).

Both the alphabet and the phraseology of the grant closely resemble those of the Komartī plates of the Mahārāja Chaṇḍavarman. This king may have belonged to the same family as Mahārājaṃvarman, the donor of the subjoined grant. For both kings issued their edict from Simhapura or Sihapura and bore the epithets "lord of Kaliṅga" and "devoted to the feet of (his) father." The second portion of the designation Mahārājaṃvarman probably contains the word Umā, one of the names of Śiva's consort, the final vowel of which has been shortened in accordance with Pāṇini, VI, 3, 63.

The inscription records that Umavarman granted the village of Brihatprōshṭha (l. 2) to the Brāhmaṇa Hariyadatta (l. 4). This person may be identical with another Hariyadatta, who is mentioned in the last line of the inscription as the father of its writer. The date of the grant fell into the year 30 (l. 15) of the king's reign.

As stated before, Chaṇḍavarman and Umavarman resided at Simhapura or Sihapura. According to Singhalese inscriptions the two kings Niṣaṅkamalla and Sāhasamalla, the second of whom ascended the throne in A.D. 1200, were sons of the Kaliṅga king Goparāja of Simhapura. The Buddhist chronicle Mahāvaṃsa (chapter 59, verse 29) states that Tilokasundari, a queen of Vijayabahu I. (who is reported to have reigned from A.D. 1054 to 1109), was a princess of Kaliṅga, and that three relatives of hers, one of whom was named Madhukappava, came to Ceylon from Sihapura (4d. verse 46). Simhapura is perhaps identical with the modern Singupuram between Chicoce and Narasannapēṭa.

1 Above, Vol. IV, p. 142 ff.
2 Professor H. Müller's Ancient Inscriptions in Ceylon, Nos. 148 and 155.
5 This name reminds us of the Eastern Gāṇga king Madhu-Kāmārxav, see above, Vol. IV, p. 186 and the Table facing it.
6 Above, Vol. IV, p. 143.
Brihatproshtha grant of Umavaran.
From ink-impressions supplied by the late Rai Baladur V. Venkayya.
TRANSLATION.

(Line 1.) Ōṁ. Hail! From the victorious Siiapura, the lord of Kālīṅga, the glorious Mahāraja Umavarma, who is devoted to the feet of (his) father, commands the ryots, accompanied by all (others), in the village of Bṛihatprēshēthā:

(L. 3.) “This village has been given by Us to the Brāhmaṇa Haridatta, who belongs to the gōra of the Aupamanyavas (and) who has studied the Bākeriṁa-(sāhā), having made (it) an agrahāra which is to last as long as the sun, the moon, and the stars, and having exempted (it) with exemption from all taxes, having separated (it) from the Daṁtayavāgu division (bāga) (and) having joined (it) to the Thirty-six Agrahāras in such a way that it must be mentioned (henceforth) in connection with (this) division (?).

(L. 7.) “Knowing this (to be) thus, you ought to wait on (him) and to supply to (him) what has to be measured (viz., grain), gold, etc. according to the old-accredited rule.”

(L. 8.) And future kings (the king) requests:—“Having obtained possession of the earth by means of either right or inheritance or conquest and ruling (it), you ought to preserve this agrahāra, considering this present grant (to have) religious merit (for its object).”

(L. 10.) And with reference to this there are (the following) verses sung by Vyāsa:

[LL. 11-15 contain three of the customary verses.]

(L. 15.) The messenger (dvāsa) (was) Vāsudēva. In the year 30, on the 20th day of Mārgaśirsha.

(L. 16.) (The above edict) was written by M. . . varṇa, the son of Haridatta, who was placed in charge of the record office (akṣapātāla) of the district (dēṇa).

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No. 3.—THE TARPANDIGHI GRANT OF LAKSHMANA SENA.

BY R. D. BANERJI, M.A.

In 1875 Mr. Westmacott published an account of a copper-plate discovered in the village of Tarpandighi in the district of Dinajpur. This was the first inscription of Lakshmanasena discovered until then. Mr. Westmacott’s article was accompanied by two lithographs of drawings made from this copper-plate. The inscription has not since been published with mechanical facsimiles. It now appears that the plate belonged originally to Sir William Le Fleming Robinson, Bart., of Hillesley House, Wotton-under-Edge, Gloucestershire. It was lent to Mr. Westmacott for publication by the owner. The plate has recently been purchased from Sir Ernest Robinson, the nephew of the owner, by the Bāghīya Sāhīya Parishad. The inscription is inscribed on a single thick plate of copper measuring 13” x 11 1/4” with a projection of 3 1/4” in length, to which is attached the royal seal by means of a copper bolt. Prinsep in his paper on the Bākerganj grant of Kēśavaśēna has referred to the curious figure which is to be found on Sēna grants.

Another copper-plate inscription of Lakshmanasena is the Ānuliya grant originally published by Mr. Westmacott, the now defunct Bengal periodical called Atitāśāka Chitra (of Rāmipur Bāilā in the Rājshāhi District of Bengal). The author of that paper made out the sādhaṇa of the figure which forms the royal seal of the Sēna Kings of Bengal. In the Bākerganj grant of Kēśava-

1 This is a Prākrit form of Sīhapura.
sena the seal is distinctly referred to by the expression Sadāśiva-mudrayā mudrayīta. The author has found that in the Mahāśivara-Tantra the deity named Sadāśiva is actually mentioned. The god is described as follows (Ullāsā xiv): —

"He is wearing a tiger’s skin; the sacred thread is made of snakes; his body is covered with ashes and he wears ornaments made of snakes. He has five faces of the following colours:—smoke coloured, yellow, red, white, and black. He has three eyes and his head is covered with matted locks. He holds the Ganges (on his head); he has ten arms; his forehead is beautified by the moon. In his left hands he holds a skull, fire, a noose, a bow and an axe and in his right hands a trident, a thunderbolt, an elephant goad, an arrow and (the granting of) a boon. He is praised by all gods and excellent munis. His bent look is resplendent in granting the highest bliss; he has the appearance of snow, jasmine, and moon; he is resplendent with the bull as his seat; he is everywhere day and night praised by siddhas, gandharvas, and apsarases, the lover of Umā, the sole refuge, the dear."

The Tarpondighi grant is exactly similar to the Ānuliyā grant, and the first seven verses of the two grants are identical. So far as I can say, the third grant of Lakshmanaśena, which was found by Pandit Rāmagāti Nyāyaratna and to which I have referred in my article on the Mādhāinagar plate of Lakshmanasena, is similar to these grants. Unfortunately the inscription cannot be traced at present. The verses of the Mādhāinagar grant do not resemble those of any of the other three grants of Lakshmanaśena.

The inscription opens with an invocation to the god Vishnu. The first two verses contain an eulogium of the moon, from whom the Śena kings are said to have been descended. This is followed by the usual genealogy of the Śena kings from Hēmantaśena down to Lakshmanasena. As I have already observed, the first seven verses agree entirely with those of the Ānuliyā grant. The next two verses are identical with vv. 8 to 10 of the Ānuliyā grant.

The subjoined grant was issued from the victorious camp at Vikramapura and records the grant of the village of Vēlahishti in the Varṇendri country in the Paundragadhana bhakti by the Paramēśvara-Paramavahisvaya-Paramaḥastāsra-Mahārāja-dēśavēla Lakshmanaśena-dēva, who meditated on the feet of the Mahārāja-dēśavēla Vallalasena-dēva, in the third year of his reign (equivalent to the third year of the Lakshmanasena era=1132 A.D.), to a Brahman named Iśvaradēva-Śarman of the Bharadvēja gōtra and a student of the Kauṭumha branch of the Śāmaśēda.

The donor was the great grandson of Hutāsanadēva-Śarman, the grandson of Mārkanḍayadēva-Śarman and the son of Lakshmīdhāradēva-Śarman. His pravara were Bhāradaśa, Aśītrān, and Bāraspatīya. The grant was made as dakṣiṇā on the occasion of the gift

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1 Journal Beng. As. Soc., Vol. VII, pl. XLV.
2 Vā迦ra-chōrama-paridhānaṃ nāga-yajñopētītanam | vihīti-lipta-sarvāyugam nāg-ālakāru-bhūskalam ||
   dhāmara-pīt-ārya-śeṣa-kriṣṇaśa pāchāśa śaṅkāśiūn ||
   guktaṁ trinayugam bīharsajajāti-jālu-dhānaḥ vihīma ||
   Gangā-dharanā dañca-huṃjaśa-tati-tōbhita-matotakam ||
   kapālam pācakam pātām pāṇikām parosanāh karaṇaḥ ||
   caṃcīr dadhānām dākṣaśa ca tālaṃ ca-jāru-tām āram ||
   varum ca bīhāraṃ sarvaṁ dēśavēla-śāmaśēdāḥ śāmaśēdāh ||
   param-ānanda-saṅkaśal-ūttaśat-kalti-lōchanam ||
   vāriśaḥ siddha-ganḍharvair apsarābhic ahaś-nisām ||
   hina-kund-āda-saṅkaśān śrihāvēla-girijātān ||
   giyāmānam Umā-kāntam śāmaśēdā-sarpośa priyaṃ ||
3 [Parāśāya in the text (l. 33).—V. V.]
known as hemaśaratha.\textsuperscript{1} The dātaka was the minister of Peace and War (śāntīvigrāhika) Nārasiṣṇapāda, also mentioned in the same capacity in the Anulīya grant. The inscription contains some interesting points in the names given as boundaries of the land granted. The boundaries are: in the East the boundary wall of a Buddhist temple, particulars of which are contained in the following words:—

\textit{Vuddha-rēhata-nikara-dēyāmanā-hūmyahāvapapāpēvaliḥ;}

the Southern boundary was the tank named Nīchādāhāra; the Western boundary was (the village of) Nandiharipukūndi, and the Northern boundary was the ditch known as Mollāpakāhādi.\textsuperscript{2} The land granted annually yielded 150 Purāṇas\textsuperscript{3} or copper coins.

I edit the grant from the original plate, which has been placed at my disposal by Babu Rāmendra Sundara Trivōdi, the secretary of the Banīgaśā Sāhitya Parishad.\textsuperscript{4}

\textit{First Side.}

1. \textit{चो\textsuperscript{3} को नमि नारायणय मेहिषात्वरः द्रव युतः: फणियत्वरहितप्रुण्डि मन्त्रां वा-(1)}

2. \textit{रि महिषात्वरि सितिशिभा वताळाकथि: यान्यायसमीरणीपियपिविविषि:}

3. \textit{चेयहुःकुशक्तिनेयै मुहाय: स मवरसितामिति: श्राशि: कपहिमुः: [2\textsuperscript{*}]} \textit{वा-}

4. \textit{नदीमुःसः चाकरितो मुः; चाकितानातीजः कालां हतमीतांतः}

5. \textit{रत्नावलोकीहस्तएवति: भी: यहांसि चाप्ताक्ष: समुद्रवनस्य प्रका-}

6. \textit{वालामुः अनावस्थापिन्यान्त ज्येष्ठिताईकसादृष्टः [3\textsuperscript{*}]} \textit{वा-}

7. \textit{समवकोटिकरोणीविन्यविन्यसः कसमतुदनबुधयतविवः [4\textsuperscript{*}]} रीमः: \textit{वा-}

8. \textit{विविधानुसेयो हितदामुन्य सूक्ष्मजः: स्वतत्त्वपिविविषयः वागः-}

9. \textit{वि [5\textsuperscript{*}]} \textit{भाशाविनिविकरारिविभीमः दिनिस विभिन्निदिग्यादितिना: प्राप्तारिपि-}

10. \textit{वालकान्तातानाः समुद्रवनम् [6\textsuperscript{*}]} \textit{समयः: समदेवोत्तकानान्ते-}

11. \textit{चुचुस्पाष्यकोषाश्वायविवाकारपीरारिविवासामुन्यायः: [7\textsuperscript{*}]} [8\textsuperscript{*}] \textit{यदीवेय-}

12. \textit{ग्राही प्रविष्टानुजत: सहवरे गोमः: श्रोमले परिधिपरि-}

13. \textit{कह स्व दिश: तत: काजीलोकानुतनराजपोषितवनरीवरीविवः-}

14. \textit{भर्तनिज: विजयानेय स विजयी [9\textsuperscript{*}]} \textit{प्रकाश: कलिस्मदनसमलो वेदा-}

15. \textit{यवेनायस्य: स्त्राहाम् विनिहसासिनमुन्यासेनस्य: ु: यवेतोम-}

16. \textit{यमेव शीर्षविजयी दल्लायं ततूचादिवर्षा रवायाकार्यः वागः:}

\textsuperscript{1} [Hemaśaratha or Miraṃgaśaratha (a horse-chariot of gold) is one of the sixteen great gifts (ṣodāsahāmā- dānām) mentioned in the M平板-Purāṇas and in Hemaśaratha's Dānakhaṇḍa.—Ed.]

\textsuperscript{2} It seems to me that the first part of the name contains the Arabic word Mūllaḥ. Were there any Muhammadan settlements in Bengal previous to the conquest of the country by the Afghan raiders? Traditions of local Muslims say that several holy men settled in this country about a century before the Muhammadan conquest. Cf. Journal Beng. As. Soc., Vol. XLII, Pt. 1, pp. 259 ff.

\textsuperscript{3} [The name of the coin, which occurs also in two other Śenā inscriptions, is probably Kapardaka-Purāṇas. —Ed.]

\textsuperscript{4} [The accompanying plate has been prepared from impressions and from a photograph of the seal supplied by Mr. Banerji.—S. K.]

\textsuperscript{*} Expresses a symbol.

\textsuperscript{*} Metro : Śādulāvātiṣṭhitā.

\textsuperscript{*} Metro : Śīkharīṇī.

\textsuperscript{*} Bandha.
17 सन्मान परिवार शिखर: ॥ [८४] ्संभुकाम्योत्तमग्रन्थग्राहणम्योग्यप्राप्तीभवतीहि—
18 मेलींगांशमत्वमेले घटितस्तवतुपासास्थ: ॥ दोषवचि—
19 तत्तीसेरसुली राजनायिकाय: श्रीमान्व(व) श्रीमान्बुत्तिरत: सै—
20 जन्मसमभाजन: ॥ [६५] ्सचिनमभवायसुकिष्वप्रसारंध्रातिरितीकताला या—
21 न्तु क्यों नास रिपकवस्तु योगायनम् ॥ द्वाराप्रतिविन्दुपि निपत—
स्यवेचि—
22 चर्चात्तीवितैन यतनोतिपि सपोर देव: परं वीचन्ते(:) ॥ [५८] ्स चर्चा
श्रीविक—
23 मपरममार्ग(म)तयोमायकम्यकन्नारात् रसन्याचारिकायस्य—
24 देवपादानुत्तमपरमेश्वरपरिवेशवरसभंदाराजाधाराज—
25 श्रीम(स्व) श्रीमान्देव: कुलसिन्हा । संसोपसाधेरलाराजाधाराज—
26 राजकृतपुर्वकान्तामात्रपदारोहितसम्बंधायसाधसाधन्यिविहरिय—
27 समायानमार्गारंतथाप्राप्तादन्तः दृढ्यपरमेश्वरात्पलिक—

Second Side.

28 महामनीतांहरमहामौसिकमहापीयुपात्महसाधकस्मात्साधकार्चरी—
29 बराणसीकीलक्ष्यायग्रोमथार्काविवकार्कालिनकुर्माकर्वपायोऽि—
30 कदवधारणकविवरण्यपन(त्य) हरि(य) मात्र(त्रय) नाम्च संकल्रा शापापीपीपीनीयथाय—
31 चर्चात्तीविति (तत्त्व) वाचराजाधारान्न जनपदानु चर्चाकराण भार—
32 श्रान्त(न) राजानोत्तरान वायाह(दे) सामयति बोधयति समाधिमिति च मतम—
33 सूत सारतः २ यथा श्रीपौषुषस्चुमुक्त्य:पतितविषयायाम् पूवां वृत्तिवृद्धिरस्त्व—
34 तालिकाकेदयमेयमभूमात्साहायपुपळलिक: सीमा । द्वाराणे निवायापु—
35 त्यारीं सीमा । परम्परे नन्दिशिरपुकुः सीमा उतरे। मौखाय—
36 खारी सीमा ॥—
37 द्वाराप्रति स्वामाविष्टज्ञां स्वयंयाम्यकस्मरसिद्धाविष्टक्यामायासाधिक्षः—
38 भावक्षानामाकांश्वलुराशायकालक: संवरन्ति कपःकपात्म—
39 राजाेतीकोपलकी वशिष्टहितसमियमायाम: बसार्तितस्त्र:—
40 सावलक्ष्य: समर्थार: समुज्ज्वलानारिकल: स्मारादायार: परि—
41 सह(प) तथाप्वारीको उपन्भवय्वेशवेशं शिषितश्चास्त्रपुनितीचर—
42 पर्यन्त: हुताेग्नदेवग्रामम् प्रयोगाय मार्कोष्येवद्वरार्गम: पीघाय ख—

1 Metre: Śārdūlāvikṛśita.
2 The visarga has here been used as a sign of interpunctuation.
3 Read 'वेदान्तावति'. There is a sign like a St. Andrew's cross after this word.
4 Read ‘प्रवर्तक’. 
5 Read दुः.
No. 4.—CHATSU INSCRIPTION OF BALADITYA.

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

This inscription, which is published here for the first time, was discovered as early as 1873, by A. C. L. Carleyle, assistant of Sir Alexander Cunningham. It was found at Châste, the principal town of a talâūd, of the same name, Jaipur State, and about twenty-six miles south of the Jaipur City. It is referred to by him in the Archaeological Survey Report, Vol. VI, p. 116, in the following words: “I found a Kutilla inscription of twenty-six lines on a broken black stone built into the side wall of the steps leading down into a great tank at Chatsu at the bottom of which this inscription was found about seventy or eighty years ago.” The tank here mentioned is no doubt the one locally known as the Góleráv talâūd, but the inscription stone when I was at Châste at the close of December 1909, was in a wall of the dilapidated temple of Baghunâthji in the immediate neighbourhood of the flight of steps.

1 Read राजभंगार. 2 The final त of तस्मा has been added above the line. 3 Read विदाय. 
The inscription is engraved on a slab of black stone, and consists of twenty-six, as Carlisle says, but of twenty-seven lines, which cover a space of about 2'11" by 1'48" high. It is broken in three parts about one foot from the commencement of lines 9 and 10. Besides, a portion of the stone has peeled off near the lower corner of the proper left side. The size of the letters is larger in lines 1-20 and smaller in lines 21-27. It is largest in line 20. The characters are of the northern type of alphabet, approximately belonging to the tenth century. They include the somewhat rare forms of kṣ in Rajāśāh, line 18; of ś, e.g. in yādāḥā, line 6; and of ṣ, e.g. in vāṁ-māyōḥ, l. 1. Attention may also be drawn to the curious forms of ph, e.g. in phaṁsāṁ, l. 3, and the subscript ṣ, e.g. in maṁ. ādhibhāsa-ś∭ya-śkailā, l. 2. The letter g occurs in two forms; the ordinary one may be noticed, e.g. in -vīpyaṉa-, l. 3, and the other one in, e.g. vahini-paṟiṇaṭaṁ-, l. 18, or Sugrista-, l. 19, in which case it can easily be mistaken for h. The signs for the ciphers 5 and 7 incised in lines 4-5 and of the avagraha occurring e.g. in l. 4, are worthy of note. The language is Sanskrit, but is frequently anything but grammatical. Almost the whole fault in this respect may lie with the person who copied the inscription on the stone previous to its being engraved. But the composer of the praṇāṣṭi is certainly responsible for the grammatically inadmissible word vi(bi)nei(mbi)īñau, undoubtedly a mistake for vi(bi)nei(mbi)īnāñ, in l. 3. The word eīvāna is used in l. 7 apparently in the sense of “one whose vehicle is the bird”, referring, of course, to Vishnu. Excepting the initial words Oṁ namaḥ and the closing words from uśkīṁ to saṁve, the whole of the record is in verse, and, curiously enough, the first twenty-two verses only are numbered. In respect of orthography the following points may be noticed: (1) the letter b is throughout denoted by the sign for v; (2) t is invariably doubled in conjunction with a following r; (3) a consonant is, as allowed by the rules of grammar, doubled in conjunction with a preceding r, ṣh only being not doubled; (4) ṭrī is used twice, in ll. 19 and 21 instead of the correct ṭrī; (5) ādṛkkha is written in l. 11 instead of aḍṛkkha; (6) the letter s is frequently employed instead of ś, though once ś is used instead of s, e.g. in -śāmaṁ, l. 22.

After the initial words Oṁ namaḥ the inscription opens with obeisance to the goddess Sarasvati (v. 1), an invocation of blessings from the god Murāri (vs. 2-5). Verse 6 introduces the family of Guhila, and the verse following states that in this family flourished one Bhartripaṭṭa, who was like Rāma endowed with both priestly and martial qualities (brahma-kshatra-śauva). Rāma here referred to is obviously Paraśurāma, and what the verse intends saying is that just as Paraśurāma was a Brahmaṇa by caste but did the duties of a Kshatriya, Bhartripaṭṭa also was a Brahmaṇa by extraction but displayed martial energy; in other words, Bhartripaṭṭa was a Brahmadhvaja, i.e. what is now known as Brahmadhvaja.1 His son was Iśānabhāṣa (v. 8), and Iśānabhāṣa’s son was Upendrabhaṭa (v. 9). From the latter sprang Guhila, and from him Dhanika (vs. 10-11). He is, I think, identical with the Dhanika of the inscription now deposited in the Victoria Hall, Udaipur, but originally found at Ṭabok in Mewār. It begins with Saṁ 407 Bhāḍrapada-sudā 8 aṁśāḥ(n) di[va]e Paramabhaṭṭāra-kha-Mahārajñādāśāra-Parmāṇava-Sri-Dhavalappadāva-pravahadā(rha)māṇa-raṣṭya Guhila-puṭrāṇaṁ Śrī-Dhanikṣa-yāpabhujamāṇāyaṁ Dhaṁvagarttaṁ, etc. If the date 407 be referred to the Gupta era, it becomes equivalent to A.D. 725. This agrees with the characters of the inscription, which cannot be earlier than the eighth, nor later than the ninth, century. I have elsewhere said that Dhavalappadāva, the paramount sovereign here mentioned, is the same as the king Dhavala of the Maurya dynasty referred to in the Kaṇauyān inscription of A.D.

Dhanika was succeeded by his son Anku, and the latter by his son Krishnaraja (vs. 12-13). Krishnaraja's son was Samkaranaga, who conquered Bhaṣṭa, king of the Guṇḍa country, and made a present of this kingdom to his overlord (vs. 14-16). Can this Bhaṣṭa be Śrāvapala of the Pāla dynasty, who, according to Cunningham, was a son of Dēvapala, and according to Mr. V. A. Smith, the same as Vigrahapala I? Samkaranaga's queen was Yajja who was a devotee of Śiva (v. 17), and from her he had a son named Harsharāja (v. 18), who is called a devī, which, in inscriptions of this period, so far as my knowledge goes, denotes a Brāhmaṇa only. He conquered kings in the north, and presented horses to Bhaṣṭa, who, I think, must be Bhoja I. (A.D. 843-882) of the imperial Pratihāra dynasty (v. 19). He married a princess named Sillā (v. 20), and had from her a son called Guhila (v. 21). Verse 22 says that he produced the impression that he was Guhila I., came to life again to destroy his foes, and the next verse informs us that by excellent horses from the sea-coast he vanquished the Guṇḍa king and levied tribute from princes in the east. He married Rajjha, daughter of the Pramāra Vallaḥaṇa (v. 23). Their son was Bhaṣṭa (v. 25), who led an expedition of conquest against kings of the south, (v. 23) and married Purāṣa, daughter of one Viruka (v. 27). The issue of their marriage was Balaḍītya, Balaraka or Balaḍabhānu (v. 28). Verses 29-32 bestow nothing but conventional praise on him. Verse 33 tells us that he married Rattavā, daughter of the Chāhamana king Śivarāja, who is eulogised in the verse following. From her Balaḍītya had three sons, viz. Vallaḥaṇa, Vigrāhaṇa, and Dēvajra (v. 35). In commemoration of Rattavā who had died, Balaḍītya, we are informed, erected a temple to Murāi, whose site probably is occupied by the temple of Raghunatha, where the inscription was found when I visited Chāṣṭi (v. 36). Verse 37 expresses a wish for the permanence of the temple. The next verse states that the prasastā was composed by one Bhanu, son of Chhitta, a Karāṣṭaka by caste, and a Vaishnavas by religion. The prasastā was engraved by the sūtrakhaṇa Bhāṣū, son of Rajjukha. This is followed by the word Saptāvat without, however, the actual specification of the date. But though no date is given, there can be little doubt that it is to be assigned to the tenth century.

The family, to which Balaḍītya belonged, is called in verse 6, as we have seen, Guhilaśya varmāśa; in other words he was a Guhilōṭ. So far we have only known one Guhilōṭ dynasty, viz. that reigning sometimes at Nāguhrada (Nāgda), sometimes at Aghaṭapura (Ahød), and sometimes at Chitrakūṭa (Chitot). This is the celebrated dynasty to which the Rāṇas of Māwar claim to belong. But it now appears that there was another Guhilōṭ family ruling over a territory extending from Chāṣṭi in Jaipur to Dabok in Udaipur. The capital of this dynasty is not known. Probably it was Dhavegarts, i.e. Dhōḍ in the Jahlāpur district, Māwar. Reminiscences of this family are still existent at Chāṣṭi. The local traditions have still preserved the couplet

Rāṇa chhaṅḍa Chāṣṭi
jo chāy so lā
"The Rāṇa has forsaken Chāṣṭi
Whoever wants may take it."

This shows that Chāṣṭi had at one time been held by the Guhilōṭa. Again, the tank where the inscription stone was found, is called Golaṛāva talāva. Golaṛāv obviously is a corruption of Guhilāraṇa, and the name shows that the tank was originally constructed by a prince of this dynasty called Guhilāraṇa. This may be either Guhila I. or Guhila II.

1 Prog. Rep. Archaeol. Surv. Ind. West. Circles for 1906, p. 61. Here the date read by me was 607 but on referring to the impressions I find that it is almost certainly 407

TEXT.  

1. याज्ञवल्क्य अवतारित हुए यह चातुर्य ता। यह उन वायुदेशी के बावद कक्ष या राहुल जी की प्रतिष्ठा। यह वायुदेशी के बावद कक्ष या राहुल जी की प्रतिष्ठा।

2. [ए] या विषया विराजमा बाह्यता। यह वायुदेशी के बावद कक्ष या राहुल जी की प्रतिष्ठा।

3. प्रतिवेद इसी विषयाने बाह्यता से पराक्रांतित निकृष्ट होती है।

4. महाराज का राजा विषया विराजमा बाह्यता।

5. तो हिन्दू के रा ता।

6. छाया अवतारित हुए यह चातुर्य ता।
7 श्रीमाण्डोऽन्निवारसाचैः। ग्रामिण्यमण्डः नारायणरावीहः॥

8 मां वर्षन्यानं तत्त्वदिवसाहि:। तदाकारणां ग्रामिण्यमण्डः॥

9 दुष्टकारणस्य भीमेनाराहणेऽव:। व्याधोवानसर:॥

10 [पूर्णा संस्कृतम्] श्रीसुकलिप्यस्य नाथविकारसुर:॥

11 यथा ततो मुपः। श्रीमुनितवफुरः। यतारमः। ॥

12 लक्ष्मी लक्ष्मीं देविनां श्रीमण्डः श्रीमण्डः श्रीमण्डः॥

Read माण्डोऽन्निवारसाचैः। 1 Read नारायणरावीहः॥

Read मां वर्षन्यानं तत्त्वदिवसाहि:। 2 Read ग्रामिण्यमण्डः॥

Read दुष्टकारणस्य भीमेनाराहणेऽवः। 3 Read व्याधोवानसरः॥

Read श्रीसुकलिप्यस्य नाथविकारसुरः॥ 4 Read श्रीमुनितवफुरः।

Read लक्ष्मी लक्ष्मीं देविनां श्रीमण्डः श्रीमण्डः श्रीमण्डः॥ 5 Read श्रीमण्डः॥

Note: The text seems first to have been omitted and afterwards inserted.
CHATSU INSCRIPTION OF BALADITYA.

13. नन्दिनारायण सनेश्वर पाठ्यते कल्याणा यह नाम यष्टि[सिनी]। १७—
— — — — — निवासंस्थित रक्ति द्रागे परि सन्नारायणद्वारा—
— — — — — सुभाषित। संस्कृतिपत्र| वैद्यार्य| द्विंति तथा बीरमणीजय | नतं द्वारा धृतरासन मूलवर्

14. १६. "विलेखितमूद्रिविमािया क्षुण्डलीैविविश्वित 
— — — घारापणवेऽमित्राः"। । जिला ये: "कालादुरीरस्तपरलीकृताः" महाराजा
— — — स्वाभावितसतहसुमनिवि— । वीर[च] जानारदन: १९. योगेश्वराः

15. [संज्ञाना] सिध्याधित्व विषयासः। अनुसार विनायका निर्माण मुखाहितम
— — — वर्तमान। २०। कालिना दइदैवसमस्तर रचा रिप्तां की तब्दीलान
— — — विनिमित्त: वृत्तिपर: यात्रापि वी। दूर:। तीर्थायासाहसा। १८

16. [भी] पिनितरायुद्धविधिविधिः। । [ची] पुनिः कुष्ठी: ३०। तेन जनिता: (ल) पुन्त: प्रभावानि:।
— — — २१। सूपरा[व] तद्विक्रम संज्ञातान्त्रिकों समर्पितक: । के। ३२। जैसे: तद्विक्रम
— — — प्रथमसेवा देवो न दियारा। नूरी नूरी विनिमित्तमायात सुवाचार्यसुधु(चु)। २३

17. नै: ताक्ष्यक्षायिष्क: रणार्यस्तविदिता कथा दुष्टे विदुष:। २१। पीनार
— — सौविन्देश्वरकुलिकासुरसुवाचार्यसुधुत्तिर्ती।। संस्कृतात्मलोचितेश्वर[च] विषममात्राधिक
— — विदितः। | जिला गोडालानाय "विजयजनवधीसतलातिनिहारो" "प्रतिक्षे:।

18. पार्थिवम्। । प्रश्नारकर् "धाराक्षराय: [च] जयादिभोविनिभासिताः। । चार्थिब्धू तक्कालो
19. The inscription mentions a certain measure or unit of weight or volume, possibly related to a king's authority or a religious or legal context.

20. The text discusses a legal or administrative decision, possibly involving a council or a group of officials.

21. The inscription refers to a specific event or action, possibly involving a king or a high official, and includes a date or a particular period.

22. The text describes a historical or legal context, possibly involving a court or a ruling, and includes a date or a particular period.

23. The inscription provides a description or a list, possibly related to a ritual or a religious activity, and includes a date or a particular period.

Footnotes:
- Read `भीमराज`.
- Read `सुधरकर`.
- Read `वायुकर`.
- Read `काजलिक`.
- Read `स्त्रिया`.
- Read `महाभाषी`.
- Read the letter `ष` is so engraved that it looks almost like `िष`.
- Read `संग्रहालय`.
- Read `विजय`.
- Read `निंदा`.
- Read `विभिन्न`.
- Read `विधि`.
- Read `विजय`
- Read `विजय`.
- Read `देता`.
- Read `तन्त्र`.
- Read `विजय`.
- Read `विजय`.
- Read `विजय`.
- Read `विजय`.
- Read `विजय`.
- Read `विजय`.
24 निसंवग्यः पुराणमरसं मायाविंन निवर्षं सुर्य [देव]वृद्धपालावंगुणारूपः।

25 [सुविष] साप्तिपर्शुपुरावं [वीद]वनाक्षा। व्यवम पत्युतिनमसं प्रकारम् या

26 भूमारागः। स प्रासादो सुरतेरकलितमहिमा चेतोत वालपुष्यः याताया

27 "[२४] [साविश] पुष्पमुः निकटः[व] पिप वालभागः। वीत्रुको सावित्रिकि

No. 5.—LADNU INSCRIPTION OF SADHARANA OF VIKRAMA SAMVAT 1373.

By Pandit Ram Karna; Jodhpur.

The stone bearing this inscription was originally kept in a niche provided in the walls of a
step-well situated on the south of the village of Lādū, 20 miles N. W. of Diṣṭavā, the
principal town of the district of the same name, in the Jodhpur State. It was thence removed, as
the story goes, by the Muhammadans to a dargāh of the same village, whence it was brought to
the Historical Department of the State. It has now been, by the kind permission of His
Highness the Maharājā of Jodhpur, sent to the Ajmer Museum. The step-well, with which our
inscription was originally connected, was, in course of time, buried underground and it has
again, been recently unearthed by the present Thākur of Lādū in V. S. 1958.
The inscription covers a space of 3' 1" broad by 1' 7½" high, and contains 33 lines of writing to which may be added the two lines incised on each side of the stone, thus making a total of 35. The average size of the letters is ½. The characters are of the northern class of alphabets which were prevalent in those days. It is curious that the number of the first verse alone has been engraved in the sixth part, while those of the following two have been omitted. It may also be noted that the 8th verse of the second part is written half only. The language is Sanskrit and is grammatically inaccurate in some places. Rules of etymology and syntax have been violated, e.g., wrong "vamādhi" in "nasaus Alāvadana" (l. 12); wrong "parasmātipada" in "vīrājati" (l. 22), the correct form "vīrājati" not suiting the metre, etc. Instances of wrong metre are also not wanting, e.g., "ubhaya-kula-viuddhena" (l. 23). Here are nine letters instead of eight as required for each "pada" of an Anuśṭubh verse. The text is in verse excepting four lines, viz., l. 30 and 31 in the body of the inscription, wherein the date is given, and the two lines in the margin. The "praśasti" is composed up to verse 35 by diśhita Kāmachandra, apparently a Jaină, (l. 29), and the latter portion by a Gaṇḍa Kāyastha Ḍākapāla (line on the left margin). The following orthographical peculiarities may be noticed. Rules of "para-saṃvaraḥ" have not at all been observed. Letters following "r" have not been doubled in all places, e.g., "saṅvāraha"- (l. 3) where "v" has been doubled but not "th"; "tāmaravat-bhūkṣa" (l. 7), here "bh" has not been doubled; "saṁhīr-nirpa"- (l. 9), "Karpātā"- (l. 11), etc. The palatal "ś" has been confounded with the dental "s"; "v" has been used for "b" throughout, and "p" has sometimes wrongly been engraved for "y", e.g., "rampa" for "ramya" (l. 5).

The inscription is divided into six parts, and it is worthy of notice that the letter "śita" has been engraved at the end of each to indicate the conclusion of the subject. The numbering of verses has also been changed after each subject, which has been introduced with a heading given in the beginning of each part. There are 5 verses in the first part, 8 in the second, 6 in the third, 2 in the fourth, 11 in the fifth, and 3 in the sixth. Four headings have been given, for the second, third, fourth and fifth parts, viz., "Rājasthali-varnanāśa" in l. 7, "Vaisnavi-varnanāśa" in l. 14, "Maṭrī-vañśa" in l. 19, and "Savarni-vaṇṇaśa" in l. 21. With respect to the last, i.e., "Savarni-vaṇṇaśa", attention may be drawn to the fact that although the subject of the genealogy of the father-in-law has been closed in three verses only, neither has a new heading been given, nor has a new numbering been introduced for the following verses.

The first part consists of 5 verses, as noted above, of which the first three are in praise of Gaṇapati (v. 1), the goddess Saravati (v. 2) and Varuṇa, the god of water (v. 3). Then in verse 4 we are introduced to the subject of the inscription and informed that in the country known as Haritānā or modern Harīyānā there is a town named Dhili or Delhi, which is extolled in verse 5.

The second part, in which is given the genealogy of the Muhammadan Emperors of Delhi, extends from verse 6 to 13. The town of Dhili which was first ruled by the Tomaras and then by the Chāhāmāna kings, is now ruled by the Saka kings who are possessed of elephants, horses and men, i.e. foot soldiers (v. 6). The following genealogy of 9 Emperors is given in the following two verses. There was a great king named (1) Suḥavavan (Shāh-i-din Ghuri), who was succeeded by (2) Kutvudina (Qutb-ud-din Aibak), (3) Samasuddina (Shams-ud-din Alūmābah), (4) "Pārāja-sāhi" (Rukn-ud-din Firūz Shah), (5) Alavadina (Alā-ud-din Māsūd), (6) Murjudina (Muruzz-ud-din Bahārām Shāh), (7) Nasaruddina (Nāsim-ud-din Mahmud) (v. 7), (8) Gayasuddina (Ghiyās-ud-din Bālbar), and (9) Kuddi Alavadina (Alā-ud-din Khilji) who was then ruling over Delhi (v. 8).

1 This god has also been invoked in the Bāhūnā inscription of the Paramāra Purnapañcā of V. S. 1102, on which I have written a paper in the Bo. As. Soc. Jour., Vol. XXIII, pp. 75 ff.

2 The correct names are given within parentheses.
The word *Kudsi* I cannot identify, but Alā-ud-din of the Khilji dynasty is, apparently, meant. Verse 9 bestows purely conventional praise on Alā-ud-din. He is further described as having first conquered the southern part of India (v. 10) and then conquered the kings of Vaṅga, Tilangā, Gūrijara, Cārnāta, Gaṇḍāsās, the hill chiefs of Guṇjaṇa and the Pāṇḍyas on the shores of the ocean and to have re-installed them in their position, which fact is compared to his erecting permanent monuments of his victory over those countries (v. 11). The following verse is again in eulogy of Alā-ud-din, in which it is stated that there is, was, and shall be no king who can be a match to him (v. 12). In verse 13 we are informed that a person named Sādhāraṇa, lord of Purā, was a favourite of the king (Alā-ud-din) and, on account of his merits, became his treasurer.

The third part begins from verse 14 and supplies us with the three names of the ancestors of Sādhāraṇa. In the town of Uī in the west there lived a Khatriya named Bhuvanapāla who was born in the Kāśyapa gōtra (v. 14). I am unable to identify this village of Uī.\(^1\) He was married to Suśilā who gave birth to a son named Nālhaḍa (v. 15). Nālhaḍa had Jōghi for his wife, who bore to him a son named Kirtipāla (v. 16). Kirtipāla was married to Nālhaḍa, from whom was born Sādhāraṇa (v. 17). The following two verses are purely eulogistic of Sādhāraṇa (vs. 18-19).

The fourth part consisting of only two verses describes the genealogy of the mother of Sādhāraṇa. There was a Khatriya named Sādhāraṇa who had Jaunapāla as his son, from whom sprang Jēma (v. 20). Jēma was married to Jōi of the Śrimad gōtra, who bore him a daughter named Nālhaḍa, who gave birth to Sādhāraṇa. I am unable to trace out the Śrimad gōtra anywhere. This Sādhāraṇa was respected by kings and was a charitably disposed man. He gave a lakṣaṇa-dāna (i.e. articles of the value of one lac of rupees) (v. 21).

The fifth part properly consists of only three verses, as already noted above, in which is described the genealogy of Sādhāraṇa’s father-in-law; but as the numbering of the verses still runs on, we have taken this part as comprising eleven verses, of which the last eight record the event of Sādhāraṇa’s causing a step-well to be sunk in the village of Lāndū. There was a Khatriya named Hariapāla who lived in Divānapūra (v. 22). I have not been successful in identifying the town of Divānapūra for want of the name of the District wherein it was situated. To him was born a son named Sāḍaḍa (v. 23). Sāḍaḍa had a daughter named Nāgī whom he gave in marriage to Sādhāraṇa (v. 24). Sādhāraṇa, who was thus descended from two pure families, cherished a wish, in conjunction with his wife, to have a reservoir of water dug out as a matter of charity (v. 25). At a distance of 7½ yojanas (i.e., 30 kōs or 60 miles) to the east of Nāgapattana, i.e., the present Ngör, the capital of the country, called Šapādalakṣa, modern Savālakṣa, there is a waterless (desert) tract of land called Lāḍoṇ (v. 26), where everything but water was easily procurable; and, therefore, Sādhāraṇa caused a step-well to be dug out as a work of charity (v. 27). The next verse is in praise of the step-well stating that it may quench the thirst, wash the sins off and thus cause happiness to people in general, and that it has been dug from self-earned money. The well is again extolled in verse 29, which says that the villagers, who drink its clear water, call it a very charitable work, while the passers-by, who quench their thirst, praise its constructor as they walk away, saying that it was fortunate that he was born on this earth. It is further added that this step-well appears as if it had been constructed by Viśvakarma (the mason of the gods) and supplied with ambrosia by the gods, as its water looks like a sheet of silver and, therefore, the wise look upon it as their own (v. 30). Sādhāraṇa has been successful in pleasing the gods, the pīṭras or masses, and the people of this

\(^1\) The reading of the name is not certain.—S. K.

\(^2\) The village of Lāḍoṇ was formerly under the jurisdiction of Nāgör, but on re-distribution it has now been placed under Dīwānī, as noted above.
world by its water at one and the same time, as one does with charity (v. 31). The person who causes a step-well, a well, a tank, a temple, etc., to be built, enjoys happiness for a long time on this earth as well as in the heaven like Indra (v. 32). Then follows a benedictory verse in the name of Sādhāraṇa (v. 33). In the next verse is given the name of the person who composed the praśasti, viz., dikshita Kāmachandra; the date of its composition is given as Thursday, the Jaya tithi of the month Vaiśākha in V. 8. 1372 (v. 34). Here the year is given in two figures as 72, but a reference to line 30 infra, would show that it is 1372. The date is not given clearly in the original text, but only the day, month and year are given. Jaya is the name given in astrology to three dates, viz., the 3rd, 8th and 13th; but which of these is meant here, it is difficult to determine. It might, perhaps, be the 3rd of the bright half of Vaiśākha, as the word pratikīrṭa would lead us to suppose; for this date, usually called Āshāy-Śriitiya, is observed as a festival and considered auspicious even up to this day in the whole of Mārvar. Verse 35 expresses a wish that the step-well may last, (as also the name of Sādhāraṇa,) as long as the sun, the moon, the oceans and the earth exist. The date of the inscription is given in prose in line 30, which is Friday, the 3rd of the dark fortnight of Bhadrāpada of V. 8. 1373, or Friday, the 6th August A.D. 1316,1 when Sādhāraṇa caused the pratiṣṭhā or the consecration ceremonies to be performed of the step-well, which is situated to the south of the village of Lāḍū. It is also stated that this was done in the reign of Swatātṛa Kuyvudī (Quṭḥ-ud-din Mubārak Shāh), son (successor) of Alāvadīna (Alā-ud-din Khilji), and that after him (Mubārak Shāh) Ghiyāsuddīna (Ghiyās-ud-din Tughlaq) ascended the throne of Delhi (v. 36). Only this much of this verse is clear and no sense can be made out from the rest. The last verse (i.e. 37) is again in eulogy of Sādhāraṇa. The two lines on each side supply us with the information that the second part of the praśasti after verse 35 was written by a Gauḍa Kavi, or the name of Dāndā, son of Dālāt and grandson of Mahiyya; that this step-well was dug under the supervision of rā ṣrī Naiyāsīna; and that the praśasti was engraved by a mason (sūtraadhāra) named Salakhaṇa.

We thus see that the first part of the praśasti was written by dikshita Kāmachandra in the month of Vaiśākha of the Vikrama year 1372, when Alā-ud-din Khilji was the Emperor of Delhi, as is clear from the use of the present tense in Alāvadīna kaviṣṭa cūḍānaḥ (v. 8), pratikīrṭiṇa sūdyaḥ (v. 9), and saṅgīrā na purā na chāṭti bhavītā (v. 12). But when the step-well was opened to the public after performing the pratiṣṭhā (consecration rite), the ruling prince was Quṭḥ-ud-din Khilji, which fact is evident from the following words Alāvadīna-putra-Sumatā-Kuyvudīna-vaijaṭa-kalyāṇa-rājyā (1. 31); while the words Ghiyāsuddīna-suṅ[aṭīya-pata−bhū;ṭi[a] (1. 32) lead us to infer that when the last portion of the praśasti was committed to the stone, Ghiyās-ud-din had succeeded Quṭḥ-ud-din Khilji as Emperor of Delhi. Although it has not been clearly stated in the body of the inscription that it was incised during the reign of Ghiyās-ud-din, yet as he ruled for four years from V. S. 1378-1382 (or A.D. 1321-1325) and a reference to his name as a prince has been made (1. 32), we may safely say that the later portion of the praśasti was engraved during his reign. In short, this whole praśasti was not composed and engraved at one and the same time and in one and the same reign, but it was inscribed at different times and in different reigns. The first portion of the praśasti up to verse 35 was composed by dikshita Kāmachandra in the reign of Alā-ud-din Khilji in V. S. 1372 and was incised on stone in the reign of Quṭḥ-ud-din Mubārak Shāh in V. S. 1373. During this interval the rule of Shahāb-ud-din Umar was over, and hence no reference is made to his name. The later portion, from line 30 to 33, and two lines on the

1 Professor Kielland gives two dates as its equivalent (vide No. 255 of his List of Northern Inscriptions); the other being "Friday, 26th August A.D. 1317."

2 There is, however, a mention of Śrī Naiyāsīna and Samasādīna in line 32, and we may identify Naiyāsīna with the modern Nārnaul, of which Samasādīna was, perhaps, a viceroy.
margin were composed by the Gauḍa Kāyaśtha Dāndā and engraved in the reign of Ghiyāṣ-ud-
dīn Tughlaq, i.e. between V.S. 1378—1382. No mention has been made of Khusrū Nāsir-
ud-dīn probably on account of his brief tenure of power.

The inscription unfolds, under the heading of rajaviṣa-varmanī, the dynasty of 10 Muham-
madan Emperors of Delhi from Shahāb-ud-dīn Ghōrī to Alā-ud-dīn Khiljī; but the list
differs a great deal from that given in the Persian history called Tawārīkh-i-Firīštā, accord-
ing to which some names seem to have been omitted and some reversed in their order. Below
is given a statement comparing the genealogy contained in this inscription with that of Firīštā,
as also their dates in Hijri, Christian and Vikrama eras:

<table>
<thead>
<tr>
<th></th>
<th></th>
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<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Shahāb-ud-dīn</td>
<td>Shahāb-ud-dīn Ghōrī</td>
<td>582-602</td>
<td>1186-1206</td>
<td>1243-1263</td>
</tr>
<tr>
<td>2</td>
<td>Qutb-ud-dīn</td>
<td>Qutb-ud-dīn Aibak</td>
<td>602-606</td>
<td>1206-1209</td>
<td>1263-1266</td>
</tr>
<tr>
<td>3</td>
<td></td>
<td>Ārām Shāh</td>
<td>606</td>
<td>1210</td>
<td>1267</td>
</tr>
<tr>
<td>4</td>
<td>Shams-ud-dīn</td>
<td>Shams-ud-dīn Āltamish</td>
<td>607-633</td>
<td>1210-1236</td>
<td>1267-1393</td>
</tr>
<tr>
<td>5</td>
<td>Firūz Shāh</td>
<td>Rukan-ud-dīn Firūz Shāh</td>
<td>688</td>
<td>1236</td>
<td>1293</td>
</tr>
<tr>
<td>6</td>
<td></td>
<td>Rasīlyā Bēgem</td>
<td>634-637</td>
<td>1226-1239</td>
<td>1293-1296</td>
</tr>
<tr>
<td>7</td>
<td>Alā-ud-dīn</td>
<td>Muʾīz-ud-dīn Bahram Shāh</td>
<td>637-639</td>
<td>1230-1241</td>
<td>1296-1298</td>
</tr>
<tr>
<td>8</td>
<td>Muʾīz-ud-dīn</td>
<td>Alā-ud-dīn Masʿūd</td>
<td>639-644</td>
<td>1241-1246</td>
<td>1298-1303</td>
</tr>
<tr>
<td>9</td>
<td>Nāsir-ud-dīn</td>
<td>Nāsir-ud-dīn Mahmūd</td>
<td>644-664</td>
<td>1246-1266</td>
<td>1308-1323</td>
</tr>
<tr>
<td>10</td>
<td>Ghiyāṣ-ud-dīn</td>
<td>Ghiyāṣ-ud-dīn Balban</td>
<td>664-685</td>
<td>1266-1286</td>
<td>1323-1343</td>
</tr>
<tr>
<td>11</td>
<td></td>
<td>Muʾīz-ud-dīn Kai Qubād</td>
<td>685-687</td>
<td>1286-1288</td>
<td>1343-1345</td>
</tr>
<tr>
<td>12</td>
<td>Shahāb-ud-dīn</td>
<td>Jalāl-ud-dīn Firūz Khiljī</td>
<td>688-706</td>
<td>1288-1295</td>
<td>1345-1352</td>
</tr>
<tr>
<td>13</td>
<td>Alā-ud-dīn</td>
<td>Alā-ud-dīn Khiljī</td>
<td>696-710</td>
<td>1295-1315</td>
<td>1352-1372</td>
</tr>
<tr>
<td>14</td>
<td></td>
<td>Shahāb-ud-dīn Umar</td>
<td>716</td>
<td>1316</td>
<td>1373</td>
</tr>
<tr>
<td>15</td>
<td>Qutb-ud-dīn</td>
<td>Qutb-ud-dīn Mubārak Shāh</td>
<td>717-721</td>
<td>1316-1321</td>
<td>1373-1378</td>
</tr>
<tr>
<td>16</td>
<td></td>
<td>Khusrū Khān Nāsir-ud-dīn</td>
<td>721</td>
<td>1321</td>
<td>1378</td>
</tr>
<tr>
<td>17</td>
<td>Ghiyāṣ-ud-dīn</td>
<td>Ghiyāṣ-ud-dīn Tughlaq</td>
<td>721-725</td>
<td>1321-1325</td>
<td>1378-1382</td>
</tr>
</tbody>
</table>

It may be noted that the praṇastī writer has, perhaps for want of knowledge of history,
omitted 3 names, viz., Ārām Shāh (No. 3 in the above list), Rasīlyā Bēgam (No. 6) and
Muʾīz-ud-dīn Kai Qubād (No. 11). Similarly, in the genealogy subsequently added after
verse 35, which is shown in the above statement below the dotted line, the names of Shahāb-ud-
dīn Umar (No. 14) and Nāsir-ud-dīn (No. 16) have been left out, perhaps on account of their
very brief tenure of power. Besides, in the genealogy as given by the praṇastī writer the names
of 7 and 8 have been reversed, so that the name of the son (Alā-ud-dīn Masʿūd) has been put
in the place of the father (Muʾīz-ud-dīn Bahram Shāh), and vice versa. This is probably either
due to his lack of knowledge of the history of the Muhammadan Emperors or because the
name of Alā-ud-dīn, who was the son of Firūz Shāh, has been put in after that of his father
(i.e. Firūz), and then Mu'izz-ud-din and Nāṣir-ud-din (sons of Shams-ud-din No. 4) have been mentioned; but the correct list is that given by Firishtā. Again, a reference to Nos. 12 and 13 will show that Shahāb-ud-din (No. 12) has been put in before Alā-ud-din (No. 13) in the praestāti, simply because the former was the father of the latter; but his name has been expunged by the Firishtā, because he never ruled, and in his place Jalāl-ud-din has been mentioned, who actually ruled. Shahāb-ud-din’s name is merely mentioned by the Firishtā as the father of Alā-ud-din but not as Emperor.  

After this mention of the dynasty of the Muhammadan Emperors who ruled over Delhi, the inscription supplies us with four names of the genealogy of Sādhāraṇa, who caused the step-well to be constructed. It is stated that in a village named Ul there lived a Khaṭṭāriya of the Kāśyapa gōtra named Bhuvarapāla. Similarly, in the genealogy of his mother there is also a mention of Sāhāraṇa being a Khatriya of the Śrimad gōtra. And, again, his father-in-law’s ancestor is also styled as a Khatriya. So we see that the same word Khatriya has been used in all the three genealogies, which leads us to believe that Sāhāraṇa was a Khattri by caste and not a Rājput; because, firstly, Brāhmaṇic gōtras are, as a rule, not specified of Rājput families; secondly, if he had been really a Rājput, his sept such as Chāhamāna, Paramāra, and so forth, would certainly have been mentioned; thirdly, Sāhāraṇa was the treasurer of the Emperor Alā-ud-din (vide verse 13 supra), which office is never held by the Rājput; fourthly, during the reign of the Muhammadan Emperors the community of Khattris has attained both name and fame, which is a very well-known fact. The Khattris had then taken service in the military as well as in the civil line. In verse 13 there occurs a word Purā-pati which means either (1) “lord of a village named ‘Pura’”, or (2) “lord in former times” ; but as there is no word to fill up the ellipsis to show of which place he was the lord in former times, it would appear that “lord of (a village called) Purā” is the meaning intended by the praestāti-kāra. This view is further strengthened by the fact that there is a village named Khānpurā, 3 miles from Lāḏūra, the second component of which was, perhaps, at first used to denote the village, the prefix Khan being added in later times when it was granted to a Muhammadan Khan. The words mahā-tha śri-Sādhāraṇa- in the marginal line of the left side of the stone, also further support this fact, as Sādhāraṇa is called a mahā-tha, which apparently stands for mahā-thakkura, as the lord of a village is called a Thākur or a Jāgirdār. Moreover, the Khattris still now use the word Thākur when writing letters to their sāndhāt, or fathers of their children-in-law.

The following table contains the genealogical trees of the three families given in our inscription :

<table>
<thead>
<tr>
<th>Bhuvarapāla</th>
<th>Sādhāraṇa</th>
<th>Haripāla</th>
</tr>
</thead>
<tbody>
<tr>
<td>(married Suśilā)</td>
<td></td>
<td></td>
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<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Nālhāda</td>
<td></td>
<td>Sādāda</td>
</tr>
<tr>
<td>(married Jōpī)</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Kiripāla</td>
<td></td>
<td>Nāgī (daughter)</td>
</tr>
<tr>
<td>(married Nālhāda)</td>
<td></td>
<td>(wife of Sādhāraṇa)</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sādhāraṇa</td>
<td></td>
<td></td>
</tr>
<tr>
<td>(married Nāgī)</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Nālhāda (daughter)</td>
<td></td>
</tr>
<tr>
<td></td>
<td>(mother of Sādhāraṇa)</td>
<td></td>
</tr>
</tbody>
</table>

[The list of succession in the Pālam Bāoli Inscription is—1, Sāhanvāda; 2, Khuṭavāda; 3, Samasandā; 4, Phārmjas; 5, Jalālāda; 6, Manjus; 7, Alāvāda; 8, Nasrāda; 9, Hammira Gayāsandā. Cf. J. Roy. As. Soc., Vol. X.I, Pt. I, pp. 104 ff.—S. K.]
1. "शोि द्र保密 । श्रेयः । नेवी द्र विश्लेषकृ षि प्रयत्नः।

2. क्षत्रियः दर क्ष्य नित्य विश्वविप्राणि निष्ठा(ि)विष्णुः विन्द्राजः।

3. व्रजान्ति या द्रवरुव्रा करियः सर्वथा विश्लेषकृ षि सुत्ता(ि) सा व। पातु तरसती भगवती

4. "श्रेयः: प्रृचक्कर्त्वंर्वैश्वर्यसंगति(ि)काद्रानानासंस्कृतः

5. "कालुः: संत्ततुज्जला(ि) [के] [रोम] । । । । । ।

6. "या: सक्षमर्षैः निलं वृजनर्वहितः

7. "क्षत्रियः: कामिनो(ि)वानांगमंथुमपुदव्यायः विशेषः सबसततः।

8. "तुरिं द्र जगवाणिर(ि)धीरेषि: साधुः पाषाणि द्र श्रेयः। [ि] ।

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1. From impressions prepared by myself.
2. Read "शोि द्र.
3. Read "नेवी द्र.
4. Read "क्षत्रियः दर.
5. Read "क्ष्य नित्य.
6. Read "विश्वविप्राणि.
7. Read "निष्ठा(ि)विष्णुः.
8. Read "क्षत्रियः दर.
9. Read "क्ष्य नित्य.
10. Read "विश्वविप्राणि.
11. Read "निष्ठा(ि)विष्णुः.
12. Read "श्रेयः: प्रृचक्कर्त्वंर्वैश्वर्य.
13. Read "काद्रानानासंस्कृतः.
14. Order of words changed to suit metre; it ought to have been विश्वविप्राणि निष्ठा(ि)विष्णुः.
15. Read "नेवी द्र.
16. Read "सक्षमर्षैः.
17. Read "क्षत्रियः: कामिनो(ि)वानांगमंथुमपुदव्यायः.
18. Read "श्रेयः: पाषाणि द्र.
19. Read "साधुः पाषाणि द्र.
20. Read "क्षत्रियः: कामिनो(ि)वानांगमंथुमपुदव्यायः.
21. Read "श्रेयः: पाषाणि द्र.
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93. Read "श्रेयः: पाषाणि द्र.
94. Read "श्रेयः: पाषाणि ।
No. 5.]  
LADNU INSCRIPTION OF SADHARANA.

ख्रिल अग्न्निःकै[सा]धा[र]ण् श्रीसाधारणमार्गं श्रीज्ञानविजयः यथा स
त्रियं [२१] ४ [१३३] 'साधारण'.

18 तथा सक्तकैः कुश्यको विक्रमीरुल्ल। [२१] कथा रिपु[सु]बंश चक्रें (१) तथा चिन्ता जग[च]त्[२]
(२) ५ [१८८] ७गमोत्तुद्विवियत्वा सुमिलसंवंद्वी
यथा ताप्सिरता[सा]नाऽ ॥ [२१] सत्ते यथा युवतिद्विवात्ििि जातिे
यथा [२१] ग्र.

19 कः पांडुसुतो जातः [३०] कनकः सर्वेणु कण्ठं यथा सर्वेण्याभुषणमेव विधिना
सन्तोति साधारण। [२२] ६ [१८८] मातिकं ५५ [२०] 'साधारणंमययूऽ(व)'

20 यथा पुन्ती वासिनः स्वभूतेः [२५]। (२) १ [१८८] १४मात[स्थो]न वलीयसा ॥१६१९
सूचकः १७रकारणोऽज्ञातः स्वस्त्रीवसंबंधवी
'कोध(शित)* लङ्का
सिद्धा ॥ [२१] तथा नाशदांत्तिता सुतनयः ॥ जो यथा श्री-

21 युतो जातः [२२] रक्षित्य चित्तवात्सरः, [१२] साधारणस्त्र श्रुतः [२१] २ [२१९]
बिकुञ्जः: [२२] २४ंकन नपुरसासों कर्णामनावयुः
कवियामन्यानान् [८२] सिद्धीन्च चिन्ति दयः। [२२] १ [२१८] ३८वर्गसङ्गः [६२] सहद्र
22 हस्ति हरिकृती मात्सर(५)विषः [२५] यथा [२५] विराजति [३२] सुधी जननयास्विनकरो
वषंबः: ॥ २ [२१८] ३८ब्रह्म नागीत्त्व(व)भिवा ॥२४ यथा श्रीसाधाराबुवः।
समुद्राता [२१]* यथा [२०] साधारणमणि

23 तोतिव प्रर[रय]ण लेक्ष् ॥ १ [२४] ३३वमयकुलविकुले[न]मत्तन्त्या सक्षितेन
चः साधारणस्त्र पुष्ठितवो न [२५] देव ॥ ४ [२१९] ४०सुपर-
स्वाच्छाय नागपतनागपतनीदिशायः ॥३२

1 तरीक: अनुस्तूल.
2 तोहरीका सुखेरी.
7 तरीक: साधारपण.
10 तानी.
11 तरीक: अनुस्तूल.
12 तानी.
13 तानी.
14 तरीक: अनुस्तूल.
15 तरीक: अनुस्तूल.
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24 बाजै ते पुनः [समा]हर्षरथि वते कौशलानां (१) भीतासमास्महसेरितम् अः। ॥ ४ ॥ [२६] "तत्त्वादस्मृतकं संस्कृतं विना तीयादतुलम् । साध्यावण क्वण [ना] वापीये पुष्या-।


26 ते शूकितः सक्यवै प्रविष्टतः कीमालभर्षु पुरे। पीठला। प्रणवणा: सुवर्णित अनमन तत्त्वादस्मृतकं सक्यवै पति तौष्यति [वै] ॥ प्रतिपदे वापीणाम्यर्र्याये। । (२)esto ॥ [२४] ॥ "विस्तारात्-।

27 धितासाधारणा निर्मितयुक्तस्तात्त्वादस्मृतकं तथा [१७] कुणकृपसुविधा [वा] कुष्टे स सा कृता जगति वासिका ॥ जने दे । (२)esto ॥ [११] ॥ "देवता: पितरी चोका युग्मधीतिता धिति। साधय-।


30 "वायवलुकः" सोमव (१) गायनगायति धितित: [१८] साधारणस्य अनुवाचार्यायेऽि
The earliest of these inscriptions was discovered by Mr. J. D. Beglar during the restoration of the great temple at Bodh-Gayā. The discovery was announced by the late Pandit Bhagwan Lal Indraji in 1855. Pandit Bhagwan Lal's version of the text is not very accurate, and I have been trying for some time to re-edit it. A facsimile was published by Sir Alexander Cunningham in 1892. The stone itself could not be traced either in the Indian Museum or at Bodh-Gayā. After the death of Mr. J. D. Beglar his library and collection of antiquities were purchased by the Archaeological Survey of India. This collection of Antiquities

1 Read घरसं।
2 Read जैसत।
3 Read भायुमित्र।
4 Read भाद्वितु।
5 Read भाद्वितु।
6 Read भाद्वितु।
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21 Read भाद्वितु।
22 Read भाद्वितु।
23 Read भाद्वितु।
24 Read भाद्वितु।
25 Cunningham's Mahābodhi, p. 78.
26 Mahābodhi, pl. XXVIII A.
were presented to the Indian Museum in 1909, and among them was found the record (A) of Aśokachalladēva, of the Lakṣāmāṇasaṇa year 51.1

The second inscription was discovered seventy-three years ago and was published by Prinsep with a drawing by Mr. V. Hathorne.2 It was subsequently lost sight of and Dr. Rajendra Lala Mitrā could not find it at Bōdh-Gayā,3 while Pandit Bhagwan Lal had to edit it from Prinsep’s drawing.4 Babu Rakhaladas Banerji, however, found the inscription stone built into one of the walls of a modern building at Bōdh-Gayā, in January 1906. I am indebted to him for an inked impression of this inscription.

Both inscriptions are dated. They are very quaintly worded, and Babu Rakhaladas has already drawn attention to them in his article on “Lakṣāmāṇa-sena and the Mussulman Conquest.” The language of the first inscription is the incorrect Sanskrit which is common in Buddhist Sanskrit manuscripts from Nepal and has been also found in the Haṃsa Kol inscription edited by Mr. Venis.5 The characters of the inscriptions belong to the Eastern variety of the North Indian alphabet of the twelfth century A.D.

Inscription (A) has been incised on a rectangular slab of granite measuring 19” by 10”, and consists of thirteen lines. It records the erection of a Buddhist shrine (vihāra), with an image of the Buddha, by Bhātta Dāmodara, etc., with the assent of king Aśokachalladēvasa,2 at the request of a number of his officials. Provision was also made for offerings (nāsādya) in three chaityas with lamps by certain officials, to be offered to the god daily by members of the Singhalese order at Mahābodhi and others. The date is the 29th day of Bāhare of the year 51 since the (commencement of the) reign (now) past, of the illustrious Lakṣāmāṇasaṇa.

In editing the text of this inscription Pandit Bhagwan Lal supposed that the kākapada-marks in line 9 made on either side of the letter wa were inserted by the royal preceptor (vijāyara) who is stated to have been an inhabitant of Kāśmīra (1. 5), and he, naturally, therefore, took the letters on the top of the inscription to be Śravān. It may be noticed that whenever a kākapada-mark is inserted in a line and the corrected or inserted portion written in the margin, the number of the line is always given with the words corrected or inserted, whether it be in an inscription or in a manuscript. In this very inscription the word samasta, which has been omitted in the third line, has been written on the top with the numeral 3 after it to denote the line with which it is connected. Similarly, with regard to the omissions in the ninth line it may be expected that a numerical symbol for 9 was used after each of the letters meant to be inserted in that line. Again, the similarity between the numeral 9 of 29 in the last line of the inscription and the index numerals on the top of the inscription, which latter Dr. Bhagwan Lal mistook for the hooked form of a dental sa, is very striking. The mistake must have been due to the supposition, as already stated, that a learned Pandit from Kāśmīra entered the omissions in the script of his motherland. If, however, the symbols which Bhagwan Lal read as the hooked sa of the North-Western Indian alphabets be correctly taken to be the Bengali numeral 9, the text affords a far easier way of restoring the inscription. It remains only to note that the Sanskrit verse at the beginning of the record is the usual formula of the Buddhist creed and that Siṅghala-sāṅgh-śāyās in ll. 9–10 perhaps indicates the income which the Mahābodhi derived from the Singhalese pilgrims of whom evidently there was a large number.

1 Another missing inscription found in this collection is the Gōvindpur Stone Inscription of the Śaṅka year 1069 (Ep. Ind., Vol. II, p. 333).
3 Buddha-Gayā, p. 7.
6 Professor Kielhorn accepts the form Aśokavalladēva as read by Bhagwan Lal (see his List of Northern Inscriptions, Nos. 670 to 677).
TEXT.

1 श्रीं नभो "वुजय दे वर्षो शेषुभवा में तेंया तबाहो" श्रवणये वाले वर्षु घेतु। ॥
2 रोप एवं अहे शाहाबा। ॥ देवकरस्वां वर्षसाहसाणाद्वितिः। प्रेरणा।
3 "हिमाचलकामसर्वस्चायोपेतस्माराजस्वामीस्वामीकालस्वामी" देवकर ॥
4 "शुचिं ताहां (1) मानापियोंगमन कल्वा "भक्तसतारामसर्वसारामपाल फलदो"। वालय प्राति ॥ काशीपित्तमदलस्थुपासी। ॥
5 राजगुणपित्त-श्रूकल। ॥
6 पार्वतसेवादुः॥ पार्वतेश्वरावधानाकामितिः श्रीमान्यानन्दादुः। ॥
7 मदराजा। ॥ मदराजा। ॥ मदराजा। ॥ मदराजा। ॥ मदराजा। ॥ मदराजा।
8 वैतारियो। ॥ वैतारियो। ॥ वैतारियो। ॥ वैतारियो। ॥ वैतारियो।
9 तं पैतालधर श्रीमालामोत्सवनामानी त्वं ॥ नेत्रयादशम्। ॥ नेत्रयादशम्।
10 श्रीमान्यानन्दादुः॥ नेत्रयादशम्॥ नेत्रयादशम्॥ नेत्रयादशम्॥ नेत्रयादशम्।
11 नाथार्चर्चतेश्वरावधानानं लालिनि।
12 "श्रीमान्यानन्दादुः नाथार्चर्चतेश्वरावधानानं" विख्यातिः ॥
13 नाथार्चर्चतेश्वरावधानानं नाथार्चर्चतेश्वरावधानानं ॥

Inscription (B) has not been completely deciphered. It has been very carefully incised and hardly contains any mistakes. This inscription shows that the alphabet used in Behn, i.e., the 12th century A.D. was the same as that in Bengal proper. The characters hardly differ from those of the inscriptions of Indrakumarsimha and his sons. The inscription records the dedication.

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1 From the original stone and from an excellent ink-impression supplied by Dr. Bloch.
2 The aksharas स्त्रीस्त्री of सभाय are in line.
3 नामार्चर्चतेश्वरावधानानं, as in inscription (B), below.
4 The aksharas स्त्रीस्त्री of सभाय, and their places have been marked by a kākāpada under the line.
5 The aksharas स्त्रीस्त्री of सभाय, and their places have been marked by a kākāpada under the line.
6 Read "सभायानमाणितः।" The aksharas स्त्रीस्त्री of सभाय, and their places have been marked by a kākāpada under the line.
7 Read श्रीमान्यानन्दादुः॥
8 Read "श्रीमान्यानन्दादुः॥ श्रीमान्यानन्दादुः॥ श्रीमान्यानन्दादुः॥ श्रीमान्यानन्दादुः॥ श्रीमान्यानन्दादुः॥ श्रीमान्यानन्दादुः॥
9 Read श्रीमान्यानन्दादुः॥ श्रीमान्यानन्दादुः॥ श्रीमान्यानन्दादुः॥ श्रीमान्यानन्दादुः॥ श्रीमान्यानन्दादुः॥ श्रीमान्यानन्दादुः॥
10 Read "सभाय, instead of प्रविष्टिः।"
11 Read श्रीमान्यानन्दादुः॥ श्रीमान्यानन्दादुः॥ श्रीमान्यानन्दादुः॥ श्रीमान्यानन्दादुः॥ श्रीमान्यानन्दादुः॥ श्रीमान्यानन्दादुः॥
12 Read श्रीमान्यानन्दादुः॥
13 Read श्रीमान्यानन्दादुः॥
14 Read श्रीमान्यानन्दादुः॥
15 Read श्रीमान्यानन्दादुः॥
16 At the end of the plate, in the right bottom corner of it, is engraved an indecent figure of an ant associating with a pig. For a similar figure on a stone inscription and its interpretation see above, Vol. IX, p. 164.
17 Read श्रीमान्यानन्दादुः॥
18 Read श्रीमान्यानन्दादुः॥
19 Read श्रीमान्यानन्दादुः॥
of some votive offerings, not specified, by Sahapapâla, an officer of Dâsratha, the younger brother of king Aśokachalla. Sahapapâla was a Kahatriya and was the treasurer of prince Dâsratha. He was the grandson of Mahaśmâktaka Mārisabhrama and the son of the Mahattaka Châtâbrahma. Aśokachalla, the elder brother of Dâsratha, is mentioned as the king of the Khasa country of the Sapâdalakasha Hills. The inscription is dated in the year 74 of the Lakshmanaśâna era, on the twelfth day of the dark fortnight of Vaisâkha, on a Thursday, corresponding to Thursday, 19th May 1194.

TEXT.

1. चौत्र० नमो बुद्धाय ॥ देवंध्रियाय प्रवरसङ्गायायायिनः परमपासवकः
2. श्रवणस्य वितरतं नारायायायरप्राचायायायायायिनः परसुपासवकः
3. नारायायायायिनः नामस्य नारायायायिनः
4. द्विप्रपल्लिवध्यायायरप्राचायायायिनः नामस्य नारायायायिनः
5. ख ॥ वर्ष ॥ द्विप्रपल्लिवध्यायायिनः नामस्य नारायायायिनः
6. ख ॥ वर्ष ॥ नामस्य नारायायायिनः नारायायायिनः
7. सं ॥ ॥ ॥ ॥ ॥ ॥ ॥

NO. 7. VADNER PLATES OF BUDDHARAJA.

[KALACHURI]-SAMYAT 360.

By Y. R. GUPTA, B.A., Nasik.

These copper plates, two in number, belong to or at any rate are in the possession of Nâma valad Ahilâjī Tijkâ of Vadnâr in the Chandvad (Chandnâ) Taluka of the Nasik District. About a year and a half ago, a Bania told me that he had been shown two plates by an inhabitant of Vadnâr, the writing of which could not be deciphered. I had to make several attempts to obtain them for examination. But I succeeded at last in tracing the owner or possessor and getting them on loan for the purpose of taking impressions and deciphering the inscription. On reading them I found that they contain a grant issued by Buddharañâ of the Kalachuri dynasty to a Brâhmaṇa.

1. From an inked impression supplied by Babu Rakhaldas Banerji.
2. Expressed by a symbol.  
3. Read बुद्धाय.  
4. Read द्विप्रपल्लिवध्यायायायिनः.  
5. Read बुद्धाय.  
6. At the end of the inscription, between the figures of interpunction, is the picture of a flower.
Bodhasvāmin of Vaṭanagara. One funny thing about this grant is that Nāṇā believes it to be a
sandal of Pāṭlīkī. He is very particular and hardly allows anybody to have a look at it. The plates
are substantial. The first of them measures from 10½" to 10¾" long by 8½" broad including the
rims. Excluding them, the length is 10¼" to 10¾" and the breadth from 7¾" to 7¼". The second
measures about 10⅜" long by from 8¾" to 8¾" broad including the rims. Excluding them the
length is from 10½" to 10¾" and the breadth from 7½" to 7¾". The plates have two holes from
½" to ½" in diameter for the insertion of the two original rings, which have been lost.
Whether there was any seal or not I cannot confidently say. There are however no traces of
one, just as is the case with the Sarsavṛi plates. When the grant came under my notice, the
Vaṭānīr plates were held together by two thin rings recently made. The edges of the plates
have been raised into rims, so as to protect the inscription. Either of them bears writing
on the inner side only. The second plate is a little broken at the right rim where line 28 ends.
The weight of the plates is 129 tolas, without the rings. The letters are very deeply and
well cut. They do not show through on the reverse sides at all. Some are, however, damaged
and some have been completely destroyed by verdigris. I have restored the damaged and
lost letters and words by means of the Abhoga and the Sarsavṛi plates, mentioned below.

The alphabet very closely resembles that of the Sarsavṛi plates of Buddhāraja 1 (the only
peculiarity worth noticing about the Vaṭānīr grant being that the strokes are not brought so
far down as in the Sarsavṛi plates), and closely to that of the Abhoga or rather Abhoga plates 2
and the Valabhi inscriptions. The characters are, therefore, of the regular type of the period and
locality to which the record relates. The numerical symbols for 300, 60, 10 and 3 occur in
the date portion in line 34. The language is Sanskrit. Five of the usual benefactive and
imprecatory verses are quoted from line 27 to line 32. The remainder of the inscription is in
prose. As regards orthography we may note the doubling of a consonant before ā in -dāhyāta-,
I. 14; -māddhyānanda-, I. 21. In a similar way the consonants following r are usually doubled; thus
10; -nārēndrār-ādānā-, I. 31; -darppa-, I. 16; -ātsarpapārttho-, I. 22; -vīrbbhukta-, I. 31;
pārāchabhīrnimahā-, I. 20; -dharmma-, II. 9, 11, 12; -dharmmārtha-, I. 31; -gāmbhārīyaṃvati,
I. 2; -siddhī-tyāna-, I. 6; -dhairyakāravayeṣṭhibhy-, I. 15; -dārulāgha-, I. 2; -pūrvv-, I. 30;
-sārv-, II. 17, 19, 20; -bahubhir-avasaḥtha-, I. 29. On the other hand we find kṛtyā, I. 3, and,
of course, varsha-, I. 27. The class nasal and not the Anuvraṇa is commonly used in the interior of
a word, the only real exception being -bhauṣaṇa-, I. 8. A final sibilant before a sibilant is
commonly assimilated; thus -upāta-sampanna-, I. 5; -dharmma-stṛgyā-, I. 9; etc., but -Mābhāva-
ra śī, I. 14, 17. The Jānuūrā ṣyā is used in -parah-kalanik-, -rahitak-kula-, I. 4; the
Upadāmimya in -vīṇahāra-parabhī-, I. 8; -śrī-ṣap-, I. 10; -padaḥ- pūrv-, I. 13; -dāhyātaḥ-
parama-, I. 14; -karaḥ-pra-, I. 17; -māntavyaḥ-pālīvatyaḥ-, I. 25. The use of āḥ instead of
-hālaḥ-putra-, I. 21, is simply a miswriting. Before sāth a final s has been dropped in
accordance with the Vārttika on Paṭ. VIII, iii; 36 in -śatū sthittāma-, I. 16. Instead of tā
we find tā in -satā-, I. 2; r is used for rā in -cauchalaḥ-, I. 24; rā for rā in -pradhasa-, I. 16;
śī for śī in -pākritis-, I. 5; -kripa-, I. 13; superfluous rā has been added in mahimātaṁ,
I. 30. The rules of Sunād have sometimes been neglected; compare pratiṣṭhāpayītā cūrv,
I. 13; yuddhāya uḍa-, I. 23. Most instances occur at the end of a line; thus yathāvat, I. 5,
before śatmya, I. 6; -āṇām-, I. 12, before vr-, I. 13; -sūt, I. 26, before iṣṭya-, I. 27; chā, I. 27,
before āraṃ, I. 28; -līkita-, I. 33, before idām, I. 54.

The inscription is one of Buddhāraja, the son of Saṅkaragana, the son of Krishnaraṇa of
the family of the Kaṭaḥchurā. In the Aihoj inscription the same form Kaṭaḥchurā occurs. 3

1 See Ep. Ind., Vol. VI, pp. 294 ff.
3 Ep. Ind., Vol. VI, p. 5, line 6, where we read veṣṭavānyā ṛṣaparaṃ-mandiḥ Kaṭaḥchurā-sūtā-maṇḍiḥ
parigrāham.
That the forms Kalatsuri, Kalachuri, Kalachuri, Kāṭachchuri and Kāḷachchuri are identical and are applied to the same family has been shown by Dr. Fleet.\(^1\) This Buddhaśāja of the Vāḍnēr plates. I need hardly say, is the Buddhaśāja mentioned in the Sarsavṛi plates in the Nerūr plates, and in the Mahākūta or Makuṭāsvāra column inscription.\(^1\) The Vāḍnēr grant is of importance insomuch as it is the earliest known grant of Buddhaśāja Kāṭachchuri, the Sarsavṛi plates being issued in 361 of the Kalachuri era. Only two grants, excluding the present one, issued by the old Kalachuris who ruled over the Nāsik and other districts, and roughly, over Central India, and who appear to be the imperial dynasty, were issued up till now known to us. It may, however, be remarked that these ancient Kalachuris are also referred to in the Aihole inscription, the Nerūr plates, and the Sākhācāma plate of Śantilla.\(^6\) The geographical names given throw some light on the question about the area over which the dynasty exercised power. I may here note that the power of the Kalachuris was not crushed though Buddhaśāja was defeated by Maṅgaliśa. His Sarsavṛi and Vāḍnēr plates prove this, being both posterior to the Makuṭāsvārī inscription.

The Vāḍnēr grant was issued while Buddhaśāja's victorious camp was pitched at Vidiśa. The purpose for which it was made, is the usual one, viz., to provide for the five great sacrifices bāti, chaṛa, suvaṛadēva, apanabhāra and for others. The name of the donor is Buddhaśaṁmin, of the Vajasanēya-Mādhyaandina school, who was a resident of Vāḍnagāra and belonged to the Kāyapa gōtra.

The object of the grant is described in exactly the same way as in the Sarsavṛi plates. The village granted in the latter is first defined with regard to the district and bhoṛa to which it belongs, and then described as being situated near another locality, apparently one that was better known. After this follows the name of the village. Similarly, in our grant, we are first told that the village belonged to the Vāḍnagāra bhoṛa and was situated near Bhaṭṭārakīkā. Then follow, in the place where the name of the village given in the Sarsavṛi plates, the words Kōṇaṁgaṇa ṣeṣa grāmaḥ.\(^8\) The village has accordingly been designated, not by a proper name, but as a village of kōṇya. Who these kōṇya were, I cannot say with confidence. I feel however inclined to agree with Mr. Bhandarkar, who thinks that they may be the Kolis of the present day.

Of these localities Vāḍnagāra is doubtless Vāḍnēr—usually called Bhairobūche Vāḍnēr to distinguish it from other villages of the same name—in the Chandvāj Tālaḵa of the Nāsik District, where the plates were discovered. It was the head quarters of the bhoṛa of the same name. The Māraṇi form of Samskrit vata is vaṭa and nagara would regularly become nerta, just as in Pimpalkōr, from Pēppalakārī, and Champānāra from Champānagāra. Bhaṭṭārakīkā may possibly be Bhagāraon about nine miles from Vāḍnēr. Bhagāraon becomes bhāṭ according to a well-known rule: a double consonant in Prakrit is replaced by a single consonant, and the preceding vowel, if short, is lengthened. Cf. Māraṇi bhāṭi, Prakrit bhāṭa rice; Māraṇi sūṭ, Prakrit sūṭa, seven. As an instance of the omission of the second part of the name of a village or town, we may compare Kandōramāya in the Mahākūta column inscription, the very record of Buddhaśāja's defeat, which is evidently the modern Kandur. Again we know that the modern Jedā may be connected with the Jedūrū of the Balagannie inscription of Vīnayādīya.\(^9\) We can quote many instances where pur or guṇa is added to the name of a town or a village, to which we find no equivalent expression in the inscriptions. Vidiśa is probably the

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\(^1\) *Ind. Ant.*, Vol. XIX, p. 16.
\(^7\) Cf. the use of the word bhoṛa in the Sāthārī grant of Vishnubhradhana, *Ind. Ant.*, Vol. XIX, pp. 309 ff.
\(^8\) Cf. Kumārīnaṇḍa śeṣa grāmaḥ in the Sarsavṛi grant, l. 20.
famous capital of the Daśārṇa on the Vētravati, the modern Bēsnagar, near Bhilsā. Similarly
the Ābhōṣa plates of Śaṅkaraṅaṇa were issued from Ujjayinti. I have thought of the possibility of
identifying the latter with the modern Ujjaini, or Ujjaini in the Sinnar Tāluka of the Nasīk District,
and sometime I was inclined to think that Vidiśa might be the present Tīṣāṅna in the Chāndrī Tāluka,
3½ miles from Bāṅgtaṅ. It seems however hardly possible to
drive Tīṣāṅna from Vidiśa, and I think it safer provisionally to adhere to the identifications
mentioned above. The more so if Mr. Bhandarkar is right in assuming2 that the Katāchachuris
reigned at Mahihmati.

The present record is dated in words and numerical symbols on the 13th day of the bright
half of Bhāḍrapada of the (Katāchuri) year 380. The date does not admit of complete veri-
fication.3 Divān Bahādur Pillai has been good enough to calculate it for me, and he has in-
formed me that it might correspond to either Friday, 11th August A.D. 607, or Thursday, 29th
August A.D. 608, or Tuesday, 19th August A.D. 609. I am inclined to think the last of these
dates the right one.

As regards the epithets of Śaṅkaraṅaṇa, Professor Kielhorn's remark4 that 'the author
was acquainted with and borrowed or imitated certain epithets which are found only in some
of the Gupta inscriptions,' is up to the point, and this was just what occurred to me when I
first read them. I would here add that the coin found at Dēvālāna in the Baglān Tāluka of the
Nasīk District, but occasionally met with throughout the district and wrongly attributed to the
end of the 4th century A.D. by Dr. Bhān Dāji5 and others were (as is shown by Professor
Rapson6), imitated from the later Gupta coins. As I intend to publish a short note on these
coins, it is better that I should not dwell on them here. Suffice it to say that the Gupta influence
has been traced in the official documents of the Katāchachuris and in the coinage of the Nasīk
District of about the 6th and 7th centuries A.D.

The accompanying plate has been prepared from estampages made by me in Vadnēr. The
owner would not consent to the plates being sent to Ootacamund for the purpose. On the whole
however, the estampages are plain enough in all important places, and the passages which can-
not be read with certainty can be supplied from the Sarsavēl plates.

TEXT.

First Plate.

1 Ōṁ svasti [||]** Vijayaskandhāvārād-Vait(i)diśa-vēṣaṅkōh-chharad-npagama-
prasanā-gaganatala-vimala-vipal[ë] vividha-puru-
2 [sharatna]-gupa-kirāṇa-[nikar]-āvabhāsītah
mahāsā[†t]*tv-āpāśraya-durlaṅgho
gambhīryavatī sthityanupālana-parah mahādadhā-
3 v-iva [Katā]chachurinām-[anavyē sakala-jana]-manośhirayā
candrikayā-eva
kṛtyā bhuvanam-avabhāsayam-ā janmama [ēva Paśu-
4 pati-samā]-śraya-parah - kalaṅka-[dā]ṣha-rahitah - kula-kumudavāna-lakshmī-vibodhana-
chandramā iva śīr-Krishnāraja [yaḥ]
5 sarṣraya-viśēṣa-lōḥud-iva sakalair-śbbīgāmikair-itaraś-cha
guna-ūpētas
sampaṇna-prakri(r)ti-maṇḍalō yathā[vaṭ]

2 loe. cit.
5 Jour. Bo. Br. R. As. Soc., Vol. XII, p. 212; cf. Dr. Fleet's Dynasties of the Kamarupa Districts of the
Bombay Presidency, pp. 295 ff.
6 Indian Coins, para. 100.
7 Expressed by a symbol.
6. śaman-vaiśhitaṃ-siddhir-yuṣṇa ca ruṣhir-vanās-aśabhinnā niyatam-ascapalitā
dāna-prasaraṇa prabhita-bala-garimuṣa

7. vanavānan-āśrūpam-ēvāśvāsakāṃ vicharaśī vana-rājaya iv-āvanamīti diśo
yāsa ca āśrūtām-śapana-

8. tāṇḍāya vigrahaḥ-prābhāmānabhasingīya śikṣhitam vinaśya vibhav-arjanaṃ
pradaṇḍyā pradānāṃ dharmāya

9. [dharmama]-āś śrāvyāptaye taṣya putrāḥ-pritiḥvyāṃ-apratirathaḥ-chatur-udadhi-
salīlāvīvāda-yaśa Dhanada-Varun-śundar-Antaka.

10. [sama]-prabhāvaśaśa sa-bhū-bhū-bal-āṇḍāt-āryaśīṭa-rajasūtri-pratiṣṭhit-sāpanaṃ-samagama-
sāmanīmaṇḍalaya

11. parapar-āśṭhitā-dharmma-ārtthā-kāma-nilēśvī prathāti-mātra-suparītōsha-gambhir-onnata-
hrīdayas-samyak-prajāpātan-ādhikā
d-gāta-bhūri-dhāviva-viśāvan-āśvētā-dharmmaśriṣyaḥ-ahir-ātsannāṃ nṛpati-vaināṇāṃ
prathībhāpyaśīḥ ātyucchhirātānāh

13. un[mā]-layātā din-āṇḍā-kripanā-samabhiliśhita manorath-ādhikā-nikāma phala-pradaṇa-
pūrvvā śpāra-samāntānti-ādi-āsena avāmi

14. m[stāparam-āriṇdṛdhyāṣā prarama-Mahāśvaroḥ āri-Saṅkaraganaḥ taṣya putrāt-atat-
pūtād-āṇḍēdyāśa-sakala-mahī-maṇḍal-aikī
tilakas-āśīṭāya-prāthita-nayā-vinaṣya-dāna-dakṣayā dākṣayā-dhairyā-sa u r y y a-
sthirāryy-aśyāśēṣa-gu [nasa] manvītaḥ

15. prabala-ripa-balāṇḍha-ūtā darppa-vibhava-pradhīvanāṃ hūtāsāḥ sūtu śibhitām [āyatanām-
sārī] śarīprā [hata-chakrā]

17. Chakradhara iv-śāri[ī]-prāsamana-karha-prajānāṃ prarama-Mahāśvaroḥ śri-
Buddha[rajaḥ]-sarvān-āva rāja-

Second Plate.

18. sāmanā bhūgīka-viśhaya-prāti-rāhṛṣa-grāma-mahātar-ādībhārik-ādī [nā] samajñāpayat-
āstu vō vidita-samābhīghī
d-vaṣṭī sā科技成果-vaṣṭī

19. Vaṭanagara-bhūga Bhaṭṭatārikā-pratyāsaṃna-Koṇiyānūḥ hū ca grāmas-aśrūtāghas-
sāpitaraka-sarva-adāna-

20. saṅgrāḥyasi-sarva-dīya-viśiṣṭāndībhūda-kā-paraṅiḥ bhumi-ch hurdra-ṃāyān-ā-ahātra-
bhāsa-pr[ā]y-śeṣa [ha][n-ārāk-ā] roṣavā

21. kehiti-sthiti-samāktāmaśā putra-pautrā-āvaya-bhūgō Vaṭanagara-vaṣṭāva-Kāyapā-
sagotra-Vājaśanāṃ Māyāhyandina-

22. [sa]brahmachāri-brahmaṇa-Bodhasvāminē bali-chara-vaiśvadāv-āgniḥotra-ādi-kriy-
asteppa-ārthānā matāpitrō-ātmanās-cha

23. punyābhīvyādhaya udak-āśīṭānggān-āsīṣṭiḥ yato-smad-vanāyair-arayārav-āgāmī-
nṛpati-bhūgapatiḥbhī prabhā-pavana-prcdit-vadādi-

24. jala-karāṅga-chaṭhopalaḥ jvalokam-abhir-āṅgatāṃ-āśrūn-vibhavān-dirga gha-kāla-
sthāyasāsa-cha guṇān-śakalya śāmānyā- 

25. bhoga-bhū-pradāna-phaḷopubhis-śaśi-kara-ruchirāṃ chiriṣya yaśaś śichiḥrubhir-
ayaṃ-asmad-dīya-numāṇavāḥ-pālayitavyās-cha [nā]

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1 Professor Pāthaka reads -pratāpas, l. 11 of the Åbhūga plate. But it appears to me that there also we have -pradbākaḥ.
2 Read -kripāya-.
3 Read -prāsedaṃsa-.
4 This sign of interpunction is superfluous.
5 Read -kāltakaj-.
6 Read -vṛddhaya-.
7 Read -cādaḥchala-.
VADNER PLATES OF BUDDHARAJA.


27 ity-Uktān-cha bhagavatā veda-vyāsena Vyāsena || Shashṭiṃ varaha-sahasāra-p svarggū mādā bhumidā [\*] āchchhettā cha

28 anunātā cha tāṇiy-ṛva narakā vaśet || Vindhy-śadvēvat-ayāṣu śushku-kotaravāśinaḥ [\*] kriśna-āhaya hi jāyante

29 bhūmi-dīyān haranti ye || Bahubhir-vvasudāh bhūkṣa rājabhisa-Sagār-ādibīh [\*] yasya yasya yatā bhumik-tasya tasya tadā


31 da[tān πurā] narendrād-daśāni dharmaṃ-artha-yaśas-karāṇī || nirbbhukta-mālya-pratimāni tāni kō nāma sādhau-punar-śa-

32 dta iti || Shāvatara-sūta-trayē shashty-adhikē Bhādṛapada-sūdhā-parayōdayām Pāṣupata-rājūt-rājūt-

33 Anantamahāyā-vijjayāpanāyā mahābalādhikrita-śrī-Prasāhvigraha-dātakām [likhtitān]

34 idān mahāsāndhipraghārādhikaraṇādhikrit-Anāpītēḥ-ṛti || Sam 300 60 Bhādṛapada śu 10 3.

TRANSLATION.

(Line 1.) Om. Hail. From the victorious camp located at Vai(Vi)diśa.

In the family of the Kaṭaccāchusris—which, like the wide ocean, is stainless and extensive as the sky clear on the beginning of autumn; shining by the mass of the rays of various jewels of men (as the ocean is illumined by the rays of its precious stones); difficult to be transgressed since it is the abode of great courage (as the ocean is the abode of big creatures); grave and bent on observing settled rules (as the ocean is deep and is anxious to remain within its boundaries)—(there lived) the illustrious Krishnārja, who enlightened the world with his fame pleasing to all men as the moon illumines with light; who from his birth was solely devoted to Paśupati (Śiva) just as the moon supports itself on Śiva; who though having no blemish further the prosperity of his family as the moon (who has a spot) revives the beauty of a bed of night lotuses; who was approached by all virtues which attract men to a king and by other qualities as if through a desire to get a choice resting place; who was possessed of all the natural endowments of royalty; who duly got the good results of the royal powers; who, brilliant with his glorious family, the flow of his munificence being uninterrupted and the gravity of his strength being renowned, rushing boldly effected the conquest of the regions just as the head of wild elephants, conspicuous by its magnificent backbone, with the ceaseless stream of its ichtar, showing the excellence of its strength, roaming here and there at its will, breaks down a row of forest trees; whose weapon was (used) for the protection of the distressed; who fought to humble the pride of his foes; whose learning was for modesty; who obtained riches (only) to give; who made donations only for the sake of religious merit; whose religious merit was acquired in order to obtain final beatitude.

(Line 9.) His son was the illustrious Saṅkaragāṇa, an ardent devotee of Mahēśvara (Śiva); the sovereign of the regions bounded by the eastern and western oceans and of other countries; who meditated on the feet of his parents; who was matchless in this world; whose glory was polished by the waters of the four oceans; whose grandeur was like that of Dhanada, Varuṇa, Indra and Antaka; who gained the prosperity of a king by the prowess of his own arms; before whom the circle of all tributary princes bent down owing to the excellence of his value; who

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1 Read chāṇumāsā.
2 Read mahāsātām.
enjoyed religious merit, wealth and pleasure without allowing them to overpower one another; whose profound and high mind was gratified only by submission; who acted piously by making donations of the ample riches got by protecting his subjects well; who reinstated royal families that had been deposed for a long time; who annihilated those that were very proud; who gave to the poor, the blind and the helpless the objects of their desire more fully than they yearned after.

(L. 14.) His son, who meditates on his feet, the only ornament of the whole earth; who is possessed of all the most famous qualities, good conduct, modesty, mercy, liberality, ability, courtesy, fortitude, heroism, steadfastness, and others; who causes the destruction of the greatness of vanity produced from power of mighty enemies; who is a dam of all settled rules and a home of success; who with his unobstructed army relieves the sufferings of his subjects like the wielder of the discus (Vishnu) with his disc incapable of being opposed; the zealous devotee of Mahāvāra, the glorious Buddhārāja gives this order to all kings, tributary princes, Bhāgikas, rulers of vishayas, heads of provinces and villages, and big officers and others.

(L. 18.) Let it be known to you. To promote the religious merit of our parents and ourselves we have given with libations of water, the village of the Köśiyas, in the Vaśanagara-bāgā, which is near Bhātāgiri, together with the udraśīya, the aparīkara, and all receipts, free from all dīya, forced labour and pratiśihādī, according to the maxim of bhāmichchhādra, not to be entered by swindlers and servants who are liars,1 to be enjoyed by sons, sons' sons and further descendants (i.e., the enjoyment of which is to be hereditary), as long as the moon, the sun, the sea and the earth exist,—to the Brāhmaṇa Bōdhasvāmin, who resides at Vaśanagara, belongs to the Kāśyapa gōtra, and to the Vajasaneya-Madhyananda school, for the maintenance of bāli, chara vaisīdvadēva, aminōtra and other rites. For which reason future kings and governors, whether of our own lineage or others, considering that this worldly existence is as unsteady as the waves of water impelled by violent wind, that wealth is perishable and worthless (devoid of substance) and that virtue last long, desirous of obtaining, in common with us, the merit of this grant of land and anxious to acquire for a long time fame as bright as the rays of the moon, should agree to and protect our gift. Whoever with his intellect covered by the coating of the darkness of ignorance, should revoke it or allow it to be revoked, shall incur the guilt of having committed the five great sins. It has been declared by the holy Vyasā, the arranger of the Vedas: “He who gives land rejoices in heaven for sixty thousand years; he who rescinds (grants of) land or consents to their being rescinded, will dwell in hell for the same number of years.” “Those who resume grants of land, are born as black serpents, living in dry hollows (of trees) in the waterless forests of Vindhya.” “Land has been enjoyed by many kings from Sāgara downwards; he who for the time being is the lord of the land, has the fruit of it.” “O Yudhishthira, carefully preserve the land given to Brāhmaṇas by former kings, O best of kings; preservation is better than giving.” “What good man would seize the gifts bestowed formerly by kings, yielding religious merit, riches and renown, which may be likened to used wreaths.”

(L. 32.) In three hundred years, increased by sixty, on the thirteenth tithi of the bright half of Bhādrapada, at the request of the queen of the worshipper of Paśupati, queen Anantamāhiyā, this charter, the dēṭaka of which is the prosperous Prasāhyavigraha,2 the great (officer) appointed over the army—was written by Anāphita, the high officer entrusted with the (arrangement of) peace and war.

The year 800 80 Bhādrapada śu 10 3.

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1 I have followed Professor Patshah's rendering of this phrase above, Vol. IX, pp. 296 and f., as I think it correct [Another explanation of kāspa, which I think preferable, is mentioned above, Vol. IX, p. 294, note 10.—S. K.]

2 It will be seen that the dēṭaka is the same as in the Sarswati grant, above Vol. VI, pp. 294 ff.
No. 8.—BELAVA COPPER-PLATE OF BHOJAVARMADEVA. THE FIFTH YEAR.

By Radhagovinda Basak, M.A.; Rajshahi.

This plate was purchased by Mr. Pramathanatha Datta, B.A., Assistant Settlement Officer, in the month of June, 1912, at a village, named Belava, situated on the northern boundary of Râpgarj Thâna, in the Mahâsvârdi Pargana of the Narîngaj Sub-Division of the Dacca district in the Presidency of Bengal, where it was discovered by an illiterate Muhammadan in April, 1912, in digging a plot of hard reddish land in the precincts of his cottage. A prominent mark, about half-an-inch deep, was accidentally cut into the top-edge on the right-hand side of the plate by the spade of the villager as he was digging. An imperfect reading of this plate with a faulty translation was published at Dacca 1 but without any fac-simile. I edit the inscription from a photo which I took when the plate was kindly placed in my hands for two days only by Mr. Datta for decipherment. I could not get a further opportunity of comparing the photo with the original plate.

The plate measures about 9½" broad by 10¼" high. It had a seal with the representation of Vishnu’s wheel (cf. śrîmad-Vishnu-chakra-mudrâya, l. 48), at the top; but the impress of the sacred wheel was completely scraped off by the finder of the plate, who thought the plate was made of gold. So, it is difficult now to say if the name of the king was incised therein. The plate is inscribed on both sides, the reverse side containing 26 lines of writing, and the reverse side 25 lines. The engraver’s name is not mentioned. The writing is generally in an excellent state of preservation except in lines 12-14, and 17-21, where the plate has suffered from corrosion, which has rendered a few letters indistinct and illegible. The size of the letters throughout is about ½" with the exception of those occurring in the first two lines on the reverse side, where they are a little larger than the rest. The inscription is written in the northern characters of the 11th century A.D. The amara has been denoted in two ways, viz. by a point above the horizontal top-line, as in śapatam, l. 1, and by the ordinary Bengali amara sign of modern times as in nayanam, l. 1. The sign of visarga has been omitted twice, in the words siddhi (l. 1), and śrîmad-Bhâja (l. 26). Some letters also have been omitted very likely through oversight on the part of the scribe or the engraver, in lines 18, 22, 23, 28, 37, 39 and 43. The sign of evagraha has not been used at all. Orthography also is not faultless throughout. The only point of orthography that calls for any remark is that although the letters, ta, ya, sa, ma, and ya have been doubled after r, the letter sa in this position remains single, except in the words -Aurava- and Yajurveda- (l. 42). The language of the inscription is Sanskrit.

The inscription opens with oh siddha[\*] and has 15 verses on the obverse side, in the first five of which the eulogist Purushottama (cf. v. 15) describes the mythological ancestors of the Yadu family from which the Varmans traced their origin. From the first three verses we get the mythological genealogy of these ancestors of the Yadu family in the following order:—(1) Śvayambhū (Brahmā), (2) Atri, (3) Chandra, (4) Budha, (5) Pūruravas, (6) Āyu, (7) Nahuśa, (8) Yayāti and (9) Yadu. In verse 4, Krishna, the 'chief actor of the Mahâbharata,' is said to have descended from the family of Yadu. Verse 5 informs us that the Varmans were the 'kingsmen of Hari' (Krishna) and were well-versed in the Vedas and skilled in warfare. They are described to have occupied Simhapura, probably the same place as Sihapura, which is mentioned in the Mahâvamsa, vi, 35 ff., as situated in Lājaratnā, i.e. Rādhā.5 Verse 6 gives us the name of the first Varman as Vajravarman, who is described to

2 [We know of princes with names ending in varman, who ruled in Sihapura, and who were kings of Kalinga. See above, p. 4.—S. K.]
have been valiant, yet mild, and who was a great poet and a learned man. In verses 7-8 we get a description of the second Varman, Jätavarman, the son of Vajravarman, who is said to have been famous for his mercy, heroism and charity, and to have extended his paramount power, by putting many heroes to shame and conquering the province of Kāmarūpa (Assam). It is in this eighth verse that we get some clue to the contemporaneous history of the times when Jätavarman flourished. I have readily adopted the valuable suggestions of my venerable friend Mr. Akshayakumāra Maitreyā, B.L., Director of the Varèndra Research Society, about some of the names of persons and places of historical importance that occur in this verse. Mr. Maitreyā is of opinion that Viraśri, who, in the next verse, is said to have been the queen of Jätavarman and mother of king Sāmālavaran, was a daughter of Karṇa and it is for this reason that the poet has used the phrase parīnaya Karṇasya Viraśriyam in verse 8. Mr. Maitreyā invited my attention to verse 9, canto 1, in Sandhyākara Nandin's Rāma-charitu (history of king Rāmapāla of Gauḍa), wherefrom we know that this Karṇa, undoubtedly the Kalachuri (Chedi) Karṇa of the 11th century, whose copper-plate grant is dated 1042 A.D., gave another daughter of his, named Yauvanāśri, in marriage to king Vīgrahapāla III, with a view to please His Majesty after he (Karṇa) had sustained a defeat in the field of battle. The second point of historical value which Mr. Maitreyā brought to my notice is the identification of the name of Divya in the compound word divya-bhujya-āriyam (V. 8) with Divya or Divvōka, the leader of the Kaiyarta revolt, who killed Mahipāla II, son of Vīgrahapāla III, in battle and occupied Varèndri, the janakabha, birth-place, of the Pāla kings (cf. Rāma-carita, canto I, 29, 31-39). Kāmarūpa (Assam) is described as having been conquered by this Jätavarman (parībhava-vāās-tās Kāmarūpa-āriyam. v. 8). It is very probable that Jätavarman might have availed himself of this opportune moment of the revolt in Varèndri of the Kaiyartas under Divya, for proceeding towards Kāmarūpa and bringing the province under his own sway. I am unable at present to identify with absolute certainty the name of Govardhana referred to in the third line of this verse. May he be the father of Bhaṭṭa-Bhavadēva who was the Prime Minister of king Harivarman of East Bengal? For some of these suggestions I wish to express my indebtedness also to the newly-published Bengali work, Gauḍa-rājamala from the able pen of my esteemed friend Mr. Ramaprasad Chanda, B.A., Hon. Secretary, Varèndra Research Society. Verse 9 describes Sāmālavaran, son of Jätavarman and Viraśri, as one whose name was a blessing to the world. The last line of this verse seems to mention another person, the poet’s master (prabhu). In verse 10, we are told that he had a son Udāyin, who must have been a great warrior, whom none could approach in the battle-field, ‘who saw only his own face reflected in front, in his own sword’. In verses 11-12, his daughter Mālavayadēvi is described. She was exceedingly beautiful and was married to king Sāmālavaran, ‘though his harem was full of the daughters of numerous kings’. Verses 13-14 are in praise of king Bhoja-varman, the donor of the grant. Considering the historical time as deduced from the contents of the verse 8, one may feel inclined to take the mention of the Rākhasas of verse 14, to refer to the wars of king Rāma (Rāmapāla) who regained the kingdom of Varèndri from the hands of the Kaiyartas after defeating them in battle. It is, therefore, most befitting on the part of the court-poet Purushottama (verse 15) to invoke blessings on king Bhoja-varman at this juncture, and to wish that he may become the overlord of Lankā, i.e. defeat and oust the Rākhasas, the destroyers of peace. The sixteenth verse in lines 50-51 is one of the usual imprecatory verses. From line 24 to 49, the inscription is in prose.

This inscription is a record of a land-grant made by Śrīdevata, worshipper of Viṣṇu, the Paramāsvara, Paramabhaṭṭaṇaka, Mahārājaśādiśāla, king of Bhōjavarmadeva, who meditated upon the feet of the Mahārājaśādiśāla Sāmalavarmar, to Rāmadēvaram, in charge of the king's holy shrine (Śāntīgāra, l. 45), son of Viśvarūpādīvārman, gr. u.-son of Jagannāthādīvārman, who was an inhabitant of the village of Siddhalā in North Rādhā, and who hailed from the Madhyadēva (cf. Manu II, 21). The gōtra, pravara, charana, and śākha of the donor is mentioned in lines 41-42. The name of the village where the grant of the plot of land was made is Upṣalika, situated in the Kauśāmbi-aṅgārachāhāra khaṇḍala, in the Adhāhāṁdāla maṇḍala, in the prosperous Paundra bhūkti. I am at present unable to identify the village. The order of the donation was issued to various royal officers and other dependents of the king from his camp of victory situated at Viṃramapura (evidently in East Bengal). The officers mentioned in our inscription are the same as we find in the Ballālaśāma plate of Kātwa discovered last year and in other Bengal plates, with only two additional names, pithikāvāla and mahāvyāhāpati, the latter occurring also in the Vairāgī plate of king Harivarman.

The inscription is dated in l. 51 on the 14th day of Śrāvana, in the 8th year of the reign of king Bhōjavarmadeva. It ends with the usual endorsement of the king's and one of his chief officers (in the present instance, the king's mahāvyāhāpali, record-keeper).

TEXT.

Obverse.

1. Ōṁ śiddhiḥ[ḥ] || Svayambhuvam-ah-āputeṣam munir-Atrir-[-di-vānkaśām [I]]
   tasya yaṁ-nāyanāṁ tējas-tēṇ-ājā.-

2 yata chandrāmāḥ || [1*] Ṛauhīpṛya Vṛ(ṇ)u(Bu)dhas-tasmād-saṃmād-Aiḷah
   Pururavāḥ [I*] jajūḥ śvayamhyvṛtaḥ kṛ[ṛtyā]-

3 ch-Orvāyaḥ cha bhava cha yah || [2*] So-pī-yāyam saṃaṭhijanam-Manu-saṃmā
   rājna-tatā ṛṣṇa-kahām-

4 pālo Nahuha-ṛta-jani māhārājō Yaśāteḥ satam [I*] sō-pī praṣa Yadaṁ
   tathā kṣitiḥ[ḥ]-

5 jām vamso-yam-uja(r)i)mābhāta Viraśrī-cha Haris-cha yatra vadbhaṣṭāḥ
   ṛṣṇa-asakṣhyata || [3*] So-p[i]ha]-

6 gopī-śata-kalikāraḥ Kriṣṇo Mahābhārata-sūtradhāraḥ [I*] argh[y]*aṁ paumā-
   anāṁ-kṛtavāta--

7 raḥ prādur-va(ba)ḥ bhūv-oddhritaḥ bhūtmi-hāraḥ ||[4*] Puṁsām-āvaraṇam trayī na
   cha tayā hiṁ na nagnā iti

8 trayā[ṛh] ch-ādhyata-sāgarasūtra cha va(ra)sād-rōmaḥ-ōdghamaḥ-varmaṃīnḥ [I*]
   Varmmāṇo-śīgahlīrā-nāma dadhatāḥ

9 śālghyaḥ bhūjaḥ vi(bi)bhratā bhōjuḥ Simhapuraṁ ṣuḥāṃ īva mr娇ndrāpāṁ
   Harer-va(ha)ḥndavāḥ || 5*]

10 Ṭhābhavata-tha kadaśchid-Yadavānāṁ chamumāṃ samaraviṣaya-yāṭra-māgalam
   Vajracandrā || [I*] Śama.-

11 na iva ripuṇāṁ somavada-va(ha)ḥndhavānāṁ kavir-āpi oucha kavinaḥ paṇḍitaḥ
   [paṭ]dītanāṁ || 6*] Jā.-

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1 Siddhālā, the ornament of the country of Rādhā, is also mentioned in the Bhavādēva prastāti, cf. Ep. Ind., Vol. VI, p. 205.

2 From a photograph of the original taken by me in 1912. The accompanying plate is reproduced from the same photograph.

#p Metre: Anuṣṭubbh.
#r Metre: Indravajrā.
#c Metre: Śārdula-vikrīḍita.
#b Metre: Mālinī.
#d Read Kahāṇaḥ.
#e Metre: Anuṣṭubbh.
12 tavarmā tato jato Gāṅgēya iva Śāstanaḥ [1*] dayā vrataḥ pada[h] kriḍā [tyā]go yasya mahā-
13 tvābah [[[7**]]] Gṛhoṣan-Vainyā-Pṛthu-sūryaṃ parisayan-Karmṇaṣya
Vīraśrīyaṃ yō-ṅgēṣhu prathaya[ti-chhri]yaṃ paribbavah-
14 sa-tāṃ Kamarāpa-sūryaṃ [1*] nindaṃ-Dīvya-bhuja-sūryaṃ vikalayan-
Gōvardhṇaṣya sūryaṃ kurvan sṛṣṭriya-
15 sāč-chhṛiṣyaṃ vittavān-avām āravabhauma-sūryaṃ [[5**]] Vīraśrīyaṃ-sajnaṃ Śāmalavarmmadēvaḥ
16 śrimāñ-jagat-prathaṃ-mangala-nāmadhōyaḥ [1*] kim-varcṇaṣyāmyaḥ-khila-hūta-śuṇa-guṇ-
oppanaṃ dōchāi-
17 [rōma]nāg-api padaṃ na kriṭaḥ prabhūr-mēnme [9**] Tasya-ōdayi sūna-
abhūt-prabhūta-ḍurvāśa-samaśv-apī saṅga-
18 rōṣu [1*] yās-chaudraḥ[sa*]-prati(h)īh(mvi(mbi)]tan svam-ekāṃ mukham
samakabhaṃ-ikṣatē [sma] [[10**]] Taṣya Mālasyadēvy-vi-
19 sit kanyā Trapāya-sundari [1*] jagad-vijaya-mallasya vaijayaṃ Manobhūvaḥ [[11*]] Pūrṇo-py-asē-
Śāmalavarmmaṣaḥ [12**] Asī-
pātreṣu sarvāsā daṇṣu ye-
22 na anbō na laptaṃ-ṛcha hataṃ tamaś-ṛcha [[13**]] ḍhū khaṃ [ka*]ṣṭham
avīram-adya bhuvanaṃ būhyo[pi kaṃ (kiṃ) rakhasa-
23 mūptāh-yāna[sa*]sthitā-su kuṣali ṣakīkān Laṅkādhipaḥ [[14**]] Ṣṭī yaḥ
guna-gaṭthabhis-tuṣṭa-
24 va Purūravahōttamah [1*] majayaṃ-iva vāg-vra(bra)h[ma-ma]y-ānanda-mahōdadha
[[15**]] Sa khilu śri-Vikramapu-
25 raṃavāsatā-śrī-ajayaskandhāvārati Mā(Ma)hārājāhīrāja-śri Śāmalavarmmadēva-
26 d-suṇḍhyāta-Paramaśvahāva-Paramēśvaro-Paramabhūtāraka-Mahārājāhīrāja-śrimad-
Bhōja[h*]

Reverse.
27 śrī-Paundrabhukty-antarśpati-Adhahbattana-mandala Kauśāṃvi(mbi)-Ashtagachha-
ka-
28 udala-saṅi[buddha*]-Upanikā-grāme guvāk-ādī-sameta-sapāda-nava-droṇ-ādhi-
29 ka[ ]taka-ḥūmaṃ samupagat-āsasḥa-raja-raja-raja-raja-raja-raja-
30 japutra-rājamātya-puṣṭikāvittā mahā-dharmamādhyakā-mahāsārdhvī-
31 grahika-mahāsārdhā-putrāmāṇḍhikṛita-antarāṅgavṛ(bri) budhparika-mahākhapa-
32 ṭālaka-mahā-pratirtha-mahābhūgika-mahāvyūhati-mahāpiḷapti-mahāga-
33 natha-duśasādhi-chauroddharaṇika-nauva[ba] la-hasty-āvṛva-gō-mahis-aj-āvīk-ādī-
34 vyāpīka-gaṇmika-daṇḍapāsika-daṇḍanāya-vihaṣayapati-adin anyāṃ-ṛca saka-
35 la-raja-pād-ōpe-jaṅnivrindhyakṣaphrāchār-ōktān ih-ākṛttītan chaṭṭa-bhaṭṭa-jaṭī-
36 yān janapadaḥ kahetraśāni-ṛca vṛ(ṛca)maṇi[ṇ] vṛ(ṛca)maṇottarān
yathāriṃhā-maṇuyati

1 Metre : Śkrādulavikrīḍita.
2 Metre : Vasantarikā.
3 Metre : Indravajrā.
5 Metre : Aṣṭas̄ṭṭaṃbhā.
6 Metre : Śkrādulavikrīḍita. Only the first two quarters of the verse are given.
Belava plate of Bhojavarmadeva.—The fifth year.
37 vṛ(ṛ) bhāyati samādiśati cha matam-astu bhave[ya*] tāḥ (I) yath-oṣpari-likhitā bhūmīr-eyam sva-
38 śīm-āvachchihāṃ triṇa-pūtī-gōchara-paryantā satalā soddēśa sāmrāpanasā sa-
39 guvāka-śālikā rāvaṇa sajalaṣṭha[la*] sagartōsharā sahaya-dāsaprādhā pari-
40 hiṃ-sastraṇī achaḍa(ta)-bhājñi(ta)-pravēṣa akiśchit-pragāhyā samasta-rāja-
41 bhūga-ka-
42 ra-bhīrāṇya-pratīyā-sahitā Sāvāruna-saṅgārāya Bhṛgu-Chyavana-Ajnavāna-Au-
43 rva-Jamadagni-pravaraṇa Vājasaṇeya-charaṇāya Yajurveda-Knṛva-sākṣa-ādhyāyi-
44 ne Madhyadēsa-vinirggaśa[ya*] Uttara-Rādhāyām Siddhala-grāmiya-Pitāmva(ua)-
45 radēva-
46 sarmanasah praputriyā Jagannāthadēva-sarmanasah pautriyā Visvarūpadēva-
47 sarmanasah putrāya śaṅkyā-gā-ādikriyā-śrī-Rāmadēva-sarmanasah (I) śrīmatā Bhōja- 
48 varma-deva punyā abhini vidhīvadudaka-ōvraṇam kṛtvā bhagavantām 
49 Vāsudeva-bha-
50 tiṣaṅkam-codeṣa mātā-pitrōr-ātmanaśa cha puny-aśō-bhivṛddheṣa śa-chandā-ārkaṁ kahi-
51 ti-samakīlaṁ yāvat bhu(bhū) mūchchhīdra-ṇyāyena śrīmad-Viṣṇu-chakra-śūdra-yā 
52 tāmaraś-
53 sanīkriyā pradatt-sāmabhiḥ || Bhavānti ohātra dharma-ānunāśah ślokāḥ || 
54 1Sva-dātām-paro-dātām-vā yoh haretā vasundharam [1*] sa viṣṭhāyāṁ kṛīmira-3 bhūtvā pitribhiḥ saha pa-
55 chayāt || [16*] Śrīmad-Bhājavarmamadēvapādiya-samvat 5 Śrāvaṇa-dinē 14 ni 
56 anu mahākṣa na

TRANSLATION.

(Verse 1.) In this universe, Atri, the sage of the gods, was an offspring of Svayambhū (Brahmā). From the light of his eyes the moon was born.

(V. 2.) From him sprang Budha, the son of Rōhini, and from him Purāvavas, the son of Ilā, who was chosen by fame (kṛiti¹), by Urvāsi, and by Earth.

(V. 3.) He again, the equal of Mann, begot Ayu; from that king was born the protector of the earth Nahusha; from him was born the great king Yayāti; he again got the son Yadu; from him starts this line of kings, wherein the goddess of valour (strātri²), and Hari were many times seen in person.

(V. 4.) In this family again appeared Krishna, who sported with hundreds of gopis, the chief actor of the Mahābhārata, the worshipful one, a partial incarnation of the Lord, who raised the burden of the Earth.

(V. 5.) (The knowledge of) the three Vēdas is a covering for men, and those who are devoid of it are certainly naked³, (thinking) so the kinsmen of Hari, the Varmanas, maiming themselves with their hairs standing on end in their enthusiasm for the three Vēdas and for marvellous fights, and wearing the very solemn name and possessing noble arms, occupied Śiṁsapūra, which may be likened to the cave of lions.

¹ Metre: Anusṭabḥ.
² Kṛiti was also the name of the chowrie-bearer of Purāvavas; cf. Matsya purāṇa XXIV, 14.
³ Cf. verses 4 and 8 below.
⁴ There is an implied reference to the nāganas, mendicants that did not submit to the Vēdas; cf. Mārvanēya purāṇa.

Yadāṁ kalō na vidhāta na śāstrīya na ceto cha rvaṁ 
śīm nāgāṁ kṛitiṁ adhi-kṣetra-vagāṁ annaṁ vigriñchālam

Similarly, we find in the Viṣṇapurāṇa, III, xvii, 8,—

Rīg-gajāḥ-saṁ-śūkyāyam tratī vanaśtvātrīdeva
śīm-viśākāḥ yāmāḥ sa nāgāḥ pitaṁ śurāṁ

See Wilson’s note in his translation of this passage. The wording of the inscription most closely agrees with the Viṣṇapurāṇa.
(V. 6.) In the course of time, there was (one) Vajravarman, the auspicious ornament of the Yādava soldiers in their victorious march of battle, who was like Death to his enemies, like the moon to his relatives, a poet amongst poets and the most learned among the erudite.

(V. 7.) Jñātavarman was born from him (Vajravarman), just as Bhishma (the son of Gaṅgā) was born of Śāntanu; mercy was his (life's) vow, battle his pastime, and charity his chief delight.

(V. 8.) Seizing the (great) glory of Pṛthu, son of Vēṇa, espousing Vināśī (the daughter) of Karna, extending his supremacy among the Aṅgas, conquering the fortresses of Kāmārūpa (Assam), putting to shame the strength of the arms of Divya, crippling the dignity of Gōvardhana, and giving away all his wealth to Brahmānas, he (Jñātavarman) extended his own paramount suzerainty.

(V. 9.) The glorious Sāmalavarmādeva, whose name was the foremost blessing to the world, was born (in the womb of) Vināśī. What more shall I tell?—my master (also) was endowed with all kingly virtues,—demerit found no shelter with him at all.

(V. 10.) He had a son Udayin, who saw only his own face reflected in front in his own sword, in battle-fields which were full of many an irresistible hero.

(V. 11.) He had a daughter, Mālavyadēvi, the most beautiful lady in the three worlds, who was (as it were) the banner of the god of Love (lit. the mind-born one), the great wrestler in the conquest of the world.

(V. 12.) It was this lady who became the chief queen of Sāmalavarman, though his harem was full of the daughters of numerous kings.

(V. 13.) They had a son, Śrī Bhūjavarman, who was (as it were) the bright of both the families (paternal and maternal),—by whom, in all circumstances, affection was not taken away from deserving persons, (but their) gloom was dispelled (by him).

(V. 14.) Alack-a-day! Has the earth to-day again become devoid of heroes; this calamity with the Rakshas has arisen, let him remain prosperous during the dangerous times, as overlord of Laṅkā.

(V. 15.) He (the king), whom Purushottama thus praised by means of eulogistic verses making him plunge into the great ocean of felicity consisting of Brahman as revealed in words,—

(L. 24—37.) now,—from his royal camp of victory established at Vikramapura, the devout worshipper of Viṣṇu, the Paramēśvara, Paramādityāvara, Mahārajaśākāra, the glorious Bhūja, who meditated on the feet of the Mahārajaśākāra Sāmalavarmādeva,—duly pays respect to, informs and instructs, all the recognized Rājas, Rājanyakas, the queen (Rājātī), the Rājakas, royal princes (Rājaputra), prime-minister (Rājamatya), priest (Puruṣaka), Pīthaśācīrtī, Mahādharmaśāstra (chief justice), Mahāśāṃkhuśāstra (minister of peace and war), Mahāśāṃkhuśāstra (commander-in-chief), Mahāmudrāśāstra (keeper of

1 May also mean, having made his own the martial spirit of Karna (of the Mahābhārata); kāma-rūpa-Aṅgus may also mean the beauty of Kāma's (Cupid's) person; dīya-kīrāja may also mean the hands of the gods.

2 Bhūja is compared to a light (dīya), which consists, generally, of a pot (pātra), wick (dāsī) and oil (ōkhs), and which dispels darkness (tamar). The play on words here is remarkable.

3 The difficulty in making out the sense of this verse is partly due to the fact that half of the Śāntānaviśuṣṭi is to all appearances, wanting. [There seems to be an exhortation to king Bhūja to engage on some expedition.—S. K.]

4 Samborgata, recognized; cf. Amarā III, Book li, 58. It does not mean 'assembled' as assumed by Prof. Kielhorn and others. [I cannot accept this explanation.—S. K.]

5 The function of this official is not known.
the Royal Seal), Antaraṇgabhrihadāparik, (chief privy-councillor), Mahākṣapatalīka (keeper of records), Mahāpratikāra (chief wardrobe), Mahābhīsā (chief groom), Mahābhīrāpatī (chief master of military arrays), Mahāpatsāpa (chief elephant-keeper), Mahāyajnasthā (commander of a gaua squadron), Daṇḍādhāra (porter, or superintendent of villages), Chaurādhārā (police officer who has to deal with thieves), inspectors of the fleet, the elephants, horses, cows, buffaloes, goats, sheep, etc., Gaurādhikara (commander of a gaua squadron), Daṇḍāpādas (executioners, or police officers), Daṇḍāyukas (magistrates), district officers (visakṣapātaḥ) and other dependants of the king mentioned in the list of adhyakṣas but not specially mentioned here, those of the kind of Chātus and Bhātus, the citizens and the cultivators, the Brāhmaṇas and Brāhmaṇa elders,—

(L. 27 f.) in the village named Upayalikā, in the Kauśaṃbi-Aśṭāgahehhasa-bhanda belonging to the Adhānąpatīna-mandaļa of the illustrious Pauṇḍra-bhaktī, on the plot of land which, with betel-nut trees, etc., contains one patiaka exceeded by nine and a quarter drōṇa.

(L. 37—41.) Be it known to you, that the above-mentioned plot of land, circumscribed within its own boundaries, including grass, filthy-water, and pasture-grounds, with bottom and surface, with mango and jack-fruit trees, with betel-nut and cocoonut trees, with saline soil, with earth and water, with pits and barren tracts, with respect to which the ten offences (of the donee) should be tolerated (by the king), exempt from all oppression, not to be entered by Chāṭus and Bhāṭus, free from all sorts of taxes, with all ḍājūbhōga, kara and hiraṅga tributes.

(L. 41—49.) has been granted by us in the name of the Lord Vāsudeva-Bhātāraka, for the increase of merit and fame of my parents and myself, on an auspicious day after having touched water according to ceremony, and getting the record engraved in a copper-plate (imprinted with the seal of Vaiṣṇava's wheel, in accordance with the maxim of bhūṁichchhātra, (to last) as long as the moon and the sun (exist) and the earth endures,—to Rāmadāvaśarman, in charge of the sanctuary, of the Śāvāra gōtra, whose pravara were Bhīrga, Chāyana, Āmāvāya, Auruva and Jamadagni, of the Vaiṣṇa charana, a student of the Kaṇva branch of the Jaipurśa, the son of Vaiśravaṇapadeśaśarman, great-grandson of Jagamāṇidaśaśarman and great-grandson of Prāmbharaśaśarman who was an inhabitant of the village of Siddhala in North Rādhā, and who came from Madhyadēśa.

(L. 49—51.) There are verses also enjoining religious usages:—"He who takes away land given by himself or by another, rots (in hell) in the state of worms in human excreta, with the pitṛas.

(L. 51.) In the fifth year of the reign of His Majesty, king Bhājāvarmaḍāvā, on the 14th day of Śrāvana. Signed (i.e., by the king). After this, signed by the mahākṣapatalīka (i.e., the Record-keeper).

1 I am indebted to Mr. Maitreya for the following note on antaraṇya:—"Although the word antaraṇya may be used in the sense of śāmīga, it appears to have been used in the inscription in a technical sense to signify the royal physician, cf. Śrivatasa's commentary on the Chekkudala (Calcutta Edition),—Piti-śal-puṇsāvadhaṁ-bhāg-antaraṇya tigēnyatī. In explaining the word antaraṇyata, Śrivatasa says,—labha-antaraṇyapadacchātāt."

2 A gaua squadron consists of 27 elephants, 27 chariots, 81 horses and 183 foot soldiers; a gaua squadron of 9 elephants, 3 chariots, 27 horses and 65 foot soldiers.

Fide Kanṭilīya Arthāśatrā, the other adhikaranaṇikān on Adhyakṣa-prachāra.

4 The bhūka is a larger unit than the pataka, of which again the kāndaṇa forms part.

5 Pāti, filthy water. Fide V. S. Apte’s dictionary, p. 715. [But pāti is also a kind of grass. —S. K.]

6 So Śākya shows that the land was probably situated in a district washed by the sea-water.


Śāyāghāra, the house where to bathe with the propitiatory water after a sacrifice.
No. 9.—BATHIAGARH STONE INSCRIPTION.

SAMVAT 1385.

BY RAI BAHADUR HIRA LAL, B.A., M.R.A.S., NAGPUR.

This stone inscription is at present lying in the compound of the Deputy Commissioner's bungalow at Damoh, the headquarters of the district of the same name in the Central Provinces and situated on the Indian Midland Railway, 127 miles from Jabalpur, the direct distance by road being 66 miles. The stone was originally brought from Baithagarh, a village 21 miles north-west of Damoh and included in the Hațjā talab. Baithagarh was once the seat of Musalmān governors sent from Delhi and there are ruins of a fort and other remains of its past greatness including inscriptions both in Sanskrit and in Persian.

The stone I edit is engraved on a slab 1'11" x 1'6" and is in a good state of preservation. The language is Sanskrit written in Nāgārī characters, the average size of letters being $\frac{1}{2}$". The writing covers a space of 1' 7" x 1'. The whole record is in verse except the word Siddhiḥ at the commencement and sukhāṁ bhavatu at the end, together with the details of the date repeated in figures in line 14. There are altogether 16 verses in the 16 lines which the inscription contains.

The only noticeable orthographical peculiarities are the indifferent use of s for ś as in line 7 where āstra- and -śatra- are written astra- and -śātra- respectively, and the employment of sh to do duty for kh in some places, for instance in line 8, where Khōjā is written Shoja, and in line 14 where we find Vaiśākha- as Vaiśākha-. This is however quite in keeping with the Bundēkhaṇḍi practice, which is even now followed by writers of the old school, who always express their kh by sh. In this inscription kh has also been expressed by its ordinary symbol, as in -khaṇḍaṇi of the first line and līkhaṇa of the last. The letter ś appears in its antiquated form in line 8. Note also the use of the akṣara va with a dot underneath in order to denote va as distinguished from ba in bhava-. 1. 1. This is quite in accordance with the ordinary Bundēkhaṇḍi practice, but does not occur in other places in the inscription.

The inscription records that a local Muhammadan ruler Jallāla Ḥoja, son of Isāka, caused a Gomāṭha to be made in the town of Baithāgīm, as also a garden and a stepwell. Jallāla, i.e., Jalāl-ud-dīn is stated to have been appointed as his representative by Hisāmadīm (Hisām-ud-dīn) also called Chhipaka, probably a corruption of Šafīq, son of Malik Julasī, who was made commander of the Khapara armies and governor of the Chëdī country by Sultan Mahmūd. This Mahmūd is described as Ṣahēndra or lord of the Śakas, ruling from Yūgipīṇura after having conquered other kings. The inscription further states that Jallāla appointed his servant Dhanan as manager of the institutions named above, the principal architects whereof were Bhōjāka, Kāmadēva, and Halā of the Śilāpatṭa family. The composer of the inscription was the Kāyastha Baijnīkha of the Māthura sub-division, and the writer another Māthura named Vāsū, son of Sahadēva.

The date is given in the 13th verse as Wednesday, the 3rd day of the bright fortnight of the Vaiśākha month in the Vikrama year 1385. The year is expressed by symbolical words, and to make it clear, the substance of the verse is repeated in prose immediately afterwards, the year and the tithi being given in figures. The date regularly corresponds to Wednesday, the 13th April 1336 A.D. \(^1\)

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\(^1\) Śilāpatṭa is now known as the Śilāwaṭ caste, who are masons and found in the neighbourhood of Damoh.

\(^2\) As calculated by Mr. Gokul Prasad Isvaradāsa, Talūdār of Dhamtāri. He remarks that the year in this case must be taken as Aḥādehādi or Kārttikādi. If it is taken as Chaitrādi the current Sanvat would be 1386, and it would have to be supposed that the year given in the inscription was the expired year 1385. But as there is nothing in this inscription leading to this conclusion, the probability is that the year was Kārttikādi, taking into consideration the locality where the inscription was found.
There can be little doubt that Mahmūd of Yōginipura (another name of Delhi) was no other than the Turk Nāsir-ud-din Mahmūd of the Slave dynasty who reigned between 1246 and 1266 A.D. Mahmūd subdued the Bundelkhand country, or, more correctly Chandēri and Mālwā in 1251 A.D., over which he appointed a governor. This governor, whose name does not appear to be mentioned in the Persian histories, was apparently Malik Jala'ī. Between the conquest of Mahmūd and the record of our inscription there is an interval of 77 years, spread over 3 governors, the Malik, his son Hīsām-ud-din, and Jalāl-ud-din, giving a fair normal average duration of administration for each. It is well known that these Mughal conquerors in this part of the country were not permanent, but in A.D. 1321 we find Tugḥāq Shāh dispatching his son with the troops of Chandēri, Bāṇānī, and Mālwā against Telingānā, only 7 years before our inscription was engraved. It is therefore evident that the Mughals held over the country at the time, at least there can be no doubt that the Damō district was under a Mughal governor. This is however only of local interest.

But what makes the inscription very interesting, is the mention of the Kharparsa armies, the Chōḍi country and the title of Mahmūd as Śakandra. I think that the Kharparsas of our inscription are identical with the Kharparkas mentioned in Samudragupta's stone pillar inscription of Allahābad. They are there mentioned amongst the tribes conquered by this great monarch in the 4th century of the Christian era. They must have been a war-like people and must have offered not a little resistance to have deserved notice. Mr. V. A. Smith a decade ago stated that the Kharparkas may have occupied Sōni or Māndālā district of the Central Provinces. How very near the mark this surmice was, is evident from the present inscription. Sōni and Māndālā are not very far away from Damō, which was apparently garrisoned by the Kharparsa armies in the 13th century. That Damō was included in the Chōḍi country, is another inference which may be drawn from this record and which goes to support in a way Justice Pargiter's localisation of the Chōḍi country. Some have held that Chandēri, if it is not a corruption of Chōḍi, was at least in the centre of that ancient country, and it is to Chandēri that Mahmūd sent his forces in 1251, and there he left a governor, who in our inscription is designated as Chōḍiśāhīs. Lastly the title Śakandra of this monarch may be noted. The word sāka here as in several other instances, means Mughal.

The geographical names mentioned in the inscriptions are Yōginipura, Chōḍi and Batīhādīm, all of which have been incidentally identified above. Yōginipura mentioned in Chand Bardai's普riceśa Kausū as Jugginipura, is an old name of Delhi. Chōḍi is the well-known classical name of the country with the rulers of which the history of the northern and eastern portions of the Central Provinces was associated for many centuries. It was in this country that Batīhādīm, the present Batīhāgarh, was included. Batīhādīm in the local dialect means a heap of a collection of cow-dung cakes, and the name seems to have changed its āiem to gārh when a fort was later on built there. A step-well still exists there containing a fragmentary Persian inscription which informs us that it was constructed in the time of Jalāl Isāhāk or Jaiāl-ud-din, who killed Uśmān and became Naib with the title of Akhtā, in the reign of the just and pious monarch to whom the whole of Hindustan paid respect and by whose sword the whole of Turkistān was subdued. This well may be identical with the one referred to in our inscription, but there are two other old ones, one of which, called chaunāsi bālā, is situated

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1 See Brigg's Periplus, Volume I, p. 239; and Tubakāt-i-Nasiri as quoted in Dawson-Elliott, Volume II, p. 351.
3 Gupta Inscriptions, p. 18.
4 Journal, Royal Asiatic Society, 1897, p. 593.
5 Journal, Bengal Asiatic Society, 1895, p. 249 ff.
in the midst of a big grove of mangoes, guavas, lemons, etc. This may be the udyāna alluded to in our inscription, and it would be natural to suppose that the step-well of our inscription was made in this grove, unless it existed before the grove was planted. The identification of the step-well is further complicated by the fact that the local people say that the inscription was removed from a third well called Bhaśāharā-ki bāoli, which is believed to be connected by a tunnel with the Sīs Bhaśā-ki bāoli containing the Persian inscription referred to above.

**TEXT,**

1. Om² siddhiiḥ | Ādana Vra(Bra)hmā na Vishnūh kasha(kshi)ti-jala-gaganam
    n-āstī vra(bra)hmāmānḍakhaṁḍaṁ svavṛgāyāḥ bhaṅava-nāgā grahaṇa-piṁśaya
    n-āstī
dakṣaḥsūna-mālā | chandra-ādityaṇa na vahir na vahatī pavano n-āstī kālo na
    jivaḥ tatr-saṁ-pi Svayaṁbhūs-triyuga-yugapatīḥ pā-
    tu vah śrīśiṣṭikartta | 1 Sarvva-lokasya kartāram-ichchhāsaktīm-anāṁtakaṁ
    sānā́-nīthanaṁ vandō guṇa-varna-vivarjitaṁ | 2 Asti ka-
    4 li-yugō rāja Śaṅkōndra vasaḥdhīpiḥ | Yōgini-puram-āśāhāya yō bhunktē
    sakalam mahīḥ | 3 Sarvva-sāgara-paryavatam vasi(ā)cha
    5 krē marāḥdhiṇaḥ | Mahāmūδu-suratrāṅga nāmnaśū(sū)ṛō-bhinmanyata | 4
    5Tēn-ajñātapo mallika-sau Jvalaṁ-nāma-viṣṇuḥ | yō-
    6 dāhā Khāḷapa-saiṇyāṁ Cāṇḍī-dēśa-ādhipo-bhava[1] | 5 Taśya putro mahāvīraḥ
    paunrūṣaṭaḥ samaṇvitaḥ | nāmnaś Hīṣāṃdīṁ khyāta[3]
    7 Chhiṣākō bhavi mamaṁśaḥ | 6 Sa śāstra-sā(sū)stra-viśtuḥ jāṭāvā svāmī-
    kārya-rata(ja) saḍaḥ | ātmakṛṣṭeṇa sarvavāhan Jallāloṁ kṛitaṁ pra-
    bhūḥ | 7 Jāśaka-rājasya sutaḥ praviṇa Jallālo-Śhō(Śhō) jā matīṁnaṁ praviṇaḥ |
    yō dharma-pujam hi vichārya vū(ī)ddhā so-kāra-
    9 yad-Śhōmatātha-nāmadhēyaṁ | 8 Va(Ba)tiḥādīṁ-puraṁ rāmē ṍomata(tha),
    kārtiḥ saḥ saḥ saḥ | āsrayā sarvva-jāmītānam Kallāś(a)drīṁ-[śī]-#
    10 paraḥ | 9 Jallālo kasha(kshi)ti-balala pālana-rataḥ kim sthyāte to guṇō yena
    spēḥ(spēḥ)jīta-duḥkha-bhāra-niḥchāya vidyāj-janamān sadā | udyā-
    11 naṁ Va(Ba)tiḥādīṁ-akhyā-nagaru saṁsthadāpitaṁ naṁdānaṁ vápi nirmla-
    chandra-viṇva(bīñba)-madīṛī puṇya-āmrītāvahariṇī | 10 Taśya bhrityo
    12 Dhanau nāma karmasthānāṁ niyōjitaṁ | (i) svāmī-bhaktaḥ-cha śū(sū)raḥ-cha
    patīrāja-saṁhā(ka) sudhīḥ | 11 Śī(Śī)lāpaṭājāsbhū
tvaṁśi svātadhrā vīchakshānaḥ | Bhūjōkā Śūṣadāva-cha karmmaniṣ[h][h]a
    ḥālā sudhīḥ | 12 Sa śājaś-āśat-analā-somē cha mi-
    14 to Vīkrama-vatsaraḥ | Vaisāsha(kha)ṣya sitē pakṣē trītiyāṁ
    15 Vr(Bu)dvāśaraḥ | 13 Śaṁvat 1385 Vaisāsha(kha), sudi 3
    16 vīmāl-ākṣharaṁ | 15 Sa(sū)bhāṁ bhavatu

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1. From the original stone and from impressions supplied by Pandit Basant Ram.  
2. Expressed by a symbol.  
3. **Mātrī:** Surāthā.  
4. Read svavṛgāyā. The ca of śaṇave has been distinguished with a dot.  
5. **Mātrī:** Anuṣṭambha.  
6. **Mātrī:** Indravajra.  
7. **Mātrī:** Śadūla-vākṣṛśita.  
8. **Mātrī** cauca instead of trītiyāṛṣī.
TRANSLATION.

(L. 1) Hail Success!

(Verse 1) In the beginning (there was) no Brahmā, nor Vishnu nor earth, water or sky, nor any part of the universe, inhabitants of the heavens, beings belonging to the earth, nor Nāgas. There were no planets nor the seven Rishis, and there was no group of lunar mansions. There were no moon and sun, no fire. The wind did not blow, and there was no death and no life. There was then only one self-born, the lord of cosmic age of (all) the three periods. Let that creator of the world protect you.

(V. 2) I bow down to the creator of all the worlds, to him whose power is subservient to his wish, who is unlimited, who has no beginning and no end, and who is destitute of quality and colour.

(V. 3) In the Kali (age) there was a King, the Saka-lord, the ruler of the earth, who having established himself in Yōginipura (Delhi) ruled the whole earth.

(V. 4) He anhijugated the kings up to all the Seas. May this hero by name Māhmūd Sultan enjoy happiness.

(V. 5) Ordered by him the malāk famous by the name of Julachi became the warrior (commander) of the Khazar armies and the governor of the Chchī country.

(V. 6) May his son Chhipaka known in the world by the name Hiśāmuddin, (who is) a great warrior possessing valour, enjoy happiness.

(V. 7) In all his affairs this lord made Jallāla (his representative), knowing him to be well versed in the art of arms and always devoted to his master’s work.

(V. 8) The son of Īnākarāja, was the clever, wise and very heroic Jallāla Khōjā, who considering his stock of religious merit in his mind caused to be made the place known by the name of Gōmatātha.

(V. 9) This auspicious Gōmatātha was caused to be made in the beautiful town of Baṭḍhāḍim. (It is) a shelter to all beings like another Kailāsa.

(V. 10) O Jallāla! protector of the earth, how should your merit intent on protection be praised, by whom a place where the load of calamities of learned persons is always crushed out, a garden like Nandana and a well (with water) resembling the disc of the spotless moon and abounding nectar of virtue were established in the town called Baṭṭhāḍim.

(V. 11) His servant by name Dhānau was appointed as manager. (He was) devoted to his master, valiant, intelligent and a friend of his lord the King.

(V. 12) (Born) in the auspicious family of Śilāpattā, the conspicuous architects (were) Bhojūka, Kamadeva, and the wise Halā, who were perfect in (their) work.

(V. 13) In the Vikrama year measured (marked) by the arrows (5), eight, the fires (3) and the moon (1) on the 3rd of the bright fortnight of Vaiśākha on a Wednesday, (this was engraved).

(L. 14) Saniṃvat 1385, Vaiśākha sudi 3 on a Wednesday.

(V. 14) The well behaved Baijūka Kāṇḍa of the Māṭhura family composed (this) eulogy for the delight of the minds of the wise.

(V. 15) He who was always the foremost among traders the clever Māṭhura scribe Vāsū, son of Sahadeva, wrote (this) in clear letters.

(L. 16) Let good fortune attend.
No. 10.—SPURIOUS ISLAMPR PLATES OF THE GANGA KING VIJAYADITYA. THE 30TH YEAR.

BY K. B. PATHAK AND STEN KONOW.

[The ensuing paper is the joint work of Professor Pathak and myself. The description of the plates is due to Professor Pathak, whose reading of the text has, moreover, been adopted in most places. The remainder has been added by me.—S. K.]

The plates here edited belong to Mr. Bhimānna, abōs Tatyāa Jinappa Mudhala, a resident of Islāmpur, in the Bālācī talaqqa of the Satārā District in the Bombay Presidency. They are however stated to have been originally brought from Mudhol in the Southern Marāṭhā country, where the owner's ancestors lived. They are five in number, and are strung together on a ring passing through holes on the left side. Each plate measures 6" by 3". The weight of the plates and the ring is about 80 tolas. The edges of the plates have been raised into rims in order to protect the writing. The ends of the ring are soldered into a seal showing an elephant facing the left. The ring is oval and measures 3" by 2½".

The inscription is in Sanskrit and is written in prose and verse. It is not dated. The characters are South-Indian and closely resemble those found in other Ganga grants. The inscription seems to record the grant of two fields and a house to a Brāhmaṇa named Somaśarman in the time of the Ganga king Vijayaditya. The grant was shown to me some years ago, and I have since obtained the plates on loan through Mr. D. R. Bhandarkar, for the purpose of editing them. [K. B. P.]

(This grant belongs to a series of spurious grants of the Western Gangas, which have been most extensively dealt with by Dr. Fleet,1 and which have been treated as genuine by Mr. Rice, whose theory would, e.g., lead to such results as that the king Durvinita, whose time would have been the end of the 5th century, wrote a commentary on at least one Saṅga of the Kirāṭārjuniya, though scarcely anybody would place Bhāraavi earlier than the first half of the 6th century.

The reasons for contesting the genuineness of these records have been ably put forward by Dr. Fleet, and they fully apply to the present grant.

The Orthography is extremely faulty. Thus we find a for ā and a for a in -kula-malabagyaśa-, l. 1; -tāsa-, l. 8, etc.; ān for ô in -bhaginēyaṁ, l. 12; i for a in -chirā-, l. 8; harēti, l. 20; i for i in nāti, ll. 6, 21; -kru-, l. 10; -pusti-, l. 10; cf. kāra, l. 39; ô for u in -nubhāya-, l. 9; k for g in -Sakardibhibh, l. 62; t for k in sanyat-, l. 5; t for ñ in -śrīmat-Jahna-, l. 1; t for tt in -tateb, ll. 25, 34; t for d in -Pattma-, l. 1; cf. ll. 7, 9, 58; t for d in -manatagata-, l. 34; t for n in -śrīmat-Mādhava-, ll. 6, 11; -prālasat-mā-, l. 40; t for v in -patana-, l. 44; th for t in -śilasthaṁba-, l. 2; d for dh in -Śnāna-, l. 20; dh for d in -śrīkaṁ-, l. 3; -udkabā-, l. 7; dy for jy in -rādyā-, ll. 5, 10, 40; nd for t in -nindyaṁ, l. 32; ne for na in -śana-, l. 11; bh for b in -Triyambhaka-, l. 9; -Kadambha-, l. 12; b for v in bā, l. 60; v for bh in -śrīkānha-, l. 28, etc. Wrong Śānādhi is of frequent occurrence; compare -rādyā Mūkha-, l. 10, and further ll. 14, 15, 19, 21, 23, 25, 26, 56. Final ā has often been dropped; cf. ll. 6, 8, 9, 11, 24, 25, 31, 35, 40, 42, 43, 51, 57, 62. Also a final ā is sometimes missing; thus -bhāja, l. 43; on the other hand we find vasudā in vasuḍā, l. 61. Single letters have been omitted in prājavīryyaṁ, l. 42; daśita-, l. 37; -uddhāra-, l. 38; prālasat-, l. 40, and whole syllables in ll. 5, 8, 9, 12, 16, 17, 23, 34, 40, 41, 44. On the other hand we

find superfluous syllables in ll. 24 and 34. The Upadhiṣṭa is used in one place, in -rājaḥ-pavitri, l. 9, but not in the other places where we would expect it. Note also the spelling Taitiriya for Taittiriya, l. 55.

The individual letters have usually been well cut. Occasionally however we find misshaped forms; compare the s in -koṣaṇi, l. 26; the vā of -vāraṇa, l. 36.

The language is fairly correct. There are however some mistakes and slips. Compare the forms vaktrikiṣalā, l. 6; vakṣipyādāyādātiṣalā, l. 22, and the Kanarese termination of the numeral triṃdattu, l. 55.

In common with the other spurious grants, the present one also describes Śrīpurusha as the grandson of Śivamāra, though we know from the Valjimalai inscription that he was his son.

As has already been stated by Dr. Fleet, the fact that these grants are forgeries does not preclude the possibility that they may contain some historical facts. Dr. Fleet has discussed the various details mentioned in them in his paper on the Śūdi plates, and the grant here under consideration does not add much new information. The first of the Gaṅga kings, whose existence is known from authentic records, is the Mahārajā Koṅgani Śivamāra with the biruda Navakāma, whom Dr. Fleet places in the period about A.D. 755-765. It has already been remarked that the Mahārajā Prithvivikongani Śrīpurusha, who is in the spurious plates described as his grandson, was in reality his son. According to Dr. Fleet, his time is about A.D. 765-805. We know from genuine inscriptions that he also had the name Muttaraṇa. We learn from l. 48 that he had a queen Vijayamahādevī of the Chālikya family. If this statement is correct, we can only think of the Eastern Chālukyas of Vāṅga. In itself this is not at all unlikely. We know that the Gaṅga’s had been dependent on the Western Chālukyas, and the family can scarcely have lost all its prestige with them on its overthrow at the hands of the Rāshtrakūṭas. Moreover, the Eastern Chālukya king who was contemporary with Muttaraṇa, was Vaiṣṇuvardhana IV. (763-799), who was the father of Vijayāditya II. and the son of Vijayāditya I. The name Vijayamahādevī would be a very likely one for a Chālikya princess of those days, who would then probably have been a sister of Vaiṣṇuvardhana. Muttaraṇa’s eldest son was apparently Śivamāra II, who was so called after his paternal grandfather, but who is not mentioned in our grant. His younger brother, the son of Vijayamahādevī, who wore the name of his mother’s father Vijayāditya, is the supposed grantee of our plates. This Vijayāditya is not an invention of the forger or forgers who are responsible for the spurious Gaṅga grants. His name occurs in an inscription at Āsandi in the Kaḍur district, but we do not know much about him. He probably resided at Āsandi, now a village in the Kaḍur Taḷḷṅa of the Kaḍur District, Mysore, situated in 13° 43’ N. and 76° 0’ E., 5 miles from Ajjampur railway station. This place is stated to have been his residence in l. 54, and the grant purports to have been issued in his 30th year. That does not however help us to establish the date intended, because nothing prevents us from assuming that he ruled in Āsandi as viceroy under his father.

The objects of the grant were two plots of land, a house, and something else in the neighbourhood of Āsandi. I cannot make anything of Satprapāsā in l. 58. The donee was

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Somasarman Yuddhakarangga, the son of Nagasarman and the grandson of Dharmadarman, of the Harita gōra.—S. K.]

TEXT.

First Plate.

1 ॐ svasti ["\(\text{ॐ}\)] Jitaṁ bhagavatā gata-ghanā-gagan-ābhēna Patma(dmat)nabheṇa ["\(\text{ॐ}\)] śrīmat(j)-Jayāvēya-kula(a)-maḷā(s).
2 vyōm-avahāsana-bhāskaraḥ svā-khadg-[āi]kaprahāra-khandita-mahādilēṣṭha(sta)nabha-labha-bala-ba-parākramo
4 āṅgaṇinvarma-dharmmamahādhīrājaḥ ["\(\text{ॐ}\)] Taṣya putraḥ pitur-anvāga-gana-yuktō vidyā-vinaya-vibhūti-vrītī.
6 ni(m)tiṣṭstraṣya vaktri-kuśala Datta-sūtra-vṛitti-praṇaṭā śrīmat(n)-Mādhava-mahādhīrājaḥ ["\(\text{ॐ}\)] Taṣya putraḥ [h]* pitṛ-pai.
7 tāmaha-guṇa-yukto-neka-chī(cha)turidanta-yuddha-śvāpa-chatur-udha(da)hī-saśilī śvāṭita-yātih śrīmat(d)-Dha.
8 ri[va]*[rma]-mahādhīrājaḥ ["\(\text{ॐ}\)] Taṣya putro dvija-guru-dvāt[ī]*-pajana-paro Nārāyaṇa-chīr(cha)ro-anūnhaṣṭita[h]*

Second Plate; First Side.

9 śrīmat(d)-Vaiṣṇuvōpa-mahādhīrājaḥ ["\(\text{ॐ}\)] Taṣya putraḥ [h]* Triyambhaka-(Triyambaka)-braha-śambha[na]* sa[rjha]-pavitr[ī]*-kriṭ-ottomāṅgaḥ svam
11 ga-bala-parik-śvasava(na)-dharmma-vṛīṣṭ-ōdāharaṇa-nilīya-samaddha[h]* śrīmat(n)-Mādhava-mahādhīrājaḥ ["\(\text{ॐ}\)] Taṣya putraḥ [h]* śrīma.
12 t-Kadambha(mba)-kula-[ga]*gana-[ga]*bhāṣṭāmālinah śrīmat-Kṛishnavarmanmahādhīrājasya priya-bhāgīneyān(yo) viṣṭhambham[n]*[na]*.
14 r[ita]-rātmā nirvagragha-pradhāna-śurya-(ṛyog) vidvatsu prathama-gaṇyaḥ śrīmat-Koṅgana-mahādhīrājaḥ A-.
15 vinīta-nāma ["\(\text{ॐ}\)] Taṣya putraḥ viṣṭhīmaṃśa-śakti-trayaḥ Andari-Āśatā-Poḷuvāra-Poḷaṅa-ādī-ā.
16 nēk-samara-mukha-mukha-kuta-prah[ha]*la-sāra-purāha-pāś-ōpahāra - vighassa - vihasī-krita-Kṛīśant-Ā.

Second Plate; Second Side.

17 gni-mukhaḥ Kīrṣ[ājum]ya-paṇchadāsa-sargga-ṛ[ka]*-kāraḥ Durvvin[īta]-nāmadīyaḥ śrīmat-Koṅgaṇi-vṛīḍhārājāḥ ["\(\text{ॐ}\)]
18 Taṣya putraḥ ānṛdd[ī]nta-vimārdha-mūrdita-vīsambara-śhīpa-maṇi-mālā-makaranda-puṣṭa-piṁjāt-kriyamāṇa-chaḥ-
No. 10. | SPURIOUS ISLAMPUR PLATES OF VIJAYADITYA. | 51

19 na-yugala-nalinaḥ śrimat-Koṅgani-vriddharājā Mushkaraṇ-dvitya-nāmadhūyāḥ ॥1॥
Tadāśmayaḥ udit-odita-sa-

20 kala-dīgāna-[ta]-prathita-Sinduṇḍharājā-duhitri-janantiḥ Śrīvikrama-prathita-

21 [lādhārījaḥ] chaturdaśa-vidyā-sthān-ādhigama-vimala-matiḥ viśeśhato-
navāsa(ā)nāyasa ni(m)ti-sāstra-

22 sya vaktrī-prayoktī-kuśalo ripu-timira-nikarā-nirākaraḥ-odaya-bhāskaraḥ pravara-

23 [nā-jan-al]-ka-ratsi-paṇcāḥ[bhān] ॥1॥ Taśya putraḥ a[neka]-samara-sahāpata-

24 sa-amārīḍaḥ-bhäṣāv-vijaya-lakṣhaṇa-lakṣhaṅ-kṛita-viśāla-vakṣaḥ[h]ṃ-sthala[h]ṃ śakti-

traya-(same)-samanvitaḥ sa-

Third Plate; First Side.

praṭidinam-abhivardhāḥ

26 māna-prabhāvāḥ śrimat-Koṅgani-mahādharījaḥ Bhūvikrama-dvityaṃ-nāmadhūyāḥ

27 ti-prahiṃśa-pravighāita-bhāt-āt(ō)nāįh kavāt-otthit-aśrig-dhār-āśvāḍa-pramata-dvipa-sata-
charap-an[ī]ṃ eśhoda-

28 samamadda-bhumā ॥1॥ saṁgrāme Pallavendran-narapatim-ajayad-yā Veland-

29 samara-[sa]-taj-yāvā-lakṣhaṅ-vilāsaḥ ॥1॥ Taśay-ṣṛṇtā nata-narendra-kṛita-kōti-
rat-arkka-duṅhi-

30 ti-virājita-pāda-padmāḥ ॥1॥ Lakshmyā svayaṃvritaptapir-Navakāma-nāmō(mā)
śiṣṭapriyo-rīgaṇa-dāru[ra]-na-gt-

31 ta-kṛttih ॥1॥ [lakṣhmi[+]] ṣvakaḥ[h]ṃ sthala-sthā[+][n]ṃ harati Mura-ṛpi[h]ṃ

32 na-mahātūn Mānavi[n] svakaroti ॥1॥ nirvāchya loka-dhūrttaḥ para-yuvati-haro

Dėvarāja-pi nindyaṃ(ṭeṃ) chītra[+u]

Third Plate; Second Side.

33 [kiṁ vātra chītraḥ phalama]-param-ṣtaḥ kinyu śaṣṭa-prayatnaḥ ॥1॥
Taśya Koṅgani-mahāśrjaya Śivamār-

34 para-nāmadhūyasya paurasamata(dhi)gata-sakalā-[kāḷa]-kalōpa-[ta]ṃ śrīm-

35 [kuṭa]-ta[ca]-gaḍāṭita-bahala-ratna-vilasad-amāradhanuḥ-khaṇḍa-maṇiṭa - charaṇa - nakha-
maṇḍala[h]ṃ surasura-

36 vṛndīra[ka-van]dyaṃnā-Nārāyana-nihita-bhakti[h]ṃ tūra-purusa-turaga-varavāraṇa-

37 [ṭa-n]raṇa-samarā-śrīra dā[ra]ṃ śīta-māṇḍop bhimakopāḥ prakata-rati-samaya-

samanvartatana-

1 There is a vertical stroke on the top of ra.
2 The akṣara ka of aneka- has been inserted under the line.
3 Note the shape of a in Koṅgani-.
4 The akṣara ti of -deva- has been inserted under the line.
5 Metre: Śragdharā.
6 Metre: Vasanta-nilakā.
7 Read -samamaṇata-.
38 chatur-yuvati-jana-loka-dhûrtto loka-dhûrttaḥ sudu[r] ddhar-ānēka-yuddha-mūrdha-labdha-vijaya-sampad-ahi-
39 tu-gaja-ghaṭā-kōśari rāja-kōśariḥ(r) [l]* Apī cha [l]* 'Yo Ga[th]*g-ānvaya-nirmma-mārthi-tala-vyābhasana-prō-
40 [l]* lasat(n)-mārttanḍo-ri-bhayānkar[ha]* śubha-[ka]*ra[ha]* sanmārgga-rakṣākaraḥ [l]* saurādyama(jayām) samupōta yājasamitaṃ rāja-

Fourth Plate; First Side.
41 n-gupair-uttamai rājā Śrīpur[u]*shaś-chiraṃ vijaya-tō rājanya-ochāndaṃ [l]* Kāmō rāmāṇa chāpa Daśa-
42 ratha-tenāyō vikramā Jāmadagnya[h]* praj[ι]*-niśvamaṃ(ryyō) Balārir-bhāhun-mahusī naviś-cha prabhuvā Dhō(Dha)nō-
43 śaḥ [l]* bhīyo vikhyātaṃ[ḥ]* śphutatānam-akhila-prāpabhāja[ũ]* vidbātā dhūtaṃ śṛṣṭa[h]* prajānāṃ-patrā-i[ũ]*
44 kavayo [yān] praśaṁ[sa]*nti nityam [l]* Ten prabala-vijrimbhamāpa-pata(va)n-balala-chalita-vipula-vibhi-ni-
45 chaya-[cha]*ichalaka-jalalhi-mēkhalī-virājāna-vīśva-vīśvāmbharā-bhūra-bharan-
46 ā-sēdhiyamāṇa-dīrḍaṇḍena pratidina-śra(pra)vīśta-mahādāna-janita-puṇyāna-gho-
47 sha-mukhatita-mandir-ōdareṇa Śrīpurūṣa-prathama-nāmadhyāyena Prithivikomangā-(ma)-
48 mahārājas Na māhāman Na pri(pri)vallabhāyaḥ Chalikya-vaniś-odbhava Viṣṇu-vijayā-

Fourth Plate; Second Side.
49 v[i] nāma-sat [l]* 'Tat-putro [nitya]-ṣakt[ι]-traya-yuta-mahimā sarvva-śatraya-prav[ι]ko haṣṭya-ā-
50 śv-śrohaṇe tadgata-[nuta]-charito loka-vikhyāta-kṛttih [l]* bhogī śaṛa-bhimānt suvidi-
51 ta-vibhavā rāja-lakshmi-mukta[h]* śatru-kshatra-pramāṭhi sa jayati Vijayaṣāluṣvam-bhūtpa-
52 bhū[rāma][l]* chatur-udādhi-mēkhalī-śāmkrita-vīśvāmbharā-bhūra-bharanā-samārtimāḥ [l]* Apī
53 cha [l]* Ākamal-lōhirāma-tōj[ī]* h su-dāna-yuktas-sagauravō jagati [l]* dinakara iva sura-
54 gaja iva giripār-īva bhūti niravadyah [l]* Āśandī-purvarō vasati(h) pravarāhāmāna-vi-
55 jaya-nīśvartya triśattu Hāriṭa-caṭāvaya Taṭṭiriya(Taṭṭiriya)-chāmapa-Vē[thulu]a- vaktavyā(vāṣṭavāy)
56 ya Va(Dha)ramatiyamāna[ha]* putro Nāgaśarmā tasya putraḥ sarvva-
guna-saṃpannaḥ svāmi-bhākaḥ

1 Metro: Śārdūla-viṣṇu-vātā.
2 Metro: Shrīghāra.
3 Read -bhāṣa-mahālic.
4 Metro: Āryā.
5 Hārīta has been substituted for another word of which the syllables τα and ῃ are visible after the akṣaras hā and ri respectively. I am indebted to Professor Hultsch for the reading of this word.
6 The reading -Pūñāśvā-, for which I am indebted to Professor Hultsch, is not quite certain. The word has been written over an erasure.
The first syllable of this word is not in the impression, it being cut too near the ring hole.

The final akṣara ḥ has been added under the line.
(L. 15.) His son (was) the Vṛiddharṣaj, the glorious Kōṅgaṇi, with the name Durvinita, whose three constituents of power were expanding; who made the faces of Death and Fire confused by the remnants of oblations of animals in the shape of heroic persons who were slain and sacrificed in the offerings which were the opening of numerous battles at Andari Āśāṭtir, Porulare, Petnagar, etc.; the author of a commentary of the fifteenth sarga (or fifteen sargas) of the Kirāṭārjunyā.

(L. 18.) His son [was] the Vṛiddharṣaj, the glorious Kōṅgaṇi, whose second name was Mūshkara, whose lotus-like pair of feet was made yellowish by the mass of pollen from the garlands on the heads of the overlords of the earth which had become squeezed by the crushing of intractable foes.

(L. 19.) His son (was) the Mahādhirāja, the glorious Kōṅgaṇi, with the famous name, Śrivikrama, whose mother was the daughter of Sindhrāja who was renowned in all quarters which rise above each other; whose mind was made pure by mastering the fourteen branches of knowledge; who was pre-eminent a good expounder and practiser of the entire science of politics; who was a rising sun for dispelling the mass of darkness which consisted of his foes; who was the five-arrowed one (Cupid) for the sole love of the foremost amongst artful and fond womanfolk.

(L. 23.) His son (was) the Mahāāśāṭtir, the glorious Kōṅgaṇi, whose second name was Bhūtvikrama; whose broad breast was marked with the resplendent marks of victory grown from the wounds (resulting from) the blows of the hatchets which are the tasks of the elephants, manifested in the throng of numerous battles; who was endowed with the three constituents of power; who had mastered the truth of the meaning of all Śāstras; who had propitiated the three higher castes (or, who had accomplished the three objects of life, dharma, artha and kāma); whose life was without blemish; whose power was increasing from day to day. Moreover,—

The king Śrīvallabha by name who vanquished the king, the lord of the Pallavas in the battle called after Veḷanda, which was terrible with the throng of the trampling of the feet of hundreds of elephants that were furious from tasting the currents of blood that issued from the openings in the breasts of warriors who were hewn asunder with the blows of various weapons; who had obtained the manifestation of the goddess of luck by victory in hundreds of battles.

(L. 29.) His younger brother (was) the friend of the learned, Navakāma by name, whose lotus-like feet were resplendent with the luster of the rays of the jewels at the top of the diadems of kings who bent (before him); who was selected as her liege lord by Lakṣmi herself; whose fame was sung through his splitting of his foes.

(L. 31.) He robs Lakṣmi seated on the breast of Murā's foe (Viṣṇu); he is able to appropriate the pure fame of Rāma; he makes the behaviour of Manu, that is praised by wise people, his own; he is always a blameless lover of the world, who ravishes the damsels of others like the king of the gods; O wonder, or, what is there here of wonder, could there be another result than this from his endeavours of the wise ones?

(L. 33.) The son of this Mahāāśāṭtir, Kōṅgaṇi, whose other name was Śivamāra, (was he) who had acquired the truth of the collection of all the arts; the round of the nails of whose feet was adorned with fragments of rainbows resplendent in the many jewels fixed on the surface of the crowns of all the feudatories, who bent (before him); who directed his devotion on Niśāyaṇa who is praised by the foremost of gods and demons; who showed his anger at the head of battles, terrible through the throng of heroes, horses and choice elephants; (who was
called) Bhimaköpa (or, whose anger was terrible); who was the lover of the world of girls, clever in favouring him at the time of passionate love, he, the lover of the world; who had obtained the success of victory at the head of numerous difficult battles; a lion to the herds of elephants of the enemies; Räjakösarän (a lion amongst kings). Moreover,—

(L. 39.) Long may king Sriprusha, the crest-jewel of princes, be victorious, who is a sun resplendent for illuminating the compass of the spotless sky of the Gaṅga family; who is a terror to his foes; who does auspicious acts; who guards the good way, after he has obtained his good rule, resplendent in the meeting of kings by the highest virtues.

(L. 41.) Whom the poets always praise, as a Cupid among women, the son of Daśaratha (Räma) in archery; the son of Jamadagni (Parasurama) in prowess; the enemy of Bala (Indra) in extensive power; the sun in rich splendour; Dhanëśa in ownership; and farther as evidently created by the Creator as disposer of all those who have life, of renowned ability, the lord of the subjects.

(L. 44.) By this high-minded Mahärya Prithivikögangä, whose first name was Sriprusha; whose arm acted as Śiva in carrying the weight of the entire earth that is resplendent with the girth of all the oceans which are unsteady through the large mass of waves agitated by the force of strong blowing wind; the inner of whose palaces resounded with the noise of blessings occasioned by his great gifts that were going on day by day, (a son was begot) with his dear wife—she had issued from the Chalikya family and was named Viṣayamahádevi.

(L. 49.) His son, whose greatness is always accompanied by the three constituents of power; who is an adept in all śastras; whose behaviour in riding elephants and horses is praised by those intent on it; whose fame is celebrated in the world; who is wealthy, a hero, and proud; whose power is well-known; who is the abode of the fortune of kings; who crushes the realm of his foes, the beloved king Viṣayaḍitya is victorious, he who is capable of carrying the weight of the earth adorned with the girth of the four oceans. Moreover,—

(L. 53.) His splendour being lovely like the lotus; full of excellent liberality; with authority in the world, he shines like the sun (whose lights is agreeable to the lotus), like the elephant of the gods (who is endowed with ichor), like the king of mountains (that is heavy), without a blemish.

(L. 54.) And he dwells in the excellent town Asandi. In the thirtieth year of the increasing victorious rule, the fäkä rice field to the north-west of the big slab below the northern corner of the tank near Satpraśäda, and a rice-field on which six kaśikäs² can be sown, below the southern corner of that tank, and a . . and a house was given, with libations of water to the member of the Härü (Härü) gôtra and the Taittiriyä charaka, living in Vêthvulü (?) vis., Somaśarman, whose other name is Yuddhakaṁrana, who is qualified to carry the weight of the Government of the King, faithful to his master, endowed with all virtues, the son of Năgaśarman, the son of Dharmasärman. [Follow two of the customary imprecatory verses]

(L. 62.) Ôm. He takes all the exemption made by the illustrious Sathkara.—S. K.]

¹ Perhaps the same as sačuka, a certain pot-herb.
² According to Kittel’s Dictionary a kaśikä is equivalent to 20 to 22 manads.
No. 11.—KINSARIYA INSCRIPTION OF DADHICHIKA (Dahiya) CHACHOHA,  
(VIKRAMA) SAMPAT 1056.  
BY PANDIT RAMAKARNA, JODHPUR.

This inscription was discovered in a temple dedicated to the goddess Kēvāy mātā and situated on the summit of a hill in the vicinity of a village named Kinṣariyā, 1 4 miles north of Parbatsar, the principal town of the district of the same name in the Jodhpur State. It is incised on a stone fixed in the wall of the sahāmāṇḍapa. The inscription is edited from two stampages kindly supplied by Mr. D. R. Bhardārkar, Superintendent, Archaeological Survey, Western Circle.

The inscription contains 23 lines of writing covering a space of 1' 10" broad by 11½" high. The writing is in a rather poor state of preservation, and lines 1, 22 and 23 are well-nigh destroyed. The characters of this inscription belong to the northern class of alphabets. The letters s, a, kṛi, i, kṣ, and bh are exactly identical with those of the Bijapur inscription of the Rasahraṇa prince Dāvala. Attention may be drawn to the somewhat archaic form of s occurring for instance in a-sthittra-kiṛiyā in line 6. The language of the inscription is throughout Sanskrit, and the text is in verse excepting a few words in line 22, which contain the date. In respect of orthography the following points deserve notice: (1) all consonants following r have been invariably doubled; (2) rules of para-sarupga have not been observed in their entirety; (3) the sign for r is also used for b; (4) y has been wrongly doubled in yyodha-(13). It is worthy of note that the letter akṣ has been used in lines 5 and 12 to indicate the conclusion of a subject in hand.

The first verse has altogether peeled off. The next four verses invoke the blessings respectively, of (1) a goddess whose name is lost (v. 2), (2) Kātyāyant (v. 3) and (3) Kāli (v. 4-5). Verse 6 bestows praise on the Chahamāna race. There lived a prince named Vākaṭarēja (v. 7) who, as we know from a copper-plate grant of V.S. 1218, ruled over Śākambhari (Sambhar). Verse 8 is in praise of Vākapati, but contains nothing historical. He was succeeded by his son Simharēja (va. 9-10) who is spoken of as naya-stitra-yuktaḥ, which expression probably here means that he was well versed in Logic. From Simharēja sprang Durlabhāraṇa (v. 11) who earned the epithet of Durlaṅghya-mēr, as none of his enemies could transgress his orders. Verse 12 represents him as having conquered the country called Asīttana (perhaps Rāṣṭātana). Verse 13 narrates the exemplary philanthropy of Dadhichi Rishi who gave away the bones of his own body, and then informs us that princes descended from him were known by the name of Dadhichi, which, no doubt, is the same as Dahiya of line 22. In this race there was a person named Mēgahanā (v. 14). Verse 15 bestows nothing but conventional praise upon him. The name of his wife was Māṣanta (v. 16). He was succeeded by his son Vairisthina (v. 17-18). His wife was Dūndā (v. 19). From him sprang Chachoha (v. 20). The verse following is purely eulogistic, and verse 22 is in praise of dhāraṇa or religion. Then in verse 23 we are told that he built "this" temple of Bhavant, "this," of course, referring to the edifice where the inscription is engraved. Chachoha had two sons named Yasākṣaṇa and Uddhartaṇa (v. 24). Verse 25 expresses a wish for the permanence of the temple. The pradatta was composed by a Gaṇḍa Kāyastha named Mahādeva, son of Śrī-Kalīya, who was a poet (v. 26). The date of the inscription given in line 22 is the end of the bright fortnight of Vaisakha of V.S. 1056. As this line has been injured, a

1 This village was formerly known by the name of Siṣaḥarāya, as we have been informed by Mūtā Nēgāl, an old chronicler of Mēwār.
2 Ep. Ind., Vol. IX, p. 68.
few words only can be read out, of which *kula* Dahiyakāśi jātāṁ are clear enough; but no sense can be made out from the rest. The line following, i.e. the last line, is well nigh illegible.

We thus see that the inscription belongs to the reign of a prince called Chācchā, and that he was a feudatory of Durbarāj of the imperial Chāhāmā dynasty reigning at Sāmbhar. It deserves to be repeated that Chācchā is spoken of as belonging to the 'Dahiyakāśi' dynasty, which is also called Dahiyakāśi. It is impossible to avoid the conclusion that he was what is popularly known as a Dahiyā Rājput. The following remarks regarding the Dahiyās may be quoted from the Mārwār Census Report¹ of 1891:

"Some people hold that Dahiyās are the one-half race that goes to complete the thirteen and a half races of Bāthōra. They once ruled over Parbatsar and Jālōr, but now they are scattered here and there. The old fort of Jālōr was constructed by the Dahiyās. They now abound in the districts of Jālōr, Bālā, Jaswantpūrā, Pālī, Siwāna, Sānchōr and Mālānī. They observe widow marriage and they are not regarded as of equal position with other Rājputas."

But a detailed and more reliable account of this clan is contained in Mātā Nēṇai's chronicle, a summary of which will not here be out of place:

The original seat of the Dahiyā Rājputas is reported to be a fortress named Thālnēr situated on the banks of the Gādavāri near modern Nāsik, whence they migrated into Mārwār. In the Ajnēr province they held the following places, (1) the Dēwār-Parbatsar group of fifty-six villages, (2) Sāvār-Ghājīyāl, (3) Hāsor, and (4) Māroṭ also called Vīlānāvātī. All the four villages lie in the north-eastern part of Mārwār. They also owned villages in the south-western part as well, viz. Jālōr and Sānchōr.² Sānchōr is said to have been conquered by Ajaśvaśi with the aid of an ally, the Vāghālē Mahātrāvāna (sister's son of Vījairāj), from the Dahiyā Vījairāj in S. 1142. This event is recorded in a verse quoted below:

राक म्हेर कीत गाय, माल बाजिया दहीँ
बन्दी सविी सान, प्राण म्हेवास पहेन
हार नुत जीवन, वेव हाराव प्रागवड
खान लाग्न जोय, सरण मिली पंजर बीड़
ढीरवाण राव वोरंग चवाल, नानाण लंबू नर
भु म्हेर सेत जाँ लग जवल, ताम राज साचूर घर

Mātā Nēṇai also gives a list of the Dahiyā princes who reigned around about Parbatsar and Māroṭ. He mentions Dādhīchhā as one of their ancestors and specifies their names as follows from the 26th prince onwards:

No. 27 Rāha Rāpō (who inhabited Rōhaḍī), No. 28 Kādava Rāpō. No. 29 Kīratast Rāpō. No. 30 Vairast Rāpō. No. 31 Chācchā Rāpō (who raised a temple on a hill in the village of Sinahādīyā). No. 32 Anavti Udharāna (who ruled over Parbatsar and Māroṭ).

It will be seen that the names Vairast, Chācchā, Udharāna of this list (Nos. 30-32) exactly correspond to Vairasinhā, Chācchā, and Udharāna of our inscription. The list, however,

² There are several villages which are, collectively, still called Dahiyāpatī, as districts of Māroṭ and Parbatsar are called Gōdātī (on account of their having been held by Gouden) and districts to the north of Jādhpur are called Indāvātī (owing to their having formerly been ruled by Indā Rājpūtā). This name Dahiyāpatī is sufficient to testify the fact that Dahiyās held some sort of sway over that part of the country in some past time.
gives Kirtasa as the name of Vairasi's father, whereas he is called Mēghanāda in our inscription. But there is nothing to preclude the supposition that Mēghanāda and Kirtasa (Kirttisimha) were two names of one and the same prince, as instances are not wanting of kings known by more than one name. Chācāla Rājput, as we have just seen, is described in Mūta Nāpūta's chronicle as having built a temple on a hill in the village of Sipadhādiyā, which seems to be an old name of Kipsariyā. The epithet Anar, which is coupled with Uddharaṇa, appears to be a corruption of asana, meaning "unbending." He was succeeded by Jagadhara Rāvata, who ruled over Parbatṣar. He constructed a temple, dug a step-well and a well in village Máṭañā, 2 miles from Parbatṣar. His second son was Vilhāṣa, who wielded sway over the whole district of Māro, which is, up to the present day, called Vilhāndā. He used to reside in the village of Dēpārā situated on a hill and 4 miles from Māro, where an old fort and a tank still exist. Some Dahiyaśas are still called Dēpārā-Dahiyaśas after this village. Of the succeeding generations, Bibh (No. 34) constructed a tank called Bibhāṣar in Parbatṣar, and Hamirā (No. 35) was a great warrior. His deeds are beautifully described in the following verses:

महाकालु नारायण जीवन अधि काव्यरूप ।
तुटे पताकारे साल जो तुडः, तुड़ा तणी उर साल दशियाह ॥१॥
मनवं भड़ निर्देश नरायण नरवंहरी, सकल भड़ खामयि काम संपी ।
हिये पताका साल झाड़ो जलयि, हिये झाड़ामि साल यमीर ॥२॥
शावरत कहर भवमय भारदामिन विनावाण, काम पहाड़ परवकार कोयी ।
तुड़े पङ्खि दर्शे पताकाय लोकदीय, तुटे दुर्ग उर साल दशियाह ॥३॥

There is a number of pāṭīs or figures of salis in an enclosure adjoining the temple containing this inscription. One of these figures bears the following epigraph in the form of an inscription, dated V.S. 1300, of Vikrama, son of Kirttisimha Dahiya:

संवतः १३०० वेश सुपिन्ति १६, सोमदिनि रा जी दिवय कौतोष्क(कौतोष्कः) सुर रा जी विकस(विकस) राज्यो-नाइश्वविशिष्टत(ि) खायि गतः[१४] रा जी कुट अय्यर(ण) पीता माता वर्ण (माता वर्णरहि) क(क)ं माधवशास्त्र । सु(ष)में भवतु (॥) मंगल महंग

This shows that Dahiyaśa held this part of the country for nearly 300 years, i.e. up to 1300 V.S. The use of the letter rā (which is but an abbreviation of rāja) before Kirttisimha and the word queen (rājī) for his wife shows that Kirttisimha was a ruling prince and not an aḍā Rājpūt. The Dahiya kings mentioned in our inscription were chieftains, no doubt feudatory to the Chāhamāna overlords, but also wielding sway over a tract of country. This fact is again corroborated by the following abstract from an inscription of V.S. 1272 discovered in Mangalaṇa in the Māro district:

द्रैवधवि महामंडलवर शीतकप्रकाष्ठेश्वुद्ध शीपदमस्थुधेश्वुत महाराजः

The inscription refers itself to the reign of sīr-Rāhṇa-daśa, (lord) of Rapastambhapura or Raṭhambhore, and records some arrangements made in connection with a step-well. In this

1 A Rājpūt is called an aḍā as distinguished from a jādirā. An aḍā Rājpūt is thus one who owns no Jāgīr and is for that very reason looked upon as of inferior status.
inscription also, the Dahiya prince Jayatasiha is spoken of as mahāraja putra and his forefather Kauvarajadeva as mahāmaṇḍalaśīvara, which shows that originally the Dahiyas were certainly of higher rank than ādī Rājpūts, to which position they have now sunk.

TEXT.

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1 Metre: Anuśṭūbha.
2 Read "kādyān".
3 Read "nirgatātāhālīkā",
9 निल्कुलरि द्रति तयः सुतो व(ि)स्वः। प्रामाण्यविने। [विम्बावदरा
ग़ि?] विन्ध्रवज्जित निजावृट्टिरित यी जयास्स || [२८] । द्रतयः। द्रविताता
[ि]िशिन भगवदरूपीिहत: चाताते मांधा[ि]प्रसुर्खः। प्रस[ि] २ ०।—४।
10 नूत्त्र ल्याल्यानेकः। तेवाशीक्रिमः कहिदेशु गतुतः। चाचो गृहैभूपितः। कृतिः।
प्रसुमयः प्रजापतिसमग्रृहैिकतः तयाः संविं || [१०] । ततरम्भुः म्भराजः
नामा सत्तुर्विन्द्रियः ततराः ||[ि]।
11 परजतस|वित|तमायावलदुःिहैः वापिरितां विविहारस्तः || [११] ४|प्रालेखापा
बन्धूयः। गतानि नवीनपीपाणि द्वारानिना निर्मः धर्मीस्वेतापि विवाहः
क्ष्यामितानि वरः। तयः प्रावरणे निविष्टा १ ०।—३—८। ।
12 मीकालुराशीस्थितां नमस्कृतममदलः परित्सः दिराचर्विनी || [१२] । पांडीद्रम
भुनिवटिचिरि यः। स्वाभीचिपि स्वारैधा स्वाभायः। प्रायः द्वाराव्यायः।
प्रायः स्वामयभिंतः। || तम्मतन्त्रः पुराः जयः[िषु]-
13 वेणीविष्टां भृतां तबानुिदे दृष्टिविचिनितः विनितों वंिशः। प्रसिद्धिगः। || [१३] ।
८[िषु] निश्चितः। तिशिरः। चिनामातिधिरुप्यः। नेिनासे। जनानदीं तिबाना
नेच्छम दशमव्यः || [१४] । दायावसदस्विनिंदुः हृद्रोिस्थितेवतूः
14 चार्लोवालाशुसेनातिगुप्तः समस्तनेंिव्याश्चीकृपुतः। यः। [ि]िक्षः
दिरिक्षितमथलकुिभः नवालुकालातिरितालातिरितिस्वामासाहित्यानि व(ि) दुिमो \\ै(ि) जानि कोिसी
िव || [१५] । ता्यासिद्धानानाबी
15 प्रहो २५ हैः। कुलितः। । इहारीय महिद्रम लक्षिकोिपिेिरार्षः || [१६] ।
१०साखामद्रमदमसलणभोमसः।। गीताकिरितः। २५ द्रति संबंितः लक्षिकिितः। 
यो वैरिकाजर टिरिताक्षुणि तिरायताः—
16 वाक्यसंभूिसेिते पि[ि] एव || [१७] । प्रमथतापि सचेस्वसंबिधिः
वेन संबुि|| न दत्ता विभद्यां पृष्ठ महाविजयव्यायः || [१८] । तम्मतन्त्रः धर्मीस्वेत
संबकऽनसः । दुभास्यां दखलिींं प्राप [ि]—
17 विवधायानिष्टः || [१८] । चार्लोवाला हृदालिमः। कल्याणारुपः । स्वाभावः । दस गायियः। कल्याणपरिभावः || [२०] । चिनालविचिपणालविचिपणालम्बणमव्याष्टतवः। कृषायेते। । ।
By Professor E. Hultzsch, Ph.D., Halle (Saale).

Ink-impressions of this inscription were sent to me by Rao Sahib H. Krishna Sastri, who had received the original plates from Mr. G. V. Appa Rao, B.A., of Visianagram.

As Mr. Krishna Sastri informed me, these are three copper-plates with ring and seal. The plates measure roughly 4½" by 9¼". The ring is ¾" in thickness, and the circular seal 2¾" in diameter. The first and third plates bear writing only on their inner side, and the second plate on both sides. The four inscribed sides have their rims raised for the protection of the writing. The seal bears, in relief on a countersunk surface, a boar, a crescent, and an elephant-goad in a line, below them the legend śri-Tribhuvanāśikā, and below this a floral device. The bottom of the seal is fixed into an elongated lotus flower with eight petals.

The writing on the plates is in a state of nearly perfect preservation. The alphabet resembles that of other inscriptions of Amma II. The jihosmālītu occurs once (line 29), and the upadhamānīya five times (II. 6, 20 [twice]), 23 [twice]); it is identical in shape with the

12 Read चणवर्ण.
13 Read सिन्धुचरण.
14 Read शिन्धुचरण.
15 Read शिन्धुचरण.
16 Read शिन्धुचरण.
17 Read शिन्धुचरण.
18 Read शिन्धुचरण.
19 Read शिन्धुचरण.
20 Read शिन्धुचरण.
21 Read शिन्धुचरण.
22 Read शिन्धुचरण.
23 Read शिन्धुचरण.
Telugu r of -Kaṇḍeravādi- (l. 21). A final form of s is employed in ll. 7, 11, 30 (wrongly for m), and one of m in ll. 4, 5, 9, 29, 32. The length of i is generally marked by a point in the centre of the circle which represents the secondary form of i. The superscribed r, if combined with the latter, is expressed by a slight indenture on the right of the circle (ll. 15, 18).

The language of the inscription is Sanskrit, prose and verse: five verses are inserted in the panegyrical introduction, and two of the usual imprecatory verses at the end of the document. The description of the boundaries in ll. 27-28 is in a mixture of Sanskrit and Telugu.

The record opens with the usual genealogy of the Eastern Chālukya family (l. 4) from Kubja-Vishṇuvardhana to Ammaṛāja II. (l. 19). Vijayāditya II. surnamed Narēndramārīgarāja is stated in verse 1 (l. 9) to have reigned for forty years, while, with a slight variation at the end of the same verse, another grant of Amma II. allots to him a reign of forty-eight years.1 Verse 2 (ll. 13-16) reports that Bhima II., the younger brother of Ammaṛāja I. by a different mother, expelled his predecessor Yuddhamalla from the country and ruled for twelve years. The three next verses praise Amma II., his son by Lōkamahādevi (v. 3), in general terms. The two first of these verses are already known from other inscriptions; the third (v. 5) contains the following fanciful statement:—

"While this lord of the earth is proceeding to view the gardens outside (his palace), the frightened lords of the countries (lying) in that direction are offering (him) jewels, gold, horses, noble elephants, and foot-soldiers."

ll. 19-26 record that "he who bore the glorious surnames Ammaṛāja (II.), Somastabhva-mārāya, the glorious Vijayāditya (VI.) Mahārājādhirāja-Paramēvara Paramabhaṭṭāraka, the very pious one," informs the inhabitants of the Gudia-Kaṇḍeravādi district (vishaya) that, at the occasion of a winter-solstice (uttarāyana, l. 25), he has granted a field in the village named Nammurū to the learned Vishṇusarmaṇa, who resided at Géranda and was the son of Chāmyaśaṁvaraṇa and the grandson of Vishṇusarmaṇa of the Kāśyapa gōtra. The field lay to the east of the village and required as seed twelve khaṇḍikas of grain (kāḍrava) 3 by the royal measure (l. 26).

The boundaries of the field are specified in ll. 27-28:— "In the east the boundary (is) a pond with a demarcation stone 3. In the south the boundary (is) the very boundary of the panna 4 of Pandi-Peddērī. In the west, the eastern boundary of Koppērū. In the north, the Indula-ghanta."

I am unable to identify any of the localities mentioned in this grant. With the district of Gudia-Kaṇḍeravādi may be compared Kaṇḍeravādi-vishaya, Uttara-Kaṇḍeravādi-vishaya, and Dongi-Kaṇḍeravādi in other inscriptions of the Telugu country.4

3 Cf. above, Vol. IX, p. 54, text lines 58 and 59.
5 Rao Sahib Krishnā Sastri explains this by 'the pond of śūdras (or śūdra) trees.' Cf. śūdra 'a tree called karavasī or ṣūdaṃśūmā in Brown's Telugu Dictionary.
From ink-impressions supplied by Rao Sahib H. Krishna Sastri.
TEXT.1

First Plate; Second Side.

1 $\text{सतिः कीठां सकलसुन्तस्यमानमन्त्रार्थी कौरीकिरिविप्रसा[द]。}$

2 लबराज्याना$^4$ मादुगणपरिपालिताः खांसिनाख्यातिनादातुभाविना$^5$ भगवान-रायणसादस–

3 मासादित्वरवर राजावऽनं च श्रवणशीर्षकारितं मन्द्वनायामन्द्वनेवान् मन्द्वनेवानयश्चक्ष्यानपिन्दीक-तत्पु–

4 यामचलुक्यां कुलमवरिष्योऽऽक्षायवसमेव भात[1] कुलविषुवधनो$^6$

5 टादाय वर्षाणि$^7$ वेणीसऽमानवपालयु।$^7$ तदातो जयानिन्यसनिष्ठकान।

6 तदनुवर्जितान्यन्त्रदै विपुवर्ज्ञो नव।$^7$ तस्कर्तुप्रणित[2] राज्यपूचिन्यानि–

7 [2]।

8 भुजो जयानिन्यमयोऽऽमय, $^7$ तद[द]वर्ज[4] कोक्षिणाश्रमान।$^7$ तस्क

9 मेदो।$^8$ भात[1] कुलविषुवन्नुमु–

10 भाष्याधिको वर्णिन्यं$^8$ वर्णमूलपालन।$^8$ तस्क

11 तदनुजयदिख्यः$^8$ जयानिन्यभन्न।$^7$ तस्क

Second Plate; First Side.

10. तस्कर्तुप्रणित।$^2$ कि विसुवन्णोऽऽमय$[2]$ वर्ण। तस्कर्तुप्रणित।

11. कि विसुवन्णोऽऽमय$[2]$ वर्ण। तस्कर्तुप्रणित।

12. कि विसुवन्णोऽऽमय$[2]$ वर्ण। तस्कर्तुप्रणित।

13. कि विसुवन्णोऽऽमय$[2]$ वर्ण। तस्कर्तुप्रणित।

14. कि विसुवन्णोऽऽमय$[2]$ वर्ण। तस्कर्तुप्रणित।

15. कि विसुवन्णोऽऽमय$[2]$ वर्ण। तस्कर्तुप्रणित।

16. कि विसुवन्णोऽऽमय$[2]$ वर्ण। तस्कर्तुप्रणित।

1 From ink-impressions supplied by Rao Sahib H. Krishna Sastrī.
2 Read कीठां।
3 Read $^2$वर्षाणि।
4 Read लबराज्याना।
5 Read $^2$वर्षाणि।
6 Read लबराज्याना।
7 Read लबराज्याना।
8 Read लबराज्याना।
9 Read लबराज्याना।
10 Read लबराज्याना।
11 Read लबराज्याना।
12 Read लबराज्याना।
17 देवा यथामथवदृश्यपतितंदेववन्दवदनः। [११] यथाचारणां राजानि परिपालनकर्माः।
20 वशस्त्री [१०] जमनयोपवर्तकीर्तिरपवर्पिसाधारोतिः देशः [२८] यथान्तः जगति महाश्रेयो विधिविधाना।

Second Plate; Second Side.

19 वशस्त्री [भी]तः [११] तिक्ष्याधीशा दिशामि मणिकन्तकश्यगतेयम् पतितः। [११] जीमद्याराज[१२]भिसान्।
22 भाष्यावतिः। विश्वावकाशं यथाय प्रसुरत्वं सकलकारभयान्तः।
23 छ रायेशुमारुणा। वेदविदं वादसाधवतः। वर्धवनितात्या वाणिज्यस्वार्थोऽधिकारसाधनांनिम्निन्यां नमक। नात॥
32 श्रासुश्रास्यं राजेश्वर दाधासुश्रास्यकोड्वाराय शंकस्मार्श्निः। चेतस्मार्श्निः। चेतामस्मार्श्निः।

Third Plate; First Side.

28 वेद सीम म परीतमतः क्रीषि तृप्तीम उत्तरः ब्रह्मगुप्ते एतेशारः।
29 तिः वेदमः। पश्चिमपरि न केनचिह्नाय कर्या [१३] यथार्थिः य शवंभाबाको भवितः। छषः।
31 सतः पदाति य यो जयति वसुभाराणिः [१५] पदिः वर्षसंहाराणि विशायः ।
32 भेदः वशस्त्री दत्ता वशविशालपाणितः [१५] यथ यथ यथ यथ यथ यथ यथ पादः मृतः [१५]॥
No. 13.—NIDHANPUR COPPER PLATES OF BHASKARAVARMAN.

BY PROFESSOR PADMANATHA BHATTACHARYA VIDYAVINODA, M.A., GAUHATI.

On the 29th December 1912, a Musalman cultivator of the village Nidhanpur, in Panchakhaṇḍa, Sylhet, while levelling down a mound for making a buffalo-shed, discovered these copper plates, fastened together by a ring, with a heavy seal shaped like the head of a laddoo. He thought that the plates contained some information about hidden treasure, but when he brought it to a local land-holder, the latter at once recognized the whole as a copper-plate grant and sent it to be photographed to Silchar. Through the kindness of Babu Dinanath Das, B.A. of the Commissioner's office, Silchar, the plates were placed at my disposal for about a month, and after having read them, I wrote two articles on them, one of which was read on the 5th May 1913 in the Anniversary Meeting of the Sāhitya Parishad at Rajpur, Bengal, and the other on the 25th May 1913 in the 1st Annual Meeting of the Kāmarūpa Anusandhāna Samiti (Historical Research Society) at Gauhāti, Assam. The present article is the substance in English of the two articles that I wrote in Bengali for the literary societies mentioned above.¹

The grant was issued by Bhāskaravarmana, king of Kāmarūpa, whom we have hitherto known from two different sources, the Harṣhacharita of Bāṇabhaṭṭa and the Hai-Yū-chi of Yuan Chwang, who paid a visit to the capital of Bhāskaravarmana in 643 A.D. while on pilgrimage in India. It was issued from his camp at Kārṇasuvarna. Two main problems present themselves before us at the outset, (1) How and when Kārṇasuvarna, which is found separately mentioned in Yuan Chwang’s book, came under the sway of Bhāskaravarmana, and (2) Whether or not Sylhet formed part of the kingdom of Kāmarūpa, and, if not, how the plates could be found in a place within the district of Sylhet.

But before taking up these points we must first of all ascertain the locality of Kārṇasuvarna. This is a matter in which Doctors are found to disagree; but as it has been fully discussed in Mr. Watters’ Yuan Chwang², and as we fully accept the conclusions arrived at there, we need not dilate on the subject any further.

The kingdom of Kārṇasuvarna was contiguous with the kingdom of Kāmarūpa, and as Yuan Chwang reached Kārṇasuvarna travelling south-east from Paṇḍravardhana, and Kāmarūpa travelling east from Paṇḍravardhana, Kārṇasuvarna was consequently south of Kāmarūpa, and in the map attached to Mr. Watters’ Yuan Chwang, it has been shown south-west of Kāmarūpa. Yuan Chwang mentions Saṭṭāṅka as the late king of Kārṇasuvarna, and in the Harṣhacharita of Bāṇa, the same king has been designated as king of Gauda (i.e. Paṇḍravardhana). Anyhow this ambitious and powerful monarch incurred the animosity of Harshavardhana, the great king of Śīhāpūṭi (Thānāsar) by killing his elder brother Rājyavardhana in a rather treacherous way, and Bhāskaravarmana, the king of Kāmarūpa, being the ruler of a neighbouring territory, was in constant dread of Saṭṭāṅka, whose aspiration was to become the paramount ruler in India. It is the common rule of politics that two kings, inimically disposed towards one and the same third power, should become friendly to each other; and so we find, in the Harṣhacharita, that as soon almost as Harshavardhana assumed the reins of the kingdom, an ambassador from Bhāskaravarmana approached Harsha with valuable presents in order to win the friendship of the great monarch. Although the two monarchs were thus united in a bond of friendship almost at the commencement of the reign

¹ See the Bengali Journal Bijayā, Vol. i, pp. 625 ff.  
of Harsha (about 606 A.D.), they could do no material injury to the king of Karnasuvrana, for a very long time afterwards we find Shaftaka in power, in 619 A.D.1 Nor did Shaftaka die in battle. Yuan Chwang, who paid a visit to Karnasuvrana, believed that Shaftaka died of some foul disease due to his iniquitous persecution of the Buddhists and his demolition of the statues and temples of the Buddha. After the death of Shaftaka his kingdom must have passed into the hands of Harsha, who was then in the zenith of his power. Yuan Chwang in the description of his visit to Karnasuvrana does not make mention of any king reigning there. We can presume therefore that it was then absorbed into the empire of Harsha, who could not have allowed the possessions of so great a rival to be included in the territory of Bhaskaravarman, a weaker king to all appearance, however friendly he might have been. It is only on the dismemberment of the great empire of Harsha shortly after his demise, that it was possible for Bhaskaravarman to get any hold over Karnasuvrana. As a matter of fact Bhaskara, who survived his great friend Harsha, rendered valuable assistance to the powerful Chinese invader Wang-hun-t'ai (in 649-49 A.D.) who crushed the usurper Arjuna, the minister of Harsha, who had ascended the throne after his demise. We may assume that Bhaskaravarman was rewarded with the possession of Karnasuvrana, and it may be that in commemoration of his triumphant entry into the capital of Karnasuvrana this shrewd king of Kampi made this grant of land to a Brahman of the locality.

The original copper plates were however soon burnt, but they were forthwith renewed most probably by the donor himself. The fractured, bent and defaced seal2—which was apparently not renewed—testifies this fact, which is alluded to in the first verse of the renewed inscriptions and expressly stated in the last verse.

Let us now take up the second point, whether Sylhet formed part of Bhaskaravarman’s territory, and if not, how the plates could be found there. This question would not have arisen at all if the inscription were complete; unfortunately the 3rd plate is missing along with the record of the locality of the land and (probably also) of the domicile of the Brahman who got the grant. If there were any mention of Sylhet—where the plates have been found—it would have been unquestionably taken for granted that Sylhet formed part of the kingdom of Kampi during the 7th century A.D. when Bhaskaravarman flourished, and if there were no mention of Sylhet, then the question of Sylhet in this connection would have been out of place. As we have already said, the grant, issued from the court of Karnasuvrana, must have related to a locality within the jurisdiction of that territory.3

The fact that the copper plates have been found in Sylhet does not prove that the land must have belonged to that district. The copper plates inscribed under the orders of Vaidyadeva, king of Kampi,4 were found in Kamnali near Benares City, and the plates now under consideration can have been similarly transferred. The loss of the third plate is also remarkable; the three existing plates have been found tightly fastened by the ring, so that the loss of the missing plate must have occurred before the existing ones could have come over to the place they have been found in. Perhaps the owner of the copper plate grant was dispossessed of his belongings in the course of one of the political revolutions—many of which have

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1 See the Ganjam copper-plate inscriptions of the Gupta year 500, Ep. Ind., Vol. VI, pp. 143 ff.
2 The only thing that is indistinctly discernible in the seal is the front part of the figure of an elephant, which also occurs in the seals of the later kings of Kampi, who claimed descent from Naraka and Bhagadatta.
3 There is an internal evidence in support of this. In the incomplete description of the boundaries of the land granted we have the mention of Gaagisikä in three out of the five sides, and this term occurs, in another inscription (viz. Dharmapala’s copper plate grant, Ep. Ind., Vol. IV, pp. 243 ff.) which relates to the same locality, i.e. Northern Bengal, where even now the word gāgīśā is used to denote a dried river bed.
occurred subsequent to Bhāskara's time—quitted his original home and came to the sparsely peopled part of Sylhet, and, wishing for some reasons to conceal his original status, flung away the plates that contained a record of the same, and became easily absorbed into the society of this new place.

This theory—though only a surmise—will be supported, if we can prove that Sylhet never at least during the days of Bhāskaravarman, belonged politically to Kāmarūpa. Several considerations lead me to this conclusion:

1. While travelling in India, Yuan Chwang went from Kāmarūpa southwards to Samatāta, and before turning back from Samatāta, he got information of certain regions one of which was Shikhichatolo. This has been taken to mean Śrikhatra, and Mr. Watters and Mr. Vincent A. Smith have taken great pains to localize it, but our Bengali writers of historical books have found no difficulty in identifying Shikhichatolo with Śrīhaṭṭa. In fact what the people whom Yuan Chwang consulted said was certainly Śrīhaṭṭa, which the pilgrim heard as Śrikhatra and reproduced in his defective Chinese tongue as Shikhichatolo. At any rate this points to the fact that Sylhet, which word is a Musalman corruption of Śrīhaṭṭa, which is still used in Bengali, existed independently of the kingdom of Kāmarūpa in Yuan Chwang's and, consequently, in Bhāskaravarman's time.

2. The Sāmpradāyika Brahmans of Sylhet, who are said to have come from Mithilā, have genealogical accounts of their families. It is recorded therein that five of their ancestors were imported by a king of Tipperah in 641 A.D., and that the very locality where the plates have been found was allotted to those five Brahmans—and so the place was called Paṅchakhaṇḍa. This event took place two years before Yuan Chwang heard of Shikhichatolo, and although such genealogical accounts are only to be accepted with reservation, yet there can be no doubt that much of the eastern part of the district of Sylhet, including Paṅchakhaṇḍa the place of the find, belonged to the king of Tipperah at that period.

3. The name of Śrīhaṭṭa has very curiously found its place in an inscription of a date prior to Bhāskaravarman, viz., in the prādātī of the temple of Lakkha Manḍal at Mādhā in the Janaśrī Bāwar district. Just on the top of the inscription, we read the word Śrīhaṭṭaśitrakarā-śrayaḥ, and although Dr. Bühler, who read the inscription and assigned to it a date about 600 A.D., was of opinion that these letters were "of a later date," they could not, from their very nature, be of a very posterior date; they were apparently inserted to fill in some omission somewhere in the inscription, and very probably the calligraphic difference is due to a different hand that corrected the mistake. At any rate, it becomes evident that by 600 A.D. there was a place called Śrīhaṭṭa, which had its own adhīṭvāras (lords).

But how is it that many of the historians, European and Indian, have asserted that a part of East Bengal, to the east of the Brahmaputra river, including portions of Dacca and Mymensingh, Tipperah and Sylhet, belonged to Kāmarūpa? There are also spots in the western part of Sylhet and the east of Mymensingh which are pointed out by common people as the place of Bhagadatta, the son of Naraka, the first king of Kāmarūpa, who is mentioned in the present grant as well as in other ancient copper plates. Let us examine if there is any basis of truth in these matters. It is stated in the Yōgināstra that Kāmarūpa extended from the Kāśchana mountain.

1 See Watter's Yuan Chwang, Vol. II, pp. 188-189, and p. 340. They identify it with the Tipperah district, the northern part whereof was formerly included in Sylhet. The headquarters of Tipperah is Comilla which is identifiable with Kosalamangala of Yuan Chwang.


3 [There is no indication that the words in question should be inserted anywhere in the inscription. The alphabet is certainly later than that of the prādātī, and no inference can be drawn for the time about A.D. 600.—S. K.]
of Nepal up to the junction of the Brahmaputra, beginning from the Karatoya up to the Dikkaravasi, its boundaries being, to the north, the Kañajari; to the west, the Karatoya, to the east, the Dikahu; to the south, the confluence of the Brahmaputra with the Lakshah.1

This description of Kamarupa is also found in a few other sacred compositions. I think that what is meant is not the political territory, but a scriptural region, rendered sacred by the location of Kamsakhya (the presiding deity of Kamarupa) in the centre. Similarly, such boundaries are given in the second chapter of the Manu-Samhita of Aryavarta, Brahmavarta, etc. Moreover the boundary line given in the Yogisatantra does not stand the test of a close historical scrutiny. The Yogisatantra contains the name of Vivasvanaha, the founder of the Koch kingdom which is now limited to Koch Bihar, and he was a contemporary of Babar and Humayun. In his days much of the territory included within the boundary of Kamarupa as defined in the Yogisatantra especially what fell in East Bengal including Sylhet, had long come under the jurisdiction of the Pathans and the Moghuls. Now when Yuang Chwang entered Kamarupa, he crossed a large river Kalota2 by name, and this can only be the Karatoya of the Yogisatantra. Now from the fact that the western boundary of the Tantra coincided with the political boundary of Kamarupa, which can be inferred from Yuang Chwang’s statement, the conclusion has been somewhat hastily drawn that the Tantra was also right with regard to the remaining boundaries, at least for the days of Bhaskaravarman.

As to the popular notion about Bhagadatta’s place in Western Sylhet or Eastern Mymensingh, the fact that more than one spot, widely apart from each other, are being identified as such, throws a doubt on the matter. It would seem that the name of Bhagadatta, who flourished about 5,000 years ago, must have been somewhat vaguely applied to casual invaders from Kamarupa in the middle ages, who came down the Brahmaputra and pitched their camps for a time in those spots and returned without gaining any permanent footing.

This explanation is also supported by the fact that even in the Yogisatantra the name Srihatta occurs more than once in such a way that an independent political entity seems to be indicated, though within the sacred precincts of Kamarupa.3

The copper plates now under consideration contain the most ancient record that has hitherto been discovered in the province of Assam, and are also by far the most important document of all that relate to the ancient history of the great kingdom of Kamarupa or Pragjyotishtha. It contains the names of as many as twelve kings (and of most of their queens also), who, even if we reckon as much as four kings on a century, must have ruled over Kamarupa from the middle of the fourth to the middle of the seventh century A.D. The names of the last five of them occur in the Harshacharita,4 and thus the one corroborates the other, although there are small literal

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1 Nāpālasya Kāśchandrānir Brahma-patrasya sahgamam! Kāratoyān samāra-khyā yānand Dikaravastiṁ! vitārasyāh Kañajgarīch Kāratoyā tu paśchimā! tīrthahātrieh Dikkaravati pārvasyaṁ, girikanyakā! dakeśāh Brahma-patrasya Lākhāhāyāh sahgamāvadhi! Kāmarupa iti tīvratāh sarvānātasthaṁ uśrītāhā! Yogisatantra, Patala XI.2
2 Mr. Watters commenting on this writes (Yuang Chwang, Vol. II, p. 187) "The river 'Kalota' of the T'ang Shu may be the large river of the present passage which is possibly the Brahmaputra." This view has not been rectified by his editors.

3 Although the people of Dacs, Mymensingh and even of Sylhet have preserved the inclusion of their districts within Assam, they gladly include themselves within the spiritual boundary of Kamarupa, because this means a share in some privileges, such as the right to eat pigeons, ducks and tortoise, which the people of Western Bengal do not eat.

discrepancies, which are most probably due to mistakes by Bāṇa or in the copies of the Harsha-
charita. The genealogy is given below:

Pushyavarman (v. 7).

Samudravarman (v. 8), married Dattadēvi (v. 9).

Balavarman (v. 9), married Ratnavati (v. 10).

Kalyāṇavarman (v. 10), married Gandharvavati (v. 11).

Gaṇapati (v. 11), married Yajñavati (v. 12).

Mahendravarman (v. 12), married Suvratā (v. 13).

Nārāyaṇavarman (v. 13), married Dēvavati (v. 14).

Mahābhūtavarman (v. 14), or Bhūtivarman (Harshacharita), married Vijñānavati (v. 15).

Chandramukha (v. 15), or Chandramukhavarman (Harshacharita), married Bhūgavati (v. 16).

Sthitavarman (v. 16), or Sthitivarman (Harshacharita, various reading Sthiravarman), married Nayanadēvi (v. 18).

Susthitavarman¹ (vv. 17-19), or Susthiravarman (Harshacharita), alias Mrigāṅka (vv. 17-18
and Harshacharita), married Śyāmādevī (vv. 20-22 and Harshacharita).

Supratishthitavarman (vv. 20-21). Bhāskaravarman (vv. 22-25 and Harsha-
charita), alias Kumāra (Harshacharita).

It is an instance of curious coincidence that the first name in this list should begin with 
Śūrya, as the founders of two other very powerful dynasties had names beginning with the
same word. Pushyamitra was the first king of the Śunga dynasty, and Pushyabhūti² was
the name of the first royal ancestor of the great Harshavardhana. The second in the list also

¹ That the form Susthitavarman is the correct one is proved by its occurrence also in the Aśaṅga inscription of Ādityaśena; see Gupta Inscri., p. 203.

² Dr. Bühlcr in accounting for the name of Pushyabhūti, Ep. Ind., Vol. I, p. 63, footnote, gives as its meaning
"He to whom Pushya (Constellation) may give welfare." But Pushya is derived from the root push, to grow, to enhance, and bhūti is a generic appellation of the Vaiśya, to which caste Pushyabhūti belonged; bhūtir dattat ca
vaishya.
curiously enough corresponds in name to the second king of the Gupta dynasty, viz. Samudragupta (320-375), who was the most powerful Indian monarch that ever ruled India after Asoka.

Two points in the above comparative lists are worthy of notice: in the Harshacharita the name of the elder brother of Bhāskaravarman is not mentioned, probably because it was useless there, as in the enumeration of ancestors, the name of the elder brother does not come in. And the second name of Bhāskaravarman, Kumāra, which is also mentioned in Yuan Chwang’s accounts, has not found its place in the inscription. We cannot however positively assert this, because the names of the donor were contained in the plate which has been lost. The appellation Kumāra means a prince or a bachelor, and it is highly improbable that Bhāskaravarman would remain unmarried, in which case his dynasty of a very long standing would have come to an end with him. Perhaps he retained the designation Kumāra, which he had before he became a king, in deference to the memory of his elder brother, who probably did not either ascend the throne at all, or, if he did, occupied it for a very short period. For similar reasons Harshavardhana is said by Yuan Chwang to have assumed the name of Rṣajputra Śilāditya, though later on he styled himself Mahārajādhirāja.

Let us now examine the text of the inscription. The opening verse is perhaps an addition made while renewing the document, and so is the last verse—of which more afterwards. The original inscription would then have begun with Svasti. Mahā-nau-hasty-atva, just as the copper plates of Harshavardhana. Then comes a verse in praise of Mahādeva, and next a verse in praise of Dharma. This is somewhat remarkable, when we remember that Dharma was the second of the three jewels (Tri-ratna) of the Buddhists. Yuan Chwang in his account of Kāmarūpa found almost a total absence of Buddhism in Bhāskaravarman’s kingdom, and the latter’s ambassador in the Harshacharita clearly stated before Harsha that “from childhood upwards it was this prince’s firm resolution never to do homage to any being except the lotus feet of Śiva.”

We feel therefore more surprised at seeing him sing the glory of the Buddhist divinity, though in a Hindu guise, than at finding him issue the grant from his “glorious camp of Kṛṣṇa-varna.” Probably the locality had something to do with the praise of Dharma. We know from Yuan Chwang’s description of Kṛṣṇa-varna that the place was teeming with Buddhist statues and temples. Bhāskara, who had become liberal in views on account of his long association with the great Harsha who was a patron of the Buddhists, tried perhaps to gain popularity by this insertion of a passing tribute of respect paid to the local creed—though in a very careful way.

Then, as was usual with the medieval kings of Kāmarūpa who claimed descent from Naraka, the names of that king and his son Bhagadatta and his grandsons Vajradatta are mentioned. Curiously enough, in some of the later copper plates Vajradatta is mentioned as a brother of Bhagadatta. The writers of those inscriptions, who were probably very learned people, must have somewhere found Vajradatta mentioned as a brother of Bhagadatta. In the Kālīkāparāsa, however, we have a list of the sons of Naraka, who were four in number—Bhagadatta, Mahākāra, Madavar and Sumbāla.

5 Kālīkāparāsa, ch. XL.
we find Vajradatta mentioned as a son of Bhagadatta in the Mahābhārata. This is certainly the older version. Mr. Gait, in his History of Assam (p. 14), has, on the other hand, adopted the version of the later copper plates when he says: 'This king (Bhagadatta), it is said, was succeeded by his brother Bajradatta, and the latter by his son Bajrapani.' I do not know where he has got this last king—Vajrapani—from.

The inscription then goes on to inform us (v. 7) that after Vajradatta, his descendants governed for three thousand years, and then Pushyavarman became king. Then follows the enumeration of his immediate successors down to Bhāskaravarman, the king who issued the grant. He is praised in vv. 22-25 and in the ensuing prose passage, but part of the panegyric on him has been lost, owing to the disappearance of the third plate. The last plate, now the third, opens in the midst of the description of the boundaries of the land granted; then follow the names of some officers, evidently such as had something to do with the grant and the document. Then come a couple of the customary verses praising a donor of land and cursing those who might take it away. Here ends the original inscription. But an additional verse has been added at the end, indicating that the plates had been burnt and rewritten which new writing should not therefore be looked on as forged.

The question as to when and by whom this document was renewed, is probably not of great importance. I have already said that, in my opinion, the renewal was probably made by the donor himself; for, as stated in Mr. Gait's invaluable History of Assam, the dynasty of Bhāskaravarman was soon after his time overthrown by a barbarian Śālalastambyha by name. Moreover, if somebody else—even his successor—renewed the grant, his name would have been incidentally mentioned in the renewed inscription in an additional verse.

Yuan-Chwang has described Bhāskaravarman as a Brāhmaṇa. Probably his descent from Nārāyaṇa Dēva and his staunch adherence to the Brahmanical creed, and possibly also the fact that he personated Brahma—the fountain head of all Brahmaṇa—in the procession of Harshavadhana who himself figured as Śakra, led the Chinese traveller to this conclusion. On the other hand, Mr. Vincent A. Smith has asserted that "almost certainly he (Bhāskara) must have been a hinduised Kūch aborigine." The inscription under review is not in favour of this assumption. As a matter of fact, few kings of medieval and ancient India could show such a brilliant record of illustrious ancestors: Narakas, though styled an Asura for his iniquities, was a mighty monarch whose exploits were recorded in various Purāṇas, who was the issue of one incarnation of Vishnū (Varāha), and killed by another (Śrīkrishna); Bhagadatta played a very prominent part in the story of the Mahābhārata; Vajradatta was as heroic as

1 See Mahābh., XIV, lxxv, 1.
Prāgyātśemaṁ atiśāhhyatya vyoharat sa hayottamah
Bhagadatā-āteṣyāṁ tatra nirvyan vavakurkaśat sa
Sa hayadā Pāṇḍa-pūtra-dvaṁ vikṣyātstam upāgaṁ ā
Gumdhā Bhūrālādēṣītha Vajradatte mahāpātiṁ ā
Sā 'bhiraṁyayā vanaṁ Bhagadatā-sutva nrīpaṁ ā
astam āyamantm naṁkhyaṁ vanaṁkshiṁ yagam ā

2 It is of interest to note that these two verses, which are taken from the Brāhmapati Sākṣi, occur in almost all the copper plate grants of the Bengali kings, but are absent from all other Assam plates hitherto published. The only exception is the grant of Vaidyadeva (Ep. Ind., Vol. II, pp. 347 ff.), who, however, was originally the minister of the Bengali king Kumārapāla, and not an indigenous king of Kāmarūpa.

3 See p. 23.

4 The nature of the writing of the renewed inscription is also what is generally to be found in the 7th century.

5 Early History of India, 2nd edition, p. 341.
his father and then, although no other king of the dynasty was eulogised by name, yet the poet Kālidāsa in his Rāghuvansha did not consider his hero glorified until he was honoured by the king of Kāmarūpa,1 and Raghun’s son treated his composer of Kāmarūpa as his “best man” while marrying the daughters of the king of Vidarbha. It has already been stated that a position of honour was given by the emperor of Aśvāra (Harshavarman) to Bhāskara himself in the state procession at Rājagṛihā. The reason was not so much that he was a powerful king, as the high lineage that made him at once the most respectable among the hosts of the crowned heads of Northern India who came to attend Harsha’s ceremonies.

The composer of the inscriptions was no doubt a learned man, but his poetry was not of a very high order. He selected a metre, Aṃyā, for his verses which is not much rhythmical, and the prose in the description of the royal donor’s attributes is in the style of Bāṇabhaṭṭa, who lived at the court of Harshavarman. Even his use of the Aṃyā would be found defective if tested by the rules of the various gānas given in the prosodical treatises. But the shortcoming of the poet that way was made up by his knowledge of grammatical specialities and rhetorical subtleties. His special forte seems to have been the śīlaḥ, which he has sometimes carried to excess.

As to the mechanical execution of the copper plates, it may be said that although the letters are fairly distinct the inscription abounds in mistakes, which have been shown in the footnotes attached to the text. There was no distinction made between ə and ə́, and this confusion also occurs in other copper plates of Kāmarūpa discovered up to date. In the vernacular of modern Kāmarūpa (i.e. Anamese), there is at present a sort of distinction observed in writing and pronouncing those two letters, but in the vernacular of modern Kārnāsavarnā (i.e. Bengali) there is no distinction whatever between the two. There are frequent omissions of the Anuvāra and the Viśarṣa; compare II. 1, 7, 12, 13, 23, 24, 25, 30, etc., where the Anuvāra has been left out, and II. 5, 6, 8, 10, 11, etc., where the Viśarṣa has been omitted.

[There are also other instances of carelessness. Thus we find ə for ə in vahita, 1.39; əpakaḷpa, 1.39; ərakata, 1.40; ə for ə in əarata, 1.42; and ə for ə in əudya, 1.54; ə for ə in əarīkara, 1.22; ənaṣa, 1.23; ə for ə in əbhara tasya, 1.11; ənjana əna, 1.26; ərata, 1.41; ə for ə in əbhara tasya, 1.27; əp for əp in əsrihiṣṣiprśna, 1.5; ə has been omitted in mātṛa, 1.10; ə in əsthit, 1.5; a whole syllable in 1.27, etc. The last plate abounds in mistakes and omissions, and contains, moreover, several curious words. The cutting of the letters is sometimes unsatisfactory. More especially, the loop at the bottom of the akṣara əa consists of two strokes, one going downwards and the other backwards. There are on the whole some features which would, in ordinary circumstances, throw doubt on the genuineness of the plates. As has already been mentioned, however, the Aṃyā at the end of the last plate informs us that the original plates were burnt, and that the grant contained in the existing plates is a copy. It is also stated that the shape of the letters differs from the original, but that the contents are genuine. There is no reason to compel us to doubt this statement, which, if we admit its correctness, accounts for the peculiarities drawn attention to above. The alphabet used assigns the plates to about A.D. 600, and it is very likely that Professor Padmanatha is right in thinking that the renewal of the burnt plate took place not much later.—S. K.]

1 Kāmarūpavatā, taṣaṇa kāmarūpikādhipādītaṃ 1
2 Pel ‘entaty āsa Kānkpāṣeṇa sa Kāmarūpavatādhipādītaṃ 1
Vaidarbhasthaliṃ athā cinga vārmanadhuviva chalitikāmantaḥ 2, Rāghuv. VII, 17.
No. 13. NIDHANPUR COPPER PLATES OF BHASKARAVARMAN.

TEXT.

First Plate.

1 [ōṁ]² Praṣaṇmya devām śaśi-sekhara-priyaṁ pinakīna[m]² bhasma-kaṇiap-vibhā.-
   shita[m]² [ḥ]² vibhūtary bhūtim[ṭhāṁ dvi]-jā.-

2 nimanāṁ karōmi bhūya² aupajavācham[u]² valām || [ḥ]² Svasti maḥa-nau-hasty-
   asva²-paṭi-saṁpaṭy-upāta-jaya-savā-śanva-

3 rtho-śaṅkhaśvārāt Kauṇasaunērṇa-vāsakāt || Bhogaśvarir-kria-parikramam-śrīśaṇa-
   jita-kāśa-ṛupam-a-

4 vimuktam [ḥ]² paramāveṣvaṁya ṛūpam uja-bhūti-vibhūṣhitaṁ jayati || [ḥ]²
   Jayati jadag-śkaṇvandhur[ś]ka-dvi-

5 yasya sampadu hētu[ḥ]² [ḥ]² parahita-mūrttir-ādriṣṭuḥ phalānamēya-sthitir[r]²-
   dharman[ḥ]² || [ḥ]². Bhāstema-uchchhikha[ṣ]pē-

6 r-aṃvunidhe³ kapatā-koḷa-ṛupasya [ḥ]² chaṅkābhrīta[ḥ]² sūnur-abhūt pārthiva-ṛiṇdā-
   rako Naraka[ḥ]² || [ḥ]²

7 Tasmād-ādriṣṭā-narākām-Narākād-ajaṁśitaḥ ṛipatā-Indra-saṅkhaḥ [ḥ]² Bhagadattāh-
   khyāta-jayām Viṣaya[ṃ]²

8 yudhī yath samāvayata || [ḥ]² Taṣy-śtmaja[ḥ]² kṣhat-ārēr-vajraṣatir-
   Vajradatta-nām-abhūt [ḥ]² Śatama-

9 kham-śkaṇḍa-vala⁴-gatir-atōshayad-yath sadā saṁkhyā || [ḥ]² Vaṁśyaḥu taṣya-
   ṛipatiṣuḥ varuha-sahā-

10 sra-trayaṁ padam-savāpya [ḥ]² yātēhu dēvabhūyam kāhītēvaram[ḥ]²
   Pushyavarmmm-abhūt || [ḥ]² Mīṣa[ṛ]²-a-nyayu-

11 virahita[ḥ]² prakāṣa-ratna[ḥ]² suto dvaratha-laghū[ḥ]² || [ḥ]² paṇchama iva ki-
   saṁudra[ḥ]² Samudra-varmm-abhava[ṛ]² taṣya || [ḥ]²

12 Avikhanḍita-vala-varmmā Valavarmmm taṣya sūnur ajanṣitaḥ [ḥ]² kāhītisya
   Dattadāya[ṛ]² sēnā ya-

13 sy-ābhyaṃittirīya || [ḥ]² Taṣy-śpi Raznavatyā[m]² ṛipatiḥ Kalyāna-varmm-
   nan-abhūt [ḥ]² tanṇyasi-

14 m-ṛpi yo dṛhaṇām-anāvāsaḥ || [ḥ]² Gandharvavati tasmād-Ganapatim-iva-
   dāna-varṣaḥ-nā-jaṛaṁ [ḥ]²

15 Ganapatim-agaṇita-gana-ganaṁ-asūta kalī-haṁyā tanayam || [ḥ]² Tan-mahisī-
   Yaṇhavati

Second Plate; First Side.

16 yaṇhavat-īr-āpan[i]² sutam asūta [ḥ]² yaṇhāvīdhinām-śpadam-analam-iva-
   Mahēndravarmmāṇi || [ḥ]² Tasmā[ṛ]²-d-a-

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1 Seems to be expressed by a symbol.
2 The Visarga is here optional; cf. Vartika on Pāṇīni VIII, i. i, 36.  
3 Read -aṭo-paṭi-saṭapati-ṛapati-ṛaḷa-śāh-ṣād-.  
4 Meter of verse 2-25: Arāyā.  
5 Read -kāḥīṣpaṛaṃbasiḥ.  
6 Read devirathā; note the wrong cadence.
7 Read -vatsastha.  
8 Read -kaṇiap-.  
9 Read -śaṅkhaśvārāt-.  
10 Read -vala-gatir-atōshayad.-  
11 Read -vala-varmmā.  
12 Read -Valavarmmm-.

18 Prakṛiti-iva tasya puṇaś Dēvavatī sthirā-guṇ-ānuvandhāya[2] ahaśthām-iva mahābhātāh-si dādhanā Mahā-

19 bhūtavarmanāmaṇ || [14*] Chandramukhas-tasya sutaś-chandra iva kalā-kalapa-samanyāḥ[3] Vijnānava-

20 ti dyar-iva yan sushuve dhvānta-sāntikaraṇa || [15*] Bhogavatī bhogavatī bhūtaḥ Sthitavarmanāmaṇā[4*]

21 tatō hētuḥ[5] āśīr-bhāgipatēr-iva bhūmibhīrīh-nantabhogasya || [16*] Tasmād-agāda-

22 murtīr-sakalita-ratnād-upōda-lakṣāmilkāt[6] kahiroḍādibhūr-iva nripaś-
akalaka[h*]

23 śrī-Mrigāṅka-bhūt || [17*] Udapādi Nyasanadēvyāṣmān samag-iva svābhu-dhrita-


26 Kṛttayug-iva Śyāmādēvi tasmād-sajijana[11*] tanayaḥ[12] saśīnām-iva Supratīṣṭhitāv-

27 varmanāmaṇ-apātayā tasmāt[13*] saṁh iva [14*] Yasy-śmnati parārthā śīdyādham- 

28 jāsya supratīṣṭhitāt kṣītya kalāchalaśaiva[5*] nīgama[15*] saiva Śyāmādēvi 

29 kalit-udayam-astita[16] śrī-Bhāskaravarmanāmaṇ bhāskaraṁ-iva tejasāṁ 

nīlayaṁ ||[*] [22*]

Second Plate ; Second Side.


31 man sammukhānāmaḥ[21] || [23*] Yasy-āvāḥ(iva)hatam-etasāmbhis-tojābhira-lakṣaṁa

32 pāṭrasvah[22*] iva bhūriṣhū viksyanta bhāskarasya-śeṅga[23*] āṃśāya[24*] āvāya[25*]

33 vatsamriddhi-bhārī-phala[h*] ||[*] chchahā-śpārītā[26*]janaṁ-parivēśātita-pāda-mūla

34 Ista-si sa jagad-udnya[27*] kṣitpan-śatamaya-hēṭunā bhogavatī Kamala-sambhavante śl
Nidhanpur plates of Bhaskaravarman.

i.

ii a.
No. 13.] NIDHANPUR COPPER PLATES OF BHASKARAVARMAN.

35 vaktrapa-varag-ärśama-dharmma-pravibhāgīya nirmmitaḥ bhuvanapatir-iv-śoday-
ānurakta-mrī[ma]ṇḍa.

36 lo yathāyatham-uchita-kara-nika[m]—vitraq-ākutita-kali-timara—saśchaya-
tay[ma]ḥ prakāśit-śraydharmmānaka[h] svu-bhuj-vals-tulita-sakala-sāma-
nta-chakra-vikramasṛthi-vinayaman—saṃstav-ōpachita-bhaktishu prakūṭishu
parāmārpaṇānā.

39 niśāmanupakalpati—āṇeka-bhūgina-vartmāḥ samara-vijita-narapati-śata-vahita—
40 vividha-nutivachanas-kuṣuma-rachita—ruchira-kirtti-chitrāvataṃ[ns]āukaḥ Īśvīriva
parā—
41 pakār-viśrāgan-ābhirata-satvaṃ—vṛttir—yathā—saṃamayam-udita-guna-vīdhi-viśbāga-
42 samvandha—paścattāya suragurur-iv-āparoḥ parair-vahita-prabhāva[h] śrata—
sāurya-dhairyā—
43 esāntīyā-sucharitār-alakśrit-śtavārīthī pratipaka-saṃśraya-nirākritair-īva viva-
44 rjīta dōshair—achalita-nirantarā-panaya-ram-bhārākīranta-Kāmarūpa-lakṣahmte-
śamī—

Last Plate.

45 paśchimena gaṅgāniḥ—śaduṃvar-ecchhōda—samvādyas[sa]ḥ paśchimena—śādhuṃ śma-
agantāḥ || paśchi[m]—
46 tāreṇa kumbhakāra-garttas-s-aiva cha gaṅgāniḥ prāg-bhujyamān—ottarōṇa
vṛihāj-jāṭaḥ || ippāḥ—
47 rveṇa vyavahār-Khāṣeka-pushkiriṣiḥ[sa] s-aiva śuṣka-Kaśikāḥ ch-eti || ājā-satā
prapayīta
48 prṛpta-paṇcha-mahāśavaṃ śrī-Gopāla[h] śma—pradhītā Chandrapuri—nāyaka[h]
Śrīkaṭukṛṣaḥ
49 nyāya-karaṇika Janārdanasvāmi vyavahār-Haradatta-kṛṣhastha—Dundhunātha-
prabhāṭas[sa]ḥ
50 śāṣītāḥ lōkhyātī cha Vasuvanābha bhūṣāgār-śāhikīta mahāśaṃata
Divākara-prabhā[h]—
51 utkṛṣṭayita Dattakārapuraḥ[sa] śāyaṇakā Kālipāḥ Saśāṭīṁ—varsha—saḥṣara-
52 ni svargō modāti bhūmidāḥ[sa] śahopita cha śānumanta cha tāny-ēva narakā
vāsot [11] [26]

1 Read -timura—
2 The Viṣayka is here optional; cf. Vārtika on Pāṇini VII, iii, 36.
3 Read -naṇga—
4 Read -sarnāḥ	na
5 Read -rakṣita—
6 Read -āttra—
7 Read -ëśiṭa—
8 Read -śāṃdha—
10 Read -sattra—
11 Read -śāṃdha—
12 Read -śārta—
13 Read -śṛṇa—
14 The remainder of this word was written on the missing plate.
16 Read -sūndhāṃṣa—
17 Read -śrīha—
18 Read -śukkriṣiḥ. The same mistake is also found in the plates of Indrapāla and Balavarmān, Journ. B. S. 3, p. 239ff.
19 Perhaps -Kāṭī is written,
20 Read -śaḍbha—
21 Read -śāṃdha—
22 Read -śaḍbha—
23 Read -śaḍbha—
24 Read -śaḍbha—
TRANSLATION.

Om. (Verse 1.) Having saluted the god who is lovely with the moon as head-gear, the wielder of the bow (pāvāka), adorned with particles of ashes, I once again make clear (what was already) plain words (i.e. of the destroyed plates) for the benefit of the (spiritually) prosperous Brāhmaṇa.

(Line 2.) Hail. From the camp located at Karnaśuvān, with the appropriate epithet of victory owing to possession of splendid ships, elephants, horses and foot-soldiers.

(V. 2.) Victorious is the form of the great Lord (Mahādeva), never forsaken (in contemplation by the devotees), bedecked with its own splendour, that has a girdle made of the lord of snakes, (and) that destroyed the body of Kāma (Cupid) at a mere glance.

(V. 3.) Victorious is (also) Dharma (Religion), the sole friend of the creation, the cause of prosperity in both the worlds (this and the next), whose form is the good of others, unseen (yet) whose existence is inferred from the results.

(V. 4.) Narakas, the chief of the rulers of the earth, was the son of the wielder of the chakra (i.e. Vishnu), who with a view to lift up the Earth from (beneath) the Ocean, assume the disguised form of a boar.

(V. 5.) From that Narakas, by whom narakas (hell) was never seen, was born king Bhagadatta, the friend of Indra, who challenged in fight Vijaya (i.e. Arjuna), renowned for conquests.

(V. 6.) Of that killer of (his) enemies (there) was a son named Vajradatta whose course was like (that of) the thunderbolt (vaṭra), who with an army of uninterrupted progress always pleased in fight the performer of hundreds sacrifices (i.e. Indra).

(V. 7.) When the kings of his family having enjoyed the position (of rulers) for three thousand years had (all) attained the condition of gods, Pushyavarman became the lord of the world.

(V. 8.) His son was Samudravāman, who like a fifth samudra (Ocean) was devoid of excesses (or exit of fish), shining with gems, and quick in duels.

(V. 9.) That king had a son born of (his queen) Dattadāvi, (named) Balavarman, whose force and armour never broke up and whose army would easily march against enemies.

(V. 10.) His son born of (queen) Ratnavati was the king named Kalyāṇavarman, who was not the abode of even very small faults.

1 Read -dattāṁ ed.
2 Read =bhūtān pāvabhiṣ.
3 Read =bhūtān pāvabhiṣ.
4 Read =bhūtān keśharāśi.
5 This seems to refer to the former plates that were reduced to ashes.
6 Bhūtā also means 'ashes' cf. v. 1.
7 Here is a hint, the donor's kingdom Kāmarāja being alluded to.
8 There are four samudras, and hence he was a fifth as it were.
9 The word mātayagasya has a double sense. In the case of the king it means 'excesses' and in the case of the Ocean, 'exit of fish.' Mātayu-ṇaśya is a popular adage, meaning disorders of anarchy when the strong oppress the weak as the large fishes eat the small ones.
10 In the case of the Ocean, the constant duel between the billows and the beach is probably referred to.
11 Here the words sale and sacasa have been used in alliteration with the king's name,
(V. 11.) From him, (queen) Gandharvavati begot a son Gaṇapati (by name) who was incessantly raining gifts as (the god) Gaṇapati (rains) ichor, who was endowed with innumerable qualities, for the extermination of strife (as Gaṇapati) is born to destroy the Kali age.

(V. 12.) His queen Yajnavati, brought forth a son Mahendravarma, as the sacrificial fire (produces) fire, who was the repository of all sacrificial rites (like fire).

(V. 13.) From him who mastered his self, Suvrata generated a son Nārāyanavarma for the stability (of the rule) of the world, who like Janaka (or his father) was well versed in the principles of the philosophy of the (supreme) Self.

(V. 14.) From him, Dēvavā, like Prakṛiti from Purusa, bore Mahēśhīvāravarna, the sixth Mahēśhīvā (element) as it were, for the steady succession of (all) the properties.

(V. 15.) His son was Chandramukha, who was charming by (possessing) all the arts as the moon (by the digits), whom Vijañnavati brought forth, as the sky did (the Moon), a dispeller of (all) gloom (as the moon dispels the darkness).

(V. 16.) Thereafter (queen) Bhogavati of (good) enjoyment became the cause (of birth) of Sthitavarna, the supporter of the world, who had innumerable (sources of) enjoyment, (just as) Bhogavati (the city of the Snakes of the nether regions) is the source of prosperity of the chief of the Snakes, the supporter of the earth, who has a myriad of hoods.

(V. 17.) From that king of unfathomable nature, of innumerable gems, and the spouse of the (goddess) Lakshmi, was born Śri Mṛgāṅkṣa, who had no blemish, just as the moon, free from spots, is born from the milky ocean, whose substance is unfathomable, whose pearls cannot be counted, and from which Lakshmi was produced.

(V. 18.) His (i.e. Sthitavarna's) son king Sushitavarma was born of Nayanadēvi, he who held the kingdom in his own hand, and was renowned as Śri Mṛgāṅkṣa.

(V. 19.) By whom was given away to supplicants as if it were (a clod of) earth, that shining Lakshmi (i.e. wealth) whom (god) Hari likes a miser bears with joy in his bosom.

(V. 20.) From him Syāmadēva, (divine) like that goddess (Śyāma) of the Kṛita (i.e. golden) age, generated a son Supratishthitavarna, the moon as it were to dispel (all) gloom.

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1 Play on dāsa, gift or ichor.
2 Kali means 'quarrel' and the Kali age.
3 Here the word guñjena has been used in alliteration with the queen's name.
4 Janaka means 'father' as well as the famous philosopher-king of Mithilā.
5 Here sāmbhāya does not seem to mean the philosophy of Kapila so much as the 'knowledge of Self' that is referred to in the Bhāgavadgītā, Chapter II. The word is explained by Śrīdharavāsim in his commentary on v. 39 as follows—sāmabhāyaḥ prabhūtām evatvam asay-ṣītām sāmabhāyaḥ sāmabhīkṣaṇam. Tāvaṁ prakāśyamānaṃ ātmāttraśām sāmabhāyaḥ. It is very clever of the author that speaking of the Sāmabhāya here he brings in Puruṣa and Prakṛti in the next verse.
6 There are five mahābhūtas and the king is likened to a sixth one. Here the simile is a little faulty. Mahābhūtas are not the immediate progeny of prakṛti, as was the king of Devavati. Out of prakṛti was evolved mahā, these akāśās, whence five tāsamās and therefrom the mahābhūtas.
7 Kali means 'art' and 'digit.'
8 The word dāsanā has a double meaning; referring to the king it means mental gloom and referring to the Moon, darkness of the night.
9 Playing on words runs through the whole verse rather than an excessive degree. Bhūṣa means 'enjoyment' and the hood of a snake; and Bhūṣa, the name of the queen, is also the name of the city of the snakes, (as well as of the Gaṅga that flows in Pārhā, the region of the snakes). Nārāyaṇī means 'birth,' as well as 'prosperity,' and Mṛgāṅkṣa means 'king' and the 'Snake chief,' both of whom support the earth, each in their own way.
10 Here the play is on the name of the king which also means the 'Moon.'
11 Here the composition is faulty, as tasya would naturally refer to Śrīmrigāṅkṣa, in the immediately preceding verse. [If it were not for the statement in the Harāvavaharā, we would in v. 17 find a prince Mṛgāṅkṣa, the son of Sthitavarna and Lakshmi, and the father of Sushitavarna.—S. K.]
12 Lakshmi being considered as his only treasure, he keeps her in his bosom.
(V. 21.) Whose prosperity was for the benefit of others, who was possessed of elephants and attended by the chief among the learned, and possessed of a well established Capital like a kalâchâla, whose height is for the benefit of others, which is haunted by the chief of Vidyâdharas, is rich in elephants, and has a ridge.

(V. 22.) The same Šyāmâdevi also brought forth his younger brother śrī-Bhāskaravarman, who like the sun was of incalculable rise and the abode of all light.

(V. 23.) Who though being only one, is, on account of his character, much and simultaneously reflected in the hearts of people, pure like mirrors turned toward him.

(V. 24.) Whose mark (i.e. picture) was seen in the houses of kings, un tarnished on account of great lustre, like the disc of the sun in several water pots.

(V. 25.) Who is without cruelty, easily accessible, of immense effects, and the soles of whose feet are surrounded by people who resort to his protection, like the wish-yielding tree which holds no snakes, which is well growing, abounds in rich fruits, and whose roots are surrounded by people who want shade.

(Lines 34-44.) Moreover he (Bhāskaravarman, who has been) created by the holy lotus-born (god), the cause of the rise, the arranging and the destruction of the Universe, for the proper organization of the duties of (various) castes and stages (of life) that had become mixed up; who by (his) rise has made the circle of (related) powers become attached like the Lord of the World1 (the Sun), whose disc becomes coloured when it rises; who has revealed the light of the Ārya religion by dispelling the accumulated darkness of (this) Kali age by making a judicious application of his revenues (like the sun that dispels the accumulated darkness in the Kali age by spreading the mass of its pleasant rays); who has equalled the prowess of the whole ring of his feudatories by the strength of his own arm; who has devised many a way of enjoyment for his hereditary subjects, whose (loyal) devotion (to him) was augmented by his steadiness (of purpose), modesty and affability; who is adorned with a wonderful ornament of splendid fame made of the flowery words of praise variously composed by hundreds of kings vanquished by him in battle; whose virtuous activities, like (those of) Śivâ were applied in making gifts for the benefit of others; whose powers, as (of) a second preceptor of the gods (Bṛhaspati), were recognised by others on account of (his) skill in dividing and applying the means of politics that appear in suitable moments; whose own conduct was adorned by learning, valour, patience, prowess and good actions; who was avoided by faults as if they were overcome on account of (his) taking to the other (i.e. Virtue’s) side; by whom the Lakshmitâ (deities of luck) of Kāmarūpa were, as it were, attracted with a staunch incessant excessive passion of love;

Last Plate.

(Ll. 45-51.) To the (south-) west the dried river beda marked by a cut down fig tree; to the west nowb the boundary of the dried river bed; to the north-west a potter’s pit and the

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1 Bhūsannatī does not only mean the sun, but also the king who was likewise the Lord of the World. Similarly maṇḍala means the twelve sorts of powers with which a king has political relations, and also the disc of the sun.

2 Śivâ, son of Uśinâra was a famous king whose pious acts of charity are recounted in the Mahâbhârata. Once he gave his own flesh to appease a hawk which pursued a pigeon that took shelter with him; and at another time he sacrificed his own son to feed a brâhmaṇ (see Mahâbhârata, III, Chapters 196 f.)

3 Guṇa denotes the six expedients of politics, maṇḍa, aṅgâra, etc. Guṇa-viṣṇu-viśāya-saṅghadha-puṣṭa may also mean skill (puṣṭa) relating to the discrimination of qualities (guṇa) and actions.

4 According to Pâṇini, V, iv, 151, the suffix ka should be added to Lakshmi, if the singular number is intended. It is however doubtful whether the rule should be urged. The simple meaning of the sentence is that Kâmarûpa was prosperous under Bhāskaravarman in various ways.

5 Gaṅgâśicâ, now gâgaśicâ, means a dried river bed.

6 Adâvatâ, the reading adopted, means “now,” but why this qualifying word should be used here, is not clear.
(said) dried river bed, bent eastwards; to the north a large jātali tree (i.e. Bignonia suaveolens); to the north-east the pond of the tradesman\(^1\) Khāsoka and that dried (river) Kauśīka. The officer issuing hundred commands is Śrigopāla who has obtained the five great sounds. The officer who marks the boundaries is the headman of Chandrapuri (named) Śrīkahikunda. The nāgakaraṇa\(^2\) (is) Janārdana Śvamin. (Witnesses (?) are) the tradesman Haradatta, the Kāyastha Dundunāśītha, and others. Śrīnāgara\(^2\) and writer is Vasuvarman. Master of the treasure (is) the Mahāśāmantra Divākaraṇakṣvara. Tax collector (is) Dattakāra Pātra. Engraver (is) Kṛṣṇīyā.

[Here follow two of the customary imprecatory verses.]

(V. 23.) Because after the burning of the plates, these newly written letters are of different form (from those of the previous inscription), therefore they are not forged.

No. 14.—THE PLANETARY TABLES.

By Professor H. JACOBI, Ph.D., BONN.

My Planetary Tables\(^4\), which are based on the Sūrya Siddhānta, without bija, serve to calculate the position of planets for any date between 300 and 2000 A. D. in order to verify the constellation of the planets, or a horoscope, given in an inscription or any other document. For this purpose we must calculate the true Longitude of the planets according to the elements of Hindu Astronomy. Our calculation yields the Longitude in degrees; from this we find in what sign the planet was, by dividing the Longitude by 30. The quotient gives the number of completed signs; the remainder, the place in the running sign, e.g. 315° 23' Longitude of Jupiter is equal to 10 signs 15° 23', or: Jupiter was in the 11th sign, Kumbha, and had reached 15° 23' in it.

The tables yield the required quantities for dates of the Christian Calendar, in old style from 300–1699, and in new style from 1700–2000. There are five tables. Tables I—III together yield the mean Longitude of the five planets and the sun; tables IV and V furnish the equations which must be joined to the mean Longitude of a planet to convert it into true Longitude.\(^5\)

Table I gives the mean Longitude of the five planets and the Sun for the beginning of the corresponding year of the twentieth century A.D., i.e. for the year in the twentieth century A.D. which is separated from the given year by one up to sixteen complete centuries; e.g. 1917 is the corresponding year of 317, 417, 517, 617, 717, etc.; 1956, of 356, etc. (The letter L after 1956 indicates that the year was a leap year.) — Table II gives the increase in Longitude for the centuries intervening between the given year and the corresponding year; e.g. for 1517 A.D. we use the Index 400 and add the items entered against this Index to those found in table I for 1917, A.D. — Table III gives the increase of Longitude for days the whole Christian year

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\(^1\) It is possible that vyakrāsri, which also occurs again later on among the list of functionaries in connection with the issue of this grant, may be a general term indicative of court-going people.

\(^2\) Probably the adjudicator who had to inspect and decide if the boundaries were properly marked out or not, and to settle all cases of dispute.

\(^3\) Perhaps the official who drafted the form in which the royal command, which was issued by another higher official, was to take shape. The verses were composed by the court poet.

\(^4\) These Tables were prepared by me many years ago and have been used occasionally for chronological purposes. They are arranged on the scheme of M. Largenau’s tables of the moon, which will be found convenient to scholars of the West.

\(^5\) These tables have been calculated from those in Warren’s Kalasanjiva.
round. In selecting the day attention should be paid to the character of the year, whether it is a common or a leap year.

The items taken from the tables I—III should be added together; the several sums are the mean Longitudes of the planets for the beginning of the day (mean sunrise at Launia); e.g.: for the 12th April 1168 A.D. our calculation stands as follows:

<table>
<thead>
<tr>
<th>Mercury</th>
<th>Venus</th>
<th>Mars</th>
<th>Jupiter</th>
<th>Saturn</th>
<th>Sun</th>
</tr>
</thead>
<tbody>
<tr>
<td>231°50'</td>
<td>159°49'</td>
<td>324°54'</td>
<td>123°51'</td>
<td>349°15'</td>
<td>256°8'</td>
</tr>
<tr>
<td>1988 A.D.</td>
<td>197°52</td>
<td>233°39</td>
<td>248°21</td>
<td>200°20</td>
<td>309°23</td>
</tr>
<tr>
<td>800 Years.</td>
<td>57°25</td>
<td>163°25</td>
<td>53°27</td>
<td>8°29</td>
<td>3°25</td>
</tr>
<tr>
<td>12 April (L)</td>
<td>57°25</td>
<td>163°25</td>
<td>53°27</td>
<td>8°29</td>
<td>3°25</td>
</tr>
<tr>
<td>Sum =</td>
<td>537°57</td>
<td>556°53</td>
<td>623°42</td>
<td>332°40</td>
<td>662°8</td>
</tr>
<tr>
<td>or¹</td>
<td>177°7</td>
<td>196°53</td>
<td>266°42</td>
<td>...</td>
<td>302°8</td>
</tr>
</tbody>
</table>

Having thus found the mean Longitudes of the 5 planets, we must convert them into true Longitudes. This is rather a wearisome process which requires four calculations for each planet; the process is not the same for all planets, but Mercury and Venus are differently treated from Mars, Jupiter, and Saturn. In these calculations Tables IV & V, called Commutation and Anomalistic Tables, are to be used as will be explained in the Rules to be given presently. Particular care should, however, be given to the sign of the equations: if the argument is found in the first column (on the left side), the equation is positive; if it is in the last column (on the right side), it is negative.

**Rules for converting mean Longitude into true Longitude.**

I.—Mercury and Venus.

1. Subtract mean Sun from mean Mercury (or Venus); take out the corresponding equation from the Commutation Table; apply half of it to mean Sun. Result: Mercury (or Venus) once corrected.

2. Subtract Mercury once corrected from Mercury's Apsis (see bottom of table II); take out the corresponding equation from the Anomalistic Table; apply half of it to Mercury once corrected. Result: Mercury twice corrected.

3. Subtract Mercury twice corrected from Mercury's Apsis; take out the corresponding equation from the Anomalistic Table; apply it (whole) to mean Sun. Result: Mercury thrice corrected.

4. Subtract Mercury thrice corrected from mean Mercury; take out corresponding equation from the Commutation Table; apply it (whole) to Mercury thrice corrected. Result: true Mercury.

II.—Mars, Jupiter, Saturn.

1. Subtract mean Mars from mean Sun; take out the corresponding equation from the Commutation Table; apply half of it to mean Mars. Result: Mars once corrected.

2. Subtract Mars once corrected from Mars' Apsis (see bottom of Table II); take out the corresponding equation from the Anomalistic Table; apply half of it to Mars once corrected. Result: Mars twice corrected.

3. Subtract Mars twice corrected from Mars' Apsis; take out the corresponding equation from the Anomalistic Table; apply it (whole) to mean Mars. Result: Mars thrice corrected.

4. Subtract Mars thrice corrected from mean Sun; take out corresponding equation from the Commutation Table; apply it (whole) to Mars thrice corrected. Result: true Mars.

¹ Subtracting 360° where the Longitude exceeds 360°. ² Or Jupiter or Saturn; and so in the sequel.
III.—TRUE LATITUDE OF THE SUN.

Subtract mean Sun from Sun’s Apsis, viz. =

77° 16’, or in case the Longitude is greater, from 437° 16’; the remainder is the Sun’s anomaly. Take out the corresponding equation from the Anomalistic Table and add it to the mean Longitude. Result: true Longitude of the Sun. E.g. for mean Long. of the Sun 20° 11’, we find Anomaly 77° 16’—20° 11’ = 57° 5’, equation for the latter from Anomalistic Table + 1° 50’; 20° 11’ + 1° 50’ = 21° 1’; true Sun; 2nd example:—mean Long. 115° 6’; Anomaly 437° 16’—115° 6’ = 322° 10’; equation —1° 21’; true Long. of the Sun: 115° 6’ — 1° 21’ = 113° 45’.

I now give examples for the Rules I and II. We have calculated the mean Longitudes of the planets for 12th April 1165 A.D., and shall now calculate from them the true Longitudes of Venus (Rule I) and Saturn (Rule II).

First example.—Mean Venus = 196° 53’; Mean Sun 16° 23’; Apsis of Venus 79° 51’ (bottom of Table II).

1st step.—mean Venus 196° 53’; subtract mean Sun 16° 23’ result: Commutation=180° 30’, corresponding equation from Commutation Table =1° 19’; half of equation =0° 40’; applied to mean Sun 16° 23’ — 0° 40’ = 15° 43’. This is Venus once corrected.

2nd step.—From Venus Apsis 79° 51’ subtract Venus once corrected 15° 43’; result: Venus’ Anomaly: 64° 8’; corresponding equation from Anomalistic Table: +1° 36’, half of it: +0° 48’; added to Venus once corrected: 15° 49’ + 0° 48’ = 16° 31’.

Result: Venus twice corrected.

3rd step.—From Venus’ Apsis 79° 51’ subtract corrected Anomaly: 63° 50’; corresponding equation from Anomalistic Table: +1° 35’; add whole of it to mean Sun: 16° 23’ +1° 35’ = 17° 58’; Result: Venus thrice corrected.

4th step.—From mean Venus 196° 53’ subtract Venus thrice corrected 17° 58’; result: corrected Commutation: 178° 55’; corresponding equation from Commutation Table: +2° 51’; add whole of it to Venus thrice corrected: 17° 58’ +2° 51’ =20° 49’, Final Result: true Venus. (Mēha 20° 49’).

Second example.—Mean Saturn: 302° 8’; mean Sun: 16° 23’ or (adding 360°) 376° 23’; Saturn’s Apsis 236° 27’ (bottom of Table II) or 596° 27’.

1st step.—From mean Sun: 376° 23’; subtract mean Saturn: 302° 8’; result: Saturn’s Commutation: 74° 15’; corresponding equation from Commutation Table: +5° 55’; half of it: +2° 57’ added to mean Saturn: 302° 8’ + 2° 57’ =305° 5’. Result: Saturn once corrected.

2nd step.—From Saturn’s Apsis: 305° 5’; subtract Saturn once corrected: 305° 5’; result: Saturn’s Anomaly: 25° 22’; corresponding equation from Anomalistic Table —7° 20’ half of it —3° 40’ added to Saturn once corrected: 305° 5’ — 3° 40’ = 301° 31’. Result: Saturn twice corrected.
3rd step. — From Saturn’s Apsis: 596° 27’; subtract
Saturn twice corrected: 301° 31’; result
corrected Anomaly: 294° 56’; corresponding equation from Anomalistic Table—6° 57’; add whole of it to mean Saturn: 302° 8’—6° 57’=295° 11’;
Result: Saturn thrice corrected.

4th step. — From mean Sun: 376° 23’; subtract
Saturn thrice corrected: 295° 11’; result
corrected Commutation: 81° 12’; corresponding equation from Commutation Table +6° 9’; add whole of it to Saturn thrice corrected 295° 11’+6° 9’=
301° 20’. Result: true Saturn (Kumbha 1° 20’).

Hints for Calculation.

1. If the year in which a given constellation occurred is known, but the exact date is not stated the best way to proceed for finding approximately the date of the given constellation is the following. The sign in which the Sun stands directly gives the solar month, e.g. Sun in Mēsha indicates solar Vaiśākhā. First calculate new moon in the solar month thus found. My general Tables furnish the solar date of new moon; e.g. in 1168 A.D. it occurred on the 16th solar Vaiśākhā. The place of the moon at new moon is the same as that of the Sun in the sign assigned to the latter, and approximately the degree which both luminaries are stationed at has the same number as the solar date; in our example Mēsha 16°. Now it is easy to find approximately the place in which the moon is after a given number of days. For the moon by her mean motion travels 13° 10’ each day. For easier calculation I have drawn up the following small table which shows the motion of the moon in 28 successive days or the period of her sidereal revolution.

<table>
<thead>
<tr>
<th>days</th>
<th>d.</th>
<th>d.</th>
<th>d.</th>
<th>d.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>13</td>
<td>15</td>
<td>198</td>
<td>22</td>
</tr>
<tr>
<td>2</td>
<td>26</td>
<td>16</td>
<td>211</td>
<td>23</td>
</tr>
<tr>
<td>3</td>
<td>40</td>
<td>17</td>
<td>224</td>
<td>24</td>
</tr>
<tr>
<td>4</td>
<td>53</td>
<td>18</td>
<td>237</td>
<td>25</td>
</tr>
<tr>
<td>5</td>
<td>66</td>
<td>19</td>
<td>250</td>
<td>26</td>
</tr>
<tr>
<td>6</td>
<td>79</td>
<td>20</td>
<td>263</td>
<td>27</td>
</tr>
<tr>
<td>7</td>
<td>92</td>
<td>21</td>
<td>277</td>
<td>28</td>
</tr>
</tbody>
</table>

In our last example new moon occurred on the 16th solar Vaiśākhā; when did the moon enter Vriṣa and how long did she remain in that sign? As Vriṣa covers the part of the Ecliptic from 30° to 60°, it will be seen that she entered Vriṣa on the next day. For new moon occurred in Mēsha 16° and there are 14° of Mēsha left, she will be in Vriṣa for two days more. To give another example, let us suppose that the sun stood in Mithuna, the moon in Dhanu, and new moon occurred on the 20th solar Ashāṅga; the problem is how many days before or after the 20th Ashāṅga occurred the above constellation of Sun and Moon. New moon on 20th Ashāṅga is in space: Mithuna 30°, or 80° Longitude; Dhanu is from 240° to 270° Longitude. To

1 For convenience of calculation we assume solar months of 30 days each; in a first approximation the difference between mean and true solar time may be neglected.
reach the beginning of Dhanus the moon has to travel $240^\circ - 80^\circ = 160^\circ$, which takes her between 12 and 13 days as shown by the above table. She is, therefore, in Dhanus about 12 days after the 20th Ashāḍha, or about the 2nd solar Śrāvaṇa (Karkāṭa). But by this time the Sun has entered Karkāṭa, since her daily motion is about one degree. Accordingly the constellation is no more the one proposed; we must select that time before the new moon on 20th Ashāḍha when the moon had been in Dhanus, or 28 days before the 2nd Śrāvaṇa, viz. the 4th solar Ashāḍha. The day indicated by the given constellation of Sun and Moon is, therefore, the 4th solar Ashāḍha or one of the two next. For calculation it would be best to select the 5th solar Ashāḍha, calculate the true Longitude of the moon, as explained in the General Tables, and select the definitive day accordingly.

2. If the year in which a given constellation occurred is not known, we can find it approximately from the signs in which Jupiter and Saturn are stated to have been. For as a revolution of Jupiter requires 12 years and one of Saturn 28 years, the same constellation of both planets will recur in about $12 \times 28 = 336$ years. This would be our chance if the degrees of the Jupiter’s and Saturn’s places in their respective signs were stated. But usually only the signs are given, and in that case we may expect a recurrence of the same constellation in about 59 or 60 years. In order to find the periods in which Jupiter and Saturn stood in any given signs, I have constructed Tables vi—viii. They are based on the Kaliyuga era and mean solar years. The places of both planets, their mean Longitudes, are expressed in figures, of which the integers denote complete signs, and the decimals the fraction of the running sign. Thus 4'45 denotes that the planet stood in the fifth sign (counting from Mēṣa), viz. Simha, and had gone through 0'65 of it.—The working of the tables will be best understood by an example.

Example.—Given Jupiter in Siṁha (5th sign), Saturn in Dhanus (9th sign). Required the corresponding year of 44th century K. Y.

Answer.—The mean Longitude (according to the notation in these tables) was $\Upsilon$ : 4'00... 5'00; $\eta$ 8'00... 9'00.

Rule.—From the given Longitudes subtract the corresponding ones for the Century under consideration, in table VI, if the given Longitude is smaller than the tabular value, add 12'00 to the former, and then subtract tabular value.

\[ \text{vis. } \Upsilon : 4'00 - 4'31 \text{ or } 16'00 - 4'31 = 11'69 \]

\[ \eta : 800 - 10'67 \text{ or } 20'00 - 10'67 = 9'33 \]

These values mark the beginning of Simha for $\Upsilon$, and Dhanus for $\eta$; the end of these signs are accordingly marked by (12'63 i.e.) 0'39 and 10'33 respectively. Now look out in table VII in the column $\eta$, 9'33 or the next higher cipher up to 10'33, and see whether the corresponding value of $\Upsilon$ lies between 11'69 and 0'39. This is the case only in the year 23. The Longitude of Jupiter at the beginning of 4523 is 11'27, after an increase of 0'42 it will have the required minimum value 11'69. Table VIII shows that 0'42 is the increase of 5 complete months. Accordingly the given constellation occurred between K. Y. 4523 VI (mean solar Āsvina) and K. Y., 4524 VI. These limits hold good for the mean places only; for the true places they may shift somewhat in either direction.

If we calculate in the same way the preceding and following Centuries we find that the same constellation did not occur in 4000—4324, but it occurred in 4440 near the end of that year, and in 4558 in Māṛgāśira; (however both cases may prove wrong when true places are calculated; for the time of the constellation in the first case is but 3 months, and in the second about one month). In 46th century the same constellation occurred twice 4619 XII — 4620 V and 4679 IV — VII.
### TABLE I.

**Corresponding Year of the Twentieth Century A.D.**

<table>
<thead>
<tr>
<th>Year</th>
<th>Mercury</th>
<th>Venus</th>
<th>Mars</th>
<th>Jupiter</th>
<th>Saturn</th>
<th>Sun</th>
</tr>
</thead>
<tbody>
<tr>
<td>1901</td>
<td>213 43</td>
<td>193 71</td>
<td>101 37</td>
<td>250 23</td>
<td>250 56</td>
<td>257 27</td>
</tr>
<tr>
<td>1902</td>
<td>272 25</td>
<td>58 28</td>
<td>293 53</td>
<td>260 43</td>
<td>263 9</td>
<td>257 12</td>
</tr>
<tr>
<td>1903</td>
<td>326 7</td>
<td>283 15</td>
<td>124 9</td>
<td>311 3</td>
<td>275 22</td>
<td>256 56</td>
</tr>
<tr>
<td>1904L</td>
<td>14 49</td>
<td>148 2</td>
<td>315 25</td>
<td>341 23</td>
<td>287 34</td>
<td>256 41</td>
</tr>
<tr>
<td>1905</td>
<td>77 36</td>
<td>14 26</td>
<td>147 12</td>
<td>11 43</td>
<td>299 48</td>
<td>257 25</td>
</tr>
<tr>
<td>1906</td>
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<td>338 28</td>
<td>42 7</td>
<td>312 1</td>
<td>257 10</td>
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<tr>
<td>1907</td>
<td>184 59</td>
<td>104 0</td>
<td>169 44</td>
<td>72 27</td>
<td>324 13</td>
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</tr>
<tr>
<td>1908L</td>
<td>233 41</td>
<td>328 47</td>
<td>1 0</td>
<td>102 47</td>
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<td>195 10</td>
<td>192 48</td>
<td>133 12</td>
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</tr>
<tr>
<td>1910</td>
<td>350 10</td>
<td>59 57</td>
<td>24 4</td>
<td>163 32</td>
<td>0 52</td>
<td>257 7</td>
</tr>
<tr>
<td>1911</td>
<td>43 52</td>
<td>284 44</td>
<td>215 20</td>
<td>193 51</td>
<td>13 4</td>
<td>256 52</td>
</tr>
<tr>
<td>1912L</td>
<td>97 34</td>
<td>149 31</td>
<td>46 38</td>
<td>224 11</td>
<td>25 16</td>
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</tr>
<tr>
<td>1913</td>
<td>155 21</td>
<td>15 54</td>
<td>238 23</td>
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<td>37 31</td>
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<tr>
<td>1914</td>
<td>209 3</td>
<td>240 41</td>
<td>69 40</td>
<td>284 56</td>
<td>49 43</td>
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</tr>
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<td>262 45</td>
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<td>260 56</td>
<td>315 16</td>
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</tr>
<tr>
<td>1916L</td>
<td>316 26</td>
<td>330 18</td>
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<td>345 36</td>
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<td>1917</td>
<td>14 14</td>
<td>196 38</td>
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<td>16 0</td>
<td>86 22</td>
<td>257 19</td>
</tr>
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- **Apsis:**
- **1700 A.D.:**
- **544 years.**
- **374 years.**
- **980 years.**
- **222 years.**
- **5,128 years.**
- **517 years.**
### TABLE III.

**For the days of a whole year.**

#### January.

|   | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 | 19 | 20 | 21 |
|---|---|---|---|---|---|---|---|---|---|----|----|----|----|----|----|----|----|----|----|----|
| **Common.** |   |   |   |   |   |   |   |   |   |    |    |    |    |    |    |    |    |    |    |    |
| **Long year.** |   |   |   |   |   |   |   |   |   |    |    |    |    |    |    |    |    |    |    |    |
| **Mercury.** |   |   |   |   |   |   |   |   |   |    |    |    |    |    |    |    |    |    |    |    |    |
| **Venus.** |   |   |   |   |   |   |   |   |   |    |    |    |    |    |    |    |    |    |    |    |    |
| **Mars.** |   |   |   |   |   |   |   |   |   |    |    |    |    |    |    |    |    |    |    |    |    |
| **Jupiter.** |   |   |   |   |   |   |   |   |   |    |    |    |    |    |    |    |    |    |    |    |    |
| **Saturn.** |   |   |   |   |   |   |   |   |   |    |    |    |    |    |    |    |    |    |    |    |    |
| **Sun.** |   |   |   |   |   |   |   |   |   |    |    |    |    |    |    |    |    |    |    |    |    |

| Elapsed days. |   |   |   |   |   |   |   |   |   |    |    |    |    |    |    |    |    |    |    |    |    |

Note: The data in the table represents the positions of the planets and celestial events for January, with columns for each planet and a column for elapsed days.
### TABLE III—contd.

**For the days of a whole year.**

**January—contd.**

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TABLE III—contd.

FOR THE DAYS OF A WHOLE YEAR.

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**For the days of a whole year.**

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For the Days of a Whole Year.

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### TABLE VI.

Increase of Longitude for Complete Centuries

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### TABLE VIII.

Increase of Longitude for Complete Months

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No. 15.—TIRUKKALITTATTAI INSCRIPTION OF SUNDARA-CHOLA.

By K. V. Subrahmanya Aiyar, B.A.; M. E. A. S.; Ootacamund.

The subjoined inscription is engraved on the north wall of the dilapidated Vēdapuriśvara temple at Tirukkalittattai. This village is situated at a distance of two miles from Tiruvirādaiamurūr, a station on the S. I. Railway and the head quarters of a Deputy Tahsildar. In ancient times it was included in the large village of Vēmbaṅgur i.e. the modern Vēppattār and was called Śrīkudittattai. Tenkudittattai (i.e. the southern Kudittattai) of the Dēśāram is probably identical with it. It is interesting to note that Tiruvirāsūr another village near Vēppattār also formed part of the same town. In the records of Parāntaka I., Aditya II., and of an unidentified Parakāsiravarman found at Tiruvirāsūr, Vēmbaṅgur is called Aminānāyana-chaturvedimāgalam. While the inscriptions of Rājarāja I., dated in the 10th and 28th years, retain this other name of the town, one belonging to his 22nd year gives Śoḷamārtanda-chaturvedimāgalam instead. The latter name is used in the records of Parakāsiravarman Rājendra-Chōla also. During the reign of Kulottāṅga III., Vēmbaṅgur bore the name Edirilisōla-chaturvedimāgalam. The division in which the town was situated is given in the records of Rājarāja I. and Rājendra-Chōla I. as Manuṇādu a district of Rājendraśinga-vaḷaṇānu. In later times the name of the district was changed into Virudhākhabhāyāṅkara-vaḷaṇādu11.

The inscription is in tolerably good preservation and contains six lines of Tamil prose. The characters in which it is engraved, do not appear to belong to the 10th century A.D. to which it has to be assigned. A comparison of the script of this record with that of some sure inscriptions of the same period shows that there is a marked difference between the two. The subjoined inscription therefore appears to have been incised at a later period from copies kept of it, though there is no direct statement to this effect in the record. That such a practice was in vogue at the time, may be gathered from No. 302 of 1908, which belongs to the same king, but which was certainly engraved some time after his death, as is clear from the use of the epithet Poṣ[mālāyai-ṭuṭṭaṇa-ḍevar] (i.e. the king who died at the golden palace), for him.

The doubling of the final consonant n when it combines with āṇa and ēṇa, e.g. in -vēlam-āṇa and Pichchannē, (ll. 2f. and 6), of m in tiramm-iṭakkina (l. 1) and of l in =Pperumāl-ṭuku (l. 2), is against the rules of Tamil grammar. The use of the colloquial forms ṣedū, ṣēgira and ṣiṭṭi for ṣeyūṭu, ṣeygīra, and ṣiṭṭu is worthy of mention.

1 Vēppattār is quite close to Tirukkalittattai.
2 The Śivaṃgānathavāmin temple at Tiruvirāsūr is called in its inscriptions Tiruvirāsūr-udaiya-Mahādēva at Vēmbaṅgur and this indicates that Tiruvirāsūr was a part of Vēmbaṅgur in ancient times. During the time of Chōla supremacy much importance was attached to Tiruvirāsūr. It was within the walls of the Śiva temple at this place that Rājarāja I., one of the greatest of the Chōla kings of the 10th century A.D., performed the tulabhāra ceremony in the 28th year of his reign (=A.D. 1014) when one of his queens, Dantisaktiñāyikyā rājasūrya Lākṣāmhādēviyar, passed through a gold cow, i.e. performed the kēmārākal (No. 42 of the Madras Epigraphical collection for 1907). It may be noted that the inscription, which registers this fact, is engraved below a sculpture representing the king and the queen in the worshipping attitude. The Western Ganga king Prithivipati I. fought with the Pāṇḍya king Varaguna at Tiruppurambiyam, not very far from Tiruvirāsūr where we have a record of Varaguna (No. 17 of the same collection). The authors of the Dēśāram have contributed stanzas in praise of the gods at Tiruvirāsūr and Tirukkalittattai (Tenkudittattai).
3 No. 35 of the Madras Epigraphical collection for 1907.
4 No. 51 of the same collection.
5 No. 10 ditto.
6 No. 3 of 1907 and 301 of 1908.
7 No. 42 of 1907.
8 As Rājendra-Chōla I. appears to have been the co-regent of Rājarāja I. in the last years of the latter, we may not be wrong in inferring that Śoḷamārtanda was a surname of either of these two kings.
9 No. 14 of the Madras Epigraphical collection for 1907.
10 No. 1 of the same collection and 301 of 1908.
11 No. 47 of the collection for 1907.
The inscription is dated in the 7th year of the reign of Sundara-Chôja “who drove the Pâdya (king) into the forest.” It registers a grant made by his general Pirantakan Siriyavêjâr alias Tirukkarrajâ-Pichchian in order to provide for offerings to the temple at Sríkuḍaṭāṭṭai in Venbaḍur on the northern bank (of the Kavêri). The donor is said to have purchased for 156 kaṭajînas of gold a piece of land measuring half (a vêlî) and made it rent-free before giving it to the temple.

Siriyavêjâr mentioned in this record appears as donor in a few other inscriptions. Three of these come from Tiruvîsâñâr; and two of them are dated in the 2nd and 4th years of a certain Râjakarsiarvarman. They register gifts of land by Siriyavêjâr, who gets here the additional name Pirantakan Iruṅgôjâr. About the third record1 Rai Bahadur Venkayyan remarks: “This record is partly in Sanskrit and partly in Tamil, but is, unfortunately built in. The name Sundara-Chôja and the fifth year occur in the Sanskrit portion, while in the Tamil portion the name of the king is partially accessible. Whether it is Râjakarsa or Parakarsâri cannot be made out at present.”2 The fourth record which mentions Pirantakan Siriyavêjâr comes from Tirukkaṭaṭṭai and belongs to the time of Sundara-Chôja but its date is lost.3 The full name of the donor, as gathered from all these records, is Pirantakan Siriyavêjâr alias Iruṅgôjâr. It is not unlikely that this individual is identical with the general of Sundara-Chôja mentioned in the subjoined inscription with the other name Tirukkarrajâ-Pichchian. No. 317 of the Epigraphical collection for 1908 states that he was a native of Koçumbûlîr.4

Chôja history during the interval between the death of Parantaka I. and the accession of Râjaraja I. has not yet been satisfactorily made out. The first question to settle is whether

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1 No. 317 of the Madras Epigraphical collection for 1907.
2 No. 329 of the same collection.
3 No. 40 of the same collection.
5 No. 302 of the Madras Epigraphical collection for 1908.
6 It is worthy of note that the family to which Siriyavêjâr belonged, viz. Iruṅgôjêjâr, of which Iruṅgôjâr is apparently a contraction, is an ancient one. Tamil literature gives a number of chiefs who were members of the Vêlî family. They appear to have settled in several places. The wife of Unnâppahâr Ilañjêchênjî, the father of the famous Karikâla-Chôja was the daughter of Unundur-Vêj. Karikâla himself is said to have married Nâṅgur-Vêj’s daughter. Pagamalai, also called Pâgama, in Miḷâjai-kurum was the capital of Râja-Pâli, whose daughters were given in marriage to Deyvikai, the Malayamâni king of Tirukkavuril. Pârítâg-adaikkâla-poppini Malayarâk-k-adaik occurs in an inscription of Râjaraja I. at Tirukkât. Ayküdi in the Pudiyamalai hills was the chief town of Vêj-Andi. The account given of Iruṅgôjêmân, one of the 40 Vêjs who lived soon after Vêj-Pâli, is interesting. He is said to have been the lord of Tuvarâpâti (identified by Mahamahâpâhyâya Swamithâr with Dvârâsamoâram) and to have sprung from the Kâma-kâma of a sage. At the instance of an asetic, this Iruṅgôjêmân killed a tiger that came to interrupt his austerities (Pîruñ 301 and 202). Adigâiûmât Naçunâg Añjî, whose capital was Tagoûjîr (Dharmaparâ in the Salem district), is said to have conquered the Chêra, Chôja, Pâlîya, Tidîya, Krumâyûra and Iruṅgôjêmân. It is evident from this that the country over which Iruṅgôjêmân ruled, formed one of the provinces of Southern India in ancient times. The Koçumbûlîr inscription of Vikramâkâsari, also called Taçuvâvâñ Ilañgôvîl, declares that he belonged to the Yuâvâ race. It is worthy of note that the Hoysâla belonged to the same race, and that the account given of their first ancestor Sâla coincides with what is recorded in Tamil works about Iruṅgôjêmân. If Tuvarâpâti is identical with Dvârâsamoâram, the date of the origin of the town is taken back a few more centuries than the time generally ascribed to it, and if Sâla be identical with Iruṅgôvîl, the earlier members of the Hoysâla family have to be looked for among the Vêlî. At any rate, the Hoysâlas could not have risen up all of a sudden in the 10th or 11th century A.D.

7 This place is identical with the village of the same name in the Pudukkottai State, 8 miles from Miḷâpaprârû, a station on the S. I. Railway. The Tamil poem âlappadágârû mentions it as being situated in the Pâdya country on the road to Miḷâ. It was the birth place of Ilañgôvîl-Nâyangâ, a prince of the Solar race and one of the 63 âlva devotes who flourished before the 9th century A.D. Several battles appear to have been fought here. According to the Sandallû pillar inscriptions, a Pâlîya king gained a victory at Koçumbûlîr, and the Vêj-kûdî plates report that Târ-Nâyang defeated the Pallavas in the same place. (Annual Reports on Epigraphy for 1909, p. 7 and 1906, pp. 63 and 87.)
Sundara-Chola mentioned in the subjoined record was a Parakasivarman or a Rajaikkasirivarman. For doing this it is necessary for us to trace out his predecessors and determine the titles borne by them. As regards the principle, which regulated the adoption of the titles Rajaikkasir and Parakasir by the successive Chola kings, the Leyden grant informs us that these were applied alternately to the kings in the (Chola) family. This suggests that Chola princes, who did not actually reign, had no claims to either of the titles.

The way in which Rajaikitya, Gaapagaraditya and Ariyajaya, the three sons of Parantaka I, and the events connected with them and their successors are mentioned in the Chola copper-plates, makes one believe that they succeeded each other. This view seems to have gained strength by the supposition that Parantaka's reign lasted for 40 years, from about A.D. 907 to A.D. 947, and that Rajaikitya was crowned in A.D. 948 and was killed in about A.D. 949, i.e. soon after Parantaka's death. But the facts appear to be otherwise. The latest known date of Parantaka I is not his 40th year as has been generally assumed, but the 46th which corresponds to A.D. 943, and Rajaikitya's encounter with the Rashtraikota king Krishna III, in the battle of Takkolam in which he was killed by Batta, must have happened about A.D. 947-8. Krishna III's actual entry into Toqal-mangalam, however, may have occurred earlier, in or before A.D. 945. The large number of inscriptions of Krishna III, (called in Tamil Kannaradova) found in the North Arcot, Chingleput, South Arcot, Cuddapah and Bellary districts of the Madras Presidency, range in date from the 5th year of his reign to the 30th, and the king's conquest of Kachchi and Taqja is mentioned even in the earliest of them. The inscriptions with Sakas dates of the same sovereign range from 862 (=A.D. 940) to 884 (=A.D. 962). But as none of them gives the regnal year, it is not possible to find out the year of his accession. Even assuming that Sakas 862 represents Krishna III's first year, we get A.D. 945 for the record of his fifth year which mentions the Chola conquest. It is thus evident that the Rashtraikota occupation of the Chola country was effected some time before A.D. 945. And if Sakas 862 is not the first year, the event must be still earlier.

It is now plain, that Rajaikitya could not have survived his father. Gaapagaraditya should, therefore, have succeeded Parantaka I with the title of Rajaikkasivarman, and he was not without issue. His only son Madhurantakan Uttama-Chola did not succeed his father. The reason for this postponement is nowhere stated but it is not far to seek. It is possible that he was a child at the time of Gaapagaraditya's death because his mother Sembiyangaahalavi lived until at least A.D. 1009. This would satisfactorily account for his exclusion from the

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1 111. 18 and 19 of the Leyden grant. 2 See the larger Leyden grant published in Archaeological Survey of Southern India, Volume IV., pp. 204 ff. and the Tirvuvalangadu plates noticed in the Annual Report on Epigraphy for 1906, p. 66. 3 Above, Vol. VII, p. 194. While all the other records of Krishna III. found in the Tamil country are dated in the ordinary regnal years of the king, his Sojuparam inscription alone is dated in a peculiar way. The interpretation of the date portion of it seems to be 'Saka 871 which is the second year of the king calculated after his killing the Chola prince Rajaikitya and entering Toqal-mangalam.' If this interpretation is admitted, it would show that the Rashtraikota occupation of the Chola country was effected some time about A.D. 947-8 when Krishna III. defeated and killed Rajaikitya. 4 No. 15 of the Madras Epigraphical collection for 1895. 5 This inscription comes from Siddhailangamadum in the South Arcot district (No. 375 of the Madras Epigraphical collection for 1909). 6 No. 239 of the Madras Epigraphical collection for 1902 from Kijur. 7 Appendix to Ep., Ind., Vol. VII, No. 93. 8 Ibid., No. 99. 9 Two of Gaapagaraditya's queens are known, viz. Wiranarapuyar and Sembiyangahalavi. The former appears in a record of the 24th year of Parantaka I. (=A.D. 931) as the builder of a mandapa at Valiyur, i.e. Jambai in the Tiruvillur kula of the S. Arcot district (No. 105 of the Epigraphical collection for 1926). She must have been the senior queen and she does not appear to have had any issue. 10 Sembiyangangahalavi figures as donor in an inscription of the 21st year of Rajaikitya I (=A.D. 1009).
throne immediately after his father and also establish his claim for the Chōja dominion which he eventually obtained. After Gaṇḍarādītya, his younger brother Aриjaya was probably anointed king with the title Parākṣārivarman. Naturally, therefore, his son Paṟantaka II. aīlas Sundara-Chōja would be a Raṇakēsarivarman, though on the presumption of an unbroken succession from the time of Vijayaḷaya he would be a Parākṣārivarman. Another point which may be urged in favour of the view that Sundara-Chōja was a Raṇakēsarivarman, is that Pirāntakan Śīrīyavēḷar, one of his generals already noticed, figures in several records dated in the earlier years of Raṇakēsarivarman. An inscription from Tiruvenkaḷu² of the time of Raṇarāja I. states that Śīrīyavēḷar died on a battle-field in Ceylon in the 9th year of Peṟmaṇaṟṟaṟuttuṟṟaṇadēvar which was an epithet of Sundara-Chōja. All the inscriptions of Raṇakēsarivarman in which the general figures may, therefore, be assigned to Paṟantaka II. aīlas Sundara-Chōja and as may naturally be expected they are dated prior to the 9th year of the king's reign.

The results of the above discussion may be summed up thus:—

(1) Paṟantaka I. died in or after A.D. 953.
(2) Raṇādītya's death took place in about A.D. 947-8, and consequently he did not survive his father.
(3) Gaṇḍarādītya probably succeeded Paṟantaka I. with the title Raṇakēsarivarman.
(4) Arijaya was probably the successor of Gaṇḍarādītya and a Parākṣārivarman.
(5) Paṟantaka II. aīlas Sundara-Chōja was a Raṇakēsarivarman.

Some facts connected with the reign of Sundara-Chōja will not be without interest to the student of Chōja history.

(1) One of his queens Paṟantakaṟṟadīvi Ammapar was the daughter of a Chēra king and lived until at least A.D. 1012.⁴
(2) An earlier queen was Vēṇavamahadīvi who, to judge from her name, was also a Chēra princess. She is said to have committed sūttes on the death of the king.⁵ This act on her part was considered very meritorious and princess Kuncavaí (probably her daughter) set up an image of the queen in the Raṇarājēśvar temple at Tanjore, presented jewels and provided for daily worship.⁶
(3) The king's general, as pointed out already, was Pirāntakan Śīrīyavēḷar, a Koṟumbbēḷar chief. He lost his life in a battle-field in Ceylon in the 9th year of Sundara-Chōja's reign.⁷ The general's wife was Raṇādichehi, his daughter Kāṉjaramalli and his son Vēḷğar Sundara Raṉaḷgar.⁸

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1 Against this view it might be urged that there was a certain Maṉhāṟantakan Gaṇḍarādīttanar who figures in some of the early records of Raṇarāja I. and who might be considered as a probable son of Uṭtama-Chōja (Soutā-Ind. Iscr., Vol. III, p. 102). If this were so, it would prove that Uṭtama-Chōja could not have been quite young at the time of his father's death. But it may be pointed out that such a view is not tenable, because none of the Chōja copper-plates or stone inscriptions which give a dynastic account mentions him, and this omission makes it clear that he was not a member of the royal family.
² See note 2, p. 123, above. So far no inscriptions of Arijaya have yet been found or assigned to his time.
³ No. 116 of the Epigraphical collection for 1896.
⁴ Dito.
⁵ Verses 65 and 66 of the Tiruvaḷaṟṟaṟṟaṇa plates.
⁷ See note 3, above.
⁸ The first two are mentioned in a record of the 17th year of Raṇakēsarivarman (No. 299 of the Epigraphical collection for 1908) and the last figures as donor in an inscription of Raṇarāja I. at Tiruvēḷghaṟu dated in the 27th year.
(4) The king fought a sanguinary battle at a place called Chēr (Sēvār) causing great destruction to the enemy whose name, however, is not known.

(5) He claims to have driven the Pāṇḍyas (king) into the forest.

(6) He is stated to have died in a golden palace and was, on that account, known in later times as Pōṇāyai-ttārājā-dēvar.

The causes that led to Śiriyavēḷar's death in Ceylon can be ascertained by a reference to the events mentioned in the Singhalese chronicle Maḥāvaiṇaśa. The Pāṇḍyas who were defeated by Parāntaka I. in several encounters, appear to have revived their activities and given trouble to Sundara-Chōla, whose victory over the Pāṇḍyas earned for him the title Pāṇḍiyagai-śūram-
trakkīga "i.e. who drove the Pāṇḍyas (king) into the forest." That Vira-Pāṇḍya must have been the Pāṇḍya king about this period may be concluded from the title Vira-Pāṇḍiyagai-talai-
kōṇḍa assumed by Sundara-Chōla's son Aditya II. Vikramakēsari of Koḻumbāḷār and Pārthivēṇdravarmman — a king who is yet unidentified and whose records are mostly found in the North Arcot and Chingleput districts — assumed the same title. If the encounters in which these were concerned are identical with that which earned for Aditya II, the title 'who took the head of Vira-Pāṇḍya,' we may be far wrong in assuming that Aditya II. and the two other allies were engaged in a war with the Pāṇḍyas and that the victory achieved was the occasion for assuming the title Vira-Pāṇḍiyagai-talai-kōṇḍa by the conquerors. That the Koḻumbāḷār chief Vikramakēsari was a feudatory of the Chōlas may be gathered from the fact that he figures in the inscriptions of the Chōla kings.

The troubles with the Pāṇḍyas probably brought Sundara-Chōla into conflict with the king of Ceylon. One of his inscriptions at Tirukkalitaṭṭai, which from the existing traces appears to have contained a clear reference to his campaign against Ceylon, is unfortunately damaged after the two syllables Ila but the details about this war, in which the parties were the Singhalese and the Chōlas, are preserved in the Maḥāvaiṇaśa. "Udaya III. (A.D. 964-972) became a drunkard and a sluggard, and when the Chōla king heard of his indolence, his heart was well pleased, and as he desired to take to himself the dominion of the whole Pāṇḍu country, he sent emissaries to him to obtain the crown and the rest of the apparel that the king of Pāṇḍu left there when he fled. But the king refused to yield them. Whereupon the Chōla king, who was very powerful, raised an army and sent it to take them even by violence. Now at this time the chief of the army was absent, having gone to subdue the provinces on the border that had revolted. And the king commanded him to return and sent him to make war. Accordingly the chief of the army went forth and fought against the enemy and perished in the battle. And the king of Chōla took the crown and the other things." This is undoubtedly a reference to Sundara-Chōla's invasion of Ceylon wherein his general Śiriyavēḷar is said to have died. The date assigned to Udaya in the Maḥāvaiṇaśa also falls within the

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1 The translation of the passage in the Leyden grant which refers to this event runs as follows: — At the town named Chēr, he (Sundara-Chōla) completely filling all the spaces (quarters) by the multitude of the sharp arrows sent forth from his own beautiful bow, produced manifold rivers of blood flowing from the great royal elephants of his foes, cut down with his sharp sword.

2 No. 502 of the Madras Epigraphical collection for 1908.

3 South-Ind. Inscrip., Vol. II, pp. 72 and 74. The translation given on p. 72, footnote 1, of pōṇāyai-ttārājā-dēvar, viz. 'the god who was sleeping in the golden palace,' is a mistake. The proper rendering is 'the king who died in the golden palace.'

4 Annual Report on Epigraphy for 1907, paragraphs 32-34.

5 Annual Report on Epigraphy for 1908, paragraph 90.

6 Wijayasingha's translation, p. 84. The crown and the other apparel referred to here were left with the king of Ceylon, when the Pāṇḍya king fled to the Kāla country after having stayed in the island for some time. From the internal discussions which were then rife in the island, it is said that the Pāṇḍya king feared that the Singhalese might not help him. The time ascribed to the depositing of the crown favours the identification of the Pāṇḍya king with Rājasingha, the opponent of Parāntaka I.
period to which we have to assign Sundara-Chōja. It is not unlikely that this expedition to Ceylon was the result of the Chōja king’s encounter with the Pāṇḍyas, and it might even be supposed that the Singalese supported the cause of the Pāṇḍyas as they had been doing during the time of Rājasimha.¹

The materials for fixing the exact time of Sundara-Chōja’s rule, are very limited. If his records were at least numerous, we would be in a position to ascertain the length of his reign which is a very essential element in this direction. In the absence of this we can only work out a tentative date from the available facts. Sundara-Chōja’s invasion of Ceylon, if the Mahāvamsa could be relied upon, appears to have happened immediately after Udaya’s accession. As the latter event is placed in A.D. 964, and as we have already seen that this was in the 9th year of Sundara-Chōja’s reign, the date of the Chōja king’s accession to the throne would be about A.D. 955.

[If Parāntaka died in A.D. 953 and Gaṇḍarāḍiyā and Ariśjaya ruled after him it appears very unlikely that Sundara-Chōja Parāntaka II., the son of the latter, could have succeeded to the throne in A.D. 955, i.e., two years after the death of Parāntaka I. But the dates of the Mahāvamsa on which Mr. Subrahmanya Aiyar relies have evidently to be corrected; and this has been done most conclusively by Professor Hultzsch in his contributions to Singhalese Chronology (J.R.A.S. for 1913, pp. 517-531). The error discovered is 23 years. Consequently the accession of Udaya III., is shifted back from 964 to A.D. 941. The conclusions of Mr. Aiyar will have therefore to be accepted, subject to the above correction.—H. K. S.]

TEXT²

1 Svasti śṛt [॥*] Pāṇḍiyāṇai śuramm-irakkina Perumāḷ
śṛt-Suntrā-śojadēvārku yāṇḍu 7vadu Vaḍaga[r]ai-Vēmbaraṟṟ-
2 Śṛkudittittāṭai-udiyārku i-Pperumāḷ]lukku sēnāpatyam āgēra Pirāntakān
Śiriyavēḷā,-
3 mnā[mnā]*4 Tirukkarrāḷi-Pīchchannēn⁵ i-tēvārku⁶ tirumantā-
pōṇagattukku nān śembo 156 kāḷa-
4 śiṇu-guṇuttu kopāl ṭičy-ili-sēdu kuṭutta nilam-sāvadu i-tēvār⁷
śrīkoyilukku vaḍakkku-tirukku-
5 ttukku vaḍakkku taḷivilğam-anru⁸ pēr-kēvappatṭa nilam araiyum
i-tēvārku⁹ tirumantā-pōṇaga-
6 ttukku chandrasādiyāvar śolvad-ṣā ṭičy i lithium kuṭutṭēn Pirāntakān
Śiriyavēḷāṇn-ṣa[ṣa]¹⁰ Tirukkarrāḷi-Pīchchannēṅg.¹¹

TRANSLATION

Hail! Prosperity! In the 7th year of (the reign of) the glorious Perumāḷ Sundara-Chōja who drove the Pāṇḍya (king) into the forest, I, Pirāntakān Śiriyavēḷān alias Tirukkarrāḷi-Pīchchān who perform the duties of a general to this king obtained the following land by paying 156 kāḷaśu of gold, made (it) rent-free and presented (it) to the god of Śṛkudittittāṭai in Vaḍagarai-Vēmbaraṟṟ for the sacred offering. This land measuring half (a vēṭi) is situated to the north of the sacred tank on the northern side of the temple of this god and is known by the name of taḷivilğam. I, Pirāntakān Śiriyavēḷān alias Tirukkarrāḷi-Pīchchān, gave it free of rent (to provide) for the sacred offering of this god so long as the Sun and the Moon endure.

¹ See pp. 9 to 11 of the Udayānādiram plates (South-Ind. Journals, Vol. II, p. 397).
² No. 291 of the Madras Epigraphical collection for 1908.
³ Read -Suntrā.
⁴ Read i-ddēvarkku.
⁵ Read i-ddēvarkku.
⁶ Read i-ddēvarkku.
⁷ Read i-ddēvarkku.
⁸ Read Pīchchānēṅg.  
⁹ Read i-ddēvarkku.
¹⁰ Read eśuṇ-amā.  
¹¹ Read Pīchchānēṅg.
No. 16.—THE "PYU" INSCRIPTIONS.

By C. O. Blagden.

Although very little progress has been made in the decipherment and interpretation of these records, it seems worth while to state briefly how the matter stands at present, before I offer such suggestions as I can make for the further prosecution of this line of research.

The study of "Pyu" epigraphy begins with the Fourth Text of the Myazedi inscription of Pagan, which was discussed in the Journal of the Royal Asiatic Society for April 1911. From a comparison of that text with the corresponding Pali, Burmese and Talaing versions, the greater part of the "Pyu" alphabet was ascertained and a number of "Pyu" words were identified, some with certainty, others with more or less probability. From these data and from the syntax of the language, so far as it was exemplified in that one text, the inference was drawn that the language was a Tibeto-Burman one that had been in contact with Talaing. It was therefore provisionally assumed to have been the vernacular of the Prome district in ancient times, and the name "Pyu" was attached to it as a convenient label.

Subsequent discoveries have tended to confirm these inferences. A number of other records in the same language have been found at Prome or its immediate neighbourhood. The "Pyu" inscriptions of which copies have been forwarded to me comprise the following:—

1. the Bebb Pagoda inscription;
2. the Kyaukka Thein inscription;
3. three or four short inscriptions on votive tablets and the like;
4. the inscriptions on urns found near the Payagygi Pagoda; (all the above were found at or near Prome);
5. the Amarapura inscription (removed to that place by a Burmese king); and
6. an inscription found (I believe) at Pagan, of which only a photograph has been sent to me. I am informed that the reverse of the stone bears another inscription in Chinese characters, apparently unconnected with the "Pyu" one.

Nos. 1, 2 and 6 are so dilapidated that at present practically nothing can be done with them. The records included under No. 3 are more legible but they are very scrappy, while No. 5 contains a fragmentary text which up to now has yielded no new information that I can understand. No. 4 seems to offer the best opening for study. It comprises the inscriptions engraved on five urns, four large stone ones and a smaller one made of earthenware. Some of these urns were found to contain ashes and were probably used for the purpose of burying the cremated bodies of individuals of some local importance.

On these five urns there appear to be seven distinct inscriptions. Indicating the stone urns by the letters A to D and the earthenware one by the letter E, the corresponding inscriptions can be conveniently referred to as A, B1, B2, C, D1, D2 and E. B2, which follows immediately on B1, is in faint letters many of which are hardly legible; it appears to contain 18 (or 19) aksharas and to have little in common with the other records. E has only 11 aksharas and has also little in common with the rest. D2 is a long record of (apparently) 17 lines, viz. 8 lines of "Pyu" text, a final line of what appear to be merely ornamental flourishes and 8 interlinear rows of faint symbols differing from the "Pyu" letters. In this last peculiarity it resembles Nos. 1, 2 and 5 and at present I cannot explain what these symbols stand
for. They are clearly not essential, for they do not occur in the shorter inscriptions. Perhaps they are merely ornamental. D3 has little in common with the other inscriptions and it is engraved on the bottom of its urn. The other urn inscriptions are engraved horizontally round the several urns.

The four inscriptions A, B1, C and D1, are all of one type and I propose to make a detailed comparison of them here. Their resemblances and differences will probably turn out to be matters of importance. For, be it remembered, “Pyu” is a language of which as yet only a very small number of words have been identified, and when one is invited to decipher and interpret inscriptions in it which, unlike the Myazedi one, are not accompanied by translations in other languages, one finds oneself face to face with the difficulty of not knowing how to begin or where to seek for clues. It seems to me that our best chance of interpreting these records is to ascertain what is essential or “common form” in them so as to be able to distinguish it from what is accidental or individual. Every new record of this class that may turn up in the future will help us to draw this important distinction. Then, when we are tolerably certain of the general intent and purport of the essential words, a comparison with the known Tibeto-Burman languages ought to give us clues to their exact meanings. But we ought first to be fairly clear as to the sort of meanings that we should look for.

This is particularly necessary in the case of quasi-mono-syllabic languages, where there are always a number of words that have several distinct meanings in different contexts, an inherent ambiguity which is only imperfectly met by differentiation of tone. “Pyu” appears to fall into this class. It is not strictly monosyllabic, but largely so, and it apparently rejects final consonants altogether, thus immensely reducing the possible number of its syllabic combinations. I am still of opinion that the dots or little circles resembling ཀྱིམ་ནང་, ངིམ་, and their combinations, used in the “Pyu” script, represent tonal marks. If that is correct, the “Pyu” tones must have numbered half a dozen or more. In any case, it is necessary to reproduce these diacritical marks in our transcription, or we should be mixing up quite a number of distinct words.

There are other difficulties in connexion with these inscriptions. They are, it is true, engraved for the most part in clear and fairly well preserved characters of the same archaic, South Indian type as the “Pyu” text of the Myazedi inscription, and most of the letters are easily recognizable. But some of them are only doubtfully identified as yet. There appear to be several that resemble one another rather closely and are difficult to distinguish, particularly those which in the Myazedi inscription I have provisionally read as ḍ, ḍ, and ḍ (and there may possibly be a ḍ and ḍ amongst them also). Further the compound akṣaras are not always easy to decipher, the subscript forms of the letters being different from the isolated forms and by no means easy to identify. Also there is a strong resemblance, amounting almost to identity, between the lower portions of the letters ḍ, ṛ and subscript ḍ. Accordingly the transcripts which I now propose to give must be regarded as tentative and subject to such further correction as subsequent enquiry may show to be necessary. To emphasize this point I put into parentheses such letters as I consider doubtful for want of certainty of identification. Square brackets, on the other hand, will serve to indicate places where the reading is conjectural because the stone has suffered damage. In order to show clearly the points of resemblance and difference amongst the four inscriptions I place the corresponding words directly in the same vertical lines. The actual text of each of these four inscriptions (and also of B2) begins with the three paragraph marks which appear at the beginning of the Myazedi inscription.

1 They seem to occur sporadically in No. 6 and, to a small extent, in the Myazedi inscription.
TEXT.

Plate A  tdq\textsuperscript{2}  ḍā\textsuperscript{3}  u  hi  t(ṛ)a  āna  (ka)  harivikrama\textsuperscript{1}  ḍā\textsuperscript{3}

"  Bl  tdq\textsuperscript{2}  ḍā\textsuperscript{3}  u  (bḥṅ)  s(u)ā\textsuperscript{3}  [s]iḥavikrama  ḍā\textsuperscript{3}

"  C  tdq\textsuperscript{2}  ḍā\textsuperscript{3}  u  hi  sūryavikrama  ḍā\textsuperscript{3}

"  Dl  tdq\textsuperscript{2}  ḍā\textsuperscript{3}  u  hi  sūryavikrama  ḍā\textsuperscript{3}  uv(ṅ)\textsuperscript{3}

Plate A  sni\textsuperscript{3}  (ā)ā  sā  knī  (de)  hmī

"  Bl  sni\textsuperscript{3}  hrā  sā  (de)  hmī

"  C  sni\textsuperscript{3}  (ā)ā  sā  (de)  (.hours) (ā)ā

"  Dl  ḍā\textsuperscript{3}  k(ā)ā  ḍā\textsuperscript{3}  [tā]  ti\textsuperscript{2}  (pl)\textsuperscript{2}  sni\textsuperscript{3}  (hau)ā  sā  plī  (ā)ā

Plate A  ti\textsuperscript{2}  phṛg  (t)pā  p(ī)ā  ta  (k)i\textsuperscript{2}  (kha)  u  sni\textsuperscript{3}  sni\textsuperscript{3}  p(ī)ā  sā

"  Bl  ti\textsuperscript{2}  phṛg  p(ī)ā  ta  (k)i\textsuperscript{2}  (kha)  u  sni\textsuperscript{3}  sni\textsuperscript{3}  p(ī)ā  sā

"  C  ta  (k)i\textsuperscript{2}  (kha)  u  [sa]u\textsuperscript{3}  sni\textsuperscript{3}  tr[ū]  sā

"  Dl  ta  (k)i\textsuperscript{2}  (kha)  u  sni\textsuperscript{3}

Plate A  tā  (de)  ki\textsuperscript{2}  phṛg  t(k)o  ti\textsuperscript{2}  tdq\textsuperscript{2}  ḍā\textsuperscript{3}  u  ru  (k)i\textsuperscript{2}  yā

"  Bl  p(ī)ā  (de)  t(k)ō  ti\textsuperscript{2}  phṛg  (t)pā  ti\textsuperscript{2}  tdq\textsuperscript{2}  ḍā\textsuperscript{3}  u  ru  (k)i\textsuperscript{2}  yā

"  C  p(ī)ā  ti\textsuperscript{2}  tdq\textsuperscript{2}  ḍā\textsuperscript{3}  u  ru  (k)i\textsuperscript{2}  yā

"  Dl  ḍā\textsuperscript{3}  u  ru  (k)i\textsuperscript{2}  yā

Where so much is uncertain it seems hardly worth while to discuss the doubtful letters at length. The word de may perhaps be je, or something else. The word bḥṅ might conceivably be ṛg, ṛg or ṛṅ; tā may be ṛg or even ṛṅ, and so on. There is very little to guide one in these doubtful cases, when the language is as good as unknown. I am not sure whether ti\textsuperscript{2} just before the last tdq\textsuperscript{2} ought to have two dots after it or one: the texts appear to differ. In C pśia looks like mśa. The letter ś is also very like j in several of these words.

It appears from these inscriptions compared together that they have the following common elements: (a) the phrase tdk\textsuperscript{2} ḍā\textsuperscript{3} u ... ḍā\textsuperscript{3}, which includes the easily recognizable proper names Harivikrama, Śihavikrama and Sūryavikrama, (b) the phrase beginning with smi\textsuperscript{3} and ending with ta kī\textsuperscript{2} kha u smi\textsuperscript{3}, and (c) the final phrase ḍā\textsuperscript{3} u ru kī\textsuperscript{2} yā. What are we to make of it all? It appears from the Myazedi inscription that tdk\textsuperscript{2} means “king” and ḍā\textsuperscript{3} is a general honorific word, prefixed to the names of august personages (and worshipful objects, such as the statue of the Buddha mentioned in that inscription). What the next few words stand for I do not know. In the Myazedi inscription hi appears to mean “to die” and “death”, but I am by no means sure that it is the same word here. In view of the unintelligible variant in Bl and the additional trā āna ka in A, I have my doubts. Perhaps these are partly names or titles of the personages commemorated. It is plain that on the strength of the first phrase we are justified in speaking of a dynasty reigning at Prome, which used “Pyu” as its official language and affected Indian names ending in viśrama. But very likely its members had “Pyu” names as well. The honorific ḍā\textsuperscript{3} was apparently capable of being suffixed as well as prefixed to the royal name. The words urō to plś\textsuperscript{2} in Dl are beyond me at present. I merely point out that the first word occurs in I. 3 of the Myazedi inscription. Possibly it should be read u urō and in that case the u would be the genitive affix. It would then be tempting to conjecture that urō meant “queen”, as it accompanies the word maya\textsuperscript{3} in that context. If we read urō, perhaps the word means “his.” But in any case I think we may conclude with great probability that

\textsuperscript{1} [There is a sign resembling an aśuraḥ above, and a viśrama below the aksara ma in Harivikrama, -S. K.]
\textsuperscript{2} [Looks like tni\textsuperscript{2}—S. K.]
\textsuperscript{3} This looks more like saš in my rubbing than it does in the plate, but I am very doubtful of it.
DI commemorates some near relations of Sūryavikrama, whether his consort be among them or not. The string of words (with honorifics) after his name, for which there is no parallel in the other records, seems to indicate that much. Besides Sūryavikrama's own urn is C, and no man requires more than one coffin. It is tempting to interpret *pšē* as meaning "grandchild", on the strength of l. 24 of the Myazedi inscription; but this last has *pšē*, not *pšē*, which is a doubtful reading anyhow.

I pass on to the next phrase. In the Myazedi inscription *smē* means "year", and I am confident that it has the same sense in our urn-inscriptions. *A priori* it is reasonable to assume that it would be closely associated with numerals, and I note that that is the case here. In BI it is followed by *hrā*, which in the Myazedi inscription represented "eight". In DI it is followed by *hauš*, which we might perhaps read *hauš* and which in any case reminds one of the word *hoš* that stood for "three" in the Myazedi record. Later on in A there is a word *td*, which in the Myazedi record meant "one." The inference is that the corresponding unknown words are also numerals. Among them there is one which constantly appears in the same relation to the other words, though these change. The constant is *su*, and assuming "Pyu" to use a decimal system, we must conclude that *su* means "ten". For reasons that will presently appear, it cannot be "a hundred" nor is it likely to be "twenty".

At this point a digression becomes necessary. M. George Coedès has published¹ a very kind appreciation of my paper on the "Pyu" text of the Myazedi inscription and drawn my attention to the fact that the symbols in ll. 1-2 thereof which I had read *cū jha o* are not "Pyu" words of number as I had supposed but the conventional symbols employed in some ancient Indian inscriptions to represent 1000, 600, and 20, respectively. I accept these identifications the more readily as I had myself felt (and suggested in a note)² that my *o* might after all possibly be the old numeral symbol for 20. I can now confirm M. Coedès' view, as I have compared the original rubbings (which are much larger and also clearer than the plate published with my paper in the *Journal*) with Bühler's Indische Palaeographie (Pl. IX) and find that the symbols, including that for 600, correspond. But with regard to *hrā* I am not so sure. M. Coedès would also make of it a conventional symbol. But the symbol is *hrā* not *hrā*. And what has a tonal mark to do with a numeral figure? Secondly, *hrā* is used in l. 7 of the Myazedi text in connexion with an entirely different form of 20, which I conjecturally transliterated *shā* but now propose to identify with the *tpu* (or *npū?*) of A and BI. This I take to be a genuine "Pyu" word for "twenty", not an Indian numerical symbol. Thirdly, *hrā* is apparently used in BI as a multiplier of *su*, ten. Therefore I still think that I may have been right in taking *hrā* to be a "Pyu" word and a relative of the Burmese *rhāch*, of genuine Tibeto-Burman descent.

To return to the other numerals in our four inscriptions. There is no internal evidence as to the values of the unidentified ones not yet mentioned. The following table is therefore to be considered as based largely on conjectures tempered by a general comparison with the forms of numerals in other Tibeto-Burman languages³:

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<tr>
<td>1</td>
<td>tā</td>
<td>5</td>
<td><em>na, piña</em></td>
<td>9</td>
<td>tko</td>
</tr>
<tr>
<td>2</td>
<td><em>hauš</em></td>
<td>6</td>
<td><em>trut</em></td>
<td>10</td>
<td><em>su, (sau)</em></td>
</tr>
<tr>
<td>3</td>
<td><em>hauš</em></td>
<td>7</td>
<td><em>kni</em></td>
<td>20</td>
<td><em>tpu</em></td>
</tr>
<tr>
<td>4</td>
<td><em>pīṭa</em></td>
<td>8</td>
<td><em>hrā</em></td>
<td></td>
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</tbody>
</table>

² *Journal of the Royal Asiatic Society*, 1911, p. 383.
³ Compare as a handy reference *Journal of the Royal Asiatic Society*, 1913, pp. 315 ff.
The vowel as is used in the Myazedi inscription as a variant of a; but I must admit that it is odd that both sa and san (which is, moreover, a doubtful reading) should appear in such a short document as C. Also the word trs is not quite certain, that portion of the rubbing being by no means clear; it might conceivably be trs, though I prefer the reading trs. I assume that "five" has two forms, the shorter one being used as a multiplier. If these more or less hypothetical conclusions are correct, these inscriptions have by a fortunate concurrence of circumstances given us a series of "Pyu" numerals which is complete so far as it goes and seems to be in general agreement with the numerals of other Tibeto-Burman languages. But further confirmation will of course be necessary before we can accept it as definitely established in every particular.

As sn3 means "year" it seems reasonable to suppose that de (or de, or whatever the true reading may be) and phgy stand for other divisions of time, probably "month" and "day" respectively; for they also are followed by numerals, or words which we have found to form part of the numerical combinations used in connexion with sn3, or words used alternatively to such words. I take *ti*° to be a postposition meaning "in," but I admit that there is some doubt as to this, and its use here seems rather capricious and irregular. The phrase ta k5 kha u sn3 common to all four texts is evidently a formula describing the type of year intended. As it is a constant it can only refer to some characteristic or quality common to all the years previously mentioned, and the most natural view of it would seem to be that it defines them by reference to some fixed point, in other words it denotes some era. Then follows another chronological phrase beginning with sn3. This is wanting in D1 and I take it to refer to the ages of the deceased persons commemorated in these epitaphs. If urn D contained the mingled ashes of several members of the family, that might be a good reason why this phrase is not found in D1. At any rate these numerals have no constant relation to the preceding sets of numerals, and they are too high to be probable lengths of reigns.

Let us now tabulate these chronological data. Assuming the first set of numbers to be referable to some fixed point or era, the inscriptions will fall into the order D1, C, A, B1. There is of course nothing in the texts (so far as we can understand them at present) to determine what fixed point or era is implied. But let us assume, for the sake of convenience, that it was the ordinary Burmese era of 638 A.D. We can then make out the following chronological table:

1. year 35 (673 A.D.); Sāriyavikrama's relative or relatives died;
2. year 50 (688 A.D.), 5th month; Sāriyavikrama himself died, aged 64 years;
3. year 57 (695 A.D.), 24th day; Harivikrama died, aged 41 years, 7 months and 9 days;
4. year 80 (718 A.D.), 4th day; Sihavikrama died, aged 44 years, 9 months and 20 days.  

From this it is obvious that the three personages named could very well have been grandfather, father and son occupying the throne of the Prome monarchy in lineal succession. Of course we are not entitled to assert that this really was the fact; but as a working hypothesis it seems to be consistent with the evidence at present available.

So too as to the era, the most one can say is that it is not an impossible one. But there is very little to guide us as to the age of these inscriptions. We know that the Myazedi record is only about 800 years old, yet its alphabet does not differ very materially from that of our Prome inscriptions. But then it shows signs of great archaism, the leading instance being the anchor-shaped subscript y, which was obsolete in India after the 4th century. This argues such a conservative attitude on the part of "Pyu" scribes that I cannot understand how anyone can profess to date their inscriptions by palaeographical evidence alone. We know from history that the Burmese of Pagan conquered the South somewhere in the 11th century and therefore one is naturally disposed to date the Vikrama dynasty of Prome before that.
period (unless they were merely local chiefs, vassals of Pagan). Besides, the alphabet of the urn-inscriptions does look slightly older than that of the Myazedi record. On the other hand M. Finot has pointed out 1 that the form of the letter r with the lower hook joined to the main shaft indicates a date not earlier than the 6th century. This leaves us a margin of about 500 years wherein to locate the Vikrama dynasty, and vague as it is I regret to say that at present I can suggest no more definite solution of this chronological problem. It is of course a perfectly reasonable inference from the archaic type of the alphabet that the introduction of Hindū civilization into the Prome district goes several centuries further back than the probable period (7th or 8th century?) of these urn-inscriptions.

There remain for consideration the concluding words of our texts. It will be noticed that there is complete agreement among them as to the last five syllables. Plainly the phrase has something to do with the common purpose of all these epitaphs. As the word yā appears from the Myazedi inscription to be a demonstrative meaning “this,” I conjecture that the phrase is descriptive of the urns or their contents. The essential words are of course ru khe3 (or uru khe3) or whatever else the right reading may be. These are qualified by the honorific hē3 (or tōgō hē3). For it is not quite certain, first, whether tōgō (which does not appear in D1) goes with what precedes or with hē3, secondly, whether u is the genitive particle or the first syllable of a word uru. 2 Either way I imagine the phrase to mean something like “these are venerable (or royal, or worshipful) remains (or corporeal relics),” or “this is a royal funeral urn,” or something of that kind. Here there is scope both for conjecture and for comparison. I have, I fear, already indulged in more than enough of the former and my want of acquaintance with the Tibeto-Burman languages disqualifies me from adequately using the latter method.

But it has struck me that ru or uru is curiously like the Burmese 3p̂_hō “bone,” a word which I understand is applicable to the ashes of cremated persons. And if we could find out what khe3 means, the sense of the phrase could be determined. Unfortunately the characteristic peculiarity of “Pyn” already referred to makes comparison very difficult. The language apparently tolerates no final consonant and therefore the word khe3 might conceivably correspond to almost any Burmese monosyllable beginning with k̄ or kr, and there are many such. Until the older forms of Burmese have been studied and it has been ascertained in what cases k̄ or kr goes back to a primitive kl, as it does in some words, or until a number of other Tibeto-Burman languages have been drawn into the comparison, any suggested explanation must remain highly conjectural. It is also, of course, by no means probable that Burmese will give useful clues for every “Pyn” word; it may often be necessary to look for them in other members of the family.

Here I must leave the subject, at any rate for the present. It will be obvious to everybody that there is a very great speculative element in the suggestions I have ventured to put forward. My object in throwing them out is to stimulate enquiry among those who are more competent to pursue this line of research than I can ever hope to be. I trust that I have put my hypotheses in such a form that they can be checked by Tibeto-Burman scholars and I leave to them the task of confirming or refuting them, as the case may be, according to the balance of the evidence that may be brought to bear on these questions. But I venture to think that some of the results of my examination of these urn-inscriptions will stand the test of future research and that it will be found that these texts consist, broadly speaking, of phrases conveying pretty much the personal, chronological and other information, which my tentative analysis claims to have detected in them.

2 If (as seems most likely) tōgō goes with hē3, I think u must probably be taken as a particle:
3p̂_hō hē3 =

**H.M. the King’s.”**
No. 17.—RAMATIRTHAM PLATES OF INDRAVARMAN.

By Professor E. Hultsch, Ph.D.; Halle (Saale).

These plates belong to a family of Pañjits at Ramatirtham near Vizianagaram. I edit the inscription on them from excellent ink-impressions received from Rao Sahib H. Krishna Sastri, who describes them as follows:—

"These are three copper-plates measuring 8½" in length and about 2" in breadth. The first and third bear writing only on their inner side. The plates are strung on an oval copper-ring measuring 3½" by 3½", which had not yet been cut when they were received in this office. Its ends are secured in a mass of copper, at the top of which is impressed an oval seal measuring 1½" by 1½" in diameter. The seal shows the faint figure of an advancing lion or tiger (facing the proper right), with its left fore-paw raised, neck erect, mouth wide-open, and the tail raised above the back, so as to end in a loop. The plates with ring and seal weigh 75 tolas."

The writing is well preserved throughout. The alphabet resembles that of the Chikkulla plates of Vikramendravarman II. (above, Vol. IV, No. 25); but, while in these a is distinguished from i by a loop, neither of them shows a loop here. The d of "vadaka" (l. 7) does not differ in shape from the dental d. The Dravidian letter l is employed in Plaki (l. 6). A final form of u occurs in l. 1, 13, 15, 17, and one of m in l. 10 and 14.

The language is Sanskrit prose (with four verses of Vyasa and Manu quoted in l. 12-15). The Sandhi rules are not always observed, and the sh of varsha (l. 16) is doubled in contravention of Pāṇini, VIII, 4, 49. In karottvayām-ajña (l. 10), final m is doubled between vowels. The wording of ll. 3-4 is incorrect, as the notes on the text will show. This is evidently due to the fact that the clerk who drafted the panegyric portion copied or adapted an old office-record in a very careless manner.

The inscription records that the king (rājan) Indravarman (l. 6) granted to a Brāhmaṇa the village of Peruvāḍaka (l. 6 f.) or Peruvāṭaka (l. 7) in the Plaki-rāṣṭra (l. 6). The same district is mentioned as Plaki-vishaya and Paḷaki-vishaya in two inscriptions of the Eastern Chalukya king Vīṣṇuvardhana I.

Indravarman was the son of the king (rajan) Vikramendravarman (l. 5) and the grandson of the Mahārāja Mādhavavarman (l. 2) of the family of the Vishnukundin kings (l. 3). This short pedigree establishes his identity with the Mahārāja Indrabhujārakavarman whose son, the Mahārāja Vikramendravarman II., issued the Chikkulla plates, and who was the son of Vikramendravarman I. and the grandson of the Mahārāja Mādhavavarman of the Vishnukundin family. As regards this family, Professor Kielhorn has suggested that its name may be connected with Vīṇukonda in the Kistna district.

While the Chikkulla plates were issued from Jendulāra (i.e. Dendulāra near Ellore), Indravarman issued the subjoined grant from a place named Puranisaṅgama (l. 1). In both grants Mādhavavarman and Vikramendravarman II., respectively, is stated to have been a

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1 He has already noticed the plates in his Annual Report on Epigraphy for 1908-09, p. 110.
2 Cf. the description of the seal of the Chikkulla plates, above, Vol. IV, p. 194.
3 Cf. Professor Kielhorn’s note 4, above, Vol. IV, p. 194.
4 Above, Vol. IX, p. 317 f.
6 This is the correct spelling of the modern name; see above, Vol. V, Additions and Corrections, p. v, and Vol. VI, p. 169.
worshipper of 'the lord of Śrīparvata' (below, text l. 1), i.e. of the Śaiva temple at Śrīśailam in the Karṇaūj district, and Mādhavavarman is said to have performed eleven horse-sacrifices (aśamādha, l. 3) and thousands of others (l. 4). His son Vikramendra (l.) is styled 'an ornament of both families' (l. 4). The Chikkulla plates show that this statement alludes to a matrimonial alliance of the Vishnukundinins with the Vākṣa family, to which Vikramendra's mother must have belonged.1 Indravarman claims to have 'encountered in hundreds thousands of battles numerous four-tusked (elephants)' (l. 5). As Chaturdanta, 'four-tusked,' is an epithet of Airāvata, the elephant of the east, Professor Kilhorn has suggested that this curious boast may refer to victories gained in the eastern direction.2

The date of the grant was the seventh (tīthī) of the bright fortnight of Jyaistha in the twenty-seventh year of Indravarman's reign (l. 15 f.).

TEXT

First Plate; Second Side.

1 śrīśaila puṇamākvartālaḥ, bhāvaśāriṇīśāstāvāmīśātāraśādīnaḥ[10] sthānārvaśā-

2 sāmālaśāravīśāstāvāmīśātāraśādīnaḥ visāstāram: śīmaśāhāraṇāmāhāv-

3 vīṣṭāvīśāstāvāmīśāsādīnaḥ śīmaśāhāraṇāmāhāvādāśāvāmīśāsādīna

4 aśāhāvāmīśāsādīnaḥ[10]vāṇī: sānāvāmīśāhāraṇāmāhāvādāśāvāmīśāsādīna

Second Plate; First Side.

5 sūraḥ: śīmaśāhāraṇāmāhāvādāśāvāmīśāsādīnaḥ śīmaśāhāraṇāmāhāvādāśāvāmīśāsādīnaḥ

6 aśāhāvāmīśāsādīnaḥ[10]vāṇī: sānāvāmīśāhāraṇāmāhāvādāśāvāmīśāsādīna

7 vādāśāvāmīśāsādīnaḥ[10]vāṇī: sānāvāmīśāsādīna

1 Above, Vol. IV, pp. 194 and 197.
3 From ink-impressions supplied by Rao Sahib Krisna Sastri.
4 Read "śāstraṇāh.
5 Cancel the redundant śūnu and read "śūnāh.
6 Like sūnāh, the epithets preceding it ought to have been placed in the genitive case, thus:—

7 Read "śūnāh.
8 Read "śīri" and cancel the redundant śūnu.
9 Read "śūnu.
10 Read "śīri.
11 Read "śūnu.
12 Read "śūnu."
Ramatirtham plates of the Vishnukundin Indraravarman.
8. माहिरसंगीताय समरसम्बंधोऽनुसारा नैतिकोर्पजन्वक्षायायायांनृतारककामपत्रहारीरक्षयः सर्वं
कर्मरविप्रस्थः

Second Plate; Second Side.

9. मया तान्त्रिकमानामहिती 2 य सिध्द मे [10] बुधाभिंधरस्यी ब्राह्मण यदव
पलसूचित त- 11. न : तांस उद्वीणायायः [10] बुधाभिंधरसुपमलको रचितश्रव खणुण्डपनमयी
प्रायः 12. मेतभिषेपोऽयसमुनगितानुक्रोकानुदाहरणम् ॥ शिवः वर्षसिप्पाणि सर्वं
मोदित भुविन्धः [10]

Third Plate; First Side.

13. चाँडेशोऽहानुमलम् च ताकौ वनन्त्र क्षेत्र [11 10] बहुभिंधरसुपमलक दत्ता
16. श: वज्रजीविन्द्रवणः 13 समाविक्षितम् 14 चेतसात्मायुक्तसम्यां 15 दतो श्रामः [10]
तथाशैत्र शासननिस्दो दति संबोधः 17. नात्र ॥

TRANSLATION

(L. 1.) Hail! From (his) residence (or camp) at Puranisaṅgama,17
(There was) the glorious Maññiśa Maññavarman, who meditated on the feet of the
divine lord of Śripārvata; whose pair of feet was covered by the rays of the jewels in the
diadems of bowing vassals on the whole circle of the earth; (and) whose fame was widely

1. Read चांडेशोऽहानुमलम्.
2. Read शवसिप्पाणि.
3. Read वनन्त्र.
4. Read कर्मरविप्रस्थः.
5. Read उद्वीणायः.
6. Read समाविक्षितम्.
7. Read चेतसात्मायुक्त.
8. Read श्रीस्वरो.
9. Read दानाद्वेयी.
10. Read भूमिदानात्.
11. Read भूतनं.
12. Read भविष्यति.
13. Read वज्रजीविन्द्रवणः.
14. Read चेतसात्मायुक्त.
15. Read दतो श्रामः.
16. Read नात्र ॥
17. The ablative has to be construed with samajāpayati, 'commands,' in l. 7.
(L. 2.) Of him,—whose glory was mighty, who was an ornament of the ever rising family of the Vishnukundin kings, who had washed off the imparity of the world by bathing at the end of eleven horse-sacrifices, who had performed thousands of (other) sacrifices, (and) whose head had been purified by the sacred water of ablutions (at places of pilgrimage),—the virtuous son (was) the glorious king named Vikramendra, who meditated on the feet of (his) mother and father, (and) who became an ornament of both families.¹

(L. 5.) And his dear son, the glorious king named Indravarman, who is victorious by encountering in hundred-thousands of battles numerous four-tusked (elephants), whose lotus-feet are covered by the rays of the jewels in the diadems of the kings of the four oceans, (and) who is a fervent worshipper of Mahesvara (Siva), commands the ryots assembled at the village of Peruvadaka in the Pijaki district (rashtra):

(L. 7.) "This village of Peruvadaka has now been given by Me, for the increase of the rewards of My own good deeds, having made (it) an agrahara as long as the moon and the stars (shall exist), being exempted from all taxes and burdens, (and) marked by an edict on copper, to the Taittiliyaka Brhmana Nagnasarman of the Matli gatra.

(L. 9.) "And you must give to this Brhmana the customary produce of it and must perpetually perform every duty, (viz.) conveying messages (?) etc."

(L. 10.) The command (was issued by) Myself.² And future kings I exhort:—"You also ought to approve and preserve (this grant), in order to attain the rewards of your own good deeds."

(L. 12.) With reference to this very subject they quote (the following) verses sung by Vyasa and Manu:

[Li. 12—15 contain four of the customary verses.]

(L. 15.) Twenty-seven years (i.e. in the twenty-seventh year) of the time of the reign of the glorious Indravarman, on the seventh (tithi) of the bright fortnight of the month Jyaiistha, the village was given. In the same (year) the delivery of the edict (to the donee took place). The above (was written) under instructions (of the king).

No. 18.—RAMPAL COPPER-PLATE GRANT OF SRICHANDRADEVA.

By Radhagovinda Basak, M.A.; Rajshahi.

Last summer I made a tour, at the instance of the Varendra Research Society, Rajshahi, in some of the villages of Vikrampur in the Dacca District of the Bengal Presidency, and visited sites of archaeological interest including Rampal, which is believed to contain the ruins of the eastern capital of the Sesa kings of Bengal. I was informed by Babu Jagindrajandra Chatterjee and his younger brother Babu Hemendra Chandra Chatterjee of Paichasar that one Yadunath Vanikya of their village had an inscribed copper-plate in his possession. I then went to the said Vanikya on the 29th April, 1913, and purchased the plate from him on behalf of the Varendra Research Society. This plate, according to Yadunath, was discovered about 75 years ago by a Muhammadan cultivator in digging his land somewhere in Rampal (which is only a mile-and-a-half from Paichasar). The plate was made over to Yadunath's father. Since then it has been preserved as a sacred object in the Vanikya family. The plate is now deposited in the Museum of the Varendra Research Society at Rajshahi. I edit the inscription from the original.

¹ For the meaning of this statement see p. 134 above.
² For the expression agjā sannyesa see Dr. Fleet's remarks, above, Vol. VII, p. 188, note 11.
The plate measures 9½" x 8". At the top of it, in the middle, is attached a seal, which has, in its upper part, the emblem of the Buddhist “Wheel of Law”, the Dharma-[charaka](1.31) with two deers in couchant posture on both sides of it. Just below the wheel and above the legend śri-Śrīchandra[devavah, something like the emblem of a small conch-shell] is seen. Beneath the legend again, the representation of a digit of the moon, with floral decorations on the three other sides of it, may be marked. This crescent, it seems, indicates the moon from whom the donor and his ancestors are said to have descended. All these symbols and decorations together with the legend are in relief. The most notable feature of this seal is that it resembles to a great extent the seal of the copper-plate grants of the Pala kings of Bengal, who were also Buddhists in religion.

The plate is in an excellent state of preservation and has not suffered much from corrosion as its edges were raised into rims; but the depth of the letters has been impaired by nitric acid which the owner of it confessed to have applied in order to clean it; and as the result of this, some of the letters look blurred, especially on the reverse side. The plate is inscribed on both sides, the obverse containing 28 lines of writing and the reverse 12 lines only.

The characters of the inscription belong to a variety of alphabets used in the eastern part of Northern India in the eleventh and twelfth centuries. The letters are engraved with considerable skill, and they look well-shaped, and are cut clearly and deeply. The size of the letters throughout is nearly ⅛ inch. Some spelling mistakes occur, due, likely, to the ignorance or oversight of the scribe or the engraver. The errors of omission have been pointed out in the foot-notes of the text.

As regards orthography, the letter ṣa is throughout expressed by the sign for sa; the guttural nasal is used, instead of anusvara, before the palatal sibilant, in -vanā, 1. 3, and -amritākaraṇa, 1. 6; m has often been retained before va, instead of being changed to anusvara, e.g., ṭriyām-uñkhāt, 1. 4, kṣaṁtha-varsha, 1. 35, and parattām-ed, 1. 36. It may also be noted that almost all consonants are doubled after r, except ya, sa, and ha; cf. nīvatāvāra-yāsa, 1. 14; -parṇānta, 1. 24; darāsi, 1. 7, and yathārtham, 1. 22. The consonant va in such position is sometimes seen doubled and sometimes left single; cf. sarvadधikrita, 1. 19, sarvā-pāda, 1. 25, uddaka-pārękṣa, 1. 28, sarvāra, 1. 31 f., and vakamba-vatimā, 1. 37. The sign of avagraha is employed in three places, in -Purṇaḥchaudrī bhava, 1. 4, -jīvō dhyāka, 1. 21, and pradatta 'smabhūḥ, 1. 31; but it is omitted elsewhere; thus, dharmā-pyasa, 1. 1, and darāsi-sya, 1. 7.

The language is correct Sanskrit throughout. The inscription, after the words Óham saṃśaya with which it commences, has 8 verses, followed by prose, at the end of which again we find five of the usual imprecatory and benedictive verses. At the end of the document we find a sign of interjection, consisting of a circle, of the size of the letters, between double bars.

The plate is not dated, nor does it mention the engraver's or the scribe’s name. There is no separate endorsement of the king or any of his chief officers at the close of the deed, as we find in some of the Bengal plates.

The object of the inscription is to record the grant of rent-free land, in the village of Nāhakāśhim of the Nānya-manḍala in the prosperous Pauṇḍra-bhūta, (1.17), made by the devout Saṅgata (worshipper of Saṅgata, Buddha) Paramāśvārā Paramāḥbhajātārā Mahārājaṁhāra, the glorious Śrīchandra, who meditates on the feet of the Mahārājaṁhārā Mahārājaṁhārā Traiṇākṣrīchandra, (11. 15-16), to a Brāhmaṇa, named Pitavacaguptaśarma, the son of Sumangalagupta, the grandson of Varāhagupta, and the great-grandson of Makkara-

1 See for instance, the seal of the Khālimpur plate of Dharmapāla, printed opposite to p. 244, Ep. Ind., Vol. IV.
gupta (II. 27-28), for the increase of merit and fame of his parents and of himself. The götra and pravara only of the donors are mentioned, but not the vedaś and śāhāś he studied. The charter is issued from the royal camp at Vikramapura. The phraseology of the grant in the prose portion mostly resembles that of the other Bengal plates, those of the Pālas, the Varmas, and the Senas.

The historical information that can be gathered from this plate may be thus summarised. In the opening verse, the Buddhist Triratna, viz., the Buddha, the Dharmā and the Sangha, are mentioned with veneration by the court-poet, indicating thereby that his master must have been a Buddhist, which fact can also be inferred from I. 16. In the family of the Chandas, there arise one Pūrṇaṇachandra whose name, we are told (v. 2), appeared on pedestals of images, on pillars of victory, and on plates of copper. But he is not described as a king. His son was the Baudhā Suvarṇaṇachandra (v. 3), whose mother, it is stated (v. 4), was beguiled by her husband with a golden moon, when she, while encinte, expressed, on a new-moon evening, her longing to see the disc of the rising moon. His son was Trailokyachandra, who, “The support of the royal majesty smiling in the royal umbrella of the king of Harikēla (i.e., Eastern Bengal)”—became king (niripati) of Chandravipa (v. 5). It cannot be definitely known what political relation, if any, this king of Chandravipa had with the king of Harikēla. Śrīchandra, the son of Trailokyachandra, was born of his wife Śrīkānchana (v. 6). The astrologers announced, from the marks the new-born babe bore on his person, that he was destined to rule a kingdom (v. 7). He brought the whole country under his rule by throwing his enemy (or enemies?) into prison (v. 8). It is not easy, at the present moment, to say who are referred to by the word “enemy” in the verse, and which dynasty then ruling at Vikramapura was overthrown by the Buddhist king Śrīchandra.

All that we knew hitherto of any Chandra king ruling in East Bengal is the reference to a king of the name of Gōvindachandra1, who had to make good his escape, after having descended from his elephant, when the Chōla king Rajendrā-Choladeva I. invaded the Vāgājadeśa.

TEXT

First Side.

1  Ōṁ2 svasti | Śa[ndya] Jinaḥ sa bhagavān-karun-ai[kā]pūtraḥ Dharmma-3
   2  vijayaṭā jagad-ekadipaḥ | yat-sai(e)^य(य)akyā sakala ēva mahānubhāvaḥ sam-4
   3  sāra-pāram-upagachchhati bhikahu-Saṅghaḥ || [1*] ‘Chandraḥam-īha Rōhitāgi-
   4  vīśāla-śriyam^2-vikhyāṭo bhuvī pūrṇaṇa-chandra-sadhīsah śrī-Pūrṇaṇachandrō
   5  bhavat [archa-5
   6  nām^2-pada-piṭhikašu paṭhitah santānāṁ-agrataha-tānkotsaṇḍha-nava-
   7  saka-jātakam-aṅka-saṃsthama bhaktā ṣābharta bhaga[vān-amṛt]aśkarāṇaḥ || [3*] 1

2 Expressed by a symbol.
3 Metre: Vaṣantatikākā.
4 Read -bhujāṭa caesi.
5 šā looks like śrū in the plate.
6 Read -bhhārti.
7 Metre: Upejāṭ.
Rampal plate of Srichandradeva.
8 suvarṇa-chandrōṣa hi tōshit-ṭiti Suvarṇapachandram samudāharantī || [4*]
9 bhitāśyais-tralokya vidīto diśām-āthithibhiḥ-Traiṭokṣayachandrō guṇaḥ || ādhhāro
Harikēśī-ra-
10 ja-kakuda-chhehatra-smitānāṃ śrīyāṁ yaśaḥ-Chandr-ōpapade va(ba)bhūva
11 Śaṅkara-Jischop-Gauri Harasya-ēva Harē-īva Śreṣṭhī | tasya priyā kālīchana-
kāntiś-āśicḥ-Chhṛṣīśkāṭhān-ōty-āchita-
sāsanaṁ || [6*] 4 Sa rāja-yogena śubhā mūhūrttē mauchīrtīkaiḥ sūchita-
rōja-chiṁnaṁ || [7*] || Ekāpatra-ābharaṇām
13 nāyajāḥ Śrīchandram-inda(nū)pamama-Indra-tējāḥ || [8*]
14 yaḥ | chakara kāśaṇa nīvēśītārīra-yāsaḥ-sugandhini diśāṁ mukhāni || [8*] Sa
15 khalu Śrī-Vikramapura-
16 ra-samāvāsita-srīmān-jayakandhāvārāt-paraṇa-Saṅgātō Mahārājādhirāja-śrīmaṭ-
17 Tralikṣayachandradēva kuṣa-
18 vā-pāḍāṇudhyātāḥ Paramēśvaraṁ Paramabhaṭṭārakō Mahārājādhirājaḥ ārtemān
Śrīchandradēvaḥ kuśa-
19 śa-śājāpurusha-rājṛt-aśāka-rājaputra-rājāṃśya-mahāvyohapati-maṇḍalapatī-
20 mahāśāndhī-
21 vighrahaḥ | mahāśeṣnāpatiḥ | mahākṣhapatiṭaḥ | mahāśarvāvādhiśrītaḥ | mahāśarvāvādhiśrītaḥ |
22 mahāpratīthāraḥ | kōṭkapāla | daṇhāḥ
23 sādhasādhanaṇaḥ | chaurodhdhaṇaṇaḥ | nau-vala-hastyasva-gō-jaśi-vaśik-ādī-
24 vyādityāḥ | gaulikaḥ | sa-
25 likha-śāṇḍaṇāśika-daśḍaṇāyaka-vishayapaty-adin-7 anyāṁsa-cha sakala-śrījāpād-ojivino
26 'dhyaṃkha-pra-
27 caḥ-ōktāḥ-ih-ākṛttātāḥ | chaṭa-bha[ta]-jātiyān | khaṭrakarāṁs-cha vṛdhman-
28 ottarānāḥ yathāharah māna-
29 yati viṁśayati10 samāḍiṣati cho matam-astu bhavatāṁ | yath-ōpam-liṅghita-
30 bhūmī-ṣaṁy | sva-saṁ-vaśvachohi (chohhi)
31 nanāḥ | triṣa-pūtī-śṛchana-paryantā | sa-talta | s-ūddēśā | s-āmra-panasa | sa-guvāka-
32 nālikērā sa-lavaṇā sa-
33 jala-śtalā | sa-garit-ōsharā sa-daśāparādhā | sa-chaurōdhdhaṇaḥ paribṛta-sarvva-
34 piḍa | a-chāta-bhaṭa-pra-
35 veśā a-kinčhit-pragrāhī | samasta-rājabhoja-kara-hiraṇyapratyaya-śahītaḥ | Ša(?)-
36 thalya-sagō-
37 trāya prayarha-pravaraṇāḥ | Mūkkaṟaguptasya prapaṭrāya Varāha-guptas-
38 pautraṇa Sūmaṅgalaguptasya putrāṇa
39 ya | śāntivārīka-śrī-Pitāvāṣagupta-saṁmaṇo | vidhisad-śāka-pūrvākāra kṛitvā
40 koṭhōnāṁ gau

1 Metro : Śardūlavikṛśita.
2 Metro : Indraavajra.
3 Metro : Upāṣṭjī.
4 The sign of interpunction in ll. 17 ff. have no grammatical significance.
5 Read -śaṁs-vatām-.
6 Read -brāhmaṇ-
7 Read -śāśvānaṁ-.
8 Read -śāśvānaṁ-.
Om Hail!

(Verse 1.) Glory be unto that adorable Jina (Buddha), the only receptacle of mercy, and victorious is also the Law (Dharma), the only light of the world;—by worshipping which (Buddha and Dharma), the whole high-minded congregation (Sāṅgha) of monks crosses (the sea of) transcendence.

(V. 2.) In the family of the Chandras, who had vast fortune and who ruled over Rāhitāga, became famous in the world (a person named) Pūrṇachandra, who was like the full moon, and (whose name) was cited in the pedestals of images, at the top of (the list of) the members of his family, on pillars of victory and on copper-plates, bearing novel panegyrics inscribed by means of the chisel.

(V. 3.) His son, Suvarṇachandra, was well-known in this world as Buddha, as if because he was born in the family of the moon, the lord, whose rays are the source of ambrosia and who devoutly carries the Hare-birth of the Buddha fixed in his spot.

(V. 4.) It is said that, on a new-moon, his mother, prompted (while pregnant) by the desire of seeing the disc of the rising moon, was satisfied with a golden moon (supplied to her). For this reason, people called him (her son) Suvarṇachandra.

1 Read kṣērrakaraiva ch. śīrā. 2 Read kṣērrakaraiva ch. śīrā.
3 Read kṣērrakaraiva ch. śīrā. 4 Read parāddhātām ca. 5 Read kṣērrakaraiva ch. śīrā.
6 Read kṣērrakaraiva ch. śīrā. 7 Read kṣērrakaraiva ch. śīrā.
8 Read kṣērrakaraiva ch. śīrā. 9 Read kṣērrakaraiva ch. śīrā.
10 Read kṣērrakaraiva ch. śīrā. 11 Metre: Anuśṭubh. 12 Read kṣērrakaraiva ch. śīrā.
13 Read kṣērrakaraiva ch. śīrā. 14 Read śīrā. 15 Read śīrā. 16 Read śīrā.
17 Read śīrā. 18 Read śīrā. 19 Read śīrā.
20 Read śīrā. 21 Read śīrā.
22 It may refer, probably, to Rāhitāgad or Rāhitāgad, a hill-fort in the Shehābad District, where the seal-matrix of Śakaladeva was discovered. Fleet. Corpus Inscriptionum Indicarum, Vol. III, No. 78, p. 383.
23 Here is an allusion to the famous Sānāṣāduka (No. 316 in Fausboll’s edition). The spot, the “hare,” in the moon is the Buddha in his Hare-birth.
Renowned in the three worlds was his son, Trailokyachandra, who sanctified both (the paternal and the maternal) families by means of his virtues that were afraid of evil report and that spread in all quarters (lit. that were the guests of all the quarters); the support of the royal majesty smiling in the royal umbrella of the king of Harikela, who became king of the island (dvipa) which had the word chandra prefixed to it (i.e. Chandra-deva), comparable to Dilipa.

As Jyotanā (moon-light) of the moon, Śachi of Jishnu (Indra), Gauri of Hara, and Śri of Hari, the golden-coloured Śrīkāñchanā was the consort of this (king), whose command was (universally) respected.

He (this king) who was as powerful as Indra and (was) versed in politics, begot with her in a moment auspicious on account of Rājyōga a moon-like son, Śrīchandra, whose royal marks were pointed out by the astrologers.

He, who is never led away by foolish people, filled the different quarters with the fragrance of his fame by making the earth decorated with one (royal) umbrella, and by confining his enemies in prisons.

From his illustrious victorious camp pitched at Vikramapura, he the Paramasagata (the devout worshipper of Sugata, Buddha), the Paramāvacara Paramabhatāraka Mahārājādhirāja the illustrious Śrīchandra, who meditates on the feet of the Mahārājādhirāja Trailokyachandradeva, being in good health,

Duly honours, informs and commands all the recognised royal officers, the queen, rādakas (federal rulers), rājaputras (princes), rājāmātās (ministers), the mahāvyabhati (master of military arrays), the district officer (maṇḍalapatī), the minister of peace and war, the commander-in-chief, the record-keeper (mahākshapatālīka), the mahānandrikara, the chief warden (mahāpratikāra), the fort keeper (koṭīpatāla), the daṇḍaśāh (commander of police, the chief of police, or superintendent of villages), the chaurāṅgika (police officer delivering men from thieves, etc.), the inspectors in charge of the fleet, elephants, horses, cows, buffaloes, goats and sheep, the gaumikas (officers in charge of the gauma squadron), saukīkas (superintendents of tolls, etc. or custom-officers), daṇḍapātikas (executioners or head police-officers), daṇḍamāyakas (the leaders of the four kinds of army), viṣhayapatis (chief of districts), and all other dependants of the king who are mentioned in the list of adhyakshas (heads of departments) but not (specially) named here, those who belong to the classes of the Chātras and Bhātas, the cultivators and the best of Brahmanas in the village Nāhakāṣṭhi in the Nānya-maṇḍala in the Paunḍra-bhūkti, in the strip of land measuring one paṭaka.

Be it known to you that the above mentioned plot of land, circumscribed within its own boundaries, including straws, filthy waters and the pasture-lands, with

1 Harikela means Vaṅga, i.e. Eastern Bengal; cf. Hāmachandra's Abhidhānabhāsīyā, v. 937. Vaṅga-su Harikālīya ādī-vaṁ Chāmp-āpālkāhākā. The position of Harikela is clearly indicated in P'ching's Accounts of his travels, quoted by Takakusa, wherein it is said that from Ceylon he sailed to the North-East and "came to Harikela, which is the eastern limit of Eastern India, and is a part of Jambudīpa." See Takakusa's Itinā, Oxford. 1896, p. xlvii.

2 In medieval ages Chandra-deva comprised within its boundaries some portions of the modern districts of Bakergunj, Khulna and Faridpur. It is even now one of the five chief fiscal Divisions of the District of Bakergunj. Cf. Hunter's Statistical Account of Bengal, vol. V, p. 234.

3 Rājyōga is a constellation indicating that the person born under it will become king.

4 This word occurs also in another newly-discovered copper-plate grant of the Mahāmāyakā Titrahāsha, edited by Mr. A. K. Maitra, B. L., in the Bengali monthly Magazine Sāhitya (Fastākha and Jaiñtha issues 1320 B. S.).
the bottom and the surface, with the mango and the jack-fruit trees, with the betel-nut and the cocoa-nut trees, with saline soil, with earth and water, with the pits and barren tracts, with the dasāpavrādhasting, with all police taxes (?), immune from all oppression, with no access for Chātras and Bhaṭas, free from any sort of revenue, with all the income both in cash and kind which was (formerly) the king’s due, has been granted by me, in the name of the Lord Buddha, for the increase of merit and fame of my parents and of myself, after having touched water in conformity with (sacred) injunctions, and getting the grant inscribed in a copper-plate with the seal of the “wheel of law” (dharmachakrasūtra), in accordance with the maxim of Vāmīchchātra, to last as long as the sun and the moon (exist) and the earth endures, to Pitavāsagupta-sārmā, in charge of the holy sacrificial waters, who is officiating (? at the Kūṭihāra, belonging to the gōtra of Ṣāṭyāya, of the pratara of the three rishis, son of Sumanāgalagupta, grand-son of Varānagupta and great-grand-son of Makkaragupta.

(L. 31–34.) Therefore let it be approved of by you all. By future kings also this gift must be upheld after approval in consideration of the importance of the good merits accruing from gifts of land and also in consideration of the horrors of hell merited by encroachers; and by the dwellers abroad and the cultivators should be made over all customary taxes, etc. (to the donee) after obeying this command.

(L. 34.) There are also here verses enjoining religious usages in this matter (then follow five of the usual impromptu and benedictive verses).

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NO. 19.—NILGUNDA PLATES OF VIKRAMADITTYA VI; A.D. 1087 and 1123.

BY LIONEL D. BARNETT.

This inscription is here edited for the first time, from ink-impressions sent by Mr. H. Krishnah Sastri to Dr. Fletch, and placed by the latter at my disposal. From Mr. Krishnah Sastri’s Annual Report on Epigraphy for the year ending 31st March 1913, p. 8, para. 11, and p. 13, No. 8, it appears that the original plates were secured by Mr. Rangarajayya, Ag. Kanara Epigraphical Student, and were transmitted by the Tahsildar of Harpanhalli; the circumstances in which they were found are not stated.

Nilgunda is a village of some size in the Harpanhalli taluka, Bellary District, Madras Presidency. It is shown as “Neelgoonda” in the Indian Atlas, sheet No. 59 (1828), and as “Nilagunda” in the quarter-sheet No. 59, N. W. (1901), in lat. 14° 44’, long. 75° 57’, seven miles south-west-by-west from Harpanhalli. The place is believed to have been a flourishing town some centuries ago; and it possesses a large tank and two old temples, sacred to Anantaśayana and Bhimēśvara respectively; the latter sanctuary, which lies on the bund of the tank and is said to be profusely adorned with sculptures, is probably the very temple of Bhimēśvara to which our inscription alludes on line 74. The village is called in lines 64 and 77 of our

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1 The adjective sa-lavaśā as applied to the granted piece of land occurs in the Bēlavāya plate of Bhōjavarmanāv (above p. 41, l. 89) indicating perhaps that the land was in a sea-bordering place.

2 Cf. śāntyāpārādhābhūta, above p. 41, l. 45.

3 See Sewell’s Lists of Remains, Vol. I (1882), p. 100, from which it appears that the temple of Anantaśayana contains one “Illegible” inscription and that of Bhimēśvara six: see also the Madras Manual of Administration, Vol. III (1880), p. 848. Mr. Sewell gives the name as Nilagunda, with cerebral nd. The Madras Manual seems to be of the same opinion; it states that the Sanskrit name of the village is Nilāvati-pattana, “town of Nilāvati”, and proposes to derive Nilagunda from niśa (as wilāvati) and ganda (? gonda), which latter word, it says, is Kanara, and means tank. Lines 64 and 77 of the present document effectually dispose of this attempt at etymology: the dental d, though not very clear in the facsimile, is quite certain in both places in the ink-impressions.
inscriptions Nirugunda, i.e. Nirugunda; and according to the former passage it lay in the Vikkiga seventy, which formed part of the Kōkali five-hundred, on which details see p. 147 below.

The plates are three in number. The first and third are inscribed on the inner side only, the second on both sides. They measure about 1' 4" from end to end, and 10½" in height, but are not very uniform in size: plate 1 measures about 16" by 11" at the left end and 10½" at the right, plate 2 is practically 16" by 10½", and plate 3 measures nearly 16½" by 10½". Mr. Krishna Sastri states that they were strung on a circular copper ring, about ¾" thick and 4¼" in diameter, the ends of which are fixed into a heavy quadrangular seal, also of copper, which measures about 3½" by 3"; the ring had not been cut when the plates reached him. In the centre of the rather deeply sunk surface of this seal is the figure of a boar (the crest of the Chalukyas), running, facing to the proper right; above the boar, in two rows, appear the sun, a chauni (?), the crescent moon, a svastika, and a drum; behind the boar is a symbol which may be a flag-staff or a lamp-stand; below the boar is a legend in Old-Kanarese characters, śrīnach-Chalukya-[Bhavalla[bha]]. The weight of the plates, ring, and seal is stated to be 765 tolas.

The characters of the document are Nāgari, similar on the whole to those figured in plate V ("Nördliche Alphabete von ca. 800-1200 P. Chr."), cols. 21-23, of Bühler's Indische Palaeographie. They are well and carefully cut, with an average height of about ¾" to ½". The concluding phrase śrī-Saradāyai namah, however, is written in letters of the Śaradā type, ½" in height, a feature which is probably due to the fact that the scribe, Mallaya, was a Kashmiri. The language is throughout Sanskrit, with the exception of the Kanarese phrase gandharav-gandha in I. 41, and the number of clerical errors is remarkably small. The collective ८८=ṛītik in I. 15 is worth noting; cf. Delbrück, Altind. Syntax, p. 96. As far as line 58 the text is in verse, with a few short connecting passages in prose; and there are some of the standard mimatory verses in lines 80-84. The orthography presents no remarkable features: nasals are represented usually, but not invariably, by the anusvāra; s is used for b all through and has been written by me without correction; final s is changed to visarga before initial sibilants; and l never appears in place of l.

Our inscription records a grant of the village of Nilgunda and two adjacent hamlets to a number of Brāhmaṇas by the Western Chalukya king Tribhuvanamalla-Vikramāditya VI, made in A. D. 1123 in confirmation of his previous grant of the year 1087. It opens with the usual Chalukyan prelude, Jayasya-vrishkrītan, etc., and then, after another verse of benediction, invokes a blessing upon the reigning sovereign. Then begins the pedigree of the Chalukya kings. Fifty-nine sovereigns of this family, we are told, ruled formerly in Ayōdhya, and later sixteen of them reigned in the South. After a temporary obscurant their fortunes were restored by Jayasimha I (I. 10), who overcame the Rashtrakūta king Indra, son of Krishna, and slew five hundred other kings. Then came his son Rānārāga (I. 13); his son Pulakesin I (I. 13); his son Kirtivarman I, the conqueror of the Nalas, Kadambas, and Mauryas (I. 16); his younger brother Maṅgaliṣa, who captured the island of Bēvati and humbled the Kalachuri dynasty, reigning as regent during the childhood of his elder brother's son (I. 18); and then the latter, Satyavrata I (in other inscriptions styled Pulakesin II), who conquered king Harsha, i.e. Harshavardhana of Kanauj (I. 19). We are then informed that the next two monarchs were Satyārāja's son Nādamari (here spelt Nidamari, with ś for s) and the latter's son Ādityavarman (I. 21). The pedigree then enumerates Vikramāditya I, here called the son of Ādityavarman (I. 22); Vikramāditya's son Yuddhamalla (I. 22); his son Vijayāditya, the conqueror of four provinces (I. 22); his son Vikramāditya II (I. 23); his son Kirtivarman II, under whom the star of the dynasty suffered an eclipse (I. 23); a brother of Vikramāditya, whose name is not given, but was possibly Bhima (I. 24); the latter's
son Kirtivarman III (l. 24); his son Taila I (l. 24); his son Vikramāditya III (l. 24); his son Bhima (II) (l. 25); his son Ayyan (I), who married a daughter of the Rāṣṭrakūṭa king Kṛishṇa III (l. 25); their son Vikramāditya IV, who married Bonthādīvi, daughter of king Lakṣmīmaṇḍa of Chēdi (l. 26); their son Taila II, who conquered the Rāṣṭrakūtās Karkera and Rāṇastambha, restored the fortunes of his dynasty, and married Jākabba, daughter of the Raṭṭa Bhummaha (l. 28); their son Sāṭyārāya II (l. 30); his younger brother Daśavarman, who married Bhaṇyavati (l. 36); their son Vikramāditya V, who reigned after his father’s elder brother (l. 37); Vikramāditya’s younger brother, Jayaśītika II, styled Jagadēkamalla and Mallikāmōda (II. 39, 40); his son Āhavamalla (Sōmeśvara I), who made his power felt by the kings of the Mālava and Chōla lands and Kanauj (l. 43); his son, the renowned Bhuvanakamalla (Sōmeśvara II), (l. 49); and finally the latter’s younger brother, Vikramāditya VI, styled Tribhuvanamalla (l. 54), the donor of the present grant, who made successful expeditions and imposed his authority upon a Dravidian king.

Some points in this pedigree may be here briefly noticed; they are discussed more fully by Dr. Fleet in the Indian Antiquary, Vol. XVI, p. 17 ff. The statement on ll. 20-31 that Sāṭyārāya I, i.e. Pulakēśin II, was followed by a son Neḍamari and the latter’s son Ādityavarman is not corroborated by earlier records, and is a pure mistake: Vikramāditya I, who is here said to be the son of “Ādityavarman, was really the son of Sāṭyārāya I, and Adityavarman was one of his brothers; there was no Neḍamari in the line at all. Yuddhamalla’s name is given more correctly in the early inscriptions as Vinayaditya. The disaster in the reign of Kirtivarman II, mentioned in I. 23, in which “the fortunes of the Chālukya empire vanished”, is a reference to the conquest by the Rāṣṭrakūta Dantidurga or Dantivarman II, about A.D. 754. The power of the dynasty was not thoroughly re-established until the reign of Taila II, A.D. 973-97. It would hence seem that the statements of the present pedigree regarding the kings from the first to the second Taila, covering a period of about two centuries, are defective; probably there is a gap before Taila I. Daśavarman (who is named Yaśavarman in the Kauṭālya grant, Ind. Ant., XVI, pp. 15 ff.) does not seem to have ever reigned; and Vikramāditya V, who is here said to be his son, but in an inscription at Harihar, and perhaps also in one at Diggāvi, is called a son of Sāṭyārāya II, may have been really a child of Daśavarman adopted by Sāṭyārāya as his successor.

Verse 37, on line 42, contains a play on words which is noteworthy: speaking of Jayaśītika II, it says:—“Mallikāmōda is very illustrious in the land of Kuntala, which is famous for the [river] Kṛishnavarna and has a loyalty arising from affection for Taila [III]” and secondarily:—“A fragrance of jasmine strongly pervades a braid of hair which has the famous [black] hue of Kṛishna and a smoothness caused by sesam-oil.” On this verse Dr. Fleet gives me the following remarks:—“For Mallikāmōda, “fragrant as jasmine”, as a biruda or secondary name of Jayaśītika II, see (1) Pali, Sanskrit, and Old-Canarese Inscriptions, No. 155, of A.D. 1035, line 6; Epi. Carn., vol. 7, Shimoga, Sk. 126; (2) PSOCI, No. 153, of A.D. 1038, line 4; Sk. 153; (3) Sk. 20a, of A.D. 1031 (not in PSOCI); (4) PSOCI, No. 154, of A.D. 1019, line 4; Sk. 125; edited in Ind. Ant., vol. 5, p. 15: here, by some unaccountable carelessness, the preamble of the record mentions Taila II as the reigning king, and so assigns to him this and other birudas (Māṃḍu-Śhāna, Chēṭṭirakāḷānāla, Chauśvāna-Sahasrabāku, Kālaṅa-Rāma, etc.) which belonged properly to Jayaśītika II. Another inscription, PSOCI, No. 160, of A.D. 1071, (apparently not in Epi. Carn., vol. 7, though it is in Mysore Inscriptions, p. 164), mentions in

1 On the name Rāṇastambha see Epi. Ind., Vol. VI, additions and corrections.
line 26 a god at Balagami named Mallikamodassara, “the Ishvara (Siva) of Mallikamoda,” evidently established by or in honour of, and named after, Jayasimha II. Kuntala is well known as a general name for the Western Chalukya territory above the Ganges. Krishnavarna stands here for Krishnavarṇa; this was a name of the river Krishṇa from its confluence with the Vṛṣṇi, Vṛṣṇi, or Vṛṣṇi, at Siham-Mahali, three miles east of Satarā;1 other forms of it are Krishnavarna, Kṛishna-varṇa, Krishnavarnā, and Kṛishnavarṇi;2 and sometimes the full name was replaced by simply Vṛṣṇi and Vṛṣṇi.3 The present record, being Sanskrit, uses a for the Dravidian short e in the third syllable, and so gives the name as Kṛishnavarṇa; another Sanskrit record, of A.D. 959, presents the name in the Prakrit form Kanhavamā.4 In the expression vikhyāta-Kṛishna-varṇa there is probably also a further allusion to the fertile “black soil” for which a great part of the territories in question is so famous,—the kare bhūmi, kare nela, whence through kare-nāḍa, “the black country”, we have the name Karnata, Kannada.

After the preamble the document proceeds to business, and formulates the grant in the following terms (l. 58 to end) — “The fortunate sovereign king Tribhuvanamalla-vallabha, the darling of Fortune and the Earth, the great emperor, supreme lord, supreme master, ornament of the race of Satyasra, embellishment of the Chalukyas, being in good health, with greetings of good health issues a command to all whose dignity is therein concerned, lords of kingdoms, lords of provinces, village-headmen, sheriffs (ayuktakas), commissioners (niguktakas), officials, presidents, and others:—

Be it duly known to you (l. 60) that in the twelfth Chalukya-Vikrama year, in figures 12, of current time, in the year Prabhava, on the thirteenth day of the dark fortnight of Pushya, on Saturday, at the conjunction of the northern course [of the sun], We, the fortunate king Tribhuvanamalla, having bestowed many great gifts, at the time of the dispensation thereof, in Our victorious camp located in the city of Kalyana, did on the petition of Palata Pandyas grant to certain Brahmas coming from the Dravidian lands, members of divers gotras and fully versed in the books of divers Vedic schools, three hundred in number, the village named Nirugunda situate in the seventy of Vikkiga, forming part of the territory of the five-hundred of Kokal, together with the land thereof, in fee.

In the forty-eighth Chalukya-Vikrama year (l. 64), in figures 48, of current time, in the year Sohanakrit, on the twelfth day, being a Srawa-avasat of the bright fortnight of Bhadrapada, on Monday, the fortunate king Tribhuvanamalla, having bestowed many great gifts, at the time of the dispensation thereof, in His victorious camp located in the city of Vaijayanti, did on the petition of Raya Pandya, grandson of Palata Pandya, who was moved thereto by Dravidaditya, Custodian of the Royal Offices and General Superintendent, grant the same village and likewise Krishnapallika, together with the lands thereof, under a charter, to the same Brahmans, five hundred in number. The said Brahmans are to pay to the owner of this land four hundred pieces of gold in proper form of almony.5 It is given under charter, with a settlement of whatever is included in the tribhoja,6 as being exempt from tolls, taxes, and opposing claims, immune from all payments, not to be looked at with the finger [of confiscation] of royal officers, carrying with it treasure and trouvaille, and wholly free. The bounds of this village are enumerated (l. 69): on the East, the Elephants’ Rock (gajapāska), and to the South thereof the Kalyana hill; on the South-East, the stream at a spot nearly west

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3 See Epi. Ind., Vol. III, p. 82, note 2, and p. 94, and note 7.
4 Epi. Ind., Vol. IV, p. 286, line 63; and see Ind. Ant., Vol. XXX, pp. 373, 376.
5 Prāmāṇya-vāraṇā that is to say, in the character of a quit-rent.
6 For the explanation of this term see Ind. Ant., Vol. XIX, p. 271.
of the village of Tālevāgya, and the other stream at a spot nearly west of the village of Kāmanaḍalukārāpsā; on the South, the stream at a spot nearly north of the village named Titakā; on the South-West, the rock, and to the north thereof, on the east of the village named Lākhāgērh, the Buffalo’s Rock (mahisha-pākhāga); on the West, the pool of the Madhūka-tree, and to the North-West thereof the Āyassārā tamarind tree; on the North-West, the Dirghatūngā hill; on the North, the anthill of the golden Acacia (varṣa-khādiru); on the North-East, the Akahara rock. ¹ Thus the extent of the bounds.

"For the worship of the local god Bhāmesvara (I. 74.) with fragrant flowers, incense, lights, oblations, etc., for the restoration of broken, burst, and worn-out [parts of sacred buildings] and for the supply of fresh plaster, for the provision of dancing, singing, instrumental music, refreshments, and attendance upon the sacred presence, and for the purpose of feeding Brāhmaṇas and ascetics, the hamlet of Ādityapallikā has been granted, together with the lands thereof, under charter, with a settlement of whatever is included in the tribeśa, as being exempt from tolls, taxes, and opposing claims, immune from all payments, not to be looked at with the finger [of confiscation] of royal officers, carrying with it treasure and trouvaille, and wholly free, for the entertainment of the god. The bounds of this hamlet are enumerated (I. 77) : on the East, South-East, South, and South-West the boundary is the same as that specified for the village of Nīrughunda; on the West, the embankment of the Nāgara pool; on the North-West, North, and North-East the stream of the Mango-lake (chāṭa-hrada). Thus the extent of the bounds of Ādityapallikā. [The village] with its boundaries thus previously known to the public, clearly marked out on the four sides of access, is to be protected by you, future kings, whether of Our dynasty or others.

"And thus says the Lord Veda-Vyāsa (I. 80) :—"Sagara and many other kings have made grants of land; whosoever holds the soil at any time has the fruit thereof for that time." The same [author] likewise speaks of the guilt involved in removal thereof:—"He who should take away land, whether granted by himself or by others, is born as a worm in dung for sixty thousand years; one who takes away a single gold piece, a single cow, or a single inch of soil, goes to hell until the dissolution of the universe; they who lay hands upon Brāhmaṇic fiefs are born as black snakes lying in withered tree-trunks amidst the waterless wildernesses of the Vindhya." Likewise Rāmaḥadra says :—"This general principle of law for kings must be maintained by you in every age; again and again Rāmaḥadra makes this entreaty to all these future sovereigns; I clasp my hands on my head in salutation to those future monarchs on the earth, whether born of my own line or of lines of other kings, who with souls free from sin preserve this my law in its entirety."

The record ends (I. 82ff.) with the specification of the writer:—"This was written by me, the Kāśmirā master Mallaya Paṇḍita, officer in charge of grants, son of Aryanā-Svāmi, who was comparable to Bhāṭa-Vīśa, of the Vaisa gōtra and Śama Veda, with the approval of Vikramāditya, son of Kālidāsa, Keeper of Charters, Head of the Office of Accounts, and most august General of the Forces. Good fortune! Homage to the Blessed Śāradā!"

The record contains two dates, the first being that on which the village Nīrughunda was originally granted, the second that on which the grant was repeated, with some additions. The details of the first date are the Prabhava saṁvasatra, being the twelfth year of the Chāṇuṅka-Vikrama-varsha, i.e. of the reign of Vikramāditya VI; the thirteenth tiṇki of the dark fortnight of Pushya (Pauha); Vaḍḍavāra; the uttarāyaṇa-saṁvartiki or winter solstice. In respect of this date Dr. Fleet gives me the following remarks:—"The Prabhava

¹ "the rock with letters (writing) on it." This might possibly be worth looking for.
² Literally, dyke or embankment.
saṇvatsara in question, as a lunar year according to the southern lunisolar system of the cycle, began on 8 March, A.D. 1087. The given tithi Pasha krishna 13 ended at about 16 hrs. 40 min. after mean sunrise (for Ujjain) on 25 December, which was a Saturday. The winter solstice, as marked by the sun entering the sign Makara, occurred at 20 hrs. 40 min. on the preceding day; that is, at 3 hrs. 20 min. before the sunrise at the end of the Friday; and so any celebration of it would naturally be made on the Saturday. Accordingly, this date works out satisfactorily for Saturday, 25 December, A.D. 1087."

This date gives another instance of the use of the term Vaḍḍavāra, which is rare and noteworthy, to denote Saturday. The first component of the name, vaḍḍa, is derived from the Sanskrit śrīdha, 'increased, augmented, made prosperous'. Saturn, we know, was held to be a very malignant planet: in fact, both he and Mars, the lord of Tuesday, had the name kéra-dris, 'evil-eyed'. And a verse in Ranna's Kanaresa Sāhasa-Bhāma-rījaya, written about A.D. 1000, represents the names Maṅgalavāra (the most usual term for Tuesday) and Vaḍḍavāra (Saturday) as euphemisms, adopted in order to make people forget the inauspicious nature of the two days.1

In the second date the details are the Śobhakrit saṇvatsara, being the forty-eighth year of the Chālukya-Vikrama-varsha; the twelfth tithi, here called Śravaṇa-dvādaśī, of the bright fortnight of Bhādrapada; Śomavāra. Dr. Fleet gives me the following remarks about this date:—"The Śobhakrit or Śobhana saṇvatsara began on 28 February, A.D. 1123. The given tithi Bhādrapada śukla 12 began at very closely about 12 hrs. 3 min. after mean sunrise (for Ujjain) on Monday, 3 September. This tithi is known as Śravaṇa-dvādaśī when it is joined with the Śravaṇa nakṣatra.2 On this occasion the moon entered Śravaṇa at about 6 hrs. 18 min. after mean sunrise on that same day, Monday, and was in that nakṣatra when the given tithi began and for some eighteen and a half hours afterwards. This accounts for the tithi being hero called by the special name, and used with the weekday on which it began instead of that on which it ended. Accordingly, this date answers quite regularly to Monday, 3 September, A.D. 1123."3

As to the places mentioned in the record, Nirugunda, i.e. Nirugunda (ll. 64, 77), is of course the modern Nilgunda itself. The first component of the name is the Kanaresa nir, niru, 'water': and the modern form gives another instance of the interchange between r and l in the vernaculars which is too well known to need illustration.4 The second component, gunda, kunda (see also the next paragraph), is not found in dictionaries, but is probably connected with the Telugu gunda, explained in Brown's Dictionary, new edition, as 'a pit, hole, hollow, dell'; the Kanaresa kundi, tentatively explained by Kittel as 'low or bent ground'; and the Tamil kund, 'to sit or squat'. The whole name thus seems to mean "watery lowland". The record places Nirugunda, Nilgunda, in a group of villages known as the Vikkiga twelve, which was in the Kōkali five-hundred district (l. 63). The name Vikkiga cannot be traced now; unless (which is not very likely) it might be found in the "Bikkikatti" of the map, six miles towards the south-south-east from Nilgunda. The Kōkali five-hundred is evidently the Kōgali-nāḍ which is mentioned in inscriptions of A.D. 982, 1071, and 1108;5 its chief

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1 The verse was given by Mr. Rice in Ind. Ant., Vol. XXII, p. 168. For previous notes on the use of the name Vaḍḍavāra, see remarks by Professor Kiethorn and Dr. Fleet in the same journal, Vol. XXII, pp. 111, 252-2.
3 The change seems, indeed, rather a pointed one in such a word as sīr, but perhaps is not more so than it is in the case of pér, pēr, 'great', which has taken the change in Pérur, Bélur; see Ind. Ant., Vol. XVIII, p. 271.
4 See Dr. Fleet's note in Ind. Ant., 1901, p. 105: the Indian Atlas sheet No. 59 of 1839, used by him, shows as "Kōgala" the place which is shown as "Kōgali" in the quarter-sheet 59, N. W., of 1901. The Kōgali district is mentioned as a five-hundred in records of A.D. 1087 and 1108; Epi. Caru., Vol. 11, Dg. 126, Jl. 12.
town plainly still survives in the place in the Hāvina-Hadagalli taluka which is shown as “Kūgallī” in the Indian Atlas sheet No. 59, N. W. (1901), in lat. 14° 56’, long. 76° 13’, fifteen miles towards the north-east from Harpanhalli and twenty-two miles in the same direction from Nilgunda. The hamlets Ādityapallikā and Kṛṣṇapallikā and the villages Talevāgya, Kamaḍalukāpāsa, Tālaka, and Lākṣāghēsā, which are mentioned in the specification of boundaries, cannot be traced in the map. On the occasion in A.D. 1087, when the grant was first made, the king was at his capital city, Kālyāṇapura (I. 62) : this is Kālyāṇi in the Bidar District of the Nizam’s territory. On the occasion in A.D. 1123, when the grant was repeated, he was in camp at Vāljyantipura (I. 65-6) : this is well known as an ancient name of Banawāsi in the North Kanara District, Bombay.

In connection with the word gunda, kunda, as the second component of the name Nirugunda, Nilgunda, Dr. Fleet gives me the following remarks:—“Some other places in the names of which this term occurs are as follows:—Hungund, a taluka town in the Bijapūr District, Bombay: its name is found as Fonungunda in an inscription of A.D. 1049: here pons doubtless stands for pon, kon, konu, ‘gold’. Mulgund, a village in the Gadag taluka, Dhārwar District, Bombay: its name is given as Mūlgunda in inscriptions of A.D. 866 and 902,—the latter at the place itself: here mūl is, no doubt, mūl, mūlu, ‘a thorn’; in the spurious Kurtaṇgi grant, a final u is added, and the name is presented as Mulgundu. Nilgunda, a village in the same taluka: its name, which is identical with that of Nirugunda, Nilgunda, and has the same derivation from mūl, ‘water’, is given as Nirgunda in the inscription of A.D. 866 at the place itself, and as Nilagunda (in Sanskrit verse), with the change from r to l established, in the Dambar plates of A.D. 1379: in the inscription of A.D. 982 at the place itself, the name, for some inexplicable reason, is misspelt as Nirgunda, with the cerebral m. Nawalgund, a taluka town in the Dhārwar District: here the first term is plainly nāvu, nāvula, lāvula, ‘a peacock’. Naragund, a town in the Nawalgund taluka: the strict form of this name seems to be Nāragunda, Nāragunda, with nāra, nāru, ‘fragrance, scent’. Wokkund, the “Wakund” and “Wakkund” of maps, etc., a village in the Sampgaum taluka of the Belgaum District, Bombay: this place is mentioned as Ohkunda, and as marking the northern limit of the purest Kannaṭe, in chapter I, verse 37, of the Kannarese Kāvīrājamaṅga, written between A.D. 814 and 877: the first term is perhaps ondu, ‘one’, which becomes ok in composition before a k; or perhaps it represents vana, ‘a wood, forest’, a local pronunciation of which is ona, wān: e.g. Pāṇḍava-yoga-mida band-eṇe dādīu, in the Ballad of the Daughter-in-law of Channava of Kīttur. Tālgund, a village in the Shikārpūr taluka of the Shīmogā District, Mysore: in records at the place itself, this name is found as Sthānakdūrā (Sanskrit) in the Early Kadamba inscription of about A.D. 501-50, and as Sthānakdūr (Kannarese) in an inscription of A.D. 1028, as Tānagundūr in inscriptions

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2 Epi. Ind., Vol. VI, p. 104, line 22: and JBBRAS, Vol. X, p. 190, line 4. I think there is an inscription which mentions the place as Mulgunda: but I cannot verify this just now.
4 See, respectively, Epi. Ind., Vol. VI, p. 104, line 22, and JBBRAS, Vol. XII, p. 357, line 129.
5 Epi. Ind., Vol. IV, p. 208, line 20.
6 See Kittel’s Kannada-English Dictionary, under nara (1) and naru.
7 Ind. Ant., Vol. XIX, p. 420, first verse.
9 Palli, Sanskrit, and Old-Caruse Inscriptions, No. 215, line 13; Epi. Caru., Vol. VIII, Sk. 177.

In Ind. Ant., Vol. IV, p. 278, line 13, agrahāra-sthāna Kānudacīga is a miscalculation, due to the indistinctness of the photograph, for agrahāra-Sthānakdūrṇā.
of A.D. 935, 1091, and 1107; and as Tāṇagundūr, with the cerebral t; in an inscription of A.D. 1048: an inscription of probably A.D. 1179 gives the name as Tāṇagundūr in lines 18 and 25, and indulges in a fanciful Sanskritization of it as Śthānugūḍhapura in line 5.

As the prāśasti of this inscription is of considerable importance, I append some notes shewing the different readings (excluding mere clerical errors and variations of spelling) which are found in the parallel passages of the following documents:

1. The Kauṭāhāṃ plates of Vikramāditya V, A.D. 1009, edited by Dr. Fleet in the Ind. Ant., Vol. XVI, p. 15 ff; here quoted as K.
2. The Mīrāj plates of Jayasimha II, A.D. 1024, from ink-impressions lent by Dr. Fleet; here quoted as M.
3. The Yēwūr inscription of Vikramāditya VI, A.D. 1077, from ink-impressions lent by Dr. Fleet; here quoted as Y.

Line 1.—Y. prefixes the verse of salutation to Śiva, Nama-s-tūṅga-sīrāś-chāmbi-chāndra-chāmara-chāravī traṇīkṣaya-nagar-ārañāḥ-mula-stambhāya Śāmḥavāvā.

L. 2.—"dahā-śaktiha" in K., M., and Y.


L. 7.—Kavalita-Nala-lakshmi K., Kāvalita-Nala-lakshmi Y.

L. 8.—Ekānta Y.


L. 16.—"vīhāra M.

L. 17.—Rājya-vīhhāra Y.

L. 18.—Jākatt K., M., and Y.

L. 20.—K. reads guṇākaraṇya . . . adamari-kṛtā-dīg-valaye-sīḍita . . . tarpīta-kṛtā; Y. has valaye-sīḍita . . . arīṣṭa-tīda. M. apparently has arīṣṭa-kṛtā.

L. 21.—Nedamari K. and M.; Tadamari Y.


L. 26.—Y. svabhava-vīhhās.

L. 30.—For Rājyavrakṣa-kula-saṁvidahā-lauhau of our text K. reads Rājyavrakṣa-kula-rājya-saṁvidahā-lauhau. M. gives "kula-raja-saṁbhavan; Y. agrees with our text.

L. 31.—K. prakāpā instead of prābhā.

Ll. 32-33.—The verse Itthāna . . . "lakṣaṅmi, which appears in M. and Y., is omitted in K., which adds another verse (Hāna-prāṇa-hara-pratāpa-dahanā, etc.), which is given also in M. and Y.

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1 Epi. Carn., Vol. VII, Sk. 194, 322, 178 (PSOCI, No. 217, line 20), 192 (PSOCI, No. 218, line 18). In the case of Sk. 322, the transliterated text gives Tāṇagundūr-kṛgṛya, while the text in Kanaṭa characters has Tāṇagundūr-kṛgṛya: the former is probably right; compare Sk. 194, a duplicate of the same record, where both the texts give Tāṇagundūr-kṛgṛya.

2 PSOCI, No. 167, edited by Dr. Fleet, with a plate, in Ind. Ant., Vol. IV, p. 179, line 17; Epi. Carn., Vol. VII, Sk. 120, where, however, the transliterated text stops just before this word.

3 PSOCI, No. 221; Epi. Carn., Vol. VII, Sk. 186. The date is in line 52. In Epi. Carn. the transliterated text gives the Śaka year as "1299", and the Kanaṭa text gives it as 1138. The third figure is doubtful in the photograph; Dr. Fleet originally read the year as 1113; but the specification of the samāntaras as Siddhārthin points to the figure having been corrected from 1 to 2, giving 1229, by mistake for 1121.
L. 36.—Instead of vv. 32 ff. K. gives a totally different version, nine verses long, in which first Satyasrīna's younger brother, whom it calls Yāsvarman, is extolled for his conquests, then it mentions his queen Bhāgyavati, the couple being compared to Vishnu and Lakshmi, and then likens the birth of Vikramādiyā V from her to that of Skanda from Umā and that of Rāma from Kauśalyā; and finally it eulogizes Vikramādiyā, who is compared to Indra.

Instead of this, M. devotes two verses to the praise of Satyasrīna's heroism, and then proceeds to verse 32 of our text, Tasya-nājā śri-Dakṣavarmanamā, etc. Y. agrees with our text, except that it reads Bhāgyavatitī instead of Bhāgyavatt cha on l. 37, as does M. also.

L. 38.—After verse 33 of our text, M. inserts three verses in praise of Vikramādiyā V.

L. 40.—M. "vikramādiyā." After verse 35, M. adds another stanza, on the same topic.

L. 41.—Y. reads gaṇḍarav-gaṇḍa, "hero among heroes"; of is the usual Old-Kanarese ending of the locative case; the el of our text stands for el, a variant of of.

L. 42.—After verse 36, M. and Y. add another on the same topic. Our verse 37 is not in M., which now passes on to the documentary business.

L. 43.—To verse 39, Y. prefixes the word maṅgaḷam, after which are appended some lines in Kanarese by a later hand.

L. 45.—Y. reads "bhava-bhayōdpitī?"

L. 47.—After our verse 40, Y. adds another stanza in praise of Jayasimha II, and reads auddhārīya instead of auddhātya.

L. 54.—Y. reads apahata.

TEXT

First plate.


3 makanam-

4 kartikā-vikrītī-jaalī-patadhī-asanām vaśikarotvavani-vadhū[ā[m] [*] Tribhuvanamallā mahapatir-akalamaṃ-yaśo-[

5 m]vṛ-sī-valayita-bhavaṇaḥ [()] [3]* Ga[dyam !]

6 Svasti samasta-bhuvaṇa-saṁsāryamānaṃ Māṇyayā-sāgōtrāṇā[m] Hāritiputraṃānā

Kauśikī-vara-prasāda-ladvda-ēvēt-śapatēr-ādī-rajya-chīhnāṇāṃ sa-

7 pta-māṭikā-parirakshhāṇāṃ Kārttikēya-vara-prasāda-ladvda-mayūra-pishohha-kuṁā-

8 dhvajāṇām bhagavan-Nārāyaṇa-prasād-śādita-vara-varāha-lāṁchhan-ekagāpa-

9 khaṇa-vaśikrītī-rāja-maṇḍalāṇāṃ samasta-bhuvaṇ-asraya-sarvā-lok-śraya-

10 Vīṣṇuvaśraddhā-Vījayaśī-śī-vaṁśa-nāṃnāṃ rāja-ratnāṇām-udbhaṇa-bhūmib [ Vṛttanā !

7 Kavalīma-Nāla-lakshmi-Durjaya-surjītya-hāri vihāṭa-prithu-Kaḍamv-adimvaro Maurya-nirjīt [ niśa-bhuja-vala-bhūmī-otpāyanan Rāṣṭrakūṭaṃ-keśīlī-śāma-

8 churi-śirvasti Chalukya-vanśaḥ [()] [4*] Taj-jaśu rājīvam-anupāya gataśe rājasv-ekāṇṇa-shaśṭi-gaṇapēhuh puṣṭhī-Ayūdhyaṃ [ tad-vanśa-jās-tad-anu

shoḍha bhūmīpā

1 From the ink-impressions.
2 Metre: Ślokā (Amśuṭabha).
3 Metre: Māñjī.
4 Expresses in writing by ś surmounted by an asanaṇḍa.
5 The verses are not numbered on the plates.
6 Metre: Aṣṭāgītī.
7 Metre: Vasantastilākā.
9 lāh kahmāṁ Dakshināpatha-jūṣaṁ vibharāṁ vabhūvah | (||) [5*] Dushṭa-
āvashadbhayāṁ katipaya-purūśa-āntar-ā[m] taritāyāṁ Chārlukya-kula-saṁpadi bhūyāṁ-Chārlukya-vamāya ēva | 1Kaiṇḍah kī-
10 rtti-āṭākukusaya kamalāṁ Lakhami-vīlās-āśpadāṁ vajram vairi-mahitṛi(bhrī)-
tā[m] pratidinghārāvyasaṁ daitya-drūḥah | raj-āṣṭi-Jayaśriṁha-vallabhā iti khyatā-ṣaṁcharitai-
11 r-munījar-yō rējā chiramādī-rāja-ṣaṁcharit-ākāshaṁ bṛjāṁ āharāṁ haran | (||) [6*] 2Yo
Rāṣṭrakutā-kulam-[I][m]dra iti prasiddham Kṛishṇ-āhavasya sutam-āṣṭā-
śat-ēha-sainyāṁ || (||)
12 nirjītiya dāgīha-nṛpa-pāncha-śatō vabhāra bhūyāya-Chārlukya-kula-vallabhā-rāja-
lakhamāṁ | (||) [7*] 3Chaṭṭula-ripu-turaga-paṭu-bhaṭa-kaḍaṛi-gaḍaṇ-gaṇḍa-gaṁ-
13 ta-nāg-rāgāḥ | sukṛita-Hara-charara-rāgas-tanasio-bhūt-tasya Rānāṅgaṁ | (||) [8*]
4Tat-tanayaḥ | Pulakāśīī Kṛṣṇi-nījādana-samā-bhavad-rājā | Vā-
14 ṛapi-pūrṇa-patip-akalita-kala-Kali-kalamka-kalaḥ | (||) [9*] 5Vayam-api Pulakāśī-
kahaṁpaśiṁ varṇayaṁtaḥ pulaka-kaḷita-dēhāḥ paṭyaṁ-ādā-
15 pi satiḥ | sa hi turaga-gajā-dharma-grāma-sāra[m] sahasā-dvaya-parimāṇam-
ṛitvik-sāciḥ-chakār-āvamādheḥ | (||) [10*] Tat-tanayaḥ 6Nala-nilaya-vilopi Maurya-
śīriṇyaṁ-beltuḥ prathitā-
16 prithu-Kaḍāṅga-stanvya-bhēdi kuthāraḥ | bhuvana-bhavana-bhīg-āpuraṇ-āraśabha-
bhāra-vyanasaṁ-sīta-kirtiṁ Kṛitiṁ Kṛitiṁ
17 nṛpō-bhūt | (||) [11*] 7Tad-anu taś-
āṁjaḥ | 8Survva-dvīp-ākrama-
18 nā-mahāśī yasya nān-śūna-vaḥdmhair-ulaṅghyā-āvdhum vyadhīta prītana Bṛavat-
dvīpam rājya-āriṇāṁ haṭha-patip-ahīd-yaśaḥ-cṛa Kalacakhrīpaṁ vabhṛē
bhūmīṁ saha sa sak-
19 laṁ-maṅga-laṁ Manigalaṁ | (||) [12*] 9Jyēṣṭha-bhṛatūḥ sati sutra-vare-pý-
ārbbhakatvāda-asakte-yasminn-ātmany-ākṛita hi dhurman Manigalaṁ prithivyāḥ |
tasmin-pratyārpaṇa atha mahī[m]
20 yāni Satyaśraye-saṁ Chālukyaṁ ka iha hi patho dharmy-ataḥ
prachayaṁ | (||) [13*] 10Jēṭur-dollāṁ viṣṇa-Harsha-mahā-nṛpasya dātuk-
manoṁraṁ saṭ-āśādhi-kam-arhaṇadḥīyaḥ | saty-ādī-
surva-guṇa-śratna-gaṅk-ākarsaya satyāryavatram-upalakshaṇam-eva yasya | (||) [14*]
21 Adarjrikṣita-dig-valayo-rūdi-dvīd-smart-parigita-mahā-yaśāḥ | mridam-arśita-
bhīda[m] ma-
22 bhīr-āditya-samāṇa-dharmā | (||) [16*] 11Tat-satvā Vikramśīte-
āṃ-śatāḥ | tatt-pi Yuddhamāṅga-ākhyāḥ yuddhō Yama-samō nṛpaḥ | (||) [17*]

Taj-jamā Vījakāndyā ḍvīraṁ.

1 Metre : Śārdūlāviśvīčanda. The adīrājas are Bharata, Nala, Nahumā, etc.
2 Metre : Vasantaśālākā.
3 Metre : Āryā.  
4 Metre : Abru. The daśa after tat-tanayaḥ should be omitted.
5 Metre : Mālinī.  6 Metre : Mālinī.  
7 Metre : Mandākraṇtā.  8 Metre : Mandākraṇtā.  
9 Metre : Vasantaśālākā.  10 Metre : Drutāvilambita.
11 The s of Nīda represents the Dravidian short ś.
12 Metre : Triṣṭubh upajati, pāda 1 being Upāṇḍravajrā, and pāda 2-3 Indravajrā.
13 Metre of vv. 17-22 ; Śāila.
23 n-eśa-aya-sahagē | chaṭaurṇāṁ maṇḍalāṁ-apya-ajayad-Vijay-opasāha! | (||) [18*
] Tad-bhavō Vikramādityaṁ Kṛttivarmā tād-āśmāha! yēna Chālukya-
raja-śīrśa-santānīyaṁ na-
24 bhūd-bhuvī | (||) [19*
] Vikramādityaṁ-bhūpāla-bhrātā bhīma-parākramaḥ | tat-sūnaṁ
Kṛttivarmā-sahum-m[r]i-prāś-ārdita-durjanaḥ | (||) [20*
] Taśa-bhūpas-tato jato Vikramādityaṁ-bhūpātiḥ |

Second plate: front side.

25 tat-sūnaṁ-abhavat-tasmād-Bhīma-rajo-rī-bhikaraḥ | (||) [21*
] Ayyaṁ-āryaṁ-tato jajē
yad-vanśasaya śrīyam svakāṁ | prāpayan[n*]-iva vanśaṁ svanṁ sa
26 vārō Ḫṛṣṇa-ramanāṁ | (||) [22*
] 1Abhavat-tayōs-tanajō vibhava-vibhāṣt
vīrōḍi-vidyāv[y]aś ["] tōj-vijāt-ādityaṁ satya-dhanā Vikramādi-
27 tyaḥ | (||) [23*
] 2Chēd-ūśa-vanśa-tilakāṁ Lakṣmaṇa-rājasya sahvāṁ[ṁ]
uttamam["*]
28 valasya Ḫarēś-īvā válav-krīḍā-bhavad-yasya | (||) [24*
] Kiṁ ca Rāṣṭrakūṭa-
kūla-saṁvaddāhav=uhau | 3Aurjītyaṁ-cha-raṇaṁ-īva prachalitaṁ sakhā-
29 t-Kaleḥ kramaḥ | krūraṁ vaddha-śārīrakau guru-jana-droha-prarohā=iva | kālāṁ-
khaṇḍitaṁ-Rāṣṭrakūṭaka-kula-śri-vallī-jaṭ-ā[ṁ]ku
30 raṁ | lānaṁ yēna sukbhena Karkara-Raṇasthambhaṁ raṇa-prāṅganaḥ | (||) [25*
] 4Ari-
kunati(bhi)-kuṁbha-bhēdana-rūpā-durgā-kavāṭa-bhajijana-prabhūtiṁ ["] sahaja-
31 valasya Ḫarēś-īvā válav-krīḍā-bhavad-yasya | (||) [26*
] Kiṁ ca Rāṣṭrakūṭa-
kūla-saṁvaddāhav=uhau | 4Aurjītyaṁ-cha-raṇaṁ-īva prachalitaṁ sakhā-
32 t-Kaleḥ kramaḥ | krūraṁ vaddha-śārīrakau guru-jana-droha-prarohā=iva | kālāṁ-
khaṇḍitaṁ-Rāṣṭrakūṭaka-kula-śri-vallī-jaṭ-ā[ṁ]ku
33 mitām-adhastā | uddhṛitiya Mādhava iv-śī-variśā-rupe vahṛe Chālukya-kula-
vallabhā-rājā-lakṣmanī | (||) [27*
] 5Bhāmaka-Raṇaḥ-ābhavad-bhūpālād-
Rāṣṭrakūṭa
34 ta-kula-tilakāt | Lakṣmiṁ-īvā saḷaḷa-nidhē śrī-Jākavv-āhvayaṁ kanyā | (||) [28*
] 6Chālukya-vaṁśa-śīvara-bhānu-māli śrī-Taila-
35 bhūpāla upāyat-aṁśāṁ | tayōs-cha lōk-ābhyyudāyaṁ yōgaṁ sa chandrika-
chandramasa-iv-śītā | (||) [30*
] 6Śrī-Taila-bhūmpālā-
36 t | śrī-Jākavvā samajijanat | śrīmat-Satyaśyām Šrīkandam-śrīvīkā Tryānvarakā-
iva | (||) [31*
] 10Tasya-āṇauḥ śrī-Daśāvaraṁ-nāmā tād-vallabhā Bhā-
37 gayavati cha devi | tayō-ahūd-vikrama-śī-śālī | śrī-Vikramādityaṁ-āpaṇaṁ-tanaujāḥ
| (||) [32*
] 11Asau nija-jyēśthā-putuh parokahāṁ vahṛār vā-
38 rāśi-vṛtthām Ḫārīrīn | bhūjëna kātyāra-laṁ-iv-śrīchhairā-vvidārit-ārāti-kadā[ṁ]vahōnaṁ |
(||) [33*
] Tad-anu-āṇaujāḥ | 12Tasya-ākhilā-vyāpi yāyō-

1 Metre : Āryā.
2 The words Chēd-ūśa... nva-silāṁ may be scanned as the first half of an Āryāgiti, the remainder as the latter half of an Āryā. Cf. Mahābhārata XIII. xiv. 188, which consists of an Āryā hemistich followed by the second hemistich of an Āryāgiti.
3 Metre : Māliśa.
4 Metre : Śrīlakṣaṇavikṛṣṭa.
5 Metre : Vasantaśilākā.
6 Metre : Āryā.
7 Metre : Trikṣuṇaḥ upajāti, pādas 1 and 2 being Indravajrā and 3 and 4 Upāndravajrā.
8 Metre : Śūkla. The duṣṭa after bhūmpālāti should be omitted.
9 Metre : Trikṣuṇaḥ upajāti, pādas 1, 2 and 4 being Indravajrā and 3 Upāndravajrā.
10 Metre : Trikṣuṇaḥ Upāndravajrā.
11 Metre : Trikṣuṇaḥ Upāndravajrā.
12 Metre : Trikṣuṇaḥ upajāti, pāda 1 being Indravajrā and 2-4 Upāndravajrā.
Nilgunda plates of Vikramaditya VI: A.D. 1087 and 1125.
NILGUNDA PLATES OF VIKRAMADITYA VI.

39 vadātam—akāṇḍa—dugdū—aṃvadhi—vṛddhi—aṃkān | karoti | mugdhā—āśīra—suṇādriṣṭām— 
abhitā—sa bhūpo Jagadēkamallāḥ | (||) [34*] 1Sadāvama—sthānāḥ 2 paṭu—vikramāñ. 
40 dy—madānanda—gaṃdh—ebha—ghaṭā—vīpati | dhar—ajjita—prasāhita—prabhāso rarāja 
yo—sa Jayaśimhā—rājāḥ | (||) [35*] 3Agamad—akśila—dhātrī yena rā— 
41 janvatisvam nivasati nipā—lakṣhmir—yasya | subhā—āśapatrā | sa saka—namit—āri— 
khaṃgubitṛ—manl—rata—dyatā—śāvālita—pāda gaṃdjarul—[g]aṃdā— 
42 bhūpāḥ | (||) [36*] 4Vikhyāṭa—Kṛṣṇa—vargā Talla—sañāḥ—opalavdhā—sarasatvā [**] 
Kuntala—visayāh nitarāṁ virajāte Mallikāmādaḥ | (||) [37*] 5Tataḥ pratāpa— 
43 ārāharā—jñānamānah—nirdgadhā—virodhi—vāṁśāḥ | tasy—ūseināḥ pālineyāh dhārayāh 
44 ti sadā maniḍap[a] [m] Mālāv—[d]o ddo—do lat—tā—van—kāntatī anumāri sarin—nāthak— 
kūlāni Cholāḥ | Kanyākuvjū—śāhirājā bhajatī cha [tara—]

Second plate: second side.

45 aś kaṃdaras—tā Himādrē—uddānah yat—pratāpa—prasara—ta(bha)ra—bhav—oḍbhiti—vibhānta— 
chittāḥ | (||) [39*] 7Amlīna—Tā(Ta)la—guṇa—sa[m]graḥa— 
46 pa—pravṛddha—tojā—vīśāhā—dalita—dvishad—aṃdhakārāḥ | anvarthatām samanuṣritya 
kavi—pradhānārvyeḥ procyayate nanu Chalu— 
47 kya—kula—pradipaḥ | (||) [40*] 8Auddhataya—yukt—Aṃdhakajaya—prabhāvā—nirṇāman— 
48 vāsya Chālukya—mahēśvaratvam | (||) [41*] 9Tasmād—ajajata jagaj—janita—pramōḍa— 
49 tā—viśetra—nayan—otpala—chārau—chandra—Chālukya—vāṁśa—tilaka Bhuvanaikamallāḥ | (||) 
50 gṛhaṃ drityam | (||) [42*] 10Yaḥ patram sphaṭa—pushkar—akṣara—dharam yā— 
51 prahiṃ—pratyaṣaṃ nipa—krittinga—abhū—tadmani—tāvaj—vajra—dyatām | (||) [43*] 11Tad— 
52 nāma—pranāha—pāda—sparśād—učcha—śrayam—avamabhṛjeh—chhetkārāṇām dadānahā | 
havānta—bhrāntaḥ dadāḥ—iva dīro—sañjanam vairi—vitra—[m]o— 
53 rākṣṭhyān muhur—apaharaṃ—Vikramaditya—dēvāḥ | (||) [44*] 12Bhū—bhāram 
namita—phaq—tāvāra[ū] bhujābhīyāḥ vibhāraḥ paṭaka—pākyita—[kṣh]—. 
54 tāṣaḥ [**] yas—aḥ—učcha—śraya—aparākṣita—naḥ—ākṣi—lilāḥ prakhyātās Tribhuvanamallā 
itya—nārāḥ | (||) [45*] 13Yaṭo—nvēṣhitum Janaka—janaṭām

1 Metre : Trishtubh Upendra-vajrahā. 
2 The division of the word suṇādriṣṭām depends upon the interpretation. Applying it literally to the 
3 king, we should write suṇa—sa[n]—sthānāḥ, “always active in protection”; applying it to a lion, the suṇa 
4 of the king, we should write suṇa—sa[n]—sthānāḥ, “always hunting the forest”. 
5 Metre : Ārya. 
6 Metre : Trishtubh upajāti, pāda 1 being Upendra-vajrahā and 2-4 Indravajrahā. 
7 Metre : Sragdarā. 
8 Metre : Trishtubh upajāti, pāda 1, 2 and 4 being Indravajrahā and 3 Upendra-vajrahā. 
9 Metre : Vasantatilaka. 
10 Metre : Śrādamavikridita. 
11 Pariśīkha in the sense of prabhā (Pāṇini VII. ii. 21); “he sent forth in every region of the sky his 
12 fame, eager to rival the stream of the [autumnal] clouds, as it were, in order to make all the Regents of the quarters of space accept the evidence [of his glory].” 
13 Metre : Praharshīgī. 
14 Metre : Mandākāntā. 

第3号.

55 vallabh-ōdāra-lakṣhaṃ hūrātra sārddham hari-vala-yutaḥ svām Sumitr-ātmajena tīre sindhir-Vala-mukha-bhāyārā-etya Vaiśhanka-śrī-dhāmaḥ
56 nēmē Draviḍa-patīna yaś-cha Chālukya-Rāmāḥ || || [46*] 
\* Sarv-āśa-vijaya-prayaṇa-samaṇya-jūṣṭ-śāhikīr-vrīṣṭi-patha-prasthān-ēva maṁ-mātātitya vi
57 māla yat-kirtitríravdhīn gatāḥ prakhyas-tē vijaya-sūrīya-para-vaśāh dūrt-kārtya-
ēha mām-īty-akhyātum-iv-śāruṇava-sthitī-joshaḥ Śaurēś-śrīlo-
58 kr-gurūḥ || [47*] Sa tu śrīprithivivallabha-mahārājādhirāja-paramēṣvara-parama-
\* bhatṛāka-Satyaśraya-kula-tilaka-Chālukya-ābharaṇa-śrīmat-Tri
59 bhuvanamalla-vallabha-narēmātra-dēvāḥ kuṣalā kuṣalānāḥ sarvān-ēva yathā-
\* saṃvaddhyānamamānākan-ē-śāhtrapatī-śrīvānapati-grāmakānā-
60 kāyukta-saṅkātaka-ādhikārika-mahattar-ādīn-samādhiṣṭy-astu vaḥ samviditam ||
\* yathā-smāhāśa-Chālukya-Vikrama-varṣē dvādaśe
61 amkāṭō-πi || 12 pravartamāṇa-kālē Prabhava-saṃvatsarē Pushya-vahul-
\* trayōdāśī(ī)ī-Vaḍḍavār-ōttarāyaṇa-samkṛṣṭu vahūnī mahā-dānāni dat[t*]-vā tad-da-
62 kāśi-kāle Kāloyānapura-samāsita-nīja-vijaya-śrīvandhāvārē Palata-Paṁḍya-
\* vijayaśāyā Draviḍa-dēśāgataḥbhūyō nāmā-potrēbhyo nāmā-vēda-
63 śāhā-sāsana-paṅgobyābhā-trīṣāsā-saṃbhāyēkābhī bhūyāḥ prāhmanēbhīyāḥ śrīmat-Tribhuvana-
\* malla-dēvēnā Kākāti-panchaśa-śēṣa-maddhīya-sthita-Vikkiga-saptēty-antarvya-
64 rūttī Nirugunḍa-śāmā grāmāḥ dhārā-pūrvakam-aṅgrāhārt-kārtya datēh-
\* paṅchaśatōbhēvē ēva prāhmanēbhīyāḥ Chālukya-Vikrama-varṣē ashta-śrīvā-
rīmē amkāṭē-

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65 πi || 48 pravartamāṇa-kālē Śobhakrit-saṃvatsara Bhādrepada-suddha-
\* śravāṇa-dvādaśyān Śrīmavārē vahūni mahā-dānāni dat[t*]-vā tad-dakshinā-
\* kālē Vai-
66 jayantī-pura-saṃvāsita-nīja-vijaya-śrīvandhāvārē śrī-karaṇ-ādhikāri-sarvādhyāksaka-
\* Draviḍāditya-prērita-Palata-Paṁḍya-paṇṭra-Rāyā-Paṁḍya-vijayā-
67 pīyē śrīmat-Tribhuvanamalla-dēvēnā sa pa(o)ya grāmāḥ Krishnapallikā-
\* samētāḥ tēbhēyē ēva prāhmanēbhīyāḥ dhārā-pūrvkam-āsanta-kārtya datēh-
\* tair-ēva prāhina-
68 pāṭh tad-dēśā-svāminē piṅgō-ādāna-svargēpēṇa savarōṇa-śata-chatusṣṭhayām dēyāṁ i sa-śūka-kara-vēdhā-parārāhā samēṣ-dāya-sahito rījāki-
69 yānām-asangni-prēkṣāntyō nidhi-nidhāna-samēṭhā sarvā-samaṇyāḥ triṣṭhāg-ābhē-
\* sūtra-sādhyā(ddhyā) sāṣa(sa)nt-kārtya datēh i tasyā grāmāya samāntā-
70 ni kathymātē prāchāmē dīśi gaja-paśhāṇāḥ tato dakshinātāḥ Khalvāṭa-
\* parvēnaḥ cha | āgnēyyām dīśi Tāleśvāya-grāmē-paśchim-śānnapraḍēśē
dēvē
da
\* nērēmā-śrētē Kāmāṇḍūlakārapa-grāmē-paśchim-śānnapraḍēśē sarōṣ̤i-śata-ranaḥ cha i
dakshināyēmē dīśi Tīkāk-śāmā-grāmē-uttar-śānnapraḍēśē nērēmā
71 nērēmā-śrētē Kāmāṇḍūlakārapa-grāmē-paśchim-śānnapraḍēśē sarōṣ̤i-śata-ranaḥ cha i
dakshināyēmē dīśi Tīkāk-śāmā-grāmē-uttar-śānnapraḍēśē nērēmā
72 nērēmā-śrētē Kāmāṇḍūlakārapa-grāmē-paśchim-śānnapraḍēśē sarōṣ̤i-śata-ranaḥ cha i
dakshināyēmē dīśi Tīkāk-śāmā-grāmē-uttar-śānnapraḍēśē nērēmā

1. Metre = śrūḍāvālīśāsūṇa
2. Read = saṃvaddhyānamānakān
3. Read = aśāṃ-śrīvānapati-grāmakānā

*Read antarvērtti-Nirugunḍa, omitting the punctuation.*
73 tatarah āyasā-śāra-tāmirīkā-vrikshā-cha [1*] vāyavyām diśi Dirghatūma-
purvavataḥ | uttarasyaṃ diśi svarga-khadira-valmikaḥ | aiśānyām diśi-akhausa-
pāśaḥāḥ ।
74 iti simānta pragamāṇi | tatrataḥ-Bhrīmāvara-dvāvya gamdha-pushpa-dhūpa-dīpa-
naiyêdy-ādy-archchana-ārthaṃ khaṇḍa-sphuṭita-jītṛṇ-Śūdhrā-nava-sūdhā-karm-ārthaḥ
nīrīya-gt.
75 ta-vādiya-bhūga-pādamśila-parivār-ārthaṃ vrāhmaṇa-tapasvi-bhōjan-ārthaṃ che
76 rājatyānam-amānagulī-prēkhāpyō niḥidi-nidhāna-samētaḥ sarva-namsayat-trībhog-
ābhyantrata-sidhyā(śīhyā) dhārā-pūrvvakaṃ dōva-bhūg-ārthaṃ sāṣa(sa).
77 nikritya dattah | tasyāḥ paliṣyāḥ simāntāni kathaṃtē | prācyāṃ-aṅgēyāḥ
dakahīnasayāṃ nariyānaṃ cha Nīrugmāma-grām-ōkta-simēva si-
78 mā | paschimāyām diśi Nāgara-sarāh-sētuḥ | vāyavyām-uttarasyām-aiśānyām cha
chūta-hradāḥ stōtaḥ | iti Ādityapalliṣyāḥ simānta-pramāṇi ।
79 evam pūrva-prasiddha-sīm-samanvitaḥ-chatur-agāha-svīsuddhaḥ sa yusāmbhir-
āgamibhir-asmad-vanīyair-anyais-cha bhūmiṃpālaiḥ pālanīyaiḥ tathā cha-o-
80 ktaṃ | bhāgavata Veda-Vyāṣena | 3Vahubbhir-vvasudha dattā rājabhīḥ Sagar-
adibhiḥ | yasya yasya yadā bhūmis-tasya tasya tādī phalaṃ । (||) Apaharaṃ
di
81 cha dohasa-tēn-sīv-oṅtāḥ | 3Sva-dattām para-dattām vā yo harēta vasunḥdharām |
śaṣṭhī-varṣa-sahasrāṇi viṣṇuḥ sahaḥ kām kṛṣṇaṃ kām-kām bhā-
82 mēr-apya-ekam-aṅgulaṃ | harāṃ(n) naraṇam-aṅguṇī yakṣadā-bhūta-saṃ-plavam । (||)
2Viṃādhī-ātavīyau atoṣyāsu sūshka-kūṭara-sēyinaḥ | kraiṣṇa-sarpā hi jāyantā
tva-
83 hma-dōy-āpahārīṇaḥ । (||) Rāmabhadrān-āpy-uktām | 3Śāmāyog-yaṃ dharmas-āsēkha-
nipāpyāṃ kalē kalē pālanīyā bhavaddhiḥ sarvvaṃ-śēn-bhāvinaḥ pārthi
84 v-sūdrān-bhāyo bhāyo yāchaḥ Rāmaḥ ātmaṃ । (||) 4Mad-vanīsā-jāḥ para-mahā-
pati-vadhā-sāḥ vā pāpād-apēta-manaṣaḥ bhūvī bhāvi-bhūpāḥ vā pālayani-ṃa
mama
dharman-śrīmaṇ samastāṃ tēhyyā mayā virāchito-njalir-sāha mātṛddhām || May-
ēdam śasanādhi-kārikā-kapapataṭika-mahāprachāmaṇḍa-dāmadanayaka-Kālidās-
86 sa-asura-Vikramaditya-ānumatā l Vates-gotra-Sāma-vēdi-Bhaṭṭa-Vilās-śopamān-Ārya-
svāmi-sūnnaḥ Kāmtra-Bhaṭṭa-Mallayā-pa[n][d]jītēna da-
87 n-ādhiṅkaṅga likhitam-īdham-īti śubhām || Śri-Śrādayai namāḥ ||

1 The adjectives and participles agreeing with this feminine are in the masculine gender !
2 Metro : Śīla.
3 Metro : Śāliṅ.
4 Metro : Vasantaśīlā.
NO. 20.—TALCHER GRANT OF KULASTAMBHA.

BY R. D. BANERJEE, M.A.

The Copper plate edited below, belongs to the Chief of the Talcher State in Orissa and was sent to Bābā Nāgendrā Nātha Vasu Prāchyaśiyāmārna, then Honorary Archaeological Surveyor to the Mayurbhanj State of Orissa, in 1907. It has been published by him in three different publications, once in English and twice in Bengali:

(2) Baṅgīra Jaṭṭīya Itihāsa, Vaiṣya Kāṇḍa, pp. 303-04.

A photograph of the Copper plate was published on the first and the third occasion, but as the plate was covered with powdered chalk before photographing it, the reproduction was neither exactly mechanical nor perfect. I obtained a loan of the plate through Mr. L. S. S. O'Malley, I.C.S., Superintendent, Orissa Feudatory States. After careful examination, I found that on all three occasions a number of mistakes had crept into the published text. The most important defect was the reading of the name of Kāṅchanaṣṭambhaḥ as Kāṅchanaṣṭhānaa.

The inscription has been incised on both sides of a single plate of copper measuring 8½" x 5½", and the letters measure ½" on the average. A round seal of the same metal is affixed to the left of the plate, on the reverse of which is the word "Talcher" scratched thinly in Roman letters. The impression on the seal is circular and consists of a plain circle with a row of lotus petals along its circumference. The circle is divided into two unequal parts by two raised parallel lines, in the larger and upper of which is a deer couchant with a bough or some foliage in its mouth and a crescent and a conch over its back. Below it, just above the dividing lines, is the name of the king, stī-Kulastambhadēva. The lower part of the circle below the lines is occupied by an expanding lotus flower. The inscription records the grant of a piece of land to Bhaṭṭa Viśvariṣṭa, the grandson of Yadu, and the son of Anantarāṣṭra, in the village of Sīṅga in the Western part (paṭschimakaṅḍa) of the Eastern District (Pārvavrajaka). The value of the land granted is given in the last line as rūpya 44. Three generations of the dynasty are mentioned in the inscription:

Kāṅchanaṣṭambhaa.

Kalahastambhaa (Vikramaditya).

Ranastambha aśa Kulaṣṭambhaa.

The record was inscribed by one Dārvvadēsa, and it is apparently complete, though it ends abruptly with the word chatuḥṣṭama-parya.

The characters of the inscription belong to the 9th century A.D., and the language is incorrect Sanskrit, though the mistakes are not so many as Bābā Nāgendrā Nātha Vasu Prāchyaśiyāmārna thinks. The learned gentleman is not quite correct when he asserts that the figure of a boar and an elephant goad (ākṣuṣa), the emblems of the Early Chalukyas, are to be found on the seal.

1 Baṅgīya-Sāhitya-Parishat-Patristikā, Vol. XVIII, p. 60.
Two grants of this prince, Kulastambhadēva, found in the Rāghava monastery at Puri have been edited by Bābā Māmōhan Chakravartī. The name of the country read as Kōḍāla in these plates is very clearly written as Kōḍālo in the Talcher plate, and this is probably the correct reading. If this be admitted, then Bābā Nāgendrā Vāṇa Prāchāvadīyāmāravā’s identification of this country with the Pāṭhima-Kēdāra, said to have been discovered by him in certain three hundred years old genealogical works on palm-leaf, must be abandoned.

First Side.

2. -dāya(bja)-rānavaḥ [[|]] Svasti [|[|]] Tribhuvana-viditaḥ(a)-sūlikkādha-vanāśabhunāḥ rājā.
4. nārāj-jātis-tatō mahāśripatī śrīmata-Vikramādityaḥ7 parama-nāmadhyāya[ḥ[*]]
5. śrīmata-Kalastambbhaḥ tāsimā-stākāraṇa-sāhasādyataḥ8 pratāpa-
6. bhaṁskrāta-vairī-vīra-grhaḥ-trī-varagga-sammanita10 sādhun-māmatāḥ prthivyāḥ [1[*]]
7. Tatō vyājyāta sakala-bhupāla11-maulī-mālī-lālita-charaṇa-yu-
8. galō12vīrava-sīkṣāla-kāraṇa-kalāpa-bhāsa-ūrdo Kōḍālo-dhīvāṣī13
9. śrī-Stambhūvairī-lavdhā14-vara-prabhāvō(prasādo) mahānubhāya Paramaṁhēśva-
10. rō māttipiti-pād-śnudhāyī samadhigata-paṇcāra-mahāśavo15 ma-
11. hārjī.ḥirāhī. śrī-Ranastambbhaḥ parama-nāmadhyāya Paramaṁhāṭṭaraka[ḥ[*]]
12. śrī-Kulastambbhaḥ-rāṇaka16 kuśalī maṁdajate-smin-varṛtamāna-bhavāyati-mahē-17
   s[|h]-
13. maṁta-rājāputrāṁ18-niyukta-dāṇḍapāiṅkān-anyāny-apī19 rāja-prasadina chāṭa-
14. bhaṭṭa-
15. mahāśāmaṁita-bhāga-jaṇapad-ādiyān-adhikaraṇa-jaṇāna20 yathāraṇa[m[*]] maṇayati
   vo(bh)-
16. dhayatī sa[māḍiṣati] jñāpayati vidītam-asta bhavatām ;21 paṭhima-khaṇḍo pū-

Second Side.

chandr-ārka-

2. [The stroke read as an -ā- in the first asākara is more probably a superfluous sign of interpunction.—Ed.]
4. Expressed by a symbol.
5. Read Jayati bhaṭṭa-jayajā.[See below, p. 159, foot-note 15.—H. K. S.]
6. Read -vairī-vārana-
7. Read śrīmahā-sāhasrādityaḥ
8. Read -syādādyaṭaḥ [or, -sāhasrādityaḥ.—Ed.]
9. Read -sāhasrādityaḥ.
10. Read nīrgraha-. Read tāsimā-Śāhāvādīyaḥ
11. Read -śnudhāya-maulī-
12. Read -śnudhāya-
13. Read -śnudhāya-
14. The "-a" of -rāṇaka is written below the line.
15. Read -rāṇaka-putrā-. Read śrī-Stambhāvairī-lavdhā-. Read -vairī-vīra-grhaḥ-
16. Read -sāhasrādityaḥ.
17. Read śrī-Stambhāvairī-lavdhā-. Read mahābhumyāna-mahē-
18. Read -śnudhāya-
19. Read -śnudhāya-
20. Read -śnudhāya-
21. Superfluous visarga, used as a sign of interpunctuation.
22. Read -śvachohhinmaḥ-. Read -śvachohhinmaḥ-. Read -śvachohhinmaḥ-. Read -śvachohhinmaḥ-. Read -śvachohhinmaḥ-.
[Translation]

(Line 1) Óm. Hail. Victorious is the dust of all-knowing, all-performing and (all-) pervading Hara’s (Śiva’s) foot-lotuses, where the atoms are the coils of the snakes.

(Ll. 2—11.) Hail. There was a king Kañchanaśambhha, an ornament in the Śulikāṃśa family, known in the three worlds. From him who with the thunderbolt of his arm conquered the kings of mountains, āśā the elephants of his unbearable foes, was born the great lord of men with the high name, the illustrious Vikramādiya. The illustrious Kañchanaśambha (was born) from him, a sun (āditya) of uncommon force; who by his glowing heroism turned the frames of his enemies to ashes; who was honoured by the three castes; who was honoured by the good ones on earth. From him was born the Mahārājaśāliya with the high name, the illustrious Bānapataśambha, whose pair of feet was revered by the row of the heads of all kings; who was resplendent with the bundle of rays of his spotless sword; who resided in Ködéla (or Ködēla), who had been granted the highest favour from the illustrious Śambhaścrati, the very powerful; the devout worshipper of Mahēśvara; who meditated on the feet of his mother and father; who had obtained the five great sounds.

(Ll. 12—15.) (He) the Paramabhaṭṭāraka, the Bāṣaka, the illustrious Kulastamba, being in good health, duly honours, repinds, orders and instructs the present and future MahēśNavatas, Bānapuras, Niyuktas, Dānapātikas, and other royal servants, the people in

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1 Read Pāñcarāṣṭra.
2 Read trāyāṣṭikā-pravar-śākunāṭi.
3 Read śākunāṭi.
4 Read vajra-śākunāṭi.
5 Read śākunāṭi.
6 Read Bāhurban.
7 Read Bāhurban.
8 Read Bāhurban.
9 Read Śāmvedantāya-śākunāṭa.
10 Mr. Krishan Sadri suggests the reading: Śāmvedantāya-śākunāṭa, which would give a much better sense, "where the atoms are of the size of the world ".
11 According to Mānmohan Chakravati this is a corruption of Čādōkṣya.
the bhūgas of the Chātas, Bhātas, and Mahāsāmanas, and others, the people in office, in this maṇḍala,—

(L. 15–20.) Be it known to you (that) the village Śīṅga in the Western part of the East District, bounded by its four boundaries, has by means of a copper plate charter, for so long a time as moon, sun, and the earth (endure), been given, in order to increase the merit and fame of my mother and father and myself, to the Bhāṭṭaputra Viśvarūpā, of the Autāthya gōtra, belonging to the pravara of three rishiś, the son of Anantarāpa, the son of the Bhāṭṭaputra Yadu, who has come from Mangalavīlā, on the occasion of the Dukṣhiniyana- saṅkṛānti, in the way of an eternal treasure, with exemption from taxes.

And it has been said in the Dharmaśāstra. (Follow four and a half of the customary benedictive verses.)

(L. 27–28.) This Śīṅga village, with pasture and water (yields) 42 rupees. Engraved by Dārvadāsa. Up to its four boundaries.¹

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No. 21.—DALAVAY-AGRAHARAM PLATES OF VENKATAPATIDEVA-MAHARAYA I;—SABA-SAMVAT 1508.

By T. A. Gopinatha Rao, M.A.; Trivandrum.

The subjoined inscription is engraved on nine copper-plates shaped in the usual manner of the later Vijayanagara plates; i.e., with a curved top, in which is bored a hole which receives the ring and seal, and with raised rims. The front side of the first plate and the second side of the last plate—the two exposed sides—are left blank. The plates, with the exception of the first, are numbered with Telugu-Kannada numerals, which are engraved on the left margin near the ring-hole. The 6th and 7th plates have been wrongly numbered as 7 and 8 respectively, while the 8th is marked 6. The inscription is well preserved. On my account, Mr. M. K. Nārāyaṇaśāmi Ayyar, B.A., B.L., High Court Vakil, Madras, requested Mr. Kuppū Rao of Dāḍikkomba to secure for him from Anantāchārya of the Dalavaiy-Agrahāram Street, Madura, this and some other sets of copper-plates; Mr. Kuppū Rao was kind enough to procure them on loan for Mr. Nārāyaṇaśāmi Ayyar, who in his turn helped me with excellent sets of impressions of these copper-plates. I edit the record published from the impressions supplied by him.

The alphabet of the document is Nandinagari; the solitary word Śrī-Venkaṭesha used as their signature by kings of the third Vijayanagara dynasty, is in the Telugu-Kannada characters. The language of the record is Sanskrit. The one orthographical peculiarity worth noticing is that, as in one or two other grants of the Vijayanagara dynasty, distinction is made between initial long e and short e. The ordinary e is retained to express the short vowel sound; a secondary e symbol over the short e, which makes really ai in other inscriptions, converts it into a long ē. The vowel ai is written with two secondary e symbols on the short e. For example, ekā, l. 172; elyēka, l. 207; ekai, l. 327 and aidēnāyā in l. 116. Other minor peculiarities are noted in the foot-notes under the text of the inscription.

¹ The last words are probably meant as an addition to Śīṅgaṇāma, l. 27. The grant is, so far as I understand, complete.

The grant under notice belongs to the reign of Venkaṭapati-dēvarāya-Mahārāya I. The genealogy of the third Vijaya-nagara dynasty is, as usual, traced from the Moon, thus:

- Moon.
  - Bṛhas.
    - Purūrava.
      - Aya.
    - Nakula.
    - Yashōti.
  - Puru.
    - (In his race) Bharata.
      - (In his race) Śantana.
        - (The fourth from him) Vijaya (Arjuna).
          - Abhinandana.
            - Parīkṣit.
              - (The eighth from him) Nanda.
                - (The ninth from him) Čaḷikka.
                  - (The seventh from him) Rājanarindra.
                    - (The tenth from him) Bijjalendra.
                      - (The third from him) Vīra Hemāḷīrāya.
                        - (The fourth from him) Tātā-Pinnama.

The regular genealogy begins from Tātā-Pinnama and runs as follows:

- Tātā-Pinnama.
  - Somiḍāva.
    - Rāghavadeva.
      - Pinnama, the Lord of Āravīḍu.
        - Bukka, sū. Ballāmbika.
          - Rāmaṛāja, sū. Lakkāmbika.
            - Śrīraṅgarāja, sū. Tirumālāmbika.

- Rāmaṛāja.
  - Tirumālarāja, sū. Vengalāmbī.
    - Venkaṭadri.
      - Śrīraṅgarāya.
        - Venkaṭapati-dēvarāya.

Somiḍāva of the above table is said to have taken seven forts from his enemies during the course of a day (V. 7). Pinnama is called the lord of Āravīḍu. His son Bukka is said to have established firmly Śrīluva Nṛsiṁha on the throne (V. 8). His son Rāmaṛāja, a great devotee of Viṣṇu, defeated Sapāda and took the Avanigiri-durge, drove off Kāsappodaya and
captured Kandanavoli-durgam (i.e., Kurnool). Here he was poisoned by his relatives but by the grace of Vishnu he was saved. (Vv. 11-12).

The genealogy given in this grant agrees as far as Tirumalaraya, with those given in the Koḍyāṭa,1 the Kaṭakuru,2 the Kuniyu3 and the Vijāppākṣkam grants.4 Like the last one, the present record also mentions only Raṅga II. and Venkaṭapati I. as the sons of Tirumalaraya omitting Rāma III. and Raghunātha, who are mentioned in the Koḍyāṭa grant.

The present inscription is dated the Śaka year 1503, computed by the moon, the arrows, the sky and the stars, which corresponds to the cyclic year Vyaśya. On the Uttariṇapātā sthiti of the bright half of the month Kuṭaktika, Venkaṭapatiḍēvā-Mahārāya granted, at the request of Virabhūpa, the village of Gāṅgavacāppati, under the name of Virabhūpa-samudram, to a number of Brāhmapāṣas. The grant was made in the presence of the god Venkaṭēśa of Tirupati. As in the other grants, Venkaṭapatiḍēvāya I. is described as having vanquished Malikhaḍāṅga’s son Mahamandālī, (V. 30), who has been identified by Dr. Hultzsch with the Golconda king Muhammad Shāh, son of Ibrahim Shah, who reigned from 1581-1611, A. D.

We know from the Vijāppākṣkam grant that Venkaṭapatiḍēvā had five wives; of these Veṅkaṭāmbā, Rāṅgāvāmbā, Peditāmāba and Krishnamāmbā are mentioned in our inscription; mention is not made of Koṇḍāmbā, perhaps because at the time of the issue of this grant, which is fifteen years earlier than that of the Vijāppākṣkam grant, he had not married this lady.

The bīruḍās of Venkaṭapatiḍēvā (Vv. 32-30) are identical with those given in the other grants, and have already been explained by the editors of those grants.

Venkaṭapatiḍēvā, like many other kings of the Vijayanagara dynasty, was a great devotee of the god Venkaṭēśa of Tirupati. A life-size bronze statue of this king is placed in the temple at Tirumala on the Tirupati hills, and some sort of pāji is offered daily to it and also to the bronze images of the great Krishnaḍēvāya and his two heroic queens, Chinnāḍēvī and Tirumaladevī.

The prince Virabhūpa, at whose request the grant was made, was the son by Lākṣmāmā, of Krishna-nṛpata and the grandson of Viṣṇu-bhāṭa.5 He bears the bīruḍās Samaya-vaṇgavanta, Agya-vāṭī-puṇavar-vaṭṭivara, (Allīvalīpura of other records), and DikṣāṬṣaṭāṭvāvaram (V. 7). Virabhūpa, the grant relates, constructed a maṇḍapa with finely sculptured pillars in the temple of Sundarānāyaka at Madura (V. 68). He gave to the goddess Miṅkṣi of the same place an armour studded with gems (ibidem). A Tamil work called the Tiruppanti-nilai, which describes in detail the donations made by various persons to the temple of Miṅkṣi and Sundarānāyaka of Madura, states6 that Krishna-Virappa-Nāyaka constructed (re-constructed?) the Veṭṭiyambalām, the northern Gopura, the shrine called Śavēṭṭivaram, the kitchen, as also the thousand pillarōd to the maṇḍapa, the Māṭṭiyamagam-maṇḍapa, the Sārū-maṇḍapa of the second prakārā, and the Viruppa-maṇḍapa with sculptured pillars. He also covered the pillars of a maṇḍapa of the temple of Miṅkṣi with gold. Viruppam-maṇḍapa is perhaps the one that is referred to in the present grant.

This and the other grants of Venkaṭapatiḍēvāya mention that the king was anointed on the throne by his family priest Taṭṭāḥāra. Who this Tāṭāḥāra was, how he became the family priest of the kings of Vijayanagara, and when and in what circumstances the latter embraced Viṣṇivism,—all these are interesting questions which have hitherto remained

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6 Vv. 52-34.
unexplained. Chapters 23 to 26 of the Prapannāyita, a work on the hierarchy of the Śrīvaishnava, give a succinct account of the family of the Tāṭācharayas, the descendants of Śrīvallabha, better known by his familiar name Periya Tirumalai-nambi. The family to which the Tāṭācharayas belong, is called the Śrīsaila-cāndha after this original ancestor of theirs. He was the maternal uncle of the great Śrīvaišāna  ākāra Rāmānuja, and also one of the five disciples of Yāmunārya, who was the immediate guru of Rāmānuja. In the Śrīsaila-cāndha were born two brothers, Narasimhāchārya and Raṅgāchārya. These were great specialists in expounding the epic Rāmāyaṇa, like all the members of the family beginning from Periya Tirumalai-nambi. They both went to Ėṭṭūr with a desire to earn money by expounding the Rāmāyaṇa. Not finding Ėṭṭūr sufficiently paying, they drifted on to Vijayanagara, the capital of the kings of that dynasty. There, the king Virūppāksha was then ruling in great splendour. His relatives, envious of his prosperity, attempted to assassinate him, but he escaped to the adjacent country, gathered enough soldiers, and returned to Vijayanagara one night and killed the whole lot of his relatives in their beds. Thus suddenly murdered and left without any obsequies, they all became piṭčhas, and began to haunt the house in which they had been killed. So, Virūppāksha built for himself a new palace and lived in it. However, the trouble due to the ghosts did not cease, and no amount of peace-offering would effect any change in their attitude towards him. At this juncture the two brothers happened to go to Vijayanagara; they went straight into the haunted house, mistaking it for the residence of the king. The place was well lit and the ghost-prince was holding a darbār into which the two brothers were ushered by a ghost servant. On being questioned by the ghost king who they were and what they wanted, the younger brother introduced his elder brother as a great expounder of the Rāmāyaṇa, and stated that they both went there to seek the royal patronage. The ghost prince commanded them daily to read and explain the Rāmāyaṇa to him in his palace and promised in return for it a dināra a day and a large sum of money on the day on which the portion relating to the paiṭābhiṣeka of Rāma was to be read. They agreed to the proposal, and the recital of the Rāmāyaṇa went on day after day, when finally they were rewarded amply for their trouble on the paiṭābhiṣeka day. The ghosts, as an effect of the virtue of listening to the Rāmāyaṇa, went direct to the Śrānti-śata, being freed from their ghost existence. This service of the brothers of the Śrīsaila-cāndha did indirectly a great good to the reigning prince by removing from him all the troubles he was suffering in the hands of the ghosts. He discovered his benefactors and requested them to recite the Rāmāyaṇa in his palace also and loaded them at the end with riches and himself became the disciple of the elder brother, Narasimhāchārya (who is better known to the Śrīvaishnavas as Ėṭṭūr Śīnagarāchārya) and changed the royal signature from Virūppāksha to Veṅkaṭeṣa.

The ninth in descent from this Narasimhāchārya was Tāṭārā. He was the contemporary of a Rāmadēva,1 with whom he retired to Chandragiri. This Tāṭārā lived contemporaneously with Vādūla Dūḍḍāyacārya of Chōjāśānapuram (Sholingur), the author of the Chandānārātam, a work written in refutation of the Advaitadipika of Appayya Dikshita. We know from the Vilāppikkam grant that Appayya Dikshita was a contemporary of Veṅkaṭapatidēvarāya I. Hence, the Tāṭārā mentioned above (also known as the Patācha-mata-bḥṣajana Tāṭācārya, a name which he derived from his work, Patācha-mata-bṛhatānana), Dūḍḍāyacārya and Appayya Dikshita were of the same time. Lakṣahmikumāra Tāṭācārya, who was more familiarly known as Koli-kanyak-dānana Tāṭācārya, was the son of Patācha-mata-bṛhatānana Tāṭācārya. This Lakṣahmikumāra was the guru of Veṅkaṭapatidēvarāya, who granted his whole kingdom to his ēkārya.2 This same person should, therefore, be the guru who is

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1 Could this be Rāmarāja, the elder brother of Veṅkaṭapatidēvarāya I?
2 Rajadāti pravīdāta Rāmarājadēvarāyanam 3rd Veṅkaṭapatidēvarāya mahātmā bhaqṣatāparah
Lakṣahmikumāra-Tāṭārāḥ mahāmānimantārāyatyat sa mahān Veṅkaṭapatidēvarāyaḥ śrīmān mahāyānāḥ
3dadāyabādātāh vidhāya guru-bhaktimā guru-kavkārya-niratah Kukāṭikaravat aḥtaḥ
mentioned in copper-plate grants as having performed the puṭṭabhāṣāka ceremony for the king. That he was in great power at that time, is evidenced by the large number of inscriptions of Tāṭāchārya found on the walls of the Varadarājaśaśram temple at Conjeevaram, whither he had removed his quarters in a later period of his life. The author of the Pṛapunāṃśīta was the disciple of Raṅgaṇātha, the grandson of Lakṣhīntumāra Tāṭāchārya and belonged to the family of Andhraparṇa (Vaḍṅganambi), one of the favourite disciples of Rāmaṇaṇa.

Below are given two lists, the one detailing the donees and the shares they each received etc. and the other giving the names of places occurring in the document, which are as far as possible identified therein with the modern names.

The person who composed the dādana was Kṛishṇa-kavi Kāmakoti, the grandson of Sābhāpati and the engraver was Viraśākhara, the son of Ğanapaya. A considerable number of the verses of our document are found in the Maṅgalampadh grant of Veṅkaṭa L.,1 where it is stated that the composer of the verses was one Chidambara-kavi, sister's son of Śivasūrya, the king of poets; whereas the Kāṇiyūr plates, the Viḷāppaṅkam, Koṅḍyāta and Kaḷiṅkarūṅi grants, which contain many of the same verses as our document, are said to be the composition of Rāma, the son of Kāmakoti and the grandson of Sābhāpati; a similar grant belongs to the Kāṇḍi Śriṅgēri Śvāmi's maṭha,2 and the writing is claimed there by Kṛishṇakavi Kāmakoti, the grandson of Sābhāpati. Thus there is a great deal of divergence in the statement as to the actual authorship of the composition. It appears that some one of the earlier members of the family, Sābhāpati or some one else, for instance, was the actual author, and every time his verses were repeated and added to in drawing up fresh documents by the various later members of the family, the composition was claimed to be his by the copyist. The copyist in the present case appears, as in the case of the Kāṇḍi maṭha plates, Kṛishṇa-kavi.

**List of donees, etc.**

|-----|--------------------|----------------|-------|--------|---------------|-----------------
| 1   | The god Kāḷahastāvara | ... | ... | ... | ... | 1 |
| 2   | The god Lakṣahulnarāyaṇa | ... | ... | ... | ... | 1 |
| 3   | The teacher of Bīg-vēda | ... | ... | ... | ... | 1 |
| 4   | Do. of Yaḷur-vēda | ... | ... | ... | ... | 1 |
| 5   | Gōvinda Bhaṭṭa | Uḍeya Bhaṭṭa | Bhāradvāja | Ṛik | Vāṇivāla | 2 |
| 6   | Nārāyaṇa Bhaṭṭa | Puṭṭi Bhaṭṭa | Do. | Do. | Hōtur | 2 |
| 7   | Hastaka Veṅkaṭaṭa | Honnarāsa | Do. | Yaḷus | Anēgundal | 2 |
| 8   | Raṅgasam Koṅḍapārya | Pinna Mādhavāraṇyā | Kaṅḍiniya | Do. | Muḍavāḷa | 2 |
| 9   | Hastaka Nāḷapāyya | Viruppan | Kāḷapa | Ṛik | ... | 1 |
| 10  | Śrīṇivāṣārya | Mahābhāṣya | Nārasaṃbhaṭṭa | Pāṭimāṣa | Do. | 1 |

1 A Collection of the inscriptions on copper-plates and stones in the Nellore district by Aįn Butlerworth and V. Venugopāla Chetty, pp. 25 ff.
<table>
<thead>
<tr>
<th>No.</th>
<th>Name of donee</th>
<th>Father's name</th>
<th>Gōtra</th>
<th>Śākhā</th>
<th>Native place</th>
<th>Number of śrīśālaḥ.</th>
</tr>
</thead>
<tbody>
<tr>
<td>11</td>
<td>Nārāyaṇa</td>
<td>Narasambhaṭṭa</td>
<td>Pūtimāsha</td>
<td>Rīk</td>
<td>Alabūr</td>
<td>1</td>
</tr>
<tr>
<td>12</td>
<td>Tirumalārīya</td>
<td>Do.</td>
<td>Do.</td>
<td>Do.</td>
<td>Śrīvarama</td>
<td>1</td>
</tr>
<tr>
<td>13</td>
<td>Ānanda Bhaṭṭa</td>
<td>Gopināṭha</td>
<td>Ātraṇa</td>
<td>Do.</td>
<td>Do.</td>
<td>1</td>
</tr>
<tr>
<td>14</td>
<td>Tammana Bhaṭṭa</td>
<td>Do.</td>
<td>Pūtimāsha</td>
<td>Do.</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>15</td>
<td>Yajñavallakṣhaya</td>
<td>Gautama</td>
<td>Rīk</td>
<td>Do.</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>16</td>
<td>Śūnyāṭhinī</td>
<td>Śrīnivāsa Bhaṭṭa</td>
<td>Kāṇkṣa</td>
<td>Yajus</td>
<td>2</td>
<td></td>
</tr>
<tr>
<td>17</td>
<td>Śrīnivāsa Bhaṭṭa</td>
<td>Rāmabhadrabhaṭṭa</td>
<td>Rīk</td>
<td>Do.</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>18</td>
<td>Veṇkaṭa</td>
<td>Jāmadagui</td>
<td>Rīk</td>
<td>Do.</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>19</td>
<td>Madanābhārata Koṇḍu</td>
<td>Nāgā-Bhaṭṭa</td>
<td>Śrīvasa</td>
<td>Yajus</td>
<td>2</td>
<td></td>
</tr>
<tr>
<td>20</td>
<td>Yallamboṭṭa</td>
<td>Chitṭi Bhaṭṭa</td>
<td>Bhāravāja</td>
<td>Rīk</td>
<td>Talamudīpi</td>
<td>1</td>
</tr>
<tr>
<td>21</td>
<td>Veṇkaṭa Bhaṭṭa</td>
<td>Rāmabhadrabhaṭṭa</td>
<td>Ātraṇa</td>
<td>Do.</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>22</td>
<td>Śrīnivāsa Bhaṭṭa</td>
<td>Lakshmiśriśālaḥ</td>
<td>Śrīvasa</td>
<td>Do.</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>23</td>
<td>Anūbhaṇa Nārāśinīḥa</td>
<td>Śrīnivāśycyā</td>
<td>Do.</td>
<td>Do.</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>24</td>
<td>Brahmabhaṭṭi</td>
<td>Jaggaraśa</td>
<td>Vasāṭha</td>
<td>Do.</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>25</td>
<td>Nārāśinīḥa Bhaṭṭa</td>
<td>Amaraśa</td>
<td>Mauna-Bhārgava</td>
<td>Do.</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>26</td>
<td>Gōpāla</td>
<td>Nāgā-Bhaṭṭa</td>
<td>Kaṇḍāṭi</td>
<td>Yajus</td>
<td>Oḍayāḷa</td>
<td>1</td>
</tr>
<tr>
<td>27</td>
<td>Gōvinda Bhaṭṭa</td>
<td>Appāṭi</td>
<td>Harita</td>
<td>Do.</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>28</td>
<td>Paṇḍurāṇḍya</td>
<td>Chandu Bhaṭṭa</td>
<td>Viśvāmitra</td>
<td>Rīk</td>
<td>Uḍayāḷa</td>
<td>1</td>
</tr>
<tr>
<td>29</td>
<td>Nārāśinīḥa Bhaṭṭa</td>
<td>Śrīnivāsabhaṭṭa</td>
<td>Do.</td>
<td>Do.</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>30</td>
<td>Nārāśinīḥa Bhaṭṭa</td>
<td>Janārdana</td>
<td>Do.</td>
<td>Do.</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>31</td>
<td>Lakshmaṇa</td>
<td>Dēśarāja Bhaṭṭa</td>
<td>Bhāravāja</td>
<td>Yajus</td>
<td>Do.</td>
<td>2</td>
</tr>
<tr>
<td>32</td>
<td>Lōkānātha</td>
<td>Yājānārāyaṇa Bhaṭṭa</td>
<td>Do.</td>
<td>Do.</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>33</td>
<td>Viṭṭhala Bhaṭṭa</td>
<td>Sāgara Nārāyaṇa Bhaṭṭa</td>
<td>Kaṇṣika</td>
<td>Do.</td>
<td>2</td>
<td></td>
</tr>
<tr>
<td>34</td>
<td>Veṇkaṭa Bhaṭṭa</td>
<td>Tirumala Bhaṭṭa</td>
<td>Bhāravāja</td>
<td>Do.</td>
<td>3</td>
<td></td>
</tr>
<tr>
<td>35</td>
<td>Dharmarāja Bhaṭṭa</td>
<td>Śrīnivāsa Bāghavata</td>
<td>Saṅkṛiti</td>
<td>Yajus</td>
<td>2</td>
<td></td>
</tr>
<tr>
<td>36</td>
<td>Tiruvekṣāṇāṭhārya</td>
<td>Rāmā-Bhaṭṭa</td>
<td>Maundgaṇḍa</td>
<td>Do.</td>
<td>1</td>
<td></td>
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<tr>
<td>37</td>
<td>Uppā-Bhaṭṭa</td>
<td>Chūḍāmaṇḍira</td>
<td>Ātraṇa</td>
<td>Rīk</td>
<td>Mōsaiṃdaṇa</td>
<td>1</td>
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<tr>
<td>38</td>
<td>Ananda Bhaṭṭa</td>
<td>Tirumalārīya</td>
<td>Bhāravāja</td>
<td>Yajus</td>
<td>Akhataḥa (f)</td>
<td>1</td>
</tr>
<tr>
<td>39</td>
<td>Chidambara Bhaṭṭa</td>
<td>Tirumala Bhaṭṭa</td>
<td>Harita</td>
<td>Do.</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>40</td>
<td>Kamalanāṭha Bhaṭṭa</td>
<td>Chakrambhaṭṭa</td>
<td>Śrīvasa</td>
<td>Do.</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>41</td>
<td>Kōṇaṭi Bhaṭṭa</td>
<td>Tirumalārīya</td>
<td>Kaṇḍāṭi</td>
<td>Do.</td>
<td>1</td>
<td></td>
</tr>
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<td>120</td>
<td>Karanīkya Timmara</td>
<td>Tīparasa</td>
<td>Śrīvātasa</td>
<td>Do.</td>
<td>Do.</td>
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### Names of places occurring in the grant.

**A.—In the description of the grant, vo. 44-68.**

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<td>Dhārāpuram</td>
<td>Coimbatore</td>
<td>Dhārāpuram.</td>
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<td>3</td>
<td>Āḷangulam</td>
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<td>Neśunāgulam</td>
<td>Neśunāgulam</td>
<td>Madura</td>
<td>Madura.</td>
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<td>Periyakōlam</td>
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<td>Do.</td>
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<td>6</td>
<td>Śūnpēkkāyikkāṇamā, cf. No. 29.</td>
<td>Near Śūndaikkākappāṭṭi, or near Kaṇṇāvāyappāṭṭi (f)</td>
<td>Coimbatore, or, Madura</td>
<td>Dhārappuram, or, Dindigul, or, Periyakulam</td>
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<td>Vaigāhalāru</td>
<td>Vaigai river</td>
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<td>8</td>
<td>Pālattār hill and village</td>
<td>Pālattār</td>
<td>Madura</td>
<td>Kolaikkamal</td>
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<td>9</td>
<td>Māṇiglānī</td>
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<td>10</td>
<td>Haridrā river</td>
<td>Māṇjalār</td>
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<td>Pēḻjārīnāyakan hill</td>
<td>Perippara situated near Pūrārīppappāṭṭi</td>
<td>Madura</td>
<td>Dindigul, or Palni</td>
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<td>12</td>
<td>Īḻiṭhākūḷā</td>
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<td>13</td>
<td>Gardhākkāṇamā, (Kaḷuḍaikāṇamā)</td>
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<td>Tummalapṭṭi</td>
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<td>Madura</td>
<td>Palni</td>
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<td>17</td>
<td>Vaṇḍamalai hill</td>
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<td>Palni</td>
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<td>19</td>
<td>Vēṭtāppāṭṭi</td>
<td>Vēṭtāppāṭṭi</td>
<td>Do.</td>
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<td>Muppari Jogināyakappāṭṭi</td>
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<td>21</td>
<td>Mēlaikkōṭṭappāṭṭi</td>
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<td>22</td>
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<td>Dindigul</td>
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<td>23</td>
<td>Vittirunda-Perumāl temple</td>
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<td>24</td>
<td>Kāṭṭināyakappāṭṭi</td>
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<td>25</td>
<td>Tenkāndu hill</td>
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<td>Šēvaghaṅpāṭṭi</td>
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<td>Dindigul</td>
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<td>27</td>
<td>Vēṭṭiyoundam-pōḻiyam</td>
<td>Vēṭṭiyoundampōḻiyam</td>
<td>Do.</td>
<td>Do.</td>
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<td>28</td>
<td>Pattalakkuṇṭa</td>
<td>Patlagundu</td>
<td>Do.</td>
<td>Do.</td>
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<td>29</td>
<td>Šūndaikkāyikkāṇavāyappāṭṭi</td>
<td>Kaṇṇāvāyappāṭṭi</td>
<td>Do.</td>
<td>Do. or Periyakulam</td>
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<td>30</td>
<td>Pālappāṭṭi</td>
<td>Pāḷappāṭṭi (f)</td>
<td>Do.</td>
<td>Dindigul</td>
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<td>31</td>
<td>Sāṇappōḻiyam</td>
<td>Sanāṭapōḻiyam</td>
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<td>32</td>
<td>Mūṭrāṅiyappāṭṭi</td>
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<td>33</td>
<td>Gūyyanāyappāṭṭi ...</td>
<td>Gullaprum (f)</td>
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<td>Kēḻkōṭṭappāṭṭi</td>
<td>Ḳēḻkkōṭṭai</td>
<td>Do.</td>
<td>Dindigul</td>
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<td>Kāṉalappāṭṭi</td>
<td>Kāṉalappāṭṭi</td>
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<td>36</td>
<td>Śīlāṉappāṭṭi</td>
<td>Vēṭṭiyappāṭṭi or Śīlayappāṭṭi</td>
<td>Do.</td>
<td>Dindigul or Periyakulam</td>
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<td>37</td>
<td>Tōṇākkutavppaṭṭipōṟavai</td>
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### DALAVAY AGRAHARAM PLATES.

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<td>Tūraveli</td>
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<td>40</td>
<td>Virabhūpasamudra, alias Gaṅga-varaṇaṭṭi</td>
<td>Gaṅguvaraṇaṭṭi</td>
<td>Madura</td>
<td>Periyakulam</td>
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### B. In the enumeration of grantees, vo. 80—198.

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<td>N. Arcot</td>
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<td>Chennāvajjula (?)</td>
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<td>Kolar or Bangalore</td>
<td>Chikka or Doddaballapur</td>
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<td>Gaṭṭhīyāṟṟam (?)</td>
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<td>Periyakōḷam</td>
<td>Madura</td>
<td>Periyakōḷam</td>
</tr>
</tbody>
</table>
First Plate.

1. விவைகரும நம: 1 'யச சஞ்சர்ப்பேன்' நாரீர்.
2. தம்மூரிளா' குடப்னய சுமன்த லெற்றுழக்கு தங்குதல்
3. மாவை [1 1°] 'யச விராவியா: பாறையா: பரூகா: [1°] விரா விய-
4. போமா வந்த விப்லேன்' தமக்களா [1°] 'செரியிவா காரணம் எ:=
5. இர்க்காணச் சுறு: இ: இவ்சாத்காவோ யவ சாறி 'காந்தியா சதி' [1°]
8. உரசலவ்: சான்ரோ' நக்கு களாலமாவா பூத.
10. பிற்போயில்லம் புதுது வந்து வந்து வந்து வந்து வந்து வந்து வந்து.
12. ரம்பத்து நிற்பே: 1 தவரேசிக்கேடிடியதிடு எச் சாத் மோ.
13. சீனசாரா பைரோ சீரோ 'சுரே கஜ்நிகேலூது மணா:.
15. சாம்பவகாத்து கோர் [1°] கூரம் சதண்டிதை: 17 'நய்நூர்
16. சோமியார் (துபையா) செல்லும் விளை செய்ய செய்ய செய்ய செய்ய செய்ய.
18. மோசருள் வுக்காதீரையின்று: 1 வெளி சாத்து கிளின்ஸ் ராசா.
20. பிரித்து வுக்காதீரையின்று வ௃த்தாக்ரதா: 1 சாம்பாசி.
Second Plate; First Side.

21 कसानाम द्वारिकायं वक्ष्य्यावाससद्वस्तुंभः
22 मानवाशीत् [[७४] सुवर्षावुद्धेवदुर्मिलकायं माधवारुकः
23 सारसिंह गंगाराठकुलस्यकृतिः कन्या । जयंतमरणः
24 भौरापि ग्रथीवृक्षारिचिति [फ़्रूटि]ः जगति वक्ष्य्यावासस्य रामरः
25 ओ तु द्वारस्य [[८७] सदरकृतास्य चवितामयी यतिधर्म(०)जनयाः [७]परः
26 द्वारनीयां सम्बन्धित। भक्तमोहैण महता । विनायकंदेशीयः
27 द्विविनिर्देशे विनुश्रात् विधित्तेः कामयोग्यसिपि
28 विद्राय वसत्रा [[८८] कंदनवीलिप्तुमहाबलंस्वर्गद्भुदयो
29 वागुवलेन [यो] वागुवलेन् विजलि ज्ञाने । शिवनिधित्तस्य
30 च पराकृतुष्ण साधनया धार्मिकमिर्याचिं सुविज्ञानम् या निः
31 विवा विरम् [[८९] शोरामराजचित्यम्या नखं विनायकंबे
32 विवंद्वेषानां । वक्ष्य्यावर्मोभवोष्यनः वक्ष्य्यावाकः
33 सुभा मधुकालसेीद् [[९०] 'सदरकृतास्यसमववतनयस्मृति:[४]]
34 श्री[र]गाराजपतिसदस्य्यवचिष्टोः । भासु समवसः
35 ति धामनि यस्य चिन्म नेवाषि वैके विजेन्द्रयां च निंद्रः
36 नानि [[९१] 'सती विनायकिक भरतनिलयांवंती:-
37 प्रवर्णयेति तिपलया वसुमचारीया वंद(च)रि । हिमांशुरिव
38 रोज्याः प्रकृतियाः वक्ष्यावर्मोभवोष्यनं च गहसिनीमः
39 वस्तवा ध्रुवाप्रणी: [[९२] 'शिवमदयाचार रामराजः च
40 श्रीं वर्तिष्कमयार्यं वषेढांतिकितोऽयं । वजनयः
41 त स [९३] 'शीतानाचुताः [कुमार] निलं तिबस्यश्वायांसे[व]

Second Plate; Second Side.

42 राजा मणीय: [[९४] 'सवसुवचनांकानारास्यस्मि:
43 ति विजल्ल स रामराजवीरः । भवतिसमुभोगयायाराजः
44 प्रथितवाय: प्रमाण चक्षुमयाः: [[९५] 'विनायकपरिपाटी य
45 ख विचारारोऽन्य नवसुरसुरवरसीतायांनिमायम् । च-

1 Metro : Prithvi.
2 Metro : Sisharap.
3 Read बुद्धानु बुद्धानु.
4 Metro : Vaananatilakā.
5 Read "भक्ती".
6 Metro : Mālinī.
7 Metro : Sālasīkha.
8 Metro : Indravarājā.
9 Metro : Prithvi.
10 Metro : Mālinī.
11 Metro : Pushpīthāgrā.
12 Metro : Prithvi.
Dalavay Agraharam plates of Venkatapati Deva I—Saka 1508.
दिलांखुल ... । व्याविचि मे(म) दीर्घरित्सम्बन्धः ।
श्रेष्ठोऽसि । "दयोऽसि..."
शतरंगिनी दमदिदिइ जूति(1) सता प्रायोगितोपचनगः ।
पश्चादिवाचारः । नीऽव विस्तारितः वर्ष[वा]। संवर्ल संर[चि]-
संशयोऽसि । "दिव्यशारहितपिलेकेिनु पद्धुपरः पर:-
में प्रयोऽसि । "विपपात[चा] परायणः।"
शोधस्तान्य-मात्रसाधनोत्पादितः । सतानुमुखः ।

1 Metro : Upaśāti.
2 Metro : Śīkharī.
3 Metro : प्रसादका. Read शाबाही।
4 Metro : Sragdhāra. Read बाही।
5 Metro : शाबराही।
6 Metro : प्रसादका. Read शाबाही।
7 Metro : सारिंविकृजिता।
83 विभाषयः । पराह्यरामणः पकासामयः । । । ।
84 रक्षाप्रचारतः ।[1 २०] "वितारिकारिणारोकारः यापः । ।
85 कानां करङ्गित्विक्षिता रायासमतिशः।[1 २३] "सारवारमः । ।
86 या सुसंस्कृताः कारब्बिक्रियाय यानाय[कः]। "कुन्तकीत्रिकरमः ।
87 सुभः। "विविकारिणारंपूरणराजः।[1 २२] "राजा वरो रणसु ।
88 खरामविढितः नृतः। विष्णुविकरी नानाकारिणारोकारी।
89 गंडः रतः।[1 २४] "वाणिज्यिकारिणारंपूरणसु मुरुसुमारः ।
90 मा।[1 २६] "विभाषयाराजसवीकारिणारोकारिणारोकः।

**Notes:**

8 Metro : पृथ्वी।
9 Metro : सरस्वती. 
10 Cfr. The missing half of the stanza can be supplied from other inscriptions, cf. e.g. above, Vol. IV, p. 275, v. 28. विभाषयाराजसवीकारिणारोकः सामवादबिधिकरिणारः। यानादस्तारातिलोकः।
11 Metro : रथविधानहारः। ।
12 Metro : चूकः।
13 Metro : अण्वयनसारः।
14 Metro of the first half अण्वयनसारः and of the second अण्वयनसारः।
15 Metro : अण्वयनसारः। The second half of v. 35 is missing as in several other grants. It can be supplied, e.g. from the विभाषयाराजसवीकारिणारोकः, above, Vol. IV, p. 275, v. 35. अण्वयनसारः। विभाषयाराजसवीकारिणारः।
16 Metro : अण्वयनसारः।
No. 21.
DALAVAY AGRAHARAM PLATES.

103 तिथि: वेदविक्रिया विषयत: [1 89 II]  "विकृते चिन्ननावल्ला चीत्या (च)\[र]"

104 पुराणवल्ले \| भाराणवल्ले चार प्रीरिताः कोकिलाः [1 88 II]  "वसन्त(स)"

105 खातपरिश्रमीकरणम् च चिन्त \| मुंदियाधिकारमणिन्\[व]"

106 देवीरुपचंग [1 85 II]  "विविहारस्तुपुष्पयशोभीममाखितिम्"

107 मुंगिरिक्रिया\[व] निन्द्वल संसरं [1 84 II]  "प्रवख्या" चिरा-खातरंगि:

108 श्रम समविष्यति \| स्वतंत्रोनितेय सहितग्रंथविषयतं [1 87 II]  "कुःया"

1 Metre: Dóbhaka.
2 Read उषकां.
3 Read उषकां.
4 Read उषकां.
5 Read उषकां.

8 Read उषकां.
9 Read उषकां.
10 Read उषकां.
11 Read उषकां.
12 Read उषकां.
13 Read उषकां.
14 Read उषकां.
15 Read उषकां.
16 Read उषकां.
17 Read उषकां.
18 Read उषकां.
19 Read उषकां.
20 Read उषकां.

The second half of the stanzas can be supplied from V. 38 of the Viljppakkam grapt, नर जीनि ताविया अवितावधविकरणम्.
9 Metre: स्वाजेवककोकिलाः.
10 Read उषकां.
11 Read उषकां.
12 Read उषकां.
13 Read उषकां.
14 Read उषकां.
15 Read उषकां.
16 Read उषकां.
17 Read उषकां.
18 Read उषकां.
19 Read उषकां.
20 Read उषकां.
109 चापि सहित निम्नांक निरंतर । पुष्पारीनायकास(1)बैकलाला
110 विस्मानिवतं [[४० **]] 'पुष्पारीनायकासांतावितस्तिकं । भायने-
[[श्री]]
111 विन्युवार्क्कुमारावर्षभित्ताः(२) दिम[[४० **]] 'पुष्पारीनायकास(श्री)सतीरासां
शेषाधी
112 संबंधः[[४० **]] संबंधः । 'प्रायंक्षसामवादादिपं तुञ्जलपरित: [[४० **]] 'षेखरं
प्रधि
113 ताहेंतरायनितज्जोष परिवं । पुष्पमंगलपिती यदमानाध्यं
114 रेरिपम[[४१ **]] 'गीतवार्यपिनियांची प्रामाण्यवितामित । केदारसेनधुप-
115 विजयनारायणपिनियांची च [[४१ **]] 'गीतवार्यपिनियांची प्रामाण्यवितामित
116 सरे । [[मं]] 'बुध्यार्यप्रवासादिवसोतीलानवतवतिन्नः । [[४१ **]] 'प्रायंक्षसां
विष्णू
117 दृश्यावात्स्तिकं । काथिन्याष्यप्रथामालाचिन भाषाः
118 सा [[४१ **]] 'तेकन्द्राद्वीपकदिविषाणसपुष्वाय । गीतवार्यपिनियां
119 पिन प्रामाण्यवितामित । [४१ **] 'प्रायंक्षसां युवर्यपिनियांतवाकायविच
120 वेदनच । उत्तरतिनवी चित्रणसुकृम्भत:[[४० **]] 'सुताल [[४१ **]] 'मित्रवर्यानी
बायतिन
121 [[छ]] 'प्रायंक्षप्रथामालाचिन । पालयायनं संस्कारायत्रामालाचिन ।
[[४२ **]] 'ततः
122 'वैव(श)चापि । वर्तमानाविविष्यमानी । शाश्वत चीतवादयनितज्जी
123 वरकदारी [४२ **] 'कोकीपपपिनियांतवाकायविचारी माध्यम । गाम्पुरपिन
हिया शीलि
124 [[ना]] 'विस्मानिविविष्यमानी । [४२ **] 'कोकीपपपिनियांतवाकायविचारी माध्यम
125 'वेदनच विनियुवार्क्कुमारावर्षभित्तम । [[४० **]]

Fourth Plate; Second Side.

126 'प्रतीततीसिकताष्यप्रवासाने संस्कारं । काथिन्यानितज्जी
127 रविकृतुरयाचविनं । [[४१ **]] 'सूर्यथाष्यप्रवासाने संस्कारं । भीर
128 सूर्यसुदारात्त्वमुः संस्कारं । [[४१ **]] 'रामच संवरपिनियांतवाकायविच
129 'कारिन कर्मावरं वित्तृत्तिवालाचिन । संस्कारं । [[४१ **]] 'निधि
लिन्ने पायः

1 Metre: Anuśāntāuka.
2 Read 'प्रेमीयाखण्डमानी' (समाचार).
3 Read 'वर्यानी'.
१३० यानिश्वात्सः (अ)जचाचितं । एविचारागमिसंबंधः गणभविः समूः ।
१३१ श्रय (१ ४४ II) 'बाणीकपङ्कतारसः कक्षारामेशः संहः । पुष्पाकारितामितिः
१३२ कामदाचरंदरवरे (१ ४४ II * ) 'दानाध्यमंनवकातिप्रायसः विनिशबीचित्रः
१३३ मांगुलप्रदभिकविषिवः (२) 'त्रिशिवाणयनरपालकुलाचिन्नः ।
१३४ दोषिरमूर्धंतः (२) स्वयमवेदङ्केनानिषिविधविकः दानकाविनिषिवः (१ ६०)
१३५ 'दोषिरमूर्धंतः दशविन दशीविनश्ववासः विनिशवेचित्रः ।
१३६ बुधिरामापसजानमासः । सोऽखःः कवचः ग स्त्राचिन्नः वाैसः
१३७ विभायकुचः सुतःः प्रवासः सुकुचःः । 'ब्रह्माण्वमः वाैसःः (१ ४८) ६-
१३८ ब्रह्माण्वमः वाैसःः वाैसःः । वाणिजयाण्वमः व्यक्ति वै भवः (२)
१३९ वैष्ठ (२) सम्यक्तवृत्वः विभायकुचःः सम्यक्तवृत्वःः (१ ६८)
१४० 'ब्रह्माण्वमः वाणिजयाण्वमः ब्रह्माण्वमःः । वाणिजयाण्वमःः (२)
१४१ 'ब्रह्माण्वमः वाणिजयाण्वमः ब्रह्माण्वमःः (२) । वाणिजयाण्वमःः ।
१४२ 'दोषिरमूर्धंतः दशविन दशीविनश्ववासः । वाणिजयाण्वमःः (२)
१४३ हत सुविण्वः : (१ ७२) 'सुविण्वःः पाँचःः विनिशबीचित्रःः । वाणिजयाण्वमःः
१४४ देैसः देसः देसः देसः (१ ७२) 'कामाण्वमः (व)राशिकल्पाविनिषिवः
थान : (२)
१४५ ब्रह्माण्वमः वाणिजयाण्वमः वाैसःः प्रवासःः : (१ ७२) 'ब्रह्माण्वमः वाणिजयाण्वमः वाैसःः
१४६ तंत्रविनःः । सुविण्वःः वाणिजयाण्वमः वाणिजयाण्वमःः (१ ७२) 'वाणिजयाण्वमः
१४७ वाणिजयाण्वमःः । परीतःः (२) यथाःःः । इत्ययःः । यथाःःः : (१ ७५)
१४८ ब्रह्माण्वमःः (२) । कीर्तिः (२) कीर्तिः (२) कीर्तिःः । कीर्तिः (२) कीर्तिः (२) कीर्तिःः ।
१४९ 'खिरः अब्बः अवरतःः कक्षारवदानःः (१) । सीरः ब्रह्माण्वमः ।
१५० सम्बैवःः : (१ ७६) 'सम्बैवःः वाणिजयाण्वमः वाणिजयाण्वमःः ।

१ वेद : आनुशलकः
२ वेद : षाढ़कश्वकः
३ वेद : सावलावकश्वकः
४ वेद : भाषकः
५ वेद : पदकः
६ वेद : गुणकः
७ वेद : शिक्षकः
८ वेद : शिक्षकः
९ वेद : शिक्षकः
१० वेद : शिक्षकः
११ वेद : शिक्षकः
151 दधिकेशत्रतिसमसंबिकः [1 ७८*] "कला यामसिम
152 गंगवरहितिमित्रायुः । नानागोचित्तिमित्रा
153 धारापूर्वमदनद्वा । इतिमतीव निश्चितिमित्रा सिया वेदान्त.
154 पारमा: [1 ७८*] "कामाक्षीनारायणात्मपद्धतेय शमये । निन्दा
155 पुरावाचारानेमेका इतिरिदापिता [1 ७८*] "कामाक्षीनारायणात्मका
156 य वास्तवाय विषये । वैका° समपिताः हरिरस्तारायस्युः
157 मित्र जी [1 ७८*] "कामाक्षी" कक्कुतादास्यात्मका । महत्या । निन्दाही
158 तिना इतिरिदापिता कक्षिता [1 ७९*] "वानवाकाठिताय" लोकार-कारकका
159 तुज्जुरत वंडकरः । नीर्दमहे हे सती भाराजान्योगुः
160 ने [1 ७९*] "भाराजाकुला" चरूनित्विक्षात्मकसमवः । दिनिरिरचन" गीत[१]
161 राज्यामहोपि वंडकरः [1 ७९*] "भाराजी" नवाची (या) नेयितिहासिकसाधिका
162 जी: । इतिको वस्त्रकेघियोगितेन घासिय: [1 ७८*] "गाजियो वस्त्रवान
163 दलपिनापालवपिबन्धिणः: । दिनितिहासिकसाधिकायोः कौड़ि
164 निर्दयम्: [1 ७५*] "कामाक्षीमंदवासस्युखी विशिष्टसमवः । वैका°
165 इतिः इतिकी निकायमपिचित वंडकर: [1 ७६*] "वंडकर" बीमणामाधु
166 नरसंभवक: । पूर्वाचारायंनीनिमाचारायंनी
167 इतिभन् [1 ७७*] "पवेशवसंभवतिबंधवाख्यकरः[२]" । वैकाः
168 इतिः पूर्वाचारायंनी नारायणाचारायंनी: [1 ७८*] "पूर्वाचारायंनी
169 निन्दितार्थोपि वंडकर् । इतिरिदापिता मित्रायंनी नरसंभव
170 दलपिनापिबन्धिणः [1 ७७*] "वंडकर" इतिको नाचितिमित्रे नाचितिमित्र: नालोधीतुः । वाम
171 नरसंभवकेकाविनिर्तिमित्रायंनी: [1 ७७*] "पूर्वाचारायंनी
172 गीतिमित्रे नालोधितूः [३] वंडकर: । एको तान्त्रिकको इतिमित्र
173 [वैका° वंडकरः [1 ७८*] "संगीतवासस्युखी तहभूमितमालाय:। [१ ७८*]

1 Read "समपिताः"
2 Read "समपिताः"
3 Read "समपिताः"
4 Read "समपिताः"
5 Read "समपिताः"
6 Read "समपिताः"
7 Read "समपिताः"
8 Read "समपिताः"
9 Read "समपिताः"
10 Read "समपिताः"
11 Read "समपिताः"
12 Read "समपिताः"
13 Read "समपिताः"
14 The second half of the verse has been omitted.
Fifth Plate; Second Side.

174 'छुङ्गरेय त्रिविक्रम किया'। 'काश्चिन्यान्यः।' 'वंशवच्चकोम-'
175 यान्यच त्रित्यसि (ि) संमरुः। [[८३*]] 'वसवामस्मातकेशक्नयः। कौःि।'
176 काश्चिन्यान्यः। 'यहुँजोरी।' 'त्रिनिवासाद्विक धितस्मातः। [[८४*]] 'वंशवच्चकोम।'
177 सूस्त्रेवंविक्तायुक्तिम महीसर्व।। ' शासद्विन्यायतिष्ठमल्लास्वयंविक।'
178 हितिकः। [[८५*]] 'यालुङ्गयस्मात्ता नागाम्वसर्वद्विन्यायः।' 'धितिमात्रभद्र।'
179 नभारतकोक्कुशसिरिचस। [[८६*]] 'वंशव्वस्मातकेशक्नयः। नंदनः।'
180 यज्ञवंशहिंसाभिरम्मरायायार्यः। [[८७*]] 'श्रीरामचंद्रमहम्म खुराले।'
181 यमोच।। 'येवेक वंशवच्चकोम धितिन्यान्यायतिष्ठमल्लास्वयंविक।' [[८८*]] 'छुङ्गरेय
   त्रिविक्रम।'
182 हितिकः।। 'त्रिनिवासाद्विक धितिमात्रभद्र।' 'धितिमात्रभद्र।'
183 च। [[८९*]] 'त्रिनिवासाद्विक धितिमात्रभद्र।' 'धितिमात्रभद्र।'

Sixth Plate; First Side.

195 धशवक्सिदुः। [[१०८*]] 'नावदः।' 'श्रीयस्मात्ता यालुङ्गयस्मात्ता।'
196 यान्यच त्रित्यसि। [[१०८*]] 'वसवामस्मातकेशक्नयः। कौःि।'

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1. Read जाधार्यः। The verse is defective.
2. Read 'छुङ्गरेय त्रिविक्रम किया।'
3. Read 'वंशवच्चकोम।'
4. Read 'वंशवच्चकोम।'
5. Read 'वंशवच्चकोम।'
6. Read 'वंशवच्चकोम।'
7. Read 'वंशवच्चकोम।'
8. Read 'वंशवच्चकोम।'
9. Read 'वंशवच्चकोम।'
10. Read 'वंशवच्चकोम।'
11. Read 'वंशवच्चकोम।'
12. Read 'वंशवच्चकोम।'
13. Read 'वंशवच्चकोम।'
14. Read 'वंशवच्चकोम।'
197 नारायणभवकरामणः। च बर्तितसंमाभवकरामणः। कौशिकः।
198 नवः। [१ १०६] 'तन्त्रः'। श्रीविभवः। लक्ष्मणर्यः यासुषः।। भार- 
धेयः।।
199 यो वेकटनम्चित्तः। चित्तविकः। [१ १०६] 'श्रीकंतिकुलः' षोलिस्साम्यावस्थः।
200 भाषः। च बतिस्वयं दशराजम्हकच्छैतिष्य यासुषः। [१ १०६] 'श्रीकंतिकुलः' षोलिस्साम्यावस्थः।
201 श्रीतानाथसङ्गः। लिन्तसातनाथसङ्गः। यासुषः।
202 मार्कः [१ १०६] 'श्रावज्ञानीशोलिस्साम्यावस्थः। लिन्तसातनाथसङ्गः।
203 वेकटिनसातनाथः। [१ १०६] 'श्रीविभवः' षोलिस्साम्यावस्थः।
204 देवः। श्रीतानाथसङ्गः। लिन्तसातनाथसङ्गः। यासुषः। [१ १०६] 'श्रीविभवः' षोलिस्साम्यावस्थः।
205 वेकटिनसातनाथः। चित्तविकः। षोलिस्साम्यावस्थः। यासुषः। [१ १०६] 'श्रीविभवः' षोलिस्साम्यावस्थः।
206 श्रीराजम्हकच्छैतिष्यावस्थः। [१ १०६] 'श्रीविभवः' षोलिस्साम्यावस्थः। लिन्तसातनाथसङ्गः।
207 चित्तविकः। षोलिस्साम्यावस्थः। [१ १०६] 'श्रीविभवः' षोलिस्साम्यावस्थः। लिन्तसातनाथसङ्गः।
208 बतिस्वयं। चित्तविकः। षोलिस्साम्यावस्थः। लिन्तसातनाथसङ्गः।
209 वेकटिनसातनाथः। चित्तविकः। षोलिस्साम्यावस्थः। लिन्तसातनाथसङ्गः।
210 चित्तविकः। षोलिस्साम्यावस्थः। लिन्तसातनाथसङ्गः। यासुषः।
211 यासुषः। षोलिस्साम्यावस्थः। लिन्तसातनाथसङ्गः। यासुषः। [१ १०६]
212 र्यो। चित्तविकः। षोलिस्साम्यावस्थः। लिन्तसातनाथसङ्गः। यासुषः। [१ १०६]
213 चित्तविकः। षोलिस्साम्यावस्थः। लिन्तसातनाथसङ्गः। यासुषः। [१ १०६]
214 चित्तविकः। षोलिस्साम्यावस्थः। लिन्तसातनाथसङ्गः। यासुषः। [१ १०६]
215 'श्रीविभवः' षोलिस्साम्यावस्थः। लिन्तसातनाथसङ्गः। यासुषः। [१ १०६]

Sixth Plate; Second Side.

216 चित्तविकः। षोलिस्साम्यावस्थः। लिन्तसातनाथसङ्गः। यासुषः। [१ १०६]
217 'श्रीविभवः' षोलिस्साम्यावस्थः। लिन्तसातनाथसङ्गः। यासुषः। [१ १०६]
218 चित्तविकः। षोलिस्साम्यावस्थः। लिन्तसातनाथसङ्गः। यासुषः। [१ १०६]
219 'श्रीविभवः' षोलिस्साम्यावस्थः। लिन्तसातनाथसङ्गः। यासुषः। [१ १०६]
220 'श्रीविभवः' षोलिस्साम्यावस्थः। लिन्तसातनाथसङ्गः। यासुषः। [१ १०६]
221 'श्रीविभवः' षोलिस्साम्यावस्थः। लिन्तसातनाथसङ्गः। यासुषः। [१ १०६]
222 यासुषः। षोलिस्साम्यावस्थः। लिन्तसातनाथसङ्गः। यासुषः। [१ १०६]

¹ वासुषः। षोलिस्साम्यावस्थः। लिन्तसातनाथसङ्गः। यासुषः। [१ १०६]
² बर्तितसंमाभवकरामणः। षोलिस्साम्यावस्थः। लिन्तसातनाथसङ्गः।
³ दशराजम्हकच्छैतिष्य यासुषः। [१ १०६] 'श्रीविभवः' षोलिस्साम्यावस्थः। लिन्तसातनाथसङ्गः।
⁴ 'श्रीविभवः' षोलिस्साम्यावस्थः। लिन्तसातनाथसङ्गः। यासुषः। [१ १०६]
⁵ 'श्रीविभवः' षोलिस्साम्यावस्थः। लिन्तसातनाथसङ्गः। यासुषः। [१ १०६]
223 रौतेरोकौजकक्षक: [I १२८*] 'प्राचीननाथा शैविनिषिद्धसूक्तिस्थ।' ।
224 हस्तिपष्ट कार्यकृतकलार्कादीपुत्र साध: [I १२८*] 'प्राचीनराज्यार्हासंक-' ।
225 यादयाहवानवाय । तैयकां' समयामहीण इतिमयेरे वांच्यः: [I १२०*] '।
226 दिवाग्यपुराणामप्रमभु: । चतुर्भाकांक्षांभं यानुययु वनसि। ।
227 समुन्ते [I १२१*] 'चुडालोगुभा' छतुर्भाकांक्षामभु: । हस्तिपष्टकां निगम- ।
228 मह: प्राचीनते यानुयु: [I १२२*] 'कालकालयादेविचादिकसमलायम: ।
229 वारनमांसुक्कुर्यालेरिककक्षकक्षक: [I १२२*] 'पाटलद्रिप्ररंग: मेंम*] ।
230 समार्थकः: । भाराकालयादेवि नीविन्द्वहोककक्षकक्षक: [I १२४*] '।
231 यानुयुः[:] श्री[मेंम*] ।
232 [क] बाराकालयादेविसमलायम: । श्रीविनाचोत्ते वनसि' दे याति वैद्यंतसुकुल: [I १२५*] ।
233 चौदालोगुभां नामुनु: । वैशिवकालयादेवि । लक्षीनारायणेम्म यानुययु- ।
234 चौदालोगुभां नामुनु: । तनय ब्रह्मचिंत्राचार्याचार्याचार्याय वनसि: । भाराकालयादेवि— ।
235 इमार्थनमाते श्रीतानन्द: [I १२७*] 'चुडालोगुभां विश्वाभिमानयोग्यम- ।
236 चौदालोगुभां नामुनु: । हस्तिपष्टकां समुपपयुक्तोऽयाति वनसि: । [I १२८*] ।
237 लिख्मुः[:] श्रीविनाचोत्तसामालेवानुयु: । श्रीविनाचोत्तसामान्यायनु- ।

Seventh Plate; First Side.

238 ते कालकालयादेवि: [I १२८*] 'यानुयुः ख्या[त*]वरिष्ठे नीविन्द्वहोककक्षकक्षकः[:] ।
239 समुजः: । तत विश्वाभिमानककक्षकक्षकसमन्नमानयः: [I १२९*] 'सुनम- ।
240 चौदालयादेविसमलायम: वनसि:। विश्वाभिमानककक्षकक्षको रंगानारायणेचक- ।
241 हस्तिस[I १२५*] 'यानुयुः श्रीविनाचोत्तसामान्यायप्रायायसमलायम: । भृगु(ख्याः)चय- ।
242 नीविन्द्वहोककक्षकक्षकसमन्नमानयः [I १२५*] 'श्रीविनाचोत्तसामालेवानु- ।
243 तुराकालयादेवि: । हस्तिपष्टकां श्रीविनाचोत्तसामालेवानु: वनसि: । [I १२५*] ।

¹ Metro: Anuvahupubh.
² Read तन.
³ Read 'नीविन्द्वहोककक्षक.
⁴ Read भृगु.
⁵ Read श्रीविनाचोत्त.
⁶ Read ब्रह्मचिंत्राचार्याचार्याय.
⁷ Read ब्रह्मचिंत्राचार्यायाय.
⁸ Read ख्या.
⁹ Read ब्रह्मचिंत्राचार्याय.
¹⁰ Read ब्रह्मचिंत्राचार्याय.
¹¹ Read नीविन्द्वहोककक्षक.
¹² Read 'श्रीविनाचोत्तसामालेवानु.
244 'वाचन: श्रीतिमलमभाषा नंदन:। श्रीक्षणगीती तिलम।
245 लभोवैकुंततिमान्। [१५४*] 'श्रीतिमलमभाषा नागाम्बाकास्मान्वः।
246 बंधु:। [९*] 'श्रीतिमलमभाषा ततातिमान्। [१५४*] 'तनुभुः। [८] 'श्रीमणी-
247 ले(?)॥[ि]॥
248 नागाम्बाक याचन:। 'श्रीतिमलमभाषावैकाकतिकः। [१५७*] 'ति-
249 श्रीमणीकृषोती नागाम्बाकस्मान्वः। 'श्रीतिमलमभाषा हरि।
250 सुमतः।[ि]॥ श्रीमणीकृषोती समगुः। [१५८*] 'श्रीतिमलमभाषा याचन:।
251 घरिन्द्रः। 'श्रीतिमलमभाषा। [१५५*] 'श्रीमणीकृषोती समगुः। [१५८*] 'श्रीतिमलमभाषा याचन:।
252 'श्रीमणीकृषोती नागाम्बाक याचन:। [१५५*] 'श्रीमणीकृषोती नागाम्बाकस्मान्वः।
253 'श्रीमणीकृषोती नागाम्बाक समगुः। [१५८*] 'श्रीतिमलमभाषा याचन:।
254 'श्रीमणीकृषोती समगुः। [१५८*] 'श्रीमणीकृषोती समगुः। [१५८*] 'श्रीतिमलमभाषा याचन:।
255 ते॥ ते॥ याचन:। 'श्रीमणीकृषोती समगुः। [१५८*] 'श्रीतिमलमभाषा याचन:।
256 'श्रीमणीकृषोती समगुः। [१५८*] 'श्रीतिमलमभाषा याचन:।
257 ते॥ ते॥ याचन:। 'श्रीमणीकृषोती समगुः। [१५८*] 'श्रीतिमलमभाषा याचन:।
258 'श्रीमणीकृषोती समगुः। [१५८*] 'श्रीतिमलमभाषा याचन:।
259 'श्रीतिमलमभाषा याचन:। [१५५*] 'श्रीमणीकृषोती समगुः। [१५८*] 'श्रीतिमलमभाषा याचन:।
260 'श्रीमणीकृषोती समगुः। [१५८*] 'श्रीतिमलमभाषा याचन:।
261 'श्रीमणीकृषोती समगुः। [१५८*] 'श्रीतिमलमभाषा याचन:।
262 'श्रीमणीकृषोती समगुः। [१५८*] 'श्रीतिमलमभाषा याचन:।
263 'श्रीमणीकृषोती समगुः। [१५८*] 'श्रीतिमलमभाषा याचन:।
264 'श्रीमणीकृषोती समगुः। [१५८*] 'श्रीतिमलमभाषा याचन:।
265 'श्रीमणीकृषोती समगुः। [१५८*] 'श्रीतिमलमभाषा याचन:।

* मेटा: आनुष्ठानिक।
* बेंधु: कृत्रिम।
* 'श्रीतिमलमभाषा नागाम्बाकस्मान्वः।
* 'श्रीतिमलमभाषा ततातिमान्।
* 'श्रीतिमलमभाषा याचन:।
* 'श्रीतिमलमभाषा याचन:।
* 'श्रीतिमलमभाषा याचन:।
* 'श्रीतिमलमभाषा याचन:।
266 यी नारायणार्यांच्या वेगात: ।[१ ६४] ॥ भारतान्याचे वानिवार्‌
267 निमित: । "वेगातिस्थितमलनारंस्त्रीयणिवचं: ॥[१ ६५] ॥ वानिवार्‌
268 वंभमुरार्यागोगोऽस: । "एकलतिस्वितुर्दानरंस्त्रीयणिवचं: वंभ-
269 च: ।[१ ६६] ॥ वंभच: ॥ कौमिन्यांस्थापतयात् विस्मयसः: । मातुभद्रे वानिवार्‌
270 काव्यानीपिकाण: ।[१ ६७] ॥ वंभचोऽस: ॥ सर्वसिद्धव्यासरायसुरपुरिचुत: । "वेए-
271 कल्याणीचवर्मोद्ययः । श्रीतात(ता)नय: ।[१ ६८] ॥ वंभच: ॥ ख्यातविदिरसः
272 कौविवद्धमाः । "चेलेकासुमायस्वर्मो दृष्ट: ॥ श्रीतात: ।[१ ६९] ॥ श्रीमातो-
273 नारिनांस्त्रीयणिवचं । वंभचोऽस: ॥ मरिचिवीभच-
274 मातुभद्रे वानिवार्‌
275 बंदन: । दिवसमेकां देवराजमोहोत्तमवेगात: वंभच: ।[१ ६५] ॥ खुद-
276 सिम्गिद्रभवस्य भारतान्याचे वानिवार्‌
277 हृदिप: । दिवसमेकां वाचु: ।[१ ६७] ॥ विषादिवाच: काव्यानी-
278 पाणिसंद्व: । नारायणांवर्मोद्ययात्वंभ-
279 च: ।[१ ६८] ॥ कौविवद्धमाः सप्तावृतिहितादिचुत: । वंभचोऽस: नारसहदोऽस: । दिवसमेकां
280 वानिवार्‌स्वर्माधिकामाणु: ।[१ ६९] ॥ 'पुजी विषादिवाच: 
281 काव्यायापालंशः । वंभच:[१] ॥ कौविवद्धमास्वर्माधिकामाणु:
282 हृदिप: ।[१ ६७] ॥ 'सप्तावृतिहितादिराचार्यवेगात्: । चिल:
283 भेदोऽस: । भवलेपकालिस्मानां वाचु: ।[१ ६८] ॥ 'पाचतायेब्येच[सिः]

Eighth Plate: First Side.

284 कथाहोऽस: वंभचोऽस: । "वेगातिस्थितमलनारंस्त्रीयणिवचं:
285 नायरसह: ।[१ ६५] ॥ 'पुजी विषादिवाच: 'पाणिसंद्वः 
286 वेगात: । भारतान्याचे नारायणांच्या वेगातिस्थितमलनारंस्त्रीयणिवचं: ।[१ ६६] ॥ नारायणांच्या वेगात:
287 वेगातिस्थितमलनारंस्त्रीयणिवचं: । वेगातिस्थितमलनारंस्त्रीयणिवचं: । वेगात:
288 वेगातिस्थितमलनारंस्त्रीयणिवचं: । वेगातिस्थितमलनारंस्त्रीयणिवचं: । वेगात:
289 कौविवद्धमाः सप्तावृतिहितादिचुत: ।[१ ६८] ॥ 'सप्तावृतिहितादिचुत: । "कौविवद्धमाः सप्तावृतिहितादिचुत: । वेगात:

1 Metro: Anamahubh. 3 Read एकाशः.
2 Read ब्रह्म. 4 Read "पुजी विषादिवाच:"
6 Read "श्रीमातो" 7 Read श्रीमातो.
8 Read श्रीमातो. 9 Read "चेले कासुमायस्वर्मो दृष्ट: ॥ श्रीतात: । श्रीमातो.
10 Read "पुजी विषादिवाच:"
11 Read "श्रीमातो." 12 Read "चेले कासुमायस्वर्मो दृष्ट: ॥ श्रीतात: । श्रीमातो."
291 ते हरितं यादवप्रथीं यालुः [1 ११३] 'नरसंभद्री विनामित[ण]
292 गोगत्रि वंद्युरुः।' पंडरविणीतमितमासम्बन्धहृदयजागितिकः [1 १०८]
293 'एकादीशमयोगिणीगोगोजः। एकां तस्मात्
294 होधा हतिमयधनमिति वंद्युः [1 १३३] 'यालुः कानामवर्णसारः
295 गोगत्रि मवसम्योगिणी। भारतज्ञानवचनसारसारःश्रृङ्खलाः [1 १२५]
296 पुष्पकमयोगिणीपद्महृद्युः यालुः। माकालिक
297 नों वंद्युसम्योगिणीहलिमितमाः [1 १३२] 'भारतज्ञानवर्णसारः
298 वाक्स्योगितमासम्योगिणी। एक वनस्पतिमायारात्रायमहोऽपि
299 गोगत्रि। [1 १५४] 'भारतज्ञानवर्णसारः मवसम्योगितहृतमाः
300 मवसम्योगितहृतमाः। 'बंद्युसम्योगितहृतमाः [1 १५६] 'चंद्रसम्योगित
301 चंद्रसम्योगितहृतमाः। मिष्ठििवानपुरसृष्टिः पूर्वाश्रमसारः
302 चंद्रसम्योगितहृतमाः [1 १५६] 'कौड़ीयोगिनी चंद्रसम्योगितहृतमाः। मिष्ठिि
303 यद 'सिंहस्यकर्मण्यन्त्रितियालुः [1 १५५] 'चंद्रसम्योगितहृतमाः
304 [वाक्स्योगितमासम्योगितहृतमाः। वरषाकालमहोऽपि। वनस्पतिमायारात्रायमहोऽपि।
305 वाक्स्योगितमासम्योगितहृतमाः। वनस्पतिमायारात्रायमहोऽपि।
306 कानामवर्णसारः मवसम्योगितमाः [1 १५४] 'भारतज्ञानवर्णसारसारः
307 गोगत्रि। बिन्सरविणीतमासम्योगितमाः [1 १५४] 'विनामित
308 गोगत्रि। बिन्सरविणीतमासम्योगितमाः [1 १५४] 'विनामित
309 चंद्रसम्योगितहृतमाः [1 १५६] 'चंद्रसम्योगितहृतमाः। चंद्रसम्योगित
310 चंद्रसम्योगितहृतमाः। बिन्सरविणीतमाः [1 १५६] 'बिन्सरविणीतमाः। चंद्रसम्योगित
311 चंद्रसम्योगितहृतमाः। बिन्सरविणीतमाः [1 १५६] 'बिन्सरविणीतमाः। चंद्रसम्योगित
312 कानामवर्णसारः मवसम्योगितमाः [1 १५४] 'कौड़ीयोगिनी।
313 यद 'सिंहस्यकर्मण्यन्त्रितियालुः [1 १५५] 'सिंहस्यकर्मण्यन्त्रितियालुः। मिष्ठिि
314 यद 'सिंहस्यकर्मण्यन्त्रितियालुः [1 १५५] 'सिंहस्यकर्मण्यन्त्रितियालुः। मिष्ठिि
315 यद 'सिंहस्यकर्मण्यन्त्रितियालुः [1 १५५] 'सिंहस्यकर्मण्यन्त्रितियालुः। मिष्ठिि

* Motre : Annalstpubh.
* Read बालः।
* Read चंद्रसम्योगितहृतमाः।
* Read 'सिंहस्यकर्मण्यन्त्रितियालुः। मिष्ठिि
* Read चंद्रसम्योगितहृतमाः।
316 आपेक्षिकोंकारणिकी बंधन। । धिकालिनि तिपरसमुद्रः
317 भूमार्शुद्रते [[१५५*]] 'नानाविधिज्ञातिभव। दत्ता धीरसिद्धिभुजः।
318 विचललाच्छदिवधिकालिनिशांतिषयः [[१५६*]] श्री==

Ninth Plate.

319 'श्रीविकटपत्रियचिलिपितपति' रायचकुलयः
320 शामसिवं सुपीलिजनकुलयचकुलयः भ्रमणमेवः [[१५८*]] 'वेदनः-
321 पत्रिनयाकपरिपत्रिअनुभवः' शानसीलिनि [[९*]] 'कष्टाविवाहकामकावः:
322 सरसमाधिकृतिर्मापति: पीठः [[१५८*]] 'श्रीविकटमहाराजसुखः मण्डपः-
323 कन:। श्रीपीलिजनदासाठी (आय) अविश्लेषणमहणसं [[१५६*]] 'दानपाद-
324 कनः। दाना[क्षः]योनिपालनं [[९*]] दानकर्मवाप्रोति पालकपाद्युं पदं
325 [[१५२*]] 'श्री[५*]'
326 साहिनुः पुष्पं परदत्तारुपालनं। परदत्तादेशं श्लेष्यनं निम्प[पथ]म
327 माचेत [[१५२*]] 'श्लेष्यं परदत्ता या यो चरित वदुरीरं[[९*]]
328 पालिकापतिमार्गिणी विषयाः.
329 यां जातेक्रिमी। [[१५४*]] 'पदक भगवी सीकृत सर्बविकार भुजां
330 न भाव्या न के
331 ह[र]श्रीकर विश्वदत्ता वदुरीरं [[१५४*]] 'सामान्योप घमेसेवुपाणि13 काले
332 काले प[ए]ं
333 [ल]नीयो सम्बिनः। सर्वदीर्घाविज्ञा। पालिकापतिमार्गी भूमी याचिनी
334 रामचंद्रः [[१५६*]]

330 'श्रीविकट' ABSTRACT OF CONTENTS.

(Line 1.) Salutation to Śrī Veṅkaṭeśa.
(Verse 1.) Stotra to Rāma.
(V. 2.) Stotra to Viśvavāsaṅa.
(V. 3.) Stotra to Varāha, (the boar incarnation of Viśhu).
(V. 4.) From the ocean of milk was born the Moon.
(Vv. 5-6.) His grandson was Budha's son, Purāṇavas. The latter's son was Āyu; his son, Nahnah. From him came Yayati, and from Yayati, Puru. In this lineage was born a

1 Read 'वल्लष्णः'.
2 Read 'हृदयः'.
3 Read 'स्मृतिः'
4 Read 'मन्त्रः'.
5 Read 'सम्भवः'.
6 Read 'इन्द्रः'.
7 Read 'आत्मः'.
8 Read 'तांगनः'.
9 Read 'महेन्द्र'.
10 Read 'दुल्हः'.
11 Read 'प्रकाशः'.
12 Read 'विनिर्गुणः'.
13 Read 'मानवः'.
14 Read 'प्राणवः'.
15 In Telugu characters.
king named Bharata. In his family appeared Śanta; he was born from his father was Vijaya (Arjuna). His son was Abhimanyu; from him was born Parikshit. The eighth from him was Nanda. The ninth from this king was Chājika, and the seventh from him was Rājānārāṇḍra, a devotee of Vishnu. Ten generations after him came Bījjaśāmbra. The third from him was Vira-Hemāśāraya, the lord of Māyāpur and a devotee of Nārāyaṇa (Vishnu).

(Vv. 7-8.) Fourth after him was born king Tārā-Pinnama, at whose sight the enemies were frightened. From him was born Sūmidēva, who captured seven forts in one day, from his enemies. To him was born the heroic son Rāghavādeva. Then came the glorious Pinnama. King Bukka was the son of him (Pinnama), who was the lord of Āraṇa; he also established the kingdom of the Sāhuva Nrisimha firmly.

(Vv. 9-12.) Bukkāraja, who was like the kalapa-vriksha to the learned, married Ballāmbikā. This queen bore a son named Rāma-raja. He vanquished by his great valour the 70,000 horses of Sāpāda, seized from him the fort of Avanigiri, and put to flight Kāsappadāya. This Rāma-raja captured the fort of Kandana-volli. He was poisoned by his relatives, but by the grace of Vishnu, whose devotee he was, he suffered no harm.

(Vv. 13-40.) The queen of this Rāma-raja was Lakkāmbikā. To him was born Śriṅgarāja. He married Tirumalāmbikā; by her were born Śriṅga-raja the three sons, the heroic Rāma-raja, the lord versed in politics, the excellent Tirumalāraja and the king Veṅkaṭādri. The hero Rāma-raja, having slain in battle his enemies, who were a scourge of the earth, was ruling the world. His praises. Then Veṅkaṭādri is praised. Tirumalāraja, the great, powerful, having subdued hostile kings in battle, and having been anointed to the peerless sovereignty, ruled the earth.

(V. 21.) Description of the coronation of this prince.

(V. 22.) This king made large gifts of tulā-pūṣhaka in gold and other gifts, to the temples at Kāśchi, Śriṅgāram, Śrīśāhala (Tirupati) Kanakasāhabh (Chidambaram), Ahobal, etc.

(Vv. 23-26.) By Veṅgaḷāmbā was born to Tirumala a son named Śriṅga-raja. Making Uddagi his residence, he conquered Koṇḍavīḍu, Vinikerūḍa, and other forts, and began to rule at Penikoṇda. The description of his coronation. King Śriṅga-raja afterwards went to heaven (died).

(Vv. 27-39.) Veṅkaṭapatiṭhavāraja, the son by Veṅgaḷāmbā of Tirumalāṭhavāraja then began to rule the earth. He was the younger brother of Śriṅga-raja. Having been anointed according to the religious rules by the spiritual preceptor of his gotra, the famous Tālayāraja, who was the ornament of the wise, just as Rāma was anointed by Vasiṣṭha, he was ruling the earth triumphantly after destroying the demons, the Yavanas (i.e. the Mahāmāyana). He had Veṅkaṭāmba, Rāghavāmba, Pedaṭāmba and Kṛishṇamāmba as his queens. This king defeated Mahāmadda-Sāhu, son of Malikibhāraka, (i.e. Muhammad Šāh, son of Malik Ibrāhīm) and took on the battlefield the horses, elephants, weapons, umbrellas, etc. belonging to the vanquished king. When this Veṅkaṭapatiṭhavāraja assumed the sovereignty, Adiśeṣha and other supporters of the earth were relieved of their burden and consequently they, having assumed the shape of Vīṣṇuśaila (the Tirumala hills near Tirupati), are ever praying Veṅkaṭāchalahapatī to grant long reign to him. He was comparable to the ocean in the profundity of his learning; was the only excellent conqueror of the Chaṇḍaśūra; he terrified the hearts of the hostile kings in the eight quarters; he was a favourite of Śrīraja; was a destroyer of his enemies; was a wishing tree to the poor; was styled Hosa-birudaragana; Rāyarahtta-miga; was favoured by Vira-Lakṣhmī; was like the central gem of the necklace (which is) the city of Āraṇāṇa, was broad-armed like Adiśeṣha; was a boar to the earth viz. the provincial chief (as Vishnu in his Varāha-avatāra was to the earth); was the best of kings; a Rāmabhadra in battle; was called Nārāyaṇa-śrī-śaṅkalpa-gaṇḍa; was the foremost of the kings of the race of Atri; was styled
Ebírūdarāya-rāhutta-vēsē-ākabhujānāṇa; Odītyavāyadidēpāṭṭa; his cheeks resembled the moon; he rivalled the god of love in beauty; was called Bhāshagatappavattara-gañḍa; was the protector of the nine continents of the earth; Bājādhirāja; a munificent giver like Kubera; was entitled Māruvāyara-gañḍa, possessing fame surpassing Mēra, etc. He, having won the throne of Karnaṭa by the power of his arm, was ruling the earth from Sēṭu (Rāmēśvaram) to Himādri (the Himālayas).

(Vv. 41-66.) In the Śaka year computed by vasu (8), vyōna (0), kāḷamba (5), and śīnu (1), (i.e. 1508) the Sāvataṭeva Vyaya, on the Uthāna-dvādaśi, tithi of the bright fortnight in the month Kārtīka, in the presence of the god Veṅkaṭēśa (at Tirupati), the king granted to a number of brāhmaṇas well versed in the śāstras and the vēdas, the village of Gāṅgayara pāṭṭi, together with Śundēkkayikkanavāyippaṭṭi, Pālamāppaṭṭi, Cīḻumēṟīnāyanippaṭṭi Gūuyamanāyanippaṭṭi, Kīḷēkkōṭṭa (vara) pāṭṭi, Kāṟupallaṭṭi, Śīlināyanippaṭṭi, and Sāntēppaḷeyam; they were clubbed together under the name of Virahbūpasamudram.

The situation of Gāṅgayara pāṭṭi is as follows:—It is included in Hastinēvasi-vāsiṭṭa and is situated in the Noṅguḷa-nāḍuka in the Ālāṅguḷa-sthala which belonged to the Dhārāśpura-nāḍya. The boundaries of it are:—It is situated between Śundēkkayiikkāṟāṉam and Śrīmēṟiąḷāṉēvī (?), and between Vaṅghavāṟu and the hill of Pūḷḷattur. It is watered by the river (and channel) coming from the village of Mūṅgilāṇai, and which is named Haridēṟa. The village of Gāṅgayara pāṭṭi is situated to the east of Pēḷānāyanakam-malai; to the south-east of Mūṅgilāṇai and the big channel already mentioned; to the south of the hill adjacent to the village of Pūḷḷattur; to the south-west of the Gardahakkanāṉam and Tummalappuṭṭi; to the west of Sairināyānī-usura, Pullamaṇjaḷappuṭṭi and Yadjamalai; to the north-west of the village of Gōravāṟappuṭṭi; to the north of Vēḍappuṭṭi, Mūppadē-Jaggināyappuṭṭi, Mēḻaiṅēkkōṭṭa (vara) pāṭṭi and Māṭṭupuṭṭi adjoining the last mentioned village; and to the north-east of Vittirundaperumāḷāyam.

The boundaries of Śundēkkayikkanavāyippaṭṭi are Čāṭṭināyaṇappuṭṭi to the west, Tōṅkāṇḍu hill to the north, Śēvaghaṇapuṭṭi and Vēḷayudhappuṭṭi to the east and Battalakūṇṭa to the south. This village of Śundēkkayikkanavāyippaṭṭi together with Pālamāppaṭṭi, Sāntēppaḷeyam, Cīḻumēṟī (tarkīya) mēṟtināyanippaṭṭi, Gūuyamanāyanippaṭṭi, Kīḷēkkōṭṭappuṭṭi, Kāṟupallaṭṭi, and Śīlināyanippaṭṭi, was given as the subsistence for the village of Gāṅgayara pāṭṭi. To these were added two channels flowing from . . . . the forest of Tōṅdekkutippaḷḷa, the tolla from Čāṭṭināyaṇappuṭṭi, Toravallu-sūṟam and Mūṅgilāṇai.

(Vv. 67-79.) Virabhūpa, a devout worshipper of Viṣṇu, was born in the family of Viṣṇavēṇa Nāyaka. He was living gloriously. He constructed a maṇḍapa of rare sculptures in front of the shrine of Sundarānāyaka and presented the goddess Minēkshē with a golden karacakā (mailcoat studded with gems). The munificence of this prince is praised. He held the birudāva, Sāmaḷāyērāva-gañḍa, and Dakēhina-saṃudra-dēḻipati, and was the lord of Ayyāvāḷipīra. He was the grandson of Viṣṇavēṇa Nāyaka, and son of the king Kriṅgaṇa by Lakshmē. At the request of this prince Virabhūpa, the village was granted by Viṅga-Vēṅkaṭapatiḍēvarīya and it consisted of 142 shares.

(Vv. 80-198.) Here follows the list of donees.

(V. 199.) Praise of Viṅga-Vēṅkaṭapatiḍēvarīya.

(V. 200.) States that Kriṅgaṇakavi, the son of Kāmekōṭti and the grandson of Sabhēpāṭṭi wrote this document, and

(V. 201.) that it was engraved on copper by Viṅga-Chārya, the son of Gaṇapaya.

(V. 202-206.) The usual benedictory and imprecatory verses.

At the end of the document is the sign-manuṭ of the king, Śri Veṅkaṭēśa.
No. 22.—MOTUPALLI PILLAR-INSRIPTION OF GANAPATIDEVA;
A. D. 1244-45.

By Professor E. Hultzsch, Ph.D.; Halle (Saale).

This inscription is engraved on four sides of a pillar of the mandapa in front of the Vibhadravarman temple at Motupalli in the Bapta taluka of the Guptar district. I edit it from a set of excellent inked estampages received from Rao Sahib H. Krishna Sastri, who has already noticed the inscription in his Annual Report on Epigraphy for 1909-10, p. 106 f.

With the exception of a few syllables near the edges of the pillar (e.g. in ll. 169-171), the inscription is well preserved. The alphabet is Telugu. The characters are on the whole well formed, but there are some letters (e.g. the dantas, linguals, र, ल, and व) which is it is not quite easy to distinguish from each other without paying regard to the context. The lingual ल is used twice in the word pankîla (ll. 89 f., 102). Of peculiar spellings may be mentioned klupta for kirpta (ll. 85, 149) and yavana for yawana (l. 13).

The languages are Sanskrit (ll. 1-152,160-173) and Telugu (ll. 152-166). The Sanskrit portion consists mostly of verses, which are 29 in number (ll. 2-134, 166-173). The remainder of the inscription is in prose. Of rare Sanskrit words the following deserve to be noted:—antaraipa, 'an island' (line 136 f.); anuloma, 'purification' (verse 17); arikya, 'a number of horses' (v. 20); anandadhya, 'joy' (v. 1); amradana, 'repetition' (v. 4); tāvamēdha=āvamēdha (v. 12); sparamikō, 'to spread' (v. 27); ashinasa, 'glistening' (v. 13); kalamka, 'to cover' (v. 18); kalamba, 'an arrow' (v. 12); kridaya, 'sporting' (v. 4); gana, 'a hero' (v. 18); the same=ganaśaśila, 'a boulder' (v. 26); ganaśa, 'a kettle-drum' (v. 23); grīśti, 'a ray' (v. 27); jāmura, 'a tumultuous, terrible' (v. 20); Tridāparavārga=Indra (v. 13); Padmardā=Kāshī (v. 5); parmojana, 'cracking' (v. 18); Mahavanmanï=Indrānta (v. 27); rāgat, 'rolling' (v. 3); lombāpaṭaḥa, 'a kind of drum' (vv. 12, 25); Lōpāmuḍrādayātā=Agastya (v. 15); Śrīvatsavākhas=Vishnu (v. 8).

The Motupalli pillar-inscription is an edict of the (Kākatiya) Mahārāja Ganaśatideva (I. 135 f.). It opens with an invocation to Svayambhūdevā. From the Prataparudra we know that Śiva under the name Svayambhūdeva was the family-deity (kula-dēvata) of the Kākatiya dynasty. Verses 1-4 of the inscription invoke Ganaśa, Sarasvatī, the digit of the moon on Śiva's head, and the Boar-incarnation of Vishnu, respectively. Verses 5-15 contain a legendary genealogy of the Kākatiya kings. Verse 5 introduces Vishnu, from the lotus on whose navel sprang Brahma. From the Creator's eye the Sun was produced (v. 6), and from the latter Manu (v. 7). In this family (viz. the sūrya-vahīta), was born Ikshvākū (v. 8), in his family Māndhātṛi (v. 9), and in his family Sagarā (v. 10), whose sons were burnt by Kapila, but attained salvation through the austerities of Bhagiratha (v. 11). In this family was born Raghu (v. 12), and in his family Dāsāratha, who, being mounted on India

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2 Professor Zacharias kindly informs me that the same participle occurs in two (unnominated) quotations of the commentary on the Mahābhārata: ragag-bhangā and Ganadam (verse 115) and ragag-samanag-vakṣiḥ (verse 129).
in the shape of a bull, killed Śambbara in the sky (v. 13). Daśaratha’s son was Rāma (v. 14), in whose family was born Durjaya (v. 15). Verses 16-22 furnish the following pedigree:

1. Prōlarāja I, of the family of Durjaya, constructed a tank named Kāsari-tatika.

2. Tribhuvanamalladēva.

3. Prōlarāja II.


5. Mahādēvarāja.


The first king of this pedigree, Prōla I., is not mentioned in any other Kākatiya inscription but the Mōṭupalli one, and in a Kāčhi inscription the construction of the Kāsari tank is attributed to (his grandson) Prōla II. The successors of Prōla I. are named in the same order in other Kākatiya inscriptions. Here and in a Hanumkonda inscription, the second king bears the name Tribhuvanamalla, while a Chōbrul inscription calls him Bēta, and the Kāčhi inscription Bēma. In another inscription at Hanumkonda, both names (Bēta and Tribhuvanamalla) occur. As pointed out by Rao Sahib Krishna Sastri, Bēta was his actual name, and Tribhuvanamalla a surname which he borrowed from his sovereign, the Western Chālukya king Tribhuvanamalla-Vikramāditya VI. As Prōla I. in the Mōṭupalli inscription, Bēta is stated in the Chōbrul inscription to have been a descendant of Durjaya. The family of Durjaya is referred to also in inscriptions of other Telugu chiefs.

Verses 23-27 praise king Gaṇapatī in general terms without conveying any historical information. Verse 25 implies that he fought with the Kaliṅgas. Verse 24, which is identical with verse 13 of his Kāčhi inscription and with verse 19 of an unpublished inscription on a pillar at the Pākkal lake, and verse 26 allude to the crest of the Kākatiyas, which, as we know also from the Pratāpānudriya, was the figure of a boar.

After this long preamble of 27 verses, the Mahārāja Gaṇapatidēva informs us of the actual object of his pillar-inscription. It is an abhaya-tāsana (II. 139 fl.), i.e., an edict (assuring safety), to foreign traders by sea whose vessels might be wrecked on the coast of his territories. While formerly the whole cargo of such ships became forfeited to the state, he promised that henceforward nothing but the usual customs-duites would be levied on it. These are specified in the Telugu language in II. 152-166.

The inscription ends with two Sanskrit verses (23 f.) stating that Gaṇapatidēva set up the pillar bearing this edict (ātana-stambha) at Mōṭupalli alias Dāṣyūyakaṇḍapāṇṭaṇ in the Śaka year 1166 (expired), which was the year Krōdhin of the cycle. This year corresponds to A.D. 1444-45.

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1 Ind. Ant., Vol. XXI, p. 300, verse 9. The Mōṭupalli inscription shows that the word kāsari must not be connected with the preceding word jāgati, as was done by me in editing the Kāčhi record.
3 Ind. Ant., Vol. XXI, p. 197.
5 The words taṭā-bāṭi do not necessarily imply that Bēta was the son of Durjaya, as I had understood them above, Vol. V, p. 142.
8 Above, Vol. IX, p. 265 f.
General Cunningham and Colonel Yule pointed out that Mātupalli is mentioned by the Venetian traveller Marco Polo, who calls it Muttili. "This was formerly under the rule of a king, and since his death, some forty years past, it has been under his queen."3 By this king and his queen are meant Gaṅapati and his daughter (not queen) Rudrāmba.3 Rai Bahadur Venkayya shows that the former reigned sixty-two years, from A.D. 1190-1200 to 1250-61, when he was succeeded by Rudrāmba.4 Marco Polo is supposed to have visited South India about A.D. 1290;5 as, however, he dictated his work to his fellow prisoner Rusticano at Genoa in A.D. 1298-99,6 his statement that about forty years had then passed after Rudrāmba's accession to the throne turns out to be fairly correct. He mentions as chief produce of the country diamonds which "are found both abundantly and of large size,"7 and muslins which "look like tissue of spider's web."8 As he calls the whole Kākatiya kingdom after Muttili, it seems that this town was its chief port in the thirteenth century. The fact that Gaṅapati selected Mātupalli as the site of his edict to mariners points to the same conclusion.

TEXT.3

A.—South Face.

1 मीं8 चक्षु चर्चायंभूषयाय न—
2 म: || चर्चायंभूषयाय न—
3 नेबोरालनां देव। चारोद—
4 रक्षरिपति चंदनाशिनायः || यथा
5 चौदापरिणात्मको मलृगणस्त्रिभिर्महास्त्र—
6 दृष्टः दुर्गिताकरिकारणाञ्चाक्षाः
7 योः || [१. ॥] तो विषयचकरुणारीस्ते—
8 कौशिको वंदे सिंहं देव। जयंव—
9 दुप्वत्सको || [२. ॥] जयति सकुलमात्र—
10 गद्यत्रकाव्यम् चतुर्दशीत्वम् विज्ञानम् वच—
11 द्रविषा || उपहरति दृष्टाणि सन्तोषम् शर्मस्वर्मय—
12 रामप्रसीतिनिस्तिस्वादिक्षवि—

1 Ancient Geography of India, p. 142 f.
4 Annual Report on Epigraphy for 1905-06, p. 60 f. The inscriptions themselves prove that the doubts expressed by Miss Duff (Ind. Ant., Vol. XXII, p. 325 f.) are quite unjustified.
7 On the diamond of South India see the articles of Mr. P. Sampat Iyengar and Mr. S. Krishnaswami Aiyar in the Quarterly Journal of the Mythic Society, Vol. III, pp. 117-132.
8 "The districts about Masulipatam were long famous both for muslins and for coloured chintzes. The fine muslins of Masulim are mentioned in the Periplus." Yule, op. cit., Vol. II, p. 349, note 3, and Hobson-Jobson, p. 430. The Masulim of the Periplus and the Maceulim of Ptolemy have been identified with Masulipatam, see Ind. Ant., Vol. VIII, p. 149 f., and Mr. Schief's translation of the Periplus (New York, 1913), p. 263.
9 From an inked estampage supplied by Rao Sahib H. Krishna Sastri.
10 Expressed by a symbol.
11 Read चित्री. 
13 नीतिः [I २२] देव[२] जीवनायस्यव्रजवनन्तिद्।
14 बिलाभेनान्तात्मवशीततस्त।
15 करतुः पु[शा]तुः वो वर्त्तिः । भाषी-।
16 सुहाती महाविदुपारः।
17 संतलावताः चक्षुः यशस्वीत वर्षोत्तराः निजाः।
18 शास्त्रिकावात्परमेलाः [I ५२] रधिकानिधि।
19 श्री नाचिप पर्याकरणे विवरणे फ़ि।
20 ल देवः पद्मावसस्थायः । प्रस-।
21 वशवनाथे। विषुवानामसु।
22 या स्त्र्यमणिः झः नामोपन्तः । पवः।
23 योति I ५२] विनायकाः च तंमाः च निन्दा।
24 कारणुर्भोक्ताः च हीताः च विवाहः।
25 सदेहः । तत्तत्वादात्त्वादेशमित्र[५]
26 दर्शितोसारविवेचनेऽशत्मवन्यः।
27 संस्कृतो च इत्सः । नसो मनुष्यः।
28 वाचा शेखरं नवदर्शिनां । विव-।
29 राजामिस्वन्धुवृद्धीमार्गायः।
30 परः I ५२] इत्सवाणिः तस्मिनभवद-।
31 भिन्नी भुक्ताः चक्रवर्तिः साधा-।
32 चक्रवर्तिः स्त्र्यमणिः शहस्वित द्रव।
33 बालुकामो घरस्त्री। एकप्पश्वे समस्त।
34 वंशदुःस्तते यशस्वी सदीपमः।
35 ल मुक्त्कायाः चक्षुः चसुपहः।
36 तकरं विनायकाः [I ५२] च पुष्पाल्प-।
37 अविनायकारसरीत्वादित्य-।
38 वचाशादा च प्राक्षिमीश्राकव-।
39 शास्त्रादित्यावत्त्वानां गायवः।
40 यस्वाहस्याशियस्यां स्त्र्यमणिः।
41 पनते चेतन्सहस्तिरती भूमिः।

¹ Read "देवसे।
² Read perhaps "बचाः।
³ Read "कुप्या।
⁴ Read "कुप्या।"
42 विष्णुभूमी" सर्वश्रिः शानिनः शानि
43 मांधातनामा [[१ २]] शायव्याहिः परिहितः
44 ताण्ड्रपाटपालिः तद्वर्धगौरिकवः
45 मृत्युश्च मर्याद: [[१] मथायमि
46 घुटुर्वी भुवि भार्गभमायः खातः
47 धृष्टिधारियः उपस्थितः स भोगीः
48 व: काठिन्यविपिन्त्राहस्ताश्चलयक्षमः
49 िृतविधूवितविश्वानी कथाय
50 गान्धीरसों गंगायां हिराकः

B.—East Face.

51 समांगमाजितिरादविनिमाच्छेस्ता
52 दृष्टिखर्वौपोमानिनिनयतु [[१ २]] माण्डेणमि
53 जन्माचव गुणवत् रघुवृक्षाया
54 खासुर्णिष्ठविर्हितविण्डवरवरः
55 भक्तिविनिश्चित्ति वरः छोटे य
56 वधानिष्ठं बौधद्वाररति मानिषी प
57 सु: हुरानां प्रति गते यत्त्रवतम्
58 बप्तिविचारिणान्त्स्वरसं सहस: [[१ २]] भाली
59 दा चक्रवर्तिभविष्यति वर्णवाचारानि
60 धांगणाथवंतोऽसि मध्यां तद्दु दग्ध
61 र[भोण] नाम राजाजराजः । पूर्व खर्चाः
62 सर्वं विद्यापिद्ध पुण्यसत्तमारादः
63 वंशावशैयनीयौत्तमसुमुन्ताविऴीः
64 दे शंवस: छो: [[१ २]] प्रारम्भंस्वविद्यानां तद्दु द
65 शरवः पुजामिषिदिपिः पुजी जातः
66 दासामपुपरविश रामानाथा व
67 ध्रष्टा । वीण प्रशांती विश्वो भवन्ततवा व
68 तुरुः कामिरिङ पंद्रहुक्त्रि विश्वोपन्नम्: बिं
69 परस्यविद् शान्तिन्ते द्रामकं: ॥ [१४ २] सर्व भ
70 द्रास्मननिब्यूक्तितः दीर्घोखरा जातः
71 भृगुप्तासनीतिकं दुर्वियो नाम राजा
72 यदाया राज स्वराजः पीतः
73 [लो]या: मसुद्रा लोपसुद्राध्यितः
74 मुलुकाक्षिताणां धर्मतः [1 15]] च निरविष्टः
75 च्वैं तत्तवोदलितस्त: संकल्पलिङ्गमश्चाक्षः
76 चाँ प्रमोकाजः करुध्वरस्तालकालकः
77 लांबवाहान्युदयद्यश्चायतः
78 वधकाण्डः [1 16]] कुन्यद्विदमलिबोः जन्मः
79 श्रृवः तत्चिनिकः पद्मतिथिपुरिः प्रेमः
80 धाम प्रच्छः प्रतिनिधित्वानां संचय॥
81 नीवश्रेष्ठस्तलमित्र केम्यक्षः
82 यथात्कः [1 17]] च चतुर्विनिनिधिरणां
83 भुवस्य सुभवलिखितमश्चेदेव श्रीतिः
84 भृमिपारम्बुवे निजमुद्ययौः
85 दस्ममित्वान्नर्तिभतमिय्यमङ्कं।
86 रिमोषनमुवुः: [1 18]] भयमिद्य समस्ता तः
87 खः पुत्रों धर्मितोपनिधिरितिव्रयाणां भृपः
88 तिः प्ररोकाजः प्रतिनिधिविद्यः
89 वच्चुदमीनारणवल्लभीयः
90 विद्वयोमगः [1 18]] च भुवमपिचः तः
91 खः पुत्र: संतताकइदर्पचन्तिकः
92 वालाद्रिस्याः कः सरस्यरम्यलंगदः
93 त्रीक्षमिशिष्ठमित्वान्नर्तिभूतिवदिवो
94 सद्वेकः [1 20]] च भयमिद्य लम तमियानानेः
95 बालाकिठ दर्षिनेनाः विमहादेवरजः [1 21]]
96 प्रतिनिधिसृष्टिमासोयद्वः कार्यिनिधितः
97 रितस्तयद्विधि आयुर्तोनां कुत्सं [1 21]] चम्य
98 रूपस्यवर्णेऽविनिलार्दितावं मनः

1 Read "दयाः".
2 Read "धाम".
3 Read "धर्मः".
4 Read "प्रच्छः".
5 Read "धर्मः".
6 Read "प्रगेदः".
7 Read "धर्मः".
8 Read "प्रगेदः".
9 Read "प्रगेदः".
10 Read "प्रगेदः".
99 सुभुक्षाौष्णनांददायी। पद ६ गम्यः
100 तित्वः जीम्याराजादातिनि सुभवनम्
101 एव भूमं चकवति॥ [२२ ॥] यावधानम्

O.—North Fuso.
102 याभुतुरुस्तुरवनिष्ठिकः
103 बोभूगंगा ताबंते तावदेव भतः
104 मण्डङ्गरविवचिकः मुक्ता:।
105 पाधः पीरोगवा विश्वसत विवु
106 चावोषीर्वर्ण से प्रलस्ये
107 ब्रात[स]ौ[स]ः॥[७]॥ ववसंधि तदा पात्
108 यवसाध्वार || २४ ॥° कोलंकोम्
109 नृगान्तः म ववतः कालेः चौरितिः चीन
110 राजः: पालो नैया तियस्वोयर[सि]
111 रातिविरोध लाम्मण्ड प्रक्षुसा || १
112 लालये समीनास्मुक्त सक्वः
113 तुकः सदये सातुरार्य बक्षा
114 भां यह्युष्की विनिमितवद्या
115 मंडपाकी पिषषे || २४ ॥° कंडक्षाखथपे
116 राजवन्दस्वाधिकृतभंश्वान्त
117 मृगोसंगीतादिकः कप्रदुमवन
118 विलिपकाआवाभविधिः।
119 गायं गायं रमम्ते दुरुप
120 रसुधोः विक्रमं यथा तादृ
121 कुंस्यामार्थबंधंयाप्तिवर
122 दुरात्ताकस्मिनिं || २४ ॥° यावत
123 रम्भे विसिदिस्विदिय पुरः प्रस्वतेष्वेक्षप
124 लन्त्विनीतरिति || ब्रेण
125 यहीर्वारः || यहीसम्म प्र[ख]
126 यस्यक्रियता। चिक्ष क्षुवोः [त]

¹ Read सुभुक्षा।
² The reading [्मि]वयस्ति in the Kāśekh inscription, where the same verse occurs (Jad. Ant. Vol. XXI, p. 200, verse 13), is probably wrong.
³ Read "ईदाशी।
⁴ Read "हेष्टासी।
⁵ Read खरा।
⁶ Read क्षुरा।
⁷ Read भाषिश्विरसै।
127 लालीनश्रमविषयः तिथिः[
128 ट्र्ने: [1 २4-॥*] सेरी: श्रीरूपरिखाचारः-
129 वमचितिरिश्वासश्राप्तमिति-
130 वस्यार्थमतवाचुरनिधवना-
131 विष्यो: सिध्यूमो:। श्राणामकः-
132 ष्ट्र्यूरसि[न]मुरविरय[स्वच]दोला-¹
133 विष्ट्र्यूरसि[तर]श्रीराज्याळुनिदिन-³
134 सभवन्वयांशेषराय: [२५ ॥८]
135 तेनानं श्रीगणपतिरसम-
136 शारावेन सकलश्रीपांतरी-
137 पदेशांतरपतेनु गता-
138 गतं कुर्माणि: शायरा-
139 ब्रह्मा एवभववात-
140 न दसे। पूब राजाः-
141 पीतपारेवनदेशवाशांगा-
142 तरणाणीयु दुर्वतिन समा-
143 पतिनेषु भववतीक्षिणगते-
144 शु च संस्तानि कामकारितुरु-
145 गर्भादीनि वसतुः सकाशानि-
146 वलादपरति । चयाम-
147 वि प्राणेभीरपि गरियो घ-
148 असिति वसूद्रायणंकत-

D.—West Face.

149 सहायस्ये शर्मनाम: कुमारे-³
150 लालीने हास्य कोई चमाय च
151 सवम वितराम चतिं॥ ततुच्छकः-
152 परिमार्श एकुमक्षिदिगम-
153 टिऩि सुभाषितो श्रोकवि [१°]
154 श्रीरंगसु तुवासु चोके-
155 टिक। ग १०। कथूःसुनकर

* Read तिरति.
* Read चौलन.
* Read चौल.
* Read तस्माः.

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CHAPTER III

TRANSLATION OF THE GRANT PORTION.

(Line 135.) By this glorious Mahārāja Ganaapatidāva the following edict (assuring) safety has been granted to traders by sea starting for and arriving from all continents, islands, foreign countries, and cities.

(Line 140.) Formerly kings used to take away by force the whole cargo, viz. gold, elephants, horses, gems, etc., carried by ships and vessels which, after they had started from one country for another, were attacked by storms, wrecked, and thrown on shore.

(Line 145.) But Wo, out of mercy, for the sake of glory and merit, are granting everything besides the fixed duty to those who have incurred the great risk of a sea-voyage with the thought that wealth is more valuable than even life.

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1 Read "धृती.
2 The bracketed letters at the beginning of II. 169-171 are broken away on the original pillar. The reading देश in line 169 is warranted by another Mōnapalli inscription (No. 606 of 1609), which reads Dhēyṣyagāpadavatīnas; see Rao Sahib Krishana Sastrī's Annual Report for 1909-10, p. 51.
3 With kīpta-valka cf. kīpta-kara in line 85.
4 Cf. Horace, Carm., 1, 1:—
   "Laudatem Icaris fluctibus Africum
   Mercator metuens olim et oppidi
   Laudat rura sui; mortuus redux transt...
   Quassas, incucilia pauperium path."
(L. 151.) The rate of this duty (is) one in thirty on (all) exports and imports. 1
(L. 154.) On one tola of sandal, 1 pagoda 1/2 fanam. 2
(L. 155.) On 1 pagoda’s value of (country) camphor, Chinese camphor, and pearls, 1/4 and 1/2 fanam.
(L. 157.) On 1 pagoda’s value of rose-water, ivory, civet, camphor-oil, copper, zinc, riceya (7), lead, silk-threads, corals, and perfumes, 1 1/4 and 1/2 fanam.
(L. 162.) On 1 pagoda’s value of pepper, 1/4 and 1/2 fanam.
(L. 163.) On all silks, 1/2 fanams per bale (? surup-a).
(L. 165.) On every lack of areca-nuts, 1 pagoda 3/4 fanams.

(Verse 23 f.) In the Śaka year eleven hundred and sixty-six, named Krodhin, at the great Dēṣyūyakkōndapattana (also) named Mōttupallī, Gūnapatīdeva set up for the sake of glory (this) edict-pillar, which resembles a staff for the support of the eternal (law of) justice (dharmā) which is stumbling in the mire of the Kali age.

No. 23.—HANSOT PLATES OF THE CHAHAMANA BHARTRIVADDA;
SAMVAT 813.

By STEN KONOW.

These plates belong to Sukla Dalpatram in Hānṣa, a town in the Anklēśvar tāluka of the Broach District, Bombay, situated in 21° 35’ N. and 72° 45’ E., on the left bank of the Narbadā. There are apparently two plates, measuring 11 1/4 x 8 1/2, the first of which carries twenty and the second 16 lines of writing. The existence of the plates was already known to the late Professor Kiellhorn, who possessed a photograph of them, and a somewhat fuller notice has been given by Mr. D. R. Bhandarkar, who has also been good enough to let me have impressions of the plates.

The writing seems to be, in several places, rather indistinct. Moreover the portion of the grant containing the names of the donors has, according to Mr. Bhandarkar, evidently been tampered with. It is not therefore possible to read the whole grant with certainty. Everything however which is of importance from the point of view of history, can be made out.

The alphabet belongs to the southern class and is most closely related to that in use in the Valabhi inscriptions. The form of the initial s in l. 33 is peculiar. The same is the case with the initial s in l. 32, cf. l. 19. The shape of individual akṣaras is also in other instances inconsistent. Thus the fo in -Dhrūbhaṇa-, l. 9, looks almost like ds, and the tth in -chaiturthabhadāgh, l. 15, is different from the form used elsewhere in the inscription. The shape of the compound

1 akṣamati-digumati must be the same as egumati-digumati, ‘export and import, shipping and unshipping,’ in Brown’s Telugu Dictionary.
2 pa is the usual abbreviation for pada or padyaṇa, a pagoda, as above, Vol. VIII, p. 193. The symbol which marks the next coin of lower denomination is perhaps meant for rāka, ‘a fanam,’ which, according to Brown’s Telugu Dictionary, used to be abbreviated by an r. Here and in the next lines, 1 is expressed by a vertical line and 1/2 by a horizontal dash; cf. Rao Sahib Krishnā Sastrī’s remarks, above, Vol. VIII, p. 193. For specimens of British coins on which the synonymous terms rāka (Telugu), paṇam (Tamil), fālam (Persian), and fāmana (English) occur, see Edgar Thurston’s Coinage of the East India Company (Madras, 1890), Plate iv. 3-6, and Plate xvi. 9.
3 pākala (also above, Vol. VI, p. 233, text line 145) is the same as pākala in Brown’s Telugu Dictionary.
5 See Progress Report of the Archaeological Survey of India, Western Circles, for the year ending 31st March 1908, p. 41.
With regard to orthography we may note ə for m in -caša, l. 2 (but -vañgaṇa, l. 21), and the common doubling of consonants after r; thus stvargya, l. 31; kirttya, l. 7; chaturtha, l. 15, 16; -pravaraddhamana, l. 34; dharma, l. 27, 30; sūrya, l. 14; -pūrvas, l. 15, etc. The doubling is not however consistent; compare adheṛya, l. 13, 17; -pūrva, l. 19, but -pūrvas, l. 15, and Arjuna, l. 14, 15, 19. Also in other respects there is some inconsistency. Thus we find -pañcha, l. 10, but pañchabhir, l. 25; -cañchala, l. 21. The writing is, on the whole, careless in several places. T has been written instead of tt in -jagatrayaḥ, l. 7; d for dd in -adyatita, l. 5; s for ś in sādhvak, l. 27; g for gh in gīma, l. 23; s for m. in priyaṭrāj, l. 8; ri for r in Bhatrīvaḍḍhaḥ, l. 6, 30, but Bhatrīvaḍḍhaḥ, l. 11; -nirṛitaḥ, l. 31; ri for i in -yasyābhirvidhayā, l. 12. A superfluous y has been added in -pūryaṁ, l. 12; the anusvara has been omitted in -dāya, l. 25; -likhiṇa, l. 34; the visarga in -patakai samyukta yas, l. 25, and an a in -parthiśeṇāvīrodhā, l. 30, while an anusvara has been used instead in -etāṁ, l. 30. A whole demi-stanza has been miswritten in l. 29. There are also numerous instances of wrong sandhi. Compare -pākho ātri, l. 3; -rasaṇa anēka, l. 4; -āruṇoḍra, l. 6; suñgha viganta, l. 6; -traṇa ānata, l. 7; priyaṭrāj, l. 8; -yakṣugha, l. 9; -aśmabhāṣa maṇi, l. 12; -vāstacayya Adheṛya, l. 13; -purāṇa Akrūr, l. 14; -gahan udakas, l. 14; -vāmanayya Adheṛya, l. 17; -purāṇa Arjuna, l. 18; -yām udakapārva udāyita, l. 19; -ēbhyāḥ Arjuna, l. 19; -likhitam ātman, l. 32.

In spite of such instances of carelessness, however, I do not doubt that the grant is a genuine one, excepting of course the portion containing the names of the doner.

The grant belongs to a hitherto unknown branch of the Chāhāmānas, who must have resided in Broach. The name Chāhāmāna itself is not distinctly legible in the impressions. Professor Kielhorn and Mr. Bhandarkar however have both read it, the former in a photograph of the first plate, the latter in the original, and the signs which can be read in the impressions favour this reading. The family worshipped Siva, as will be seen from the attribute Paramamahēśvara attached to the names of two of its members, and from the name Mahēśvaradāma worn by the first member mentioned in the grant. We are introduced to six generations. First we have the Rāja Mahēśvaradāma. His son was the illustrious Bhimāma, the father of Bhatrīvaḍḍha I, whose son again was Haradāma, the father of Dhrūbhataḍēva, whose son Bhatrīvaḍḍha II issued the present grant. Bhatrīvaḍḍha II. was an ardent worshipper of Mahēśvara (Śiva), and he is styled a Mahēśvaradāmapati, who had obtained the five mahāśabdas, i.e. he was a feudatory prince. He must have lived about the middle of the eighth century, and if we allow thirty prases for each generation his family may be traced back to about 500 A.D. It will be seen that Bhatrīvaḍḍha's father had the name Dhrūbata, which is a shortened form of Dhrūvabhaṭa. It is worth noting that the same name Dhrūbhata was used as a surname by the Valabhi Mahārājaḍāyī Śīlādivyā, whose Allū plate is dated Valabhi Sāvat

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1 See Bühlēr's Table VII, Col. VII, No. 43.
2 See Hāṃchandra's Dvēśvaravācā, vii, 29.
3 See Ep. Ind., Vol. V, p. 216, n. 3.
4 Gupta Insers, pp. 171 ff.
447, i.e. A.D. 766. Bhartrivaddha II. was accordingly a contemporary of Śilāditya VII. and also of his father Śilāditya VI. The use of the same name in the same vernacular form at about the same time in two families, which ruled as neighbours to each other, can hardly be accidental, if we remember that Śilāditya VII. is the first one in five generations of Valabhī rulers who mentions any such surname, and also that the name Ğhruvabhāṣa or Ğhruvabhāṣa does not occur elsewhere in the genealogy of the Valabhī kings. It seems probable that there has been some connexion between the two families, and it is possible that Bhartrivaddha II.'s sister was married to Śilāditya VI., so that Śilāditya VII. may have worn the name of his maternal grandfather.

Bhartrivaddha is clearly designated as a feudatory prince, and it seems also possible to decide to which dynasty he owed allegiance. The Ğhāṇṣaṭ plates are dated, in II. 34 ff., during the reign of a king Nāgāvalokā, and in the year (śaṅcatāra) 513, and the grant was issued on the occasion of an eclipse of the sun (II. 14 and 19). There can be no doubt that this date should be referred to the Vikrama era, and as such it has been calculated by the late Professor Kielhorn\(^1\) to correspond to the 23th October 756 A.D.

The identity of the paramount sovereign of the Broach Chālamānas, king Nāgāvalokā, was not at first apparent. Professor Kielhorn\(^2\) was inclined to identify him with the Nāgāvalokā who is mentioned in the Harsha inscription of Vigrahārāja,\(^3\) where we are told in v. 13 that the Chālamāna Gāvaka I. "attained to pre-eminence as a hero in the assembly of the glorious Nāgāvalokā, the foremost of kings." In his Synchronistic Table for Northern India\(^4\) Kielhorn had suggested that this Nāgāvalokā might be identical with the Pratihāra Nāgabhāṣa, but later on\(^5\) he came to different results and reminded\(^6\) of the fact that names ending in avalokā are used as ārudas of Rāshtrakūṭa kings. Also Mr. Bhandarkar\(^7\) was originally inclined to think that Nāgāvalokā was a Rāshtrakūṭa. Later on, however, he has discussed the question again\(^8\) and arrived at results which will, I think, be generally accepted.

A closer examination of the facts shows that king Nāgāvalokā of the Ğhāṇṣaṭ plates cannot be identical with the Nāgāvalokā of the Harsha Inscription. The latter is dated in A.D. 973 in the reign of Vigrahārāja. Now Gāvaka, the contemporary of Nāgāvalokā, was six generations removed from Vigrahārāja and may accordingly be dated about A.D. 820, which would then be the time of Nāgāvalokā. This same Nāgāvalokā is probably also alluded to in the Pathāri pillar inscription of Parabala,\(^9\) which is dated on the 21st March A.D. 861. We are there told that Parabala's father, the Rāshtrakūṭa Karkkarāja, defeated king Nāgāvalokā (vv. 14 ff.), whose time we would naturally suppose to have been about A.D. 830. It seems natural to infer from the way in which Nāgāvalokā is mentioned in both inscriptions that he was a ruler of considerable importance, and I think it will be generally agreed that Mr. Bhandarkar has been right in returning to Professor Kielhorn's old identification of this Nāgāvalokā with king Nāgabhāṣa of the imperial Pratihāra dynasty. We know of him that he conquered king Chakrāyuddha of Kanaṭ and founded the imperial Pratihāra dynasty, which ruled over a large portion of Northern India from that city for about two centuries. Mr. Bhandarkar has shown\(^10\) that this

\(^1\) *Ep. Ind.,* Vol. IX, p. 251, n. 4.  
\(^2\) *Ibidem,* pp. 62 and 251.  
\(^5\) *Ibidem,* p. 251, n. 2.  
\(^6\) *Loc. cit.*  
\(^7\) *Ibidem,* Vol. IX, p. 63, n. 1.  
\(^9\) *Ibidem,* p. 189.
Pratihara Nagabhatra is identical with the Paramabhatra Raka Maharajadhira Paramesvara Nagabhatra, whose Bhojali inscription is dated Vikrama Samvat 872, i.e. A.D. 815. Nagabhatra was the son of the Maharajadhira Paramesvara Vatsaraja, and this Vatsaraja is no doubt the ruler mentioned at the end of the Jaina work Harivamsapura as we read,

śākṣe-abadalatēha saptasā did dm paśchātārēśhī dāttarān
pāṭh-Indrāyudha-nammi Krīṣṇa-nripa-jē śṛ-Valabhe daksinām !
purūṣā nṛmad-Avanti-bhāhrī niśpē Vatsādhiraś-parśa
saumām-adheṇaḍalāni jaya-yute virē Vaiśāhē-vati ||

We learn from this stanza that Vatsa ruled in the west in Śaka 705, i.e. A.D. 783, at a period when Kanauj was still under the rule of king Indrāyudha, who is certainly the king Indraraja whom king Dharmapala defeated, after which he gave the sovereignty of Kanauj to Chakrāyudha. Now the Hānṣōt plates are dated in A.D. 756, and Bhatrīvadgha’s overlord Nāgāvaloka cannot therefore be identical with the Pratihara Nagabhatra, the son of Vatsaraja. Mr. Bhandarker is however no doubt right in identifying him with an older Nāgabhatra, of the same family, whose name occurs in the Gwalior prasasti of the reign of Bhōjadeva, an edition of which we owe to Mr. Bhandarker himself. The ungenealogy of the Pratiharas is here carried back one generation further than in the materials utilized by Professor Kielhorn in his lists. After obeisance to Vishnu we are introduced to the Sun, in whose lineage Rama arose. Rama’s brother Śaṇmitri (Lakshmana) acted as repeller, or perhaps, as doorkeeper (pratihara) in the act of repelling (the foes) in the fight against Mahānāda. In his lineage arose Nāgabhatra I., who is said to have conquered the armies of the Valsakaś-māthikha, i.e. of the Baluchas. His brother’s son was Kakkuka, who had a younger brother Dēvarāja, who is evidently identical with the Mahārāja Dēvaśakti of Professor Kielhorn’s list. Dēvarāja’s son was Vatsaraja, who “seized by main force the imperial sway from the famous house of Bhagdi.” Vatsaraja’s son again was Nāgabhatra II., who is described as a valiant warrior, and who is also stated to have defeated Chakrāyudha.

It will be seen that it is this second Nāgabhatra who must be identified with the Nāgāvaloka of the Harsha and Pāthārō inscriptions. Nāgāvaloka of the Hānṣōt plates, on the other hand, Mr. Bhandarker identifies with Nāgabhatra I., and I think that this identification can safely be adopted. If Vatsaraja ruled in A.D. 783, Nāgabhatra, who was the brother of his grandfather, may well have been on the throne in A.D. 756, the date of our inscription. The wording of the Gwalior inscription naturally leads us to infer that Nāgabhatra’s brother, the father of Kakkuka and Dēvarāja, did not rule or that he was older than Nāgabhatra, since his name is not mentioned and no particulars about him are given. The comparatively short and thoroughly conventional praise bestowed on Kakkuka and Dēvarāja makes us inclined to think that their rule must, at all events, have been short, and that it may very well be compressed within the twenty-seven years intervening between the date of the Hānṣōt grant and A.D. 783, when Vatsaraja had already ascended the throne.

I therefore agree with Mr. Bhandarker that Nāgāvaloka, Bhatrīvadgha’s overlord, was Nāgabhatra I. of the Pratihara dynasty. His family had not however then established itself in Kanauj but had its capital farther to the west. Vatsaraja is in the Harivamsapura described as the king of the western quarter, and if we remember that the Avanti-king, i.e. the ruler of Malwa, is said to hold sway over the Eastern quarter, this localisation takes us to Lāṭa and

3 See the correction by Bhandarker, Ind. Ant., Vol. XI., p. 240, n. 12.
No. 23.] HANSOT PLATES OF THE CHAHAMANA BHARTIVADDA. 201

Western Rājputāna and well agrees with the fact that Nāgāvalōka was the overlord of the Chāhamānas of Broach. Similarly the Rāṣṭrakūta Mahārājadhīraja Dhruvarāja is stated\(^1\) to have defeated Vatsarāja “in the centre of Mau.” \(^2\) We have also seen that Nāgabhaṭṭa I. is in the Gwāllior inscription stated to have defeated the Baluchas. What is meant is probably the Mūsalmān attacks on Western Rājputāna in the eighth century.\(^3\) Everything tends to show that the late Mr. Jackson was right in supposing that these rulers were Gūrjara, and that their head quarters were at Śrīmāla, the present Bhimnāl.

If we now turn to the family of the grantee of the Hānsot plates, it will be seen that the first of his ancestors mentioned in the grant is designated as rājula, which does not imply that he was a ruling prince. Only conventional praise is bestowed on the four next generations. We are told, it is true, in the usual way that other kings bowed down to them, but there are no attributes which show that they were kings. Then follows Dhruvajadēva, of whom we hear that he conquered the territories of all his adversaries and made the whole world resplendent with his fame. His son, the issuer of the grant registered in the Hānsot plates, is the first in the family who is expressly designated as a feudatory ruler. Now assuming that he held sway over Broach, it is in itself little likely that his ancestors should have ruled over that part of India, because we find the Gūrjara in power down to A.D. 736. It is of interest to note\(^4\) how the Gūrjara of Broach, who were originally worshippers of the Sun, became Śivas from the reign of Dadda III., who lived at the end of the seventh century. His son Jayabhaṭṭa III., whose copperplate grants are dated A.D. 706 and 733, is the last of these rulers who is known to us. He is said to have obtained the five great sounds and to have been a Mahāśeṣantādhikāṭī,\(^5\) in other words he uses exactly the same title as Bhartrivadājha II. It seems natural to infer that the line of Gūrjara feudatories in Broach became extinct with Jayabhaṭṭa III., and that he was succeeded as ruler by the prince Bhartrivadājha, who was a Chāhamāna, and who owed allegiance to the Gūrjara of Bhimnāl, as had probably been the case with his predecessors of the Broach dynasty of Gūrjara.

The grant was issued from Bhṛigukacchha, which cannot be anything else than a semi-learned Sanskrit form of the name Bharakacchha, the present Broach. The same form also occurs in the Bagumri plates of Dhruvarāja II. of Śaka 789\(^6\) and elsewhere. The grant records the gift of the village Arjunadēvigrāma in the Akṛūrēśvara vishaya. Akṛūrēśvara is the present Ankleśvar tāluka in the Broach District, but I am not able to identify Arjunadēvigrāma. It has already been mentioned that the names of the dones have been tampered with. That portion of the inscription cannot therefore be read with certainty. The dones seem to be the Brāhmaṇa Bhāṭṭa-Baṭṭa (?), the son of Tāvi, residing in Saunjhapadra (?), the Brāhmaṇa Jaha (?), the son of Charamaśarman (?) and a resident of Varamēvi (?) and the Brāhmaṇa Bhajalla, the son of Bhāṭṭa-Vā., residing in Saunjhapadra (?). I cannot identify Saunjhapadra and Varamēvi and the reading of the names themselves is not certain. The writer of the grant was Bhāṭṭa-Kakka (?), the son of Bhāṭṭa-Vatsuva, and is called a Vālabhya, i.e., he hailed from Vālabhī. This fact adds some probability to the suggestion hazarded above that there may have been some connexion between Bhartrivadājha’s family and the Maitrakas of Vālabhī.

\(^1\) See the discussion of this matter by the late Mr. Jackson, Bombay Gazetteer, Vol. I, Part I, p. 466, where the authorities are quoted.
\(^2\) Ibidem, p. 407.
\(^3\) Cf. Jackson, loc. cit., pp. 113 ff.
\(^4\) Ind. Ants., Vol. XIII, pp. 77 ff.
TEXT.
First Plate.

1 Ōṁś svasti [*] 2Vikaṭa-kaṭak-ottanga[h] siddha-maṇḍala-maṇḍanaḥ [*] Mārura-iva jaya-ṣāḍhāra-ṣaś-Chāhāmān ..


7 [gagama]-śaśi-kara[ka]r-

8 [ta]-charaṇa-kamala-yugalah parama-maṇḍhāvaḥ śri-Haradāmaḥ [*] Tasya priyāṇiṣṭe prasādhit-śaṣṭha-vipakṣuḥ.

9 maṇḍal-[ādāra-ārtha]śaśi-kara-nirmalāya-saungha[h]-dvālita-sakalā-bhuvanah śrimad-Dhṛbhātadvāvah [*] Tasya [su]-

taḥ samasta-sadgupta-adhāra-bhūtaḥ parama-maṇḍhāvaḥ samadhigata-paṭaḥmahāśāvat(bolo) mahāśāmaṇḍīhi

11 patih śrimad-Bhartrihvadāṇahā śaṃvīn-avā-gāmī-pratīpa-mahattara-vāśvakā śādhana-bodhayati[*] [satu vaḥ]

12 samvītaṇa śri-Bhriguśravaṇeḥāyaṣvasthitār-vyath-āṃśābhiḥ(bhūr) mātē-pitr(y)or-āśmanās-cha puṇya-yaśā-bhrī[bad]vṛiddhayā [Saujana]-

13 padra-vāstavyāya Adhvarya-Mādhyaṇḍina-Kauṇḍinya-sagotra-Vājaśanaya-sabrahamachāriṇāḥ brāhmaṇa-Bhaṭṭa-


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1 Expressed by a symbol.
2 Read -vad-
3 The reading of the name is doubtful.
4 Read -vānd-
5 Read -āra-
6 Read -āra-
7 Read -āra-
8 Read -āra-
9 The reading is not certain.
10 Read -vānd-
11 Read -vānd-
12 Here and in the next lines the grant has apparently been tampered with and new names have been entered.
13 Read -ṣaṭkā. The ensuing aśkaras are uncertain.
14 A cancelled t is visible between the aśkaras m and dṛṣṭaḥ. There are also other traces of old letters under the present ones.
15 Read perhaps chaturthiḥbhagāḥ pratipāditaḥ.
16 Read -sāmānyā-Adhvarya-
Hansot plates of Bhartrivaddha.—Samvat 813.
Second Plate.

TRANSLATION.

(Line 1.) [Victorious be] the Chāhamāna family, exalted with a large army, who has succeeded in adorning their territory, who is a receptacle of victory, like Mōru (which is lofty with large ridges, adorned with the circle of siddhas, the support of Jaya (the sun)).

(LI. 2-9.) Born in that family was a Rājan named the glorious Mahēsvaradāma, who by valiant prowess invaded the circle of the quarters; whose staff-like arm (meant) destruction to the swaying of the frontal globes of the elephants of (his foes in the encounters of

1 Read  yayımlukanavam-āditya.
2 The reading is very uncertain.
3 Read ārjupāda.
4 Read őbbihorjusam.
5 There is a cancelled ős between ős and õs.
6 Read Bhartṛivāddhā.
7 The reading of the name is uncertain.
numerous battles; who had... the entire party of (his) enemies. His son (was) the illustrious Bhimāśa, who displayed his splendour over the whole compass of the earth; whose only pleasure was prowess; whose pair of lotus-like feet was made exceedingly resplendent and shining through the multitude of jewels fixed on the surface of the diadems of several hundreds of kings. His son (was) the illustrious Bhārtīraja [II.], whose lotus-like feet were rubbed against the edges of the crowns of numerous feudatories; who had subdued the whole compass of the earth. His son (was) the devout worshipper of Mahāśvara, the illustrious Harādāma, who delighted all the three worlds with his fame that was bright like the multitude of the rays of the moon in the skies where the clouds have disappeared; the pair of whose lotus-like feet were rubbed by the heads of kings bending before him. His dear son (was) the illustrious Dhruvaśādīva, who acquired the exalted splendour of the territories of all his adversaries; who made the entire world white with the stream of his fame that was spotless like the rays of the moon.

(Ll. 10-11.) His son, who is a repository of all good qualities, the devout worshipper of Mahāśvara, who has obtained the five great sounds, the great feudatory overlord, the glorious Bhārtīraja [II.] informs all future kings, mahāattaras, vāsāpakaś, and so forth,—

(Ll. 11-19) Be it known to you that, in order to increase the fame and the religious merit of our parents and ourselves, the fourth part of the Arjunādevi village, situated within the Akrūrāśvara district, has to-day, on the occasion of the eclipse of the sun, after libations of water, been granted by us, while staying in the glorious Bhrigukacheha, to the resident of Saujāśpadra, the Adhvaruṇa of the Mādhyaśāna branch and of the Kuṇḍinīya gōtra, the student of the Vājjasenāya (sāṅkita), the Bṛhāmaṇa Bhaṭṭa-Baṭa, the son of Tāvī. And likewise a fourth part is also given to the Bṛhāmaṇa Jāba (?), the son of the Bṛhāmaṇa Charmaśārman (?), a resident of Varaṇāvi (?), belonging to the community of triśāṇa of that place, of the Māthara (?), gōtra, and a student of the Mādhyaśāna branch. Likewise this village of Arjunādevi has, on the occasion of the eclipse of the sun, after libations of water, been granted to the member of the community of triśāṇa residing in Saujāśpadra, to the Adhvaruṇa of the Mādhyaśāna branch, of the Asuraṇya (?), gōtra, the student of the Vājjasenāya (sāṅkita), the Bṛhāmaṇa Bhaṭṭa, the son of Bhaṭṭa-Va...

(Ll. 19-25.) Because now the village Arjunādevi with the udraṅga and upariṅga, according to the bhūmichhikdra rule, and not to be entered by chātas and mercenaries, with the abhāyantaraspida(ḥ) (has been given) to them, therefore this our gift should be sanctioned and preserved by future kings of our lineage and others, considering that life is unsteady like the waves of water shaken by violent winds, that possessions are followed by destruction and without value, and that virtue lasts a long time, wishing the result of the gift of land the enjoyment of which is common, and wanting for a long time to acquire fame resplendent like the rays of the moon. And whoever would rescind it or approve of its being rescinded, his mind covered by the veil of the darkness of ignorance, he would become connected with the five big sins. And it has been said by the holy Vyāsa. (Follow six of the usual imprecatory stanzas).

(Ll. 32-36.) This has been written by me Bhaṭṭa Kakka (?) from Vallabhi, the son of Bhaṭṭa Vatavva. All that has been written above is valid, whether there may be syllables missing or redundant syllables. (Issued by me) residing in the glorious Bhrigukacheha, with Bhaṭṭa-Lallāva as messenger, in the reign of increasing victory of the illustrious Nāgāvalōka. And in figures, in the year eight hundred increased by thirteen, 813.

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NO. 24.—KAIRHA PLATES OF YASAHKARNADEVA;
[KALACHURI] SAMVAT 823.

BY Rai Bahadur Hira Lai, B.A., JARALPUR.

The Director-General of Archaeology in India having asked me to edit this inscription I do so from a set of etchamps kindly supplied by him. Dr. Vogel further used his good offices to secure the original plates from the Rewah Darbar for my inspection. They were found in Kairhā (23°12' N., 81°30' E.) by a Kośvār named Bhajnā, while digging for earth to build his house. Kairhā or Kairā, as it is marked on the topographical maps, is a village in the Rewah State about 8 miles south-west of the Burhār Ry., Station on the Kātī-Bilāspur Branch of the Bengal-Nagpur Ry., and about 14 miles south-east of Sohāpur, the head quarters of the tahsil of the same name. The plates, two in number, were found with a bell-shaped seal attached to a ring in a large stone chest, and their excellent condition is due to this fact. The total weight of the plates and seal, all made of copper, is as much as 14 seers 5 chhittās (nearly 29½ lbs.).

The ring of the seal, a huge mass of 3 seers, was found cut at one end but all green with oxidation, which shows that the cut was not made recently. The ring is so stout and thick that it cannot be bent without applying some mechanical force, and it appears that the cut which was originally made for stringing the plates provided with suitable holes was never soldered. The bottom of the seal is circular and bears the legend Śrīmad-Yasaḥkarnadeva in a single line running over the diameter, which is surmounted by the figure of Gaja-Lakhamī with two elephants, one on either side, pouring water on her with their trunks. Below the legend there is a figure looking like a Nandin (bull) with a bushy tail and a hump and two other figures of what appear to be incense-burners. Letters and figures on the seal are raised instead of being sunk as on the plates, each of which is inscribed on one side only.

The characters are Nāgarī neatly engraved, the average size of letters being ½". The language of the record is Sanskrit. As regards orthography the letter b is not distinguished from v at all, and the dental sibilant is employed for the palatal almost universally, there being two instances where the reverse has been done, viz., in the words -bhāti (l. 19) and sātī- (l. 38).

The inscription records the grant of a village and consists of three parts. The first portion in a variety of metres eulogizes the donor and his ancestors, the second, in prose, announces the grant, and the third gives the usual quotations of benedictory and imprecatory verses. The donor is King Yasaḥkarnadēva of the Kalachuri dynasty. In this record he grants the village Dēulā Panchēla in the Dēvagraśma patāla to a Brāhmaṇa named Gāṅgādharaśāman, at the time of the Saṅkraṇti on Sunday the 14th of the bright fortnight of the Phālguna month in the year 823.

The genealogy of the king commences from Vishnu and rapidly passes through the moon and Kārttikeya of the Hathaya lineage to Yuvarājadēva of the Kalachuri family, the fourth ascendant of the donor. Yuvarājadēva is mentioned as having made the town of Tripuri like Indra's city. His son was Kōkalla, who was enthroned by his ministers. His son Gāṅgāyadēva is stated to have restored Kuntala to its people. After his death at Prayāga with his 100 wives his son Karṇadēva succeeded him. He erected a golden temple at Kāśi called Karṇamēru and founded the city of Karṇavati. Karṇa is recorded to have abdicated the throne in favour of his son Yasaḥkarnadēva, himself taking part in his coronation. Yasaḥkarnadēva is said to have rivalled Parasurāma in destroying his enemies. He defeated
the Andhra king and worshipped Bhimēśvara near the Gōdāvari. So far there is nothing new in the record, as the information exactly corresponds to what is given in the Jabalpur plate of the same king.1

What is most important in this record is the date, which evidently refers to the Kalachuri era, though it is not expressly stated. It is unfortunate that the details do not work out correctly. Having failed to reconcile the lunar day with that of the solar Saṅkrānti, working with the aid of Mr. Sewell’s Indian Calendar, I referred the matter to the author himself. Mr. Sewell very kindly made calculations for me, but found the result unsatisfactory. He informed me that the 14th of the bright fortnight of Phālguna of the Kalachuri year 823 current fell on the 6th March 1072 A.D., but the week day was Tuesday instead of a Sunday, and there was no Saṅkrānti on that date. The Mina Saṅkrānti had taken place on the 22nd February of that year on a Wednesday, that is 13 days earlier. He also tried the previous year. In that year Phālguna Śukla 14 fell on Wednesday, February 16th, A.D. 1071, but the Mina Saṅkrānti was on Monday, February 21st. The expired year 823 however gave a Sunday for Phālguna Śukla 14 (24th February 1073 A.D.), but the Mina Saṅkrānti in that year took place on Thursday, February 21st. Taking chaturūtti as a possible mistake for chatuṛtiḥ the details for the current year 823 gave the equivalent as Sunday, the 26th February, 1072 A.D., but here again the Saṅkrānti did not occur on that day. This naturally suggests that the record may be a forgery, but there are no indications of its being so otherwise. The style of the characters, which is the chief test in such matters, is exactly that of the Jabalpur plate of the same king and is quite in keeping with other records of the Kalachuri kings. It appears to me that the year given in this record must refer to the expired year 823, in which year we find the lunar day to agree with the date. Dr. Kiellhorn2 in Festgegräss an Rudolf von Roth has shown that in the Kalachuri records the years referred to were expired years and not current ones. Thus the only difficulty that remains to be solved is the Saṅkrānti day, and the only conjecture I can make on this point is that the record was possibly dated on the day on which it was actually handed over to the donor, though the grant was made on the auspicious Saṅkrānti day, on which the donor probably bathed at the source of the Narmadā at Amarakaṭaka, one of the holiest places in the Triputi kingdom, and made the usual saṅkalpa. This is suggested by the vicinity of Khairhā to Amarakaṭaka, whence it is within 40 miles.

2 I am indebted to the Revd. C. C. Herrmann, Ph.D., Principal of the Tioburn Biblical Institute, Jabalpur, for kindly translating for my use, from German into English, Dr. Kiellhorn’s article on “Die Epoche der Cedi-Atra.”
3 A case of a similar nature which lends support to this conjecture is found in the Benāres plate of Karpadāna (Ep. Ind., Vol. II, p. 227 ff.) which is dated, at the end, on Monday vadi 9 of Phālguna in the year 793, while in the 40th line the śrāddha ceremony, which was the occasion for making the grant, is stated to have been performed on Saturday vadi 2 of the same month. That shows that the record was ready for delivery about a week after the saṅkalpa for the grant was made. By the way I may add that the suggestion of Dr. Kiellhorn (ibidem, p. 300) that the grant was made a month before and that Phālguna was a mistake for Māgha, because it is also impossible to reconcile the week day with the deśityāḥ, appears to me unwarranted. Dr. Kiellhorn believed that the śrāddha ceremony was actually performed on a Saturday, while the deśityāḥ of Phālguna in 793 fell on a Sunday and not on a Saturday. The second śiṣṭiḥ of the dark fortnight of Māgha, on the other hand fell on a Saturday. I agree with him in this respect but I do not see why the month should be considered a mistake and not rather the day. My own idea is that Karp’s father died on a deśityāḥ and hence the śrāddha must be performed on that day, but as in the year 793 it fell on a Sunday, which is not an auspicious day for such ceremonies, it was performed a day before, and while deśityāḥ, the anniversary day, could not be altered it had to be associated with the week day on which the ceremonies actually took place. This is in accordance with the present-day practice in the Jabalpur District, where Karp ruled.
That Yasahkarpadêva was wont to make gifts on Sâmakrânti days would appear from his Jabalpur plate record, in which it is stated that the grant was made on the occasion of the Makara Sâmakrânti. ¹ Here the date according to the Nagpur Museum transcript of the lost plate is "Monday, the 10th of the dark fortnight of Mâgha 829 at the time of the Uttarâyaña Sâmakrânti." In this case too the details work out for Monday, the 31st December A.D. 1078 for the expired Kaliachari year 829, but the Makara Sâmakrânti had taken place a week earlier, viz. on Monday, December 24th. As will be shown further on, this appears to be a more probable date for the Jabalpur plate than the one worked out by Dr. Kielhorn, who was unaware of the date contained in the transcript, and who only tried to make the week day fit in with the day of the Lunar month and the Sâmakrânti.

But whatever the differences between the day and the date, I think there is no mistake in the year of the Khaîrâ inscription, and the new information that we gather from this record is accordingly that in 1073 A.D. king Karpa had ceased to reign and that his son Yasahkarpa had come to the throne. If we were to assume the date of the Jabalpur plate to be 1122 A.D. as calculated by Dr. Kielhorn, this would give an unusually long reign to Yasahkarpa, even if we consider the fact that Karpa had abdicated the throne in favour of Yasahkarpa and that thus the latter may be expected to have had a longer reign than others. Our record shows that Yasahkarpa had defeated the king of Andhra and crushed the power of several of his enemies before it was written. It is therefore very likely that he had been in occupation of the throne for at least 4 or 5 years prior to this, and if we suppose that he lived for about the same period after he made the Jabalpur grant, his reign would extend to about 60 years and his age to about 80 years, supposing his installation to have taken place at the age of 20. To a boy of lesser age a great king like Karpa would not have entrusted the government of his kingdom, however law-abiding his son he may have been.

The new dating of the Jabalpur plate seems to contradict the theory ² that during Yasahkarpa's reign part of the Chedi dominion had passed into the possession of the Kanauj kings. That theory is based on an inscription of Govinda Chaudaradêva, who in the Vikrama year 1177 (A.D. 1170) sanctioned the transfer of some land which had originally been granted by Yasahkarpadêva. There is nothing in the inscription ³ to show that the transfer was made in the same year in which the district wherein the transferred land was situated passed into the hands of Govinda Chaudar. In fact the context appears to show that it was otherwise. The district may well have been taken by the Kanauj king in the reign of Yasahkarpa's successor, who would certainly have refrained from confiscating his father's gift, and to the original donee it must have remained a gift of Yasahkarpa for all times.

There is a somewhat vague reference to two important historical events in verses 11 and 23. If I have correctly interpreted verse 11, there is an allusion to the conquest and restoration of the Kuntala country to its king by Gângâyadêva. This kingdom included the Banavasi, Hângal, Puligore, Belvola, Kûndi, Belgaum, Kusasvâd districts, etc., in the Hyderabad State and the Bombay Presidency and seems to have been the raiding ground of the neighbouring kings in the same way as the old Chârakâtya in Bastar. ⁴ The Châlukya king Tailapa ⁵ claims to have subjugated it about 973 A.D., Kulotunga-Cholodêva I. is recorded to have defeated the Kuntala king about 1070 A.D., and a century later Ballâla II. ⁶ of the Hoysala dynasty established his supremacy over that country.

⁴ Ibidem, p. 128.
⁵ Verse 16.
⁷ Duff's Chronology, p. 91.
⁸ Ibidem, p. 160.
It appears that after Tailapa's raid Kuntala was raided by Gāṅgēyaṇēvā. This must have been done before 1049 A.D., as at that time Gāṅgēya had ceased to reign. The subjugation of a kingdom so far away from Tripari indicates the greatness of its victors at that time. It is such bold enterprises which seem to have prepared the way to the conquest of Telaṅgāna by Gāṅgēya's son Karṇadēvā, who assumed the title of Trikaliṅgadhīpaṭi or Lord of Trikaliṅgā. That this remote country did not accept the Tripari yoke submissively, is apparent from verse 23, in which great Karṇa's son Yāṣaṅkara is stated to have exterminated the ruler of Andhra and to have worshipped the latter's own God Bhīmēsvara near the Godāvarti with presents apparently looted from his enemy's treasuries. This conflict appears to have taken place in the present Godāvari district, where the sacred shrines of Bhīmēsvara are to be found. The principal one is that of Drākṣhārāmam in the Rāmaṇandapuraṇam Tāluka. The Godāvari District Gazetteer (1907) gives the following information about it. "The real centre of the religious interest of Drākṣhārāmam is the temple of Bhīmēsvaraśvām. It contains a particularly big līṅgam some fourteen or fifteen feet high. This is supposed to be a part of the līṅgam which broke into five pieces and fell at five holy places, viz. at Bhumavaram or Bhūmārāma in Coccadu, Pālakollu or Kshīrārāma in Kistna, Amarāvati or Amarārāma in the Guntur District, and Kumārārāma, which is not identified. It is supposed to have been erected by the sun and worshipped by the seven sages who made the seven mouthes of the Godāvari. So it is sufficiently holy. The seven sages are supposed to have each brought water from their respective rivers underground to the tank at Drākṣhārāmam which is called the saptā Godācari, seven Godāvāris. There is a sacred bathing ghāṭ in this tank which contains in a condensed form all the sanctity which is to be obtained by separate baths in each of the seven rivers. Like many other holy places in this and other districts, the town is called the southern Benāres. It is supposed to have been founded by the sage Vyāsa and a rāvī tree and a līṅgam planted by him are still shown. So great is its sanctity that a night's halt in it is believed by some to render future births unnecessary. The temple is a rather handsome two-storeyed building. Its erection is ascribed by popular tradition to an unknown Cholā king. In the porch round the shrine in the upper storey are black granite Chālukya pillars, a great rarity in this district. It contains a great number of ancient inscriptions. The earliest apare to be dated in A.D. 1055, or during the reign of the Rājaḷāṅga whose capital was at Rājahmundry."

From this description, I feel little hesitation in identifying the Bhīmēsvara whom Yāṣaṅkara worshipped with the Bhīmēsvara of Drākṣhārāmam. The temple was in existence in the times of Yāṣaṅkara, as its inscriptions show. It was one of the holiest places in the Andhra country and well worthy of a royal visit. It may perhaps be urged against this that the context seems to show that the god was enshrined on the bank of the Godāvarti, as the latter is described in verse 23 as abhyarasa-gaṭa, but Drākṣhārāmam is about 14 miles away from the river. In my opinion abhyarasa does not necessarily indicate such a close proximity as to require the situation of the temple on the bank of the Godāvarti. A distance of 14 miles is a negligible item in the description by one living hundreds of miles away from the locality. I think in the words svṛtaśevaratiḥ saptabhaṅg of verse 23, there is certainly an allusion to the traditional seven streams or mouths of the Godāvarti, said to have been made by the seven great rishis and considered very holy. Even if it be held that the context refers to the saptā Godācari tank at Drākṣhārāmam, it does not affect the conclusion that it was in that holy place that Yāṣaṅkara paid his thanksgiving on gaining a victory over the Andhra king, who

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1 p. 250.
2 These are named the Kādypa or Tulya (the Tulya Bhāga drain), the Atri (the Coringa river), the Gautamī, the Bhārdvājī, the Viśvanītra or Kausika, the Jamadagni and the Viśvāsāḥ. Three of these do not exist now; see Godāvari District Gazetteer, 1907, p. 64.
may have been either Rājarāja (1022-62) or more probably his brother and successor, Vijayāditya VII., who occupied the Vaiṣṇa throne with some interruption till 1077 A.D. It was the latter's rule which was disturbed by outside invasion,¹ the Chālukya Vikramāditya VI. having attacked him twice. In one of the South Indian inscriptions Vijayāditya is described as a warrior "whose broad hands held weapons of war" and the same thing is perhaps alluded to in our inscription where in verse 23 "the play of arms of the ruler of the Andhra's" is spoken of as "disclosing no flaw." The dates of Vijayāditya and Yasaṭkara fit in so well that there seems little doubt that the former was the Andhra king referred to.

With regard to geographical names occurring in the record Tripuri is the well-known Tewar 8 miles from Jabalpur, in the middle of which there is still a Śiva linga going under the name of Tripurēśvara or the lord of Tripura or Tripuri. Karnāvati (v. 14) has now been wiped out of existence. It was about a mile from Tripuri and the site is still known as Karanbel—a name with double significations, retaining the memory of the founder in the first half and giving the distinguishing mark of the site in the second half, there being a jungle of bēḷ trees planted to supply leaves to the numerous Śiva lingas once enshrined there. The Kuntala and Andhra countries have been referred to before. Prayāga and Kāśi, the Gōdāvari and Kaliṅgi are too well known to require any description. With regard to the village Dēula Paṇchēla and to Dēvagrāma, pattalā in which it was situated, I am indebted to Rai Bahādur Paṇḍit Jānaki Prasād, Secretary to His Highness the Maharāja of Rewah, for instituting an enquiry in the Rewah State, from which it appears that close to Khaīrā there are 2 villages named Dēogavān and Dēogain, the former being a corruption of Dēvagrāma and the latter a diminutive of the same, where there are a number of very old wells and water reservoirs together with remains of old buildings. I am therefore inclined to think that Dēogavān, close to the village Arjūhulā, with which it appears to have been amalgamated but again separated by the Settlement Department of the State, represents the head quarters of the pattalā (a pargāna like sub-division) Dēvagrāma. Its great extent is indicated by the division of the old town into two villages, Dēogavān and Dēogain, the bigger portion being given a masculine and the smaller a feminine name, like husband and wife, though two yet one.² Dēula Paṇchēla, for which we should now expect some such form as Dēorā, is not traceable in the vicinity of Khaīrā or Dēogavān, though there are several villages of that name in the adjoining district of Jabalpur. There are no materials available to show the extent of a pattalā in olden times, but if it included large areas, one of the Dēorās of the Murwār tahsil in the north-east corner adjoining the Baghēlkhand border may be identified with the village granted in this record. The meaning of the word Paṇchēla added to it, would then be significant. Paṇchēla was the tract of country to the east of the East Indian Railway line from Sihorā in the middle of the Jabalpur district, to its northern border, the whole of which abuts on Baghēlkhand. Sir William Sleeman³ in mentioning the 52 garkhs of the Gōnd king Sangrām Shāh, says that Paṇchēla was the country lying between the rivers Burma (Béarmā) and Mahānati (chāsī) or the Pargana of Kombee (Kāmbhi) which corresponds to the tract referred to above.

A word with regard to the third portion of this record, which contains an unusually large number of benedictive and imprecatory quotations. Mr. Pargiter⁴ remarks that it was a common practice in making grants of land in Ancient India for the donor to emphasize the gift and endeavour to secure its permanence by inserting in the deed of the grant one or more verses which were considered as sacred regulations regarding gifts of land. Such verses either affirmed

¹ See Gōdāvari District Gazetteer, 1907, p. 21.
² Such names are very common in that part of the country, for further examples of which see the Jabalpur District Gazetteer, p. 122.
the beneficent nature of such gifts, or proclaimed the number of blessings which accrued to those who made such gifts and those who scrupulously respected them, or denounced the inequity of those who deprived grantees of the land given and declared the punishment which awaited such evil doers. In our record there are no less than 16 verses of this class, but this method of guaranteeing the enjoyment of the grant by the grantee was not only confined to India but is spread over a wide territory and is found even in the documents of grants made by the early Anglo-Saxon kings. My attention was first drawn to this by Mr. C. E. Low, C.I.E., who kindly translated for me one of the documents in Latin issued by Ethelbert King of Kent, granting land and right of fishing to the Abbot of Lyminge, who was at the time of granting (740 A.D.) Cuthbert, now Archbishop.

The following which is a free translation of an extract shows the spirit of the age:—“But because care must be taken that no one may presume in future to deny our donation of this day’s date and call it doubtful, it is my pleasure to execute this document, by which I forbid not only all my successors and heirs, but even myself, that they should not dare to act in any way at any time other than has been arranged by me; which if by chance they neglect to observe, and fill the days of the present life without worthy satisfaction, let them know that they are incurring the wrath of the Almighty and are cut off from the fellowship of all the saints, since they have attempted to dishonour the most holy place of the most blessed virgin. But those who take care to increase this (grant) and demand nothing contrary to it, let them hear the voice of the most merciful Judge saying to the righteous: “Come, ye blessed of my father, receive the kingdom which has been prepared for you since the beginning of the world.”

Verses 25, 29, 31, 33, 34, 36, 37, 39 and 40 of our inscription express similar ideas, in an oriental style.

TEXT.

First Plate.

1 चो । नन्दो म(ब)ङ्के: 

“अयति अश्रवभा(भ)सन्धून्नाभििरवर्यं अयति अयति तथायतवानस(भ)•

भूति: ।। अयति अयति च सर्वाधिकसदृशस्यस्य दृश्यति अयति अयति जय भ्रा.

2 सतवायिवशी:।। [1°] “चय नी(क)वनसाहाराजपुर्ण रहस्यामातत्रस्ययम्

क(क)वक्ष ।। तनय(यं) अन्यायं(य)भूव राजा समाभूमितज्ञाराजः

शयः ।।[1 2°] “पुष्य शुद्धवस्।

The original is as follows:—Uterum quia caudum est ne hodiernam donationem nostram futuri temporis abnegare uellet et in ambiguum denocere presumpto, placuit mihi hanc paginem condere per quam non scelere omnis illa successoribus suis hereditibus est etiam nihilam ipsi interdicto ne alter quem a me constitutum est ullo tempore quæquam agere audeat. Quod si qui forte obscurate neglectaret et ab eique digna satisfactions presents utrae impleberint die, si quia se mundus perminde trancurrere et a sancta sectae sanctum seque gatum. Quoniam sanctissimam beatissimae virginis Mariae locum demustrare comatus est. Qui vero hanc angesta custodiens iniquos iniquos, aduerat auribus percipiant nunciam clementissimi indicis inquitias ad plebs: Semine beneficeti patriae necessitate regnavit quem nobis paratum est ab origine mundi. (See Earle’s Handbook to the Land charters and other Saxon documents, p. 36, Kemble, No. 86 B, 4, 8.)

9 From impressions supplied by Dr. Vogel and the original plates.

1 Expressed by a symbol.

* Metre: *Mālīsā.*

* Metre: *Auspacheśhāndastika.*

* Metre: *Vasanaśālikā.*
8 मैरसमाय छूटःवश समजलराशि(वि)रसायनशक्ति। रामलदन्वसंभाव्यशा
(३३९) नौपमीय यस्तोवासी(भी)। युक्तसहिष्णूजै(३३९)रा व च। [३९]
"अभ(३९)नवी"
4 कित्तु(३३९)तालिककसि(मे)वापूपाई(वि)द्वंसनीकरिविविविकीि।। सताधिक(वि)-
राजस्व(३३९)नामरश(३३९)रिप्रासिक(वि)भारसु(३३९)भरतो भरतो व(३३९)
"भुज्"। [४५] 'खड़ापकरी-
5 ता(३३९)पुनर्लघुसमस्तनामोऽगोऽज्ञाविषकमास् [३३९] काैः(३३९)विैः।। चचेने
हैैदवाप्यापन्वूरपूसि दाणेम(वि) नाम शामा[३३९]वि चचेने व: मी ३३९] 'स विश्वाम-
6 उ दव (३३९)नवुू(३३९)रियमासमुतः। चमाश(३३९)तां भरती। सुकामे-नि
भिरविसमहिदः: युर्वं मकरपतिमः। [३३९] 'तत्तावल्ये नवतः(३३९) मारो
मन(३३९)पन्दः: [३३९]रंदरी(मिः)व पुरीः 
7 विलुराय(री) पुनाना: [३३९] 'सहीलामकमसुरपगतनाऔक(३३९)रिहाङरे
शामाज(३३९)निव: [३३९] 'तत्तावल्ये नवतः(३३९) गायरी
मन(३३९)पन्दः: [३३९]रंदरी(मिः)व पुरी
8 कैकवास्वरुपतीविरसिणविशिष्टवक्त्वतु(३३९)रगवसुपारसु। [३३५] 'र्दुपूरशाना
सम्पूर्वा चारुचां चुएसधे चंद्रमाचिपलो। [३३६] वहीं तुमर्य
पद्मायं वियोगीनी धरितः
9 माति वीरितः: [३३८] 'सहकालमशिपप्रोत्तेचा: धिताभयो नवरापरवचनेरी-
(३३९) संवतानिचवैः। [३३८] शिरसे कुलिध(म)पातो वैरिणा चोरलकी-
पतिरस्वपद्वल्यां धर्म गायेः
10 यदेव: [३३८] स वैयुधिकमसाहजितिरन स विकासदिशा धर्म प्रमिदः।
यक्षादायकःदायकमसाहजिकस्तुकलः: कुलविता च(३३८) नामः [३३९] 'माते
मायावसः(३३९) सुखाविगत(व)विच(व)वद'नामोऽ
11 सांगे सतेन स्वरुपिनिशुची सुरजः: [३३८] पुरुषोऽस्य खालकलितातिकीर्तिनुः
कुलविवापसीः: यह कामिमोतित [३३९] भनेव: [३३८] 'कनकसिय(वि)-
खरिदेरहैलामविमीरी-'

1 येटे: चसंभालका।
2 येटे: चसंभालका।
3 येटे: चसंभालका।
4 येटे: चसंभालका।
5 येटे: चसंभालका।
6 येटे: चसंभालका।
7 येटे: चसंभालका।
8 येटे: चसंभालका।
9 येटे: चसंभालका।
10 येटे: चसंभालका।
11 येटे: चसंभालका।

* This is probably the engraver's mistake for "भाराम्य". Both the Jabalpur and Kumbhli plates read as suggested (see Ep. Ind., Vol. II, p. 3, and Journal Beng. As. Soc., Vol. XXXI, p. 117).

* Read "विद्वान " as suggested by Prof. Kinar, Ep. Ind., Vol. II, p. 3, n. 16.
12 भावितांमणवेलकर्णः (रक्षी) चरोचरकङ्कः: ॥(१) विसंगरस्वः काम्याः (यह) यथा
दुःखश्री (विष) श्रीस्वरमयः (विष) इत्यक्षीतः कौशिकः कर्णः: ॥(१ १४) 'ब्रह्म
धाम श्रेयसौ वेदिवायामः

13 हृदकः: स्त्रवर्त्त: किरिर्त: [४] ब्रह्मांसोऽयं कर्णावतैः त्रयोऽत्वापि
आत्मलः (श्री) ग्याना (श्री) कः: ॥ [१४] 'वाजनो' कव्यः श्रावणीयोऽथामिन्नान्ति
जनमेवशवानविनिद्याः (अङ्ग) वोमसाः

14 वश्रेष्ठाः । श्रावणा दुधुमस (व्र) ह्राक्षु (रुक्षु) दुधाबिः (विष) वेदासर्वतिवरत्नयः:श्री
श्रीवर्ष (श्री) कर्णेऽदः । [१ १५] 'वन्द्राक्षोऽपि प्रत्यंतरारुषानीमावत्वः
विन्य महाश्री (विष) चतुर्भासि [५]

15 चक्षु (श्री) पुरोहितपुरजयः (पु) तत्कामा धर्माय श्रीमद (श्रीमद) तथा त्रि पिन्यात
महारत्वेऽकः ॥[१ १५] 'न वल्लभमोहोऽपि पुष्पाय वात न खुलु
कलुत्यवशऽकलायालारः

16 कल्याणः (कल्याणति) कल्याणः यश: यश: यासात्तमसि जगतु ज्ञर्म: (श्री) द्रो (श्री) प
रङ्ग (श्री) प्रदीपः ॥ [१ १५] 'विलामशिष्कास्यायस्यः (कल्याणः) सङ्गविद्यान्तः
तुद्वथ: [५] द्रो (श्री) (द्रो) द्रो (श्री) सङ्गविद्यान्तः

17 न: (न) मो: (म) दृढः (श्री) धवलाखिणिः (श्री)
[१ १५] 'य: कक्कुक्करोरो (रो)
लाभस्कर (श्री) सङ्गविद्यान्तः । चयोपलेक्ष: (श्री) लाभस्कर (श्री) तुद्वथः
[१ १५] 'यो मो (म) दृढः (श्री) पाणिण्यः (पु) पच्छायाः

18 ता निप्ते पयः: खण्डः (खण्डः) [५] नेरू वर्णामध्य: से च रामाकारपि
प्रियतादियः (श्री) [२ २०] 'महोत्सरीी महादुनाशीसुशुलाप्य
दिस्मः । गरिम्याः श्रीसङ्गविद्याः [५]

19 तार्क्यायत दीर्घसिः: [१ २१] 'स्वर्णार्पजनकसम्बन्धः (सम) स्वर्णार्प
(श्री) चोऽमभिः (श्री) खण्डः (खण्डः) स्वर्णार्पजनकसम्बन्धः (सम) खण्डः (खण्डः)
स्वर्णार्पजनकसम्बन्धः (सम) स्वर्णार्पजनकसम्बन्धः (सम) स्वर्णार्पजनकसम्बन्धः (सम)
स्वर्णार्पजनकसम्बन्धः (सम) स्वर्णार्पजनकसम्बन्धः (सम) स्वर्णार्पजनकसम्बन्धः (सम)
स्वर्णार्पजनकसम्बन्धः (सम) स्वर्णार्पजनकसम्बन्धः (सम) स्वर्णार्पजनकसम्बन्धः (सम)
स्वर्णार्पजनकसम्बन्धः (सम) स्वर्णार्पजनकसम्बन्धः (सम) स्वर्णार्पजनकसम्बन्धः (सम)
स्वर्णार्पजनकसम्बन्धः (सम) स्वर्णार्पजनकसम्बन्धः (सम) स्वर्णार्पजनकसम्बन्धः (सम)

1 ग्रेटर: शालिनी।
2 ग्रेटर: मालिनी।
3 ग्रेटर चानिनि This is another instance of the engraver's ignorance, which culminates in the name of the
king written as यथा कोदंदे: for यथा कोदंदे: in the following line.
4 ग्रेटर: वाणितालका।
5 ग्रेटर: दीर्घसिः This is another instance of the engraver's ignorance, which culminates in the name of the
king written as यथा कोदंदे: for यथा कोदंदे: in the following line.
6 ग्रेटर: अनुमधुः
7 ग्रेटर: इद्रव्यवर्तका।
8 ग्रेटर: ब्रह्मांसोऽयं कर्णावतैः त्रयोऽत्वापि
9 ग्रेटर: ब्रह्मांसोऽयं कर्णावतैः त्रयोऽत्वापि
10 ग्रेटर: ब्रह्मांसोऽयं कर्णावतैः त्रयोऽत्वापि
11 ग्रेटर: ब्रह्मांसोऽयं कर्णावतैः त्रयोऽत्वापि
12 ग्रेटर: ब्रह्मांसोऽयं कर्णावतैः त्रयोऽत्वापि
13 ग्रेटर: ब्रह्मांसोऽयं कर्णावतैः त्रयोऽत्वापि
14 ग्रेटर: ब्रह्मांसोऽयं कर्णावतैः त्रयोऽत्वापि
15 ग्रेटर: ब्रह्मांसोऽयं कर्णावतैः त्रयोऽत्वापि
16 ग्रेटर: ब्रह्मांसोऽयं कर्णावतैः त्रयोऽत्वापि
17 ग्रेटर: ब्रह्मांसोऽयं कर्णावतैः त्रयोऽत्वापि
18 ग्रेटर: ब्रह्मांसोऽयं कर्णावतैः त्रयोऽत्वापि
19 ग्रेटर: ब्रह्मांसोऽयं कर्णावतैः त्रयोऽत्वापि
20 सा(श)मि   [२९]* एन्हथि स(ग)मन्त्रे विभिन्नसत्ता व्यवस्थित मूर्ति: स भग(व)संजीव(स)मृत्यु सूर्य(श्यी): ![स्वामाय-]
21 न[श](श)न[स]रूपहिंगोत्सरी (ि) गायलबार्षकता(ना)दम्पति: से(श्रेष्ठ)-
ि[ि]कर: सामभ: ![ि २६]* कुलक्षारहो वा(श)कासादिरिचनमिव(व)-

Second Plate.

22 चण: छाप(श)भर(र)सेव यः स्वार्यस्तिरोजळम् ![ि २८]* स च परस्मिनायकाराजाधिकारयाम्यामह(श)र्दहा- वा
23 मद्वादलदालक्षम्यामाराजाधिकारयाम्यामह(श)परस्मिनायकार(श)र्दहा- गाधिपत्यतिनमु-
24 जीपानि तां(श)पिनिजपिनिर्पिनिविनायायिन्यादस(श)कर्ष्टः ि वीम
ि(व)पाद्वी: महाराजस्व: ![ि]*
25 महा(श)मि: महामायः ![ि]* महायाव(स)ि ि महापुरूषः: महा
प्रतिद्वः: महाशत्रिकिः: महाप्रमाणः: म
26 शाश्व(श)स्त्रिनिः: महाभामि(भा)ि गागिरिः: महायवः: ततानवांश
मद्वादलदालक्षम्यामाराजाधिकारयाम्यामह(श)परस्मिनायकार(श)र्दहा- गाधिपत्यतिनमु:-
27 चण: छाप(श)भर(र)सेव यः स्वार्यस्तिरोजळम् ![ि २८]* स च परस्मिनायकाराजाधिकारयाम्यामह(श)र्दहा- गाधिपत्यतिनमु:
28 छाप(श)भर(र)सेव यः स्वार्यस्तिरोजळम् ![ि २८]* स च परस्मिनायकाराजाधिकारयाम्यामह(श)र्दहा- गाधिपत्यतिनमु:
29 छाप(श)भर(र)सेव यः स्वार्यस्तिरोजळम् ![ि २८]* स च परस्मिनायकाराजाधिकारयाम्यामह(श)र्दहा- गाधिपत्यतिनमु:
30 छाप(श)भर(र)सेव यः स्वार्यस्तिरोजळम् ![ि २८]* स च परस्मिनायकाराजाधिकारयाम्यामह(श)र्दहा- गाधिपत्यतिनमु:
31 छाप(श)भर(र)सेव यः स्वार्यस्तिरोजळम् ![ि २८]* स च परस्मिनायकाराजाधिकारयाम्यामह(श)र्दहा- गाधिपत्यतिनमु:
32 छाप(श)भर(र)सेव यः स्वार्यस्तिरोजळम् ![ि २८]* स च परस्मिनायकाराजाधिकारयाम्यामह(श)र्दहा- गाधिपत्यतिनमु:

1 Metre: शङ्कलशिविक्रिया.
2 Read सच्च. 
3 These words are quite clear in the extramargins.
4 Metre: आनुिष्ठुल.
5 Read दूःिष्ठिनि. There is a short stroke with a small bar to the right of L. 27.
6 Metre: सांिलिन.
7 Read सच्च. 
8 Metre: सच्च. 
9 Read सच्च.
33 राटिमी:। यथा यथा या[ः] मृत्तिक्षा तस्म तः[ः] फलं [ः १५८]
   'सूर्यमें संग माणका मृत्तिक्षा [ः] चेरकिसानो[ः] यावः
   प्रदान[ः] तस्मं-
34 33 [ः २७४] तथागाना सक्षेप पवः[ः] चेरकिसानो[ः] तान च।
   गावो
   कोटिनदनीन मृत्तिक्षा न च[ः] ध्यति [ः २५४] 'कदत्ता' पर-
   दत्ता यो हेरत वृक्षुः-
35 रां। स विख्यां कोरोमः पितिमः। सह मन्तित [ः २८४] 'कालकर्त्ता
   मधुरं दयालयो[ः] बां सत्सा[ः] तिनेन। यावधर्मासोकालावः।
36 त्वस्म महोदयै [ः १०८] 'पैदे वर्षंसुश्च स[ः] चरमं कविति मृत्तिक:
   ्। चाकेता चानुमन्त[ः] तान्तेव नरके वसेमुः[ः] च। [ः ११४] 'वारिहरिने-
   नानाशयं क्ष[ः] कोटरी-
37 वासिनः।[ः] कालसंपातसु जातये। ब[ः] भार्तेवकालवर्ण:। [ः १२४] 'भार्तेव
   कत्ता भूरिम्यायु जुरित[ः] चै। दानीवर्णित[ः] दशव्यासमं
   कुडः [ः १३४] चः,
38 चातकलमन्तर:। समुदायनिति चन्द्रेष्व दानमिदमयुमीमीनियो ्। लक्षि-
   (को) यश्व: शंसु[ः] चेरकिसानो[ः] तत्वास्थं दाने दाने वायुः परमः। प्रतिनिधि-
39 बनियो [ः १४४] 'प्रानिकत्व खितमें: प्राकोत्तम पत्थरमु विशवासू[ः] प्रतिपाल-
   डेतुः[ः] दिल। यो अजबमोक्षेत्रते दुराय्या को जैसे ब्रजेवू[ः] गाँविमासु[ः]
   कष्टं [ः १५४] चः,
40 'हानित दाताः' सानिम पुरा नरदेवानानि चांगन्येवस्ताराणि [ः] निवाभ्या-
   वर्णः [ः] स्मितानिन्य सानिको ना[ः] साधु: पुनरावर्तित [ः १६४]
   'भूरिम्य या' प्रतिति-
41 यथा[ः] सत्ति यथा सूर्यमिति प्रत्ययः [ः] चतुर ती यथाव्यासी नियमत
   स्त्रेष्यमानिन्य [ः १७४] 'स[ः] चजो भर्त[ः] सन चक्षू वर्षा[ः]
   सत्ति:। पूर्विकसन विश-
42 म[ः] नन्दवे[ः] मात्रकितुनुरुः [ः १८५] 'भविन्यंसे[ः] परिश्रीपो यः
   काव्यमु[ः] प्रतिनिधि[ः] तो! तस्दान चक्षुमोक्षिति सान[ः] सर्वत्र
   न व्याकरणेत [ः [ः १८५] 'कदातोभ-
43 बिश्वसिद्दं कुदुपः पारिवकालसात्तमसुपरिवाराणि विश्वयोगोऽ:। चानाक्षुयायणसर्वविशेष[ः] नुसर्वतः नारायणोः! च: चाना: सर्वस्माः
44 परस्पराश्च [ः १८५] 'भविन्यंशिल्पियांस्यकान्ति स्थिरति विश्वमें नरायणोः।
TRANSLATION.\(^1\)

Om ! salutation to Brahmā—

(Verse 1.) Glorious is (the god) whose navel is a lotus (i.e., Vishnu), glorious is the lotus which is his navel (and) glorious is (the god) born from that lotus (i.e., Brahmā). Glorious also is his offspring Atri, and glorious is the friend of the ocean who took his birth from Atri’s eye (i.e., the moon).

(V. 2.) Now the king who is the swan in the lake of the expanse of heaven (i.e., the moon) begat as his offspring Bodhana, the son of (that) primeval king (rāja i.e., moon) (and) son-in-law in the house of the friend of lotuses (i.e., the sun).

(V. 3.) This son of the god who is the elixir produced from the seven seas obtained, as the son of his own body, Puruṣvas, who had both Urvāśī and the earth here for his faithful wives to be enjoyed by him with their hundreds of unrivalled blessings.

(V. 4.) In this family descents was born Bharata, whose pure fame is proclaimed by the Yamuna, hemmed in by more than hundred posts of horse sacrifices (offered by him), Bharata, who delighted in the welfare of the earth, made lovely, by the ornament, the jewelled girival of the seven seas.

(V. 5.) Highly glorious is in his family that Kārtavirya who, though he had no need of them, wielded with ease every weapon, (and) who allowed the title of king (rāja) only to the Moon, the ancestor of the family of these Haihaya princes.

(V. 6.) Resembling the Himalaya, the lord of mountains, that lord of princes begat the Kalschuri race, which is purified by rulers of spotless conduct, as (the vaisāla, bamboo) with pure round pearls.

(V. 7.) In this family was a prince, foremost of the prudent, who purified the town of Trisulī so that it was like Indra’s City—Yuvārajadēva, who destroyed the lords of princes blinded by passion, as a young lion does powerful infuriated elephants.

(V. 8.) The chief ministers of that ruler of the earth placed on the throne his son Kōkallā, a lion-like prince, the progress of whose armies, consisting of four parts (viz. elephants, chariots, horsemen and soldiers on foot), was checked (only) by their encountering the masses of waves of the four oceans.

(V. 9.) That lord having gone far away, his fame shows like a forsaken woman; deriding white sandal, it reprovès the lustre of the moon, and is a reproach to a string of pearls.

(V. 10.) His son was Gāṅgāyadēva, a thunderbolt falling on the heads of enemies (and) the lord of the fortune of heroes, with a chest broad like an emerald tablet, (and) with smiling eyes, (and) with his two arms surpassing the length of a city bar.

(V. 11.) The crest jewel of crowned heads, he became famous under the name of Vikramāditya, wishing to run away from whom with dishevelled hair (the king of Kuntala) who was deprived of his country came to possess it again.\(^2\)

(V. 12.) When, fond of residing at the foot of the holy fig tree of Prayāga, he had puṣpa salvation there together with his hundred wives, his son Kannadēva honoured the quarters with the pearls from the frontal globes of the majestic elephants of his enemies, cleft by his sword.

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\(^1\) In the first 24 verses I have adopted Dr. Kielhorn’s excellent translation of the Jabalpur plate, with such alterations as the clearer and better readings of this inscription have necessitated.

\(^2\) The meaning of the second line of this verse is very obscure. The writer evidently plays on the word kāntala and has brought about what is called ekaś advāyās when he says akāntala kāntalaśe kādrīśtra, i.e., a hairless person bore hairiness (an apparent contradiction). The eulogist evidently seems to convey that gāṅgāyadēva was so noble that he restored the Kuntala country to its king who was defeated and was running away with dishevelled hair (a second pun on the word akāntala).
(V. 18.) Of him whose fame is like the circle of waves of the milky ocean, nae we say more than that here at Kāśi there is a temple (erected by him), Karmāṇī, (so lofty) that the wind of the flag which wave from its golden spires lessens the fatigue of the damsels of heaven, when playing in the sky.

(V. 14.) He set up the pillar of piety, called Karṇāvatī, the foremost abode of bliss, the root of the creeping plant—knowledge of the Vedas, the diadem of the stream of heaven, the world of Brahma on the surface of the earth.

(V. 15.) That lord of the Kalachuri begat on the illustrious Avallādevī, (another) goddess of fortune produced from the ocean of the Hūnas family, the illustrious Yatsabhkārnadēva, the glory of whose fame is co-extensive with the billows of the milky ocean which rose (when he arose), mistaking him to be the rising moon.

(V. 16.) Of this law-abiding (son) the father, whose acts were purified by the respect which he paid to the family priests, performed himself the great inauguration ceremony in the midst of the four great oceans, made resplendent, as by a full jar, by the king of mountains, and illumined by the moon and the sun.

(V. 17.) Glorious is that jewel lamp of Jambudvipa which sends forth its rays in the darkness of night of the Kali age, never filled with partiality to wicked people (as an ordinary lamp is filled with the fallen wings of night moths) and never emitting the lampblack, base conduct.

(V. 18.) If the milk of the cow of plenty were (put) within the two oyster shells trimmed with the gems which grant every desire, then there would be seen a likeness with the eyes of that bountiful (king) whose eyes are both white and red.

(V. 19.) He erected high pillars of victory near the ends of the earth, as companions of the posts to which the elephants of the quarters are fastened.

(V. 20.) This bountiful (lord) puts five or six drops of water into the hands of the Brahmans and they with these already quench their thirst and afterwards show their contempt for the mine of precious stones (i.e. the ocean).

(V. 21.) In weight (like the mountain) Māro, this ruler of the earth exceedingly gratifies suppliants by bestowing on them (gold) equal to his own weight and by other great gifts.

(V. 22.) Bright like the tusks of the elephant of the king of heaven, pure like the shells of the ocean of milk, (and) lusty like the skin of the snake which is the coxcomb of Viśvā, his fame has become super-abundant.

(V. 23.) Exterminating with ease the ruler of Andhra (even though) the play of (that king’s) arms disclosed no flaw, he revere adorned with many ornaments the holy Bhimēśvara, passing close to whom the Gōdevī, with dancing waves as her eyebrows, sings (his praise) with the seven notes of her (seven) streams sweet like the cries of the intoxicated flamingo.

(V. 24.) Crushing the power of his enemies and making over the earth to the Brahmans he engages in a course of rivalry with Parasurāma.

(Lines 22-31.) And this the illustrious Yatsabhkārnadēva, the Paramāshtārtaka, Mahārajasādīrāja, Paramśvara, who meditates on the feet of the illustrious P. M. P. Vāmādēva (Śiva); the great worshipper of Mahēśvara, the lord of Tribhūlinga, who acquired (the title of) the overlord of the three kings, viz. the master of the horse, the master of the elephant, the master of men, by the force of his own arms, having called together the illustrious Queen Consort, the Prince (hair-apparent), the Prime Minister, the Chief Councillor, the Generalissimo, the Chief Priest, the Great Warden, the Chief Keeper of records, the Chief Interpreter, the Grand Equerry, the Chancellor of the Exchequer, the Head Overseer, these and other inhabitants of the village about to be granted, duly honours, explains (and) orders (as follows) :—Let it be known to you that on (the occasion of) the Sankhrānti on Sunday the 14th of the bright fortnight of the month Phalgun in the year 833, the village Dēula Pāmchēla, (situated)
in the pattalā Dēvagrāma is granted by Us in the name of Vāsudēva, by a charter, to the extent of its limits, with boundaries marked on its four sides, with lands and water, mangoes and Madhūkā (bassia latifolia) trees, with hollow ground and saline soil, with (right of ingress) and egress, with salt-pits, with pasture for cows, with forest and river bank lands, with trees groves, creeper and plant gardens, grass, etc. to the Brāhmaṇ Gangādharasārman, son of Chhitapāt (and) grandson of Sī of the Kāva gōtr, with the three pravatsas [Kāva*], Āplavana and Jāmadagni, belonging to the Bahvṛicha (Ṛgveda) -sākhā (branch), for increasing the religious merit and fame of (our) mother, father and ourselves. And now this is the prayer of the giver:

(V. 25.) Thus does blessed Rāma again and again conjure all these and future protectors of the earth:—Common to men is this bridge of religious merit to be guarded by you from time to time.

(V. 26.) By many kings, Sagaras and others, has the earth been enjoyed: Whosoever at any time has been the soil, his at that time has been the fruit of the previous bestowment (thereof).

(V. 27.) He who deprives (a Brāhmaṇ) of even a single gold coin, a cow or a finger of land, abides in hell until the deluge.

(V. 28.) The confiscator of land is not expiated by (excavating) a thousand tanks, by (performing) a hundred horse sacrifices (or) by the gift of ten million cows.

(V. 29.) He who resumes land whether given by himself or by another, is born an insect in ordure (and) grovels there with his ancestors.

(V. 30.) He who gives land farrowed by the plough together with seed and abounding with crop, abides in heaven so long as the sun continues to give light to the world.

(V. 31.) The giver of land dwells sixty thousand years in heaven, the confiscator and he who consents to such an act, live so many years in hell.

(V. 32.) They who seize property dedicated to Gods or Brāhmaṇs, are born as black serpents residing in dry caves in woods destitute of water.

(V. 33.) (If) land (is) wrongly appropriated or wrongly caused to be appropriated, the usurper and his agent burn (in perpetual fire) until the 7th generation.

(V. 34.) Those of our lineage declare that this gift should be approved by others. Fortune (of men) is like a bubbles of water on this earth; gift alone is its fruit, therefore it should be preserved.

(V. 35.) For the good of the people the laws have been established. The wise one should keep them in justice. The reprobate who from avarice or delusion shall usurp, will promptly incur a painful hell down below.

(V. 36.) The gifts which have been here granted by former princes producing virtue, wealth and fame are comparable to the remains of offerings to the gods. What good man could resume them?

(V. 37.) He who receives land and he who gives, both are doers of meritorious acts and certainly go to heaven.

(V. 38.) A conch, a couch, an umbrella, good horses, and good elephants are the indication of land gift. This is the fruit, O Purandara.

(V. 39.) If any king is born in this family whose treasury is exhausted, of him I beg with clasped hands,—"let him not resume this grant."

(V. 40.) This sovereignty of the earth totters like the wind and the clouds; the enjoyment of realm is sweet but for an instant; the breath of man is like a drop of water on the tip of a blade of grass. Only religious merit is the friend on the journey to the other world.

(L. 44.) Written by the illustrious Vāchabhūka writer in (the department of) religion. Let great happiness attend.
No. 25.—MAHADA PLATES OF YOGESVARADEVAVARMAN.

BY B. C. MAZUMDAR, M.R.A.S.

This charter was unearthed in the year 1890 at a place not far from the village Mahadā in the Feudatory State of Sonpur. The name of the village Mahadā occurs in the text of the grant. The Mahārāja of Sonpur, B. M. Sing Deo Bahadur, has been good enough to hand the plates over to me for publication.

There are altogether three plates, of which the first has only been inscribed on the reverse. The height of the plates is $3\frac{1}{4}$", and the length of the first plate $8\frac{1}{2}$" and of the second and third $9\frac{1}{2}$". There is at the upper edge, about the middle of the side, a small circular ring hole, through which a plain copper ring was passed, the ends of which had been left unsoldered. The weight of the plates including the ring is 63 tolas.

The characters in the main agree with, or strongly resemble, the modern Bengali letters. The letters ka, ha, pa and ya resemble those old letters which have been retained in modern Nāgari, while letters such as śa (e.g. 1, 7), tya (1, 8), and thā in śita (1, 12) strongly remind of Modern Oriyā Characters. Orthographical mistakes such as śādeva for śāda (1, 1); śā̄kṣa for śākṣa (1, 4) are such as are characteristic of modern Oriyā writers. We also find the modern Oriyā pronunciation of rī as ru in -rūgādā (1, 18). This pronunciation commenced to prevail from the time of the influence of the Gāṅga-Rājas in Oriasa.

The grantor is Śrī Yogēsvvara Devavarmā (1, 24), grandson of Sūmēsvvara Devavarmā (1, 15, 16 and 17). He is said to have been the ruler of Baudhā (1, 5), and his ancestor is said to have come from Ayodhīya, — a scion of the Solar dynasty (lines 2 and 3) belonging to the Kāśyapa-gōtra. Two emblems have been claimed by the grantor for his family — one, a lion on the banner (1, 4), and the other a deva-rāja (1, 6). It has been mentioned (1, 1) that the kings of this family had attained the pāṇḍava-mahāsabhas. This designation marks them as feudatories. The grantor is said to have also the title gaja (line 33), though virtually he was a lion (1, 34). It may be noted that Gajapati has long been the title of the Rājas of Puri and Khorda.

The grantee is a Brāhmaṇa Madhusūdana (1, 17) of the Vatsa-gōtra, a hāiti, and a student of the Rūgēḍa with the Brāhmaṇas (1, 18). The names of his father and grandfather were Purunahottama and Gadañdhara (lines 14 and 15) respectively. All these names are very generally given to men at the present day in Oriasa.

Of the six villages granted, the principal village is Champāmalla, identified by me with Chânḍa-māl in Sonpur. Of the 5 villages (Paśchampallā) granted along with Champāmalla, Mahadā and Mēḍhā (modern names) could only be identified. The grant was made to secure the good will or grace of the god Vaidyanātha (1, 23), on whose lotus-like feet the grantor has been described to be a bee (1, 9). There is only one temple in the State of Sonpur which is dedicated to Vaidyanātha. This is the finest temple that exists in Sonpur. The local tradition is, that Rāja Anangabhubna-Dēva of Puri built it. The grant was made on the bank of the river Mahānadi called Chitṛōtpalā in this record. The name Chitṛōtpalā for Mahānadi is widely and popularly known; and Rāja Sir Sudhal Deo, the late Feudatory Chief of Bānmā, gave the

1 It is difficult to decide whether the name begins with ṅa or na, as both the letters look alike in this record.
2 A tributary state adjoining the State of Sonpur.
3 By deva-rāja the bird peacock is meant and not the moon, as in the crest of the present king of Bānmā.
4 See Ep. Ind., Vol. V, p. 216, n. 3.
5 Situated on the bank of the river Tēl in the village which is also called Vaidyanātha, about 12 miles from Sonpur.
title Chitotpala to his poem describing the Mahanadi, which was composed and published years ago. In the bed of the Mahanadi (within a stone's throw from the palace of the present Mahārāja of Sonpur) there is a hillock called Lāṅkāśvari bearing an inscription in letters resembling those engraved on the plates of the Somavamśi-Guptas. I could not decipher this inscription, as the letters have become faint and illegible by being constantly washed by the river. I identify this Lāṅkāśvari as the Lāṅkāvarttaka of this record (I. 13).

A word regarding the probable date of this record. It need hardly be pointed out that the plates of Yogēśvara Dēvarman are later than those of the Somavamśi-Guptas who flourished between 1000 and 1100 A.D. As the present rulers of Sonpur have been ruling the state in an unbroken continuity from the time of the first ruler Mahārāja Madangopāl from about 1615, the Dēvarmans must have flourished previous to the 17th century. We get it in the local tradition that the State of Sonpur was acquired by Madangopāl, when the Rājās of Puri declined in power and the new Rājās of Band held the State of Sonpur under them. We know that from about 1565 A.D., the Puri Rājās declined in power, and shortly after that date Mukunda Dēva died. It was nearly 40 years after this time that the present rulers of Sonpur acquired the state. The present rulers of Band are of the Kāśyapa-gṛha, claim descent from the Solar dynasty and have got a peacock as the family emblem. But on reference to the genealogical tree of the Band family (kindly supplied to me by Mr. J. Rāo, Dewan of the State), the names of the rulers mentioned in this record are not met with.

I do not think that the present rulers of Band are descendants of Sōmēśvara, for if it had been so, the genealogical tree would not have omitted the names of Sōmēśvara, his son and grandson. On reference to the list of names of the rulers of Band, it does not appear to be likely that the present Rāj family commenced to rule Band more than two decades before the date of Madangopāl of Sonpur. It is probable that the ancestor of the present rulers of Band usurped the territory previously held by three rulers in succession, from Somavara to Yogēśvara. I shall not be far wrong, if I make Yogēśvara Dēvarman a contemporary of Mukunda Dēva of Puri. First, the facts I have set forth do not stand against the possibility of what I have suggested. Secondly, the second verse in the Indravajrā metre (ll. 33 to 35) refers, I suspect, by way of a pun to Mukunda Dēva.

It is there stated (lines 33 to 35) that Mukunda (Vishnu) having entrusted the government to the grantor, was sleeping in the ocean with a light heart. We know that the Rājās of Puri extended their influence far as Sonpur; we cannot also dismiss the local tradition, that the temple of Vaidymūrtha was built by Anangabhima Dēva. That the Rājās of Puri lost their dominion to the west and to the south after the death of Mukunda Dēva, is also very well known. There was no necessity of mentioning it in the charter that the grantor got the kingdom to rule from god Mukunda, if he was not really under an overlord. Of many names of Vishnu the name Mukunda was selected perhaps to refer to the Rājā who was really the overlord of Yogēśvara Dēvarman.

The grant is dated in the 33rd year of the glorious reign of the grantor's grandfather, Sōmēśvara-Dēva, on the 7th day of the bright fortnight of Māgha, while the sun was in Makara and the moon in Mina, in the Rēvati-yōga. [Mr. Sewell has been good enough to calculate which dates in the course of the 16th century would fulfill all these requirements. There are three of them, viz. Sunday, 9th January 1508, Sunday, 10th January 1535, and Sunday, 11th January 1562. Only the last one can be meant if there is an allusion to Mukunda Dēva in l. 35.—S. K.]

3 Cf. n. 3, p. 218.
TEXT.

First Plate.

1 Ōṁ\(^1\) svasti \(^[*]\) Pañccha-mahāsādeva(hā)\(^2\)-samanviṣa-mahā-maṇḍala.  
2 śvara-aridurdhāna-vara-bhuj-āśi-bhūdāva(sva)ra-praçaṇḍa-prādyad-di.  
3 mukara-kula-nadana-kalikā-lāṃvaya-Kāśyapa-gātṛa.  
4 kśvē(\[^{\mathcal{R}}\])nāthā-kamala-vara-bhūdhaṇa-sīngha(hā)\(^3\)-dhvaja-lāṃchha.  
5 va(\[^{\mathcal{R}}\])ura(dha)\(^{\mathcal{R}}\)-pura-var-āḍāśvara-Ajōya\(^{\mathcal{R}}\)-dhāvīviniṅgga-tiśi.  
6 śingha\(^3\)nāma-mani-makṣaṇa-pata-varaḍāmana-\[^{\mathcal{R}}\]iṣa-vā\(^{\mathcal{R}}\)ja-lā.  
7 śīrṣha\(^3\)m-satru-dhvaja-pāṇḍara-kāśha.  
8 satra-maṇḍala\(^3\)-śa-Vaidya\(^{\mathcal{R}}\)vā(nā)tha-pada-pa.  

Second Plate; First Side.

9 ākṣa-bhra(nā)ma-mah\(^3\)bhūpati-\[^{\mathcal{R}}\]chakravartti-śrī-Śomē.  
10 śvaraḍēva-chādē-varaḍāmāna-ji(\[^{\mathcal{R}}\])jaya-rā\(^{\mathcal{R}}\)ja-samva\(^{\mathcal{R}}\)\[sa\]ram vīrpa(\[^{?}\])-.  
11 kāchēvarkumāṇḍa\(^{\mathcal{R}}\) 33 śrī(\[^{\mathcal{R}}\])-Māghā mere śukla-pakṣa tithau.  
12 saṃptamāṇ Makara-shitē savitarī Minarāsi-śthita(tē) oḥrnamāna.  
13 ṛav(\[^{\mathcal{R}}\])vau Bāvatas-āṃraitva-joyē Chitṛotpālaśā-sīrē Li(a)Lai(nā)va-advartta.  
14 ka-samidhaṁ Vatsa-sagōtrasya (padaṁhāra-nāma[h\(^{\mathcal{R}}\)]) paurāya Vatsa-sagōtrasya.  
15 trasya Purushottam(ra)\(^{\mathcal{R}}\)-nāmaḥ putrāya Kāśyapa(sya)pa-sagōtrasya \[^{\mathcal{R}}\]Śrī-Somē.  
16 śvaraḍēva-maranaḥ pataḥ Kāśyapa-sagōtrasya śrī-Ḍhūrāna.  

Second Plate; Second Side.

17 dē(\[^{\mathcal{R}}\])va\(^{\mathcal{R}}\)varmaṇaḥ pataḥ Vatsa-sagōtraya Madhūsa(ba)dana-nāma[n\(^{\mathcal{R}}\)]ē vī(\[^{\mathcal{R}}\])ra-.  
18 hmaṇya sva[\[^{\mathcal{R}}\]]tṛēnta-bhauṭa-vēda-Ru(\[^{\mathcal{R}}\])iṛga-maṇtra-vrē(\[^{\mathcal{R}}\])maṇḍa-ādhyā-.  
19 yinē Māhāḍ-āṭrāṇḍīla-Śrīdhak-ākhyā-dvē-Kōkāḍidēva.  
20 pānchopalllikā-sahitaṁ Champāmalla-grāmaṁ chatuḥ-simē-pa-.  
21 ri[\[^{\mathcal{R}}\]]cchaṁ(na[m\(^{\mathcal{R}}\)]) sa-jala-sthala[m\(^{\mathcal{R}}\)] sa-machcha(maṭaya)-kaṭhcap-ādika[m\(^{\mathcal{R}}\)]- 
    sa-vīrāṇa.  
22 nihi-yāṃphaya-sahitē nāva-gṛdcra-vā(\[^{\mathcal{R}}\])va[\[^{\mathcal{R}}\]]jitaṁ ayum . . . sa-.  
23 hitaṁ āyur-āḍīgāyā-ṛ[\[^{\mathcal{R}}\]]jaya-viṇī\[^{\mathcal{R}}\]dh[\[^{\mathcal{R}}\]]yārtha[m\(^{\mathcal{R}}\)]- śrī-Vaidyakāṇṭha-dēvasya prati-.  

Third Plate; First Side.

24 kāma[h\(^{\mathcal{R}}\)] śrī-Śrīgēśvaraśvarāvannā pradūte [\[^{\mathcal{R}}\]].  
25 bhūmiṁ yaḥ pratigrhaṁ yaṁ-sa(cha) bhūmiṁ pryaṣcchhaṭti [\[^{\mathcal{R}}\]]-u-.  
26 bhaṁ dvaṁ puṇya-karmaṁnaṁ niyataṁ svarga(ṛggga)-gāmināu.  
27 Mā bhūḍ-apalaka-saṅkā vaḥ parādattē pārthiva(vāh) [\[^{\mathcal{R}}\]] sva-.  
28 datēṣaḥ-pha-rama-maṇtraṁ para-daṭṭa-śrūpālaṇaḥ || Gām-ekāḥ  
29 suvarṇam-ekāṁ bhūmēr-apy-a(ha)ḥ[\[^{\mathcal{R}}\]]dham-[a]ṭgna[\[^{\mathcal{R}}\]]la[m\(^{\mathcal{R}}\)] [\[^{\mathcal{R}}\]] haran-]|[ācakam [-āpna-]  
30 ti yāvad-ādhiṣṭaṁ[la]vaṁ || Yad-vairi-bhūpāla-vīlāsini- 
31 nām- ṛkṣā-hārṇ(ṛ)ahu pāvī(ṛ)hau ṛkṣā[ha] || aśrā-pravāhaḥ pṛithu-cha-.  

\(^{1}\) Expressed by a symbol.  \(^{2}\) Read perhaps puṇḍariṅkavansha.  \(^{3}\) Read ṛṣi.  
\(^{4}\) These words are unintelligible to me. The final maṇḍa probably represents the Telugu numeral for "three."  
\(^{5}\) Read -Jāgālaya.  This word is a Sanskritised plural of the modern Oriya word bāmpaḥ "well" which is, in its turn, derived from Sanskrit.  
\(^{6}\) I cannot make out this word.
Mahada plates of Yogesvaradevavarman.

1.

2.

4.

6.

8.

ii a.

10.

12.

14.

16.

iii a.

18.

20.

22.
Third Plate; Second Side.

32 va(pma)-ya [shti] [r*] vin-aiva sātrča samāsanañja || Yasya-ś.
33 nraśā bhūpatir-dāha jñatā yaśo-gaja [s] ity-āhita-
34 rāja-siṁhaḥ [r*] Yasmina(m) vinikshipya dhuran-dharitryāḥ
35 susvā(ahvā)pya vṛddhau mūditō Mukundaḥ || Yasya-āvaroḍha-
36 stana-cha[n]manānām prakśalast-āhah-vārī-vihāra-kalē ā Chi-
37 trāṭṭa[n] Śvarcavati[m*] gat-āpi (1) Gaṅg-ōrmmi-sa[m*]saktam-iv-ś-
38 vihāti ||

No. 26.—RATAUL PLATE OF CHAHADADEV.

By Data Ram Sahni, M.A.

The fragmentary copper-plate which is discussed in this note was acquired for the Director-General of Archaeology in 1911 by Mr. J. R. Pearson, I.C.S., District Officer of Meerut. The circumstances which led to its discovery were described in a forwarding note. It is stated that this inscribed fragment belonged to a copper-plate which was found, some thirty years ago, by a resident of the village of Rataul, Tahsil Baghpat, District Meerut, while he was excavating a piece of land belonging to him in order to dig out old bricks. The plate, which is said to have been imbedded in a domical structure nine or ten feet below the surface, was broken to pieces by the diggers and all the other fragments are said to have been lost. This is much to be regretted, for, as it will appear from the sequel, the inscription incised on the plate was of considerable interest.

The surviving fragment is deposited in the Museum of Archaeology at Delhi, and measures 10½" in width at the top by 3½" in height. It is complete only on the upper side, but a rough estimate of the total breadth of the fragment may be formed with the help of the missing portions of the verses that remain. It is impossible, however, to find out the entire height or the total number of lines as it is not known what portion of the plate is broken off at the bottom.

The extant portion of the document consists of parts of six lines. Of the seventh line the top bars of some letters and superscript vowel strokes of three syllables remain. The inscription is engraved in the Nāgari characters of the beginning of the 13th century A.D. The height of the letters in the first line varies from ½" to ¾" with the vowel-marks, and from ¾" to ¾" in the remaining five lines.

In respect of orthography we observe that the words have been spelt with accuracy throughout with the exception of the omission of the anusvāra before dur in kulaikēdur-, in line 3 and the substitution of sa for sā in -sākṣatā in line 2. No distinction has been made between the letters ṛ and b. It is noteworthy that the rules of sandhi have been nowhere disregarded. The doubling of chh in acchhēttur (line 2) and of ṛ in āsvaṁni-ālanti (line 4), etc., show that the author and the scribe were well versed in grammar. The consonants before and after ṛ have been doubled in some cases and left unaltered in others, in accordance with the optional character of the rule concerned. The svagraha is not indicated.

The language of the inscription, as far as it goes, is metrical Sanskrit with the exception of the first line. The remaining five lines contain portions of six verses which were numbered. The first verse, which is in the Ārya metre, covers the entire extant portion of line 2. Of its

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1 We must scan gaj-ḍety-
2 Cf. Rāghuvarāja, VI, 43.
first foot (pāda) ten mātrās out of twelve survive, so that the loss on the left side is two mātrās or one long or two short syllables. It may also be assumed that the inscription opened with a short benedictory formula. The last foot of the verse wants four or seven mātrās according as the metre employed was Āryā or Giti. The second verse terminates in line 3 and has lost the first thirteen syllables of the first half. This and the next two verses are in the Śūla metre. The fourth verse presumably ended in line 4. The next or fifth verse, which terminates in line 6, is in the Śādālavikriṣṭā metre. The portions which remain include the last five syllables of the first foot, the whole of the second quarter and the last thirteen syllables of the last. Of the last verse the first five syllables only remain.

The object of the document was presumably to record a gift of land to one or more Brāhmaṇas. This may be inferred, in the absence of the grant portion, from the first verse which affirms that the grantor and the grantee earn an everlasting bliss, whereas the land bestowed upon a Brāhmaṇa becomes a danger to him who appropriates it. That the donor was the chief heir-apparent, the illustrious Chāḍaadēva, whose name is engraved in large characters in the top line, needs no demonstration. The remainder of the inscription contains a part of the genealogy of Chāḍaadēva. Verses 2 and 3 enlogise a ruler whose name is missing. He is described as "the sole moon of the Chāḍamāna race" and the "lord of the land of Śākambhāri." Verse 4 records that after that ruler Arjuni Rāja bore the burden of the world." The first half of the fifth verse praises a son of Arjuni Rāja who is described as "having focussed in his own abode the prosperity of the quarters after he had conquered it." We meet with no other proper name until we come to verse 6, where we find the name of Prithvirāja.

We proceed to fill up the gaps in the above account. The name between Arjuni Rāja and Prithvirāja is readily ascertained from a short inscription on a pillar of an ancient building at Madanpur which records the conquest of Bundelkhand by Prithvirāja, the son of Somēsvara and grandson of Arjuni Rāja in Vikrama Samvat 1233. It is obvious that the Prithvirāja of our inscription is the great Chāḍamāna prince of Delhi and Ajmer. The name of Arjuni Rāja's predecessor was Jaidēv according to the transcript published by Kavi Rāj Shyāmāl Dāsu of Mewar of the important rock inscription at Bijnori. This transcript is faulty in many respects and it was, no doubt, for this reason that the late Prof. Kielhorn preferred to publish an imperfect dynastic list of the Chāḍamānas in his Synchronistic table for Northern India. I understand that Mr. Bhandarkar is intending to re-edit the inscription. In the meantime we are fortunate in having another valuable record to refer to. I mean the important historical manuscript poem entitled the Prithvirāja-vijaya written by a Kashmir Pauḍit and now preserved in the Deccan College at Poona. Mr. James Morison has proved the authenticity of this work both from internal evidence and from that of inscriptions. This poem, which contains a contemporary narrative of Prithvirāja's career, begins with a complete genealogical account of his race. According to this, Arjuni Rāja's father was Ajayāraja. We now see that what Kavi Rāj Shyāmāl Dāsu's Pauḍit read as Jaidēv in the Bijnori inscription must in reality be Ajayādvā, an ordinary variant of Ajayāraja.

We now come to Chāḍaadēva himself who issued the copper-plate. The last extant verse of our inscription begins with the genitive singular of 'Prithvirāja,' which might suggest that a son of this ruler was mentioned in this verse. This seems plausible in view of the fact that

1 In medival grants the sign-manual of the granting ruler is often carved at the top or bottom of the document.
6 Mr. Morison mentions only two inscriptions, namely, the Bijnori rock inscription and the Harsha stone inscription which supplies the names from Goutra to Vigrāharaṇa II. To these Gen. Cunningham added the Madanpur pillar inscription, Archaeological Survey of India, Reports, Vol. X, Plate XXXII; No. 10.
Hasan Nizâmi in his Tâjû-l-Maânî states that Prithvirâja had a very able son who, after his father’s execution, was appointed to the government of Ajmer. The Hammîra-Mahâkâvyâ, which according to Kirtane contains a historic narrative from Prithvirâja to Hammîra, makes Harirâja the successor of Prithvirâja at Ajmer, though it is not apparent how he was related to him. In the dynastic table extracted from the Prithivirâja-vîjaya by Mr. Morison, Harirâja appears as the younger brother of Prithvirâja. No son of the latter seems to be recorded in this poem.

We see from what has been said above that the surviving portion of the inscription supplies no clue as to the place of Chañhaddeva in the Châhamâna pedigree. Nor do the Sanskrit poems referred to in the preceding paragraph mention his name. It is true that in the genealogical tree of the Châhamâna tribe published by Tod, Chañhaddeva (spelt Chahbedeo) is shown as the younger brother of Prithvirâja. But as Tod’s account of the Châhamânas is based on the Prithivirâja Râsâ which has been proved to be a forgery, we cannot accept this information as correct unless it is supported by some more reliable source. For the present, the question must remain an open one.

There is one thing, however, about this prince which seems to be fairly certain, namely, that he is in all probability the same as the ruler of that name who flourished at Narwar (ancient Nalapura) in Gwalior State in the first half of the 13th century A.D. We shall examine the evidence in the following paragraphs.

General Cunningham has shown from an inscription discovered by him in the ancient fort of Narwar that the rulers of that place included a line of five chiefs the last of whom, Gaurapati, was reigning in 1298 A.D. (Vikrama Samvat 1355). The genealogy of this family opens with Chañhaddeva, whose coins bear dates Vikrama Samvat 1295 to 1311 (A.D. 1255). There is, however, an earlier ruler named Malayavarma, whose name figures in numismatic works under the Narwar family. His coins bear dates Samvat 1280, 1283 and 1290 and have been found at Narwar, Gwalior and Jhansi. Gen. Cunningham was of opinion that Malayavarman was a ruler of Narwar but that he belonged to a different dynasty and was ejected from Narwar, by Châhaddeva who was consequently the founder of the above-mentioned family of Narwar.

Now, as the Châhamâna Chañhaddeva of the inscription under review flourished just about this time, if we are to judge from the type of characters used in it, I am inclined to think that the founder of the Narwar family was no other than his namesake of the Châhamâna tribe. When precisely Chañhaddeva or his family migrated to Narwar, cannot yet be determined. It may have happened after the downfall of Prithvirâja when his followers escaped from Delhi and Ajmer in large numbers. The Muhammadan historians tell us very little about this period. But we learn from the Hammîra-Mahâkâvyâ that not long after the defeat of Prithvirâja the Châhamânas were turned out of Ajmer, when they retired to Rapathambhor, which continued in their possession until Hammîra-dâeva was slain and the town captured by Alâud-dîn in 1299 A.D. It is surprising that the Hammîra-Mahâkâvyâ, as it exists, does not

1 Elliot, History of India, Vol. II, p. 216. According to Tod (Rajasthan, II, p. 451) Prithvirâja had a son by name Ralâsi who was slain in the battle with Shahâb-d-dîn.
5 Cunningham, Coins of Medieval India, pp. 93-93 and Pl. X.
6 Later, Cunningham changed his opinion and declared that Malayâ may have belonged to the same family. The latter view seems to me to be unlikely.
7 This last event is narrated by Muhammadan historians in detail. Cf. Târikh-i-Firoz Shâhî in Elliot, History of India, Vol. III, pp. 171-179.
8 Mr. Kirtane made his analysis from a copy which is dated in Vikrama Samvat 1542, i.e., 196 years after the death of Hammîra.
mention the name of Chāhadādeva among the chiefs of Raṇathambhōr. This, however, is not a serious objection. For we learn from a Muhammadian historian, named Maulānā Minhājuddīn, that in A.H. 632 (A.D. 1234) Shamsuddīn Altāmsh defeated at Raṇathambhōr a powerful ruler of the name of Chāhadādeva who sustained another defeat in A.H. 649 (A.D. 1251) near Narwar at the hands of Ulīgh Kān, the Commander of the forces of Balkan. This account must be correct, for Minhājuddin informs us that he heard of Chāhadādeva’s bravery at the battle of Raṇathambhōr from the mouth of Naqṣrattuddīn Tāyasal himself who led Altāmsh’s forces on this occasion. We may, therefore, conclude that Chāhadādeva held away both Raṇathambhōr and Narwar where, indeed, he is said to have been born. This need not surprise us for we learn from the Delhi-Siwalik pillar inscription that at one time the Chāhamānas ruled over the entire territory between the Himalayas and the Vindhyas. It also follows from what has been said above that Chāhadādeva must have flourished just midway between the fall of Prithvirāja and that of Harānīra.

Another argument in favour of the identification of the Chāhamānas Chāhadādeva of our inscription and the Chāhadādeva of Narwar is afforded by numismatic records. The coins of Chāhadādeva discovered at Narwar, etc. are of two kinds, namely those issued by him as an independent ruler and secondly those struck by him as a tributary to Altāmsh. The coins of both these kinds are of the bull and horseman type like those of the Chāhamānas rulers and, what is more, those of the first kind also bear on the reverse the legend of Aśvastāviśītānāṇaṭa which only occurs on the coins of the Chāhamānas Sūmēṣvara and his son Prithvirāja.

It will be observed that in the inscription, Chāhadādeva is called a Maḥākumāra or chief heir-apparent. The grant must consequently have been issued by him before his enthronement.

TEXT.

1. 1. [Maḥākumārā śrī-Chāhadādevaḥ]
2.  kirtīrānaṃ tu dyaṃ ṭaṅgaṃ práti-grahitva-cha śaśaḥ
3.  kāṭhā-tur-viparitā bhūr-viv(ṛ)hamaṇaśāt(sāt)-kriśā uṣādhaṃ
4.  viṣkramaḥ | Chāhamāna-kulaikādura-viśvabhaḥ
tālaṃbhāri-bhuvah (Va[Ba])hāva bhuvanabhega
5.  dhiṣaṃ [Tato-rnārāja-nipati-va(ba)]
6.  bhāra jagatibharam i svasminnālānito yē[ṃ]*
7.  tanūja-ya cha svāvīsāna-
8.  nivāsiniḥ samakaroj-jitva digantaśāriyaḥ [*]
9.  sya dāsavad-amī
cērūs-chiram nāmād [5 Prithvirājas[ya]*] .

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1 Cunningham (Coins of Medieval India, pp. 90-91) and Thomas (Pathans of Delhi, p. 87) maintained that one and the same Hindu chief was defeated at Raṇathambhōr and Narwar. According to Cunningham, Major Ravery held that two different rulers were intended. This view is refuted by Major Ravery’s own translation of the Taḥkāṭ-i-Nāpir (p. 834) where both the defeats are clearly attributed to the same person.
2 Taḥkāṭ-i-Nāpir translated by Ravery, p. 835.
3 Ind. Ant., Vol. XXII, p. 81.
4 This legend is evidently developed from that of Śrī-Sāmantadhēn on the Tūmāra coins, which is perfectly natural, for the Chāhamānas were the immediate successors of the Tūmāras at Delhi. (See Phalak Bāoli inscription in Journal Reng. As. Soc., Vol. XLIII, Part I, Pl. X.)
5 A part of the top stroke of ma is extinct.
6 Head. Kōndār.
No. 27.—TWO CAVE-INScriptions at Dalavanur.

By Professor E. Hultsch, Ph.D.; Halle (Saale).

These two well-preserved inscriptions are engraved on a pillar in a rock-cut cave at Dalavanur in the Tinjivappam taluka of the South Arcot district. They were first brought to notice by the late Rai Bahadur V. Venkayya in his Annual Report on Epigraphy for 1904-05, p. 47. I edit them from inked stamplings received from Rao Sahib H. Krishna Sastri.

The first inscription (A) consists of a single Sanskrit śloka, each pada of which, as in the Mahēndravāḍi cave-inscription, occupies a separate line.

The second inscription (B) is divided into two sections, of which the first is written in Tamil verse, and the second in Tamil prose.

The alphabet of A is Grantha of exactly the same type as at Mahēndravāḍi. The Tamil inscription B exhibits less archaic forms and, as suggested by Mr. Venkayya, was probably engraved at a later date than A. The following Grantha letters occur in B:—śrī (l. 1), śa (l. 7), śva (l. 8), [b]ra (l. 11), and dāsan (l. 13 f.).

The inscription A states that the cave which contains it was made on the hill at the order of a king Narēndra or Satrumalla and named (after himself) Śatrulśēvarālaya, i.e. 'the Iśvara (Śiva) temple of Satrumalla.' Satrumalla is known to have been a surname of the Pallava king Mahēndravarmā I., who reigned about the beginning of the seventh century. Perhaps Narēndra, 'the Indra among men,' is a mere variant of the name Mahēndra, 'the great Indra,' and Narēndra Satrumalla has to be identified with Mahēndravarmā I., whose inscriptions show the same alphabet as A.

The first section of B states in Tamil the same fact as A, viz. that Narēndra founded the Satrumśēvarālaya. It gives the name of the locality as Venbeṭṭu and confirms the surmise that Narēndra belonged to the Pallava family by calling him 'the king (who wore) a beautiful garland of tonḍai,' and Pottarayyan, i.e. 'the Pallava king.' The second section of B records the name of the composer of the preceding Tamil stanza.

A.—Sanskrit Inscription of Narendra Satrumalla.

1 Daṇḍ-āṅkata-narēndrēga
2 Narēndrē-gaśaṁ kārītāḥ [†]
3 Śatrulśēva śailē-sainī[4]
4 Śatrulśēvarālaya[b] [‖*]

TRANSLATION.

Narēndra Satrumalla, who has humbled kings by (his) army, caused to be made on this hill this (temple named) Satrumśēvarālaya.

B.—Tamil Inscription Mentioning the Pallava King Narendra.

First Section.

1 Śrī [‖*] Tonḍai-an-dār
2 vēndan. Narēndrē-

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1 Above, Vol. IV, No. 19.
2 Above, Vol. VI, p. 320.
4 Read: emēśa.
TRANSLATION.

First Section.

Prosperity! The king (who wore) a beautiful garland of tondai, Narendrâ-Pottaraiyâng, whose cruel bow bristled with arrows, made with great joy in the south of Venuvetru (this temple) named Satrumallâsvârâlaya, to be the residence of Hara (Siva).

Second Section.

Brahmamangalavan Saḷlag Śivadâsa of this village composed this.

No. 23.—KUDIMIYAMILAI INSCRIPTION ON MUSIC.

By Rao Bahadur P. R. Bhandarkar, B.A., I.M. & S. (Bo.), Indore.

This inscription, which I edit from an inked estampage supplied by Rao Sahib H. Krishna Sastri, was discovered in the year 1904 at a place called Kudimiyamalai in the Pudukkottai State, Southern India. It is written on a rock on the slopes of the hill behind the Śikhânâṣvâmin Temple. Close to it on its right side is a rock-cut shrine called Melai-Kovil, in front of which is a maṇḍapa, constructed of cut stone. The inscription at the right end of the 6th and 7th sections is covered by the basement of this maṇḍapa, but it is easily seen that only the last few notes in each sub-section (line) are lost, in addition to the words samāpadabhavadgâmaḥ.

1 In this stanza tondai (l. 1) seems to rhyme with tondai (l. 5 f.).
2 Mr. S. Krishnaswami Aiyangar, whom I consulted on this passage, divides tondaiyândâr into tondai + ām + târ and remarks as follows:—"The garland (târ) is one of the usual insignia of the kingly office. Sometimes the personal noun târâ is used for 'a king.' "Tondai or adîndrai is the name of a creeper (Capparis hoffrida) which, as tradition asserts, furnished the materials for his garland to the Pallava or ruler of Tondai-maṇḍalam, just as the palmry (pasal) to the Chêra, the ātti (Bauhinia racemosa) to the Chôja, and the slim tree (nimbû) to the Pândya.
3 The syllable pad, which follows the noun ten, is one of the many affixes of the locative case.
4 This name may be composed of the Tamil āṟṟu, 'white,' and Kav几句 haṭṭa (usually haṭṭa), 'a hill'; or the second portion of the word, pēṟṟa, may be identical with Tamil pēṟṟu, a frequent ending of village-names.
5 The last word of line 10, āṟṟu, is a mere explicative.
Cave-inscriptions at Dalavanur.

A. — Sanskrit inscription of Narendra Satrumalla.
B.— Tamil inscription mentioning the Pallava king Narendra.
The characters seem to belong to the 7th century. They closely resemble those of the early Chalukya period. In particular, it may be noted that the letter i, as in Pallava inscriptions of this period, is almost identical with ka. Other peculiarities to be noted are, (1) the use of a small ma below the line to indicate a final as in the first line of the heading of Section I; (2) the two dots of the visarga are sometimes joined by a line, as in 1. 2 of the same heading, and (3) the a-mātra of ka in the same line is represented by a stroke above, and not to the right of ka. The dots above the letters, which mark the notation, are in several cases doubtful, and in the absence of a clue to their meaning (see below) I have only kept such as were broad and deep.

The most ancient Sanskrit work, which treats of music, is the Bhārata-nātya-śāstra. This treatise, as it has come down to us, shows signs of having been handled and re-handled, and all its parts are not of the same age. The chapters treating of music are among those which show this re-handling to a very marked degree, and for reasons which I have given elsewhere, they cannot be assigned to an earlier period than the 4th century A.D. This work while defining different modes of music (jātis), does not give actual examples in notation, so that it is impossible for us to obtain a clear notion of the music of that period.

The next treatise available to us is the Saṅgīta-raṇākara by Śāṅgadēva, written between A.D. 1210 and A.D. 1247. Though the author of this work gives examples in notation of the modes of music (jātis) defined by Bharata, he evidently does so on the authority of some previous writer or writers, though he does not name them. This is clear from the fact that after giving such an example he adds that the music resembles some particular kinds (rāgas) existing in his own time. Incidentally it may be mentioned that these examples of jātis often do not agree with Bharata's definitions, so that they must be regarded as belonging to a later period. Anyhow in the Saṅgīta-raṇākara we have, in notation, music belonging to the author's own period as well as that of some previous period; and examples of the latter the author must have borrowed from earlier works available to him. As a matter of fact many writers on music intervened between Bharata and Śāṅgadēva, but though the latter gives a string of their names, their treatises are unknown to us except in a few scattered quotations given by later authors. In short, at the present day the earliest music in notation available to us is that given in the Saṅgīta-raṇākara. Unfortunately the attitude of the author of this work is to explain away discrepancies by interpreting ancient rules so as to make them agree with the actual practice of the day, as I have pointed out elsewhere, so that only a few of such discrepancies are actually noted by him.

In these circumstances, it is easy to imagine the great value of the discovery of any noted music belonging to a period earlier than that of the Saṅgīta-raṇākara. The Kudimiyāmalai inscription supplies such music. The inscription is in characters of about the 7th century A.D., i.e., about six centuries before Śāṅgadēva, the author of the Saṅgīta-raṇākara. It is divided into seven sections corresponding to the seven classical rāgas of the time, viz. (1) Madhyamāgrāma, (2) Śvājgrāma, (3) Śvādēva, (4) Śvādhārī, (5) Pañchama, (6) Nātikamādhyama, and (7) Naśika. Each section consists of a collection of groups of four notes, arranged in sub-sections of sixteen, each sub-section taking up one line of the inscription. Of course, only these notes are used which are proper to the particular rāga. Each group in a sub-section ends in the same note. The note in which a particular rāga must be ended is called the nyāsa (jñāt). That sub-section, which consists of groups having the nyāsa for their ending note, is put last in a section. The other sub-sections are arranged according to the position of the ending note in the Hindu gamut sa, ri, ga, ma, pa, dha, ni; a sub-section consisting of groups ending in sa preceding one of groups ending in ri and so on.

1 Ind. Ant., Vol. XLI, pp. 166 f.
2 Loc. cit.
3 See below.
The notes employed in the music of this inscription are as follows:—

sa \_ ra \_ ga \_ a (antara) \_ ma \_ pa \_ dha \_ na \_ ka (kākali)

The relative vibration-frequencies of these notes determined from the data in the Bhāratya-nātya-sāstra are\(^1\) respectively

\[
\begin{array}{cccccccc}
\text{C} & \text{D} & \text{E}\_1 & \text{F} & \text{G} & \text{A}\_1 & \text{B}\_b & \text{B}\_1 \\
\hline
1 & \frac{3}{4} & \frac{5}{8} & \frac{1}{4} & 1 & \frac{1}{2} & \frac{3}{4} & 1
\end{array}
\]

In the Saṅgīta-ratnākara these notes had the same value, but it seems that the values \(\frac{3}{4}\) and \(\frac{5}{8}\) for ga and ni respectively had probably come into use also,\(^2\) which differ from the other values only by a comma. We can, therefore, with certainty, accept these values for the various notes in this inscription. The alternative values of ga and ni will not affect the character of the music.

In the notation of this music two points deserve special notice:—(1) Each note is expressed by a combination of the initial consonant in the name of the note with the vowels \(a, i, u, o, e\), e.g. we have sa, si, su, se; ra, ri, ru, re, etc. Following the same rule, for the note antara, which begins with the vowel a, we must have the modifications \(a, i, u, o, e\); and for the kākali, ka, ki, ku, and ke. But in this inscription, we find a, u, and e, and ka, ku, and ke only. The i and ki are wanting. In old Hindu music the antara and the kākali received the same treatment and it is therefore to be expected that of i and ki, if one should be excluded, the other would be excluded on identical grounds.

I am not able to say what the different vowel endings are intended to indicate, but any one can see that it has no affinity with the similar nomenclature invented by Govinda Dikhit at a later period.\(^3\) The music in the inscription appears to be intended for the vina, since it has been given the title chaṭṭuprabārasvaragamāḥ or authoritative texts of notes produced by four strikings (of the string); and I think the vowel endings may indicate the particular ways of striking or plucking the string, such as are mentioned in various old works on music, e.g. the four śravāṇa mentioned in the Saṅgīta-ratnākara, p. 486.

(2) The second point in the notation deserving notice is the dots on the tops of some of the notes. I cannot suggest any explanation of this sign. I do not think, however, that it indicates the lowest of the three octaves as it does in the notation of the Saṅgīta-ratnākara.

The seven rāgas in which the music is written did not exist at the time of the Bhāratya-nātya-sāstra, for none of them are mentioned in the chapters of that work specially devoted to music. That work, as has been already remarked, has received numerous re-handlings, and what is still more noteworthy, many quotations said to have been derived from it cannot be found in any of the manuscripts available to us. Thus Kallīnāthā quotes the following verses as from Bharata in his commentary on the Saṅgīta-ratnākara\(^4\):—

\[
\begin{align*}
tathā chañcāh Bharañcāḥ & \\
\text{pūrvarāṇgā in śrīdha syād bhinnā prastāvanātṝyaḥ} & \\
\text{vēcārā nukhyā(kha)yoh kāryā garbhē gauṣṭi vidhīyatē} & \\
\text{vēdvērī(rahā)-sasmarēḥ syāt sañcīkanā śrīvanājanāḥ(pē) tathā} &
\end{align*}
\]

These verses are nowhere to be found in Bharata’s work. Indeed Kallīnāthā ought to have seen that they go contrary to the teaching of that author, as he has himself noticed pro-

---

2. The grounds for this statement will appear in a subsequent article in the *Indian Antiquary.*
3. The name riṣkāla begins with a vowel, but the consonant r is used in the case of this note.
viously that Bharata speaks of four gītas only, viz. the māyadhi and others,¹ which are quite different from these five. The alleged quotation proceeds further thus,—

mukhē tu madhyamagrāmaḥ śadjaḥ pratimukhē tathā |
garbhē sādhārītaḥ ch-āvica hāmavārē tu pañchamam ||
sādhārī kaśīkaḥ prakāṭaḥ pāvadarītē tu śadāvah(u) ||
chitrāyadādāśārya (r) tu antē kaśīkamadhyamam ||
siddhānā tivīryō-gāvihā brahmaṇam samudārātāh ||

These verses lay down the rules as to when the seven śuddha ragas are to be used in a nāṭaka (drama), and these are the very seven ragas in which the music of this inscription is written. Though these verses are quoted by Kallinātha as from Bharata, that work has only got the following ²—

tatē cha kāvyaśaṁdhaṁ śaṁbāvamāṁśayām |
grāmāvayām cha kartavyām yathā sādhāroṇāṁśayām ||
mukhē tu madhyamagrāmaḥ śadjaḥ pratimukhē bhavēt |
sādhārītaḥ tathā garbhē viṣayō ch-āvica pañcāhamam ||
kaśīkaṁ cha tathā kārvam gāna[4] mirgātha haṁ budhaṁ |
śaṁkṣaṭāstārayām ch-āvica rasāvāśasamamantam ||

In the first place let it be noted that only five names, likely to be understood as belonging to the above mentioned ragas, occur in these verses. Secondly, the manuscript A³ reads madhyamagṛāmaḥ for pañcāhamam, which further reduces the number. The manuscript A, I may remark, is on the whole more trustworthy than those on which the printed edition is based. Thirdly, it must be remembered that none of these names occur as belonging to the ragas in the special chapters of the work treating of music. All this at once makes one think that the names, as used here, do not belong to the ragas at all, and this conjecture is borne out by the explicit statement contained in the first slēka, which Kallinātha has not quoted. From this it is evident that the rules in the following verses are not for the use of the ragas of those names, but for the two grāmas and the sādhāroṇa mentioned in an earlier part of the work. Thus, music in the madhyama-grāma is to be used in the mukha portion of a nāṭaka and again in visarṣa (or avamaraśa), music in the shadja-grāma in the pratimukha, music in the sādhāroṇa (sādhārītaṅ is thus a mistake for sādhāroṇa) in the garbhō, and music in the kaśīka in the nāthaṅga.⁴

It is thus clear that the seven ragas of this inscription did not exist in the time of the Bhāratīya-nāṭya-śāstra. When they came into existence is not known, the present inscription being their earliest record. They occur in the Samāgīta-ratnākara, a treatise of a much later date (see above), and in a work called the Naradī-śīkṣā, the date of which is not known, but which is presumably based on a certain work of Narada, referred to in the Samāgīta-ratnākara. What is more, the Śīkṣā mentions only these seven ragas, whereas the Ratnākara mentions many others, thus showing that the former represents music of an earlier period.

I shall now proceed to discuss whether the music of the inscription agrees with the definitions of the seven ragas as given in the two works. It must be remembered that out of the various modifications of these ragas given in the Ratnākara, we have, to deal with the śuddha variety only, e.g., śuddha sādhārīta, śuddha kaśīka, etc. In the Śīkṣā there is no mention of any modifications.

1. Madhyama-grāma.—According to the Ratnākara this rāga contains the kāhūlī (B of the European music, if C represents the saḍja) instead of the mārāṇa (Bp). According to the

¹ Loc. cit. p. 151, Bharataḥ penu māyadhi-dāyay cha gītaḥ uttvāna.
² See p. 400 (ed. Kṛṣṇamālā).
⁴ For sādhāroṇa and kaśīka see Bhāratīya-nāṭya-śāstra, pp. 306-309. For the five sūddhas (mukha, pratimukha, etc.), see pp. 211-212.
Śīkāha, however, this rāga contains the latter note. The music of the inscription agrees with this. Further, the Śīkāha says that in this rāga the note dhaisita is durba (weak), which is borne out by the inscription. For, there are no combinations of notes ending in dha. A weak note is never made the nyāsa (final) or apanyāsa (a secondary resting note, the nyāsa being the final resting note). The final is ma (F).

II. Shādja-grāma.—According to the R. this contains the notes antara (E) and kākalt (B); but according to the Śīkāha it contains the regular notes gāndhāra (E₃) and nishāda (B₃). The inscription again agrees with this. But though the Śīkāha says that the nishāda is only 'touched a little,' we have groups of notes ending in that note. The final is ma (F).

III. Shādava.—According to the R. this contains the notes antara (E) and kākalt (B), whereas the Śīkāha says it contains the nishāda (B₃) and says nothing about the other note, and we must therefore assume it to be the usual gāndhāra (E₃). In the inscription we find the antara (E) and nishāda (B₃). We have no groups of notes ending in the antara. Nor have we groups of notes ending in pa and ni. The R. notices that pa is 'weak.' The final is ma (F).

IV. Sādhārana.—According to the R. this rāga contains the notes gāndhāra (E₃) and nishāda (B₃), but according to the Ś. we ought to have antara (E) and kākalt (B). The inscription agrees with the latter. There are no groups ending in antara and kākalt. The sub-section of groups ending in dha precedes the one ending in pa, for which I have no explanation to offer. The final is ma (F).

V. Pañchama.—According to the R. this contains antara (E) and kākalt (B) notes; but according to the Ś., antara (E) and nishāda (B₃). The inscription agrees with the latter. There are no groups of notes ending in the antara (E). The final is pa (G).

VI. Kaśiśa-madhya.—According to the R. this contains gāndhāra (E₃) and kākalt (B) and leaves out rishabha (D) and pañchama (G).¹ The Ś. simply says that the notes are the same as those of the Kaśiśa, but the final note (nyāsa) is madhya (F). In the Kaśiśa it is pañchama (G). The Ś., in its definition of the Kaśiśa, only makes a special mention of the kākalt (B), and we must therefore presume that the other notes, if they occur, must be the ordinary ones and among them the gāndhāra (E₃). Thus there is an agreement of the two works. The inscription, however, shows antara (E) and kākalt (B). There are no groups ending in these notes.² The note pa (G) is altogether wanting, which agrees with what the R. says in its definition of the rāga. But the note ri (D) does occur, though according to R.'s definition it should be absent. In the akshiptikā, however, given as an example in the R., both ri (D) and pa (G) are found, though they are absent in the āḷpa and the karaṇa given in that work. The final is ma (F).

VII. Kaśiśa.—According to the R. this rāga contains the kākalt (B), the other notes being the usual ones. The Ś. also says the same (see above). In the inscription, however, we find the antara (E) instead of the gāndhāra (E₃). The final is pañchama (G). In group 4,1,33, we have amimara which is a mistake, probably for apamara, since nowhere else in the inscription does the same note occur consecutively.

It will thus be seen that there are discrepancies in the three works as to the nature of the rāgas. Even in the days of Maṭāṅga, a writer previous to Śāhīgadēva, the author of the S. R.,

¹ The āḷpa and karaṇa given in the S. R. agree with this, but the akshiptikā does not. Further the āḷpa or initial note is said to be the sādja of the śārman octave (the highest of the three octaves). In the examples it is the śādja of the mandra (lowest) octave, probably a misprint.
² In the Bhāratikṣa-sāyja-sāyja the antara and the kākalt are described as weak notes to be used under great restriction, and that they can never occur as finals. If we examine the inscription we find that this rule apparently holds good here also (see Sections IV, V, VI) except in Section VII. Even in this section it will be noticed that these notes are not the absolute finals (nyāsas) but only apanyāsas (intermediate resting notes), the real final of the rāga being the pañchama.
such discrepancies existed, as can be seen from certain quotations from that author which have come down to us. But on the whole the inscription agrees more with the Nārada-sūkha than with the S. R., which must be explained, I think, by the former work representing an earlier period of music. Further, the author of the S. R. consulted works on music from various parts of the country (see below), before writing about the music of an older period than his own, and he made a selection of definitions—on what principle we do not know. The music in the inscription, on the other hand, must have been current at the time of its composition in the district in which the inscription is found. We have seen that this music is in much better agreement with the Nārada-sūkha than with the S. R., which was influenced by musical treatises of different parts of the country (see the introductory Alokā and frequent references to the Southern Indian music in the S. R.). Mr. Chinnuswami Mudaliar in his Oriental Music says that the Southern Indian Music is founded on the teachings of Nārada, whereas that of Northern India rests on the basis of Hanumāt's teachings. Mr. Mudaliar gives no authority for his statement; perhaps it is a tradition. If so, the better agreement of the inscription with the Nārada-sūkha, which we have noticed, would seem to lend colour to it, though a similar comparison with the treatise of Hanumāt (which is no longer extant) is necessary before one can make a definite statement. Of course, this refers to olden times. The more modern Indian music from the 16th century onwards has been greatly influenced by the music of the Arabs, in all parts of the country.

This treatise, according to the colophon, was composed by some king, who was the pupil of Rudrāchārya. It is impossible to say whether this Rudrāchārya be the same as Rudrāja mentioned by Mataṅga (vide S. R., p. 82).

SECTION I.

<table>
<thead>
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<th>1</th>
<th>सन्निपुः</th>
<th>गिनेलिः</th>
<th>नेलुनेल</th>
<th>सुपुनेल</th>
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<td>संतुम्भ</td>
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</table>

1 Of course, this is to be understood to mean that the two authors have recorded the music of their respective provinces.
2 The akṣaras ि and the vertical stroke after it are entered below the line. The headings are all written in the left-hand margin.
3 ि seems to be corrected from ि, 4 Originally ि was engraved in place of ि.
SECTION II.

चुंबन च चुंबन च चुंबन च चुंबन च

4 नेपुषुने सुपुषुने शगुषुने मिसुषुने
   निमसुनि नेसुनि सुनेसुनि समुसुनि
   निमसुनि सेमसुनि गसेमसि मुसमूनि
   मुसमूनि [मुः]मिसुनि निमसुनि पेसुमिनि ॥

5 सुपुषुः सुपुषुः सुपुषुः सुपुषुः सुपुषुः
   सुपुषुः सुपुषुः सुपुषुः सुपुषुः
   सुपुषुः सुपुषुः सुपुषुः सुपुषुः
   सुपुषुः सुपुषुः सुपुषुः सुपुषुः
   सुपुषुः सुपुषुः सुपुषुः सुपुषुः ॥
   समासा:ः: [ः:][ः]रामा:ः

1. q is corrected from f.q.
2. The τ is preceded by an ś-म्य in addition to the ś-म्य.
SECTION III.

SECTION III.

SECTION III.
### SECTION IV.

<table>
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<th>17</th>
<th>संपेक्षा</th>
<th>सुनेक्षा</th>
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<th>[कु]</th>
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### SECTION V.

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<th>रिपेक्षा</th>
<th>[कु]</th>
<th>[कु]</th>
<th>[कु]</th>
</tr>
</thead>
</table>

1 The letter in brackets may possibly be कँ.
2 The stone is here broken. The missing letter must be a variant य. probably यँ; after it, the usual symbols of punctuation (see above).
3 Stone damaged here.
4 The stone is here mutilated. The letter immediately following यँ may possibly be यँ. The usual words ending a section (see above) are also wanting.
## SECTION VI.

<table>
<thead>
<tr>
<th>No. 28</th>
<th>Kubimiyamalai Inscription on Music</th>
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<tbody>
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<td>सुनिेजीति सुवर्ति सुधीर सुमेजि</td>
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<td>रमेश्वरि रमेश्वरि रमेश्वरि रमेश्वरि</td>
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</table>

### Notes:
- *Stone broken. The missing portion must be the usual punctuation.*
- *Originally र was written and then corrected to र. Also possible.*
- *Originally र was written and then corrected to र.*
- *The form of this letter is somewhat abnormal. It is possibly र.*
<table>
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<th>Page</th>
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<tbody>
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<td>चाणिमीरिन्ति</td>
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<td>30</td>
<td>वुकेदवधिरिन्ति</td>
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<td>31</td>
<td>चाणिमीरिन्ति</td>
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**SECTION VII**

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<td>32</td>
<td>रंबिमीरिन्ति</td>
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<td>33</td>
<td>चाणिमीरिन्ति</td>
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</tr>
<tr>
<td>35</td>
<td>चाणिमीरिन्ति</td>
</tr>
</tbody>
</table>

---

1. Possibly स्
2. Possibly र् or क्ष
3. Possibly अ
4. This wanting letter must be a variant of श.
Kudimiyamalai inscription on music.
No. 29.—SONPUR PLATES OF KUMARA SOMESVARADEVA.

By B. C. Mazumdar, B.A., M.R.A.S.

This document, as will appear from its detailed description, consisted originally of four plates engraved on one side only, but in the place of the second and the fourth plates—now missing, two plates engraved on both sides were substituted, and one concluding line was attempted unsuccessfully to be engraved on the reverse side of the plate which was originally the third plate. When this document was unearthed by a cultivator in his field in 1908, the four plates now edited were found strung on a circular ring (supporting the seal), cut open at the lower end in such a manner, that all the plates could be taken out of the ring.

The seal is rather peculiar, as it does not contain any legend and as it is fashioned in imitation of a lotus. The inner side of the seal is hollow. The lower external ring of the seal consists of fifteen petals, and the middle ring contains fourteen petals. On the top surface there is a seated figure with the right arm outstretched to the knee, within the enclosure of a blossoming creeper. The figure seems to represent a goddess, and, if so, she is the representation of Lakshmi. I may state, however, that the posture indicating peaceful meditation is hardly consistent with the figure of any goddess.

1 Possibly gu.
2 Possibly fir.
3 Possibly fi.
4 Read "सुमं."
5 The four following words are written in Tamil characters of about the same period. Literally translated they mean: "These (years) are appropriate (also) to eight and seven."
In order to describe the plates, I shall call the first one A, the plate beginning with *vibhītāha* B, the plate beginning with *janapadānu* (engraved on both sides) C, and the plate smallest in size D. Though B is a little heavier in weight and is slightly dissimilar to A at the corners, it seems to be a genuine portion of the original document. Though the document is not concluded on plate B, it appears from the context that one or two sentences only were engraved on another, concluding plate, which is now missing. As this plate begins with *vibhītāha*, it is certainly in continuation of a missing plate which had *bhū* as its last letter. Neither plate C nor D is its next preceding plate. It therefore appears that the original grant consisted of four plates, the second and the last of which are missing.  

When the original grant was first tampered with, the ring was cut open, and the plate C and another new forged plate (subsequently removed) must have been put in. My reasons for this supposition are, that in the first place the plate B cannot be linked with C, and in the second place the text after *sukhēna pratīca-tākavyaḥ* (plate C, l. 21) is missing. That plate D is a later careless forgery by the son of the granter named in plate C, is perfectly clear. The very words occurring on plate C have been repeated with some variations in plate D. The name of the granter in plate C (ll. 18, 19) is Udayakara, son of Vidyakara, grandchild of Jayakara (miswritten Vyakara, compare line 11 of plate D) and great-grandson of Lakshmīdharā, while the granter appears in plate D as the son of Udayakara, bearing the name Bhābhakara Šarma. The reasons for these changes or forgery are not of course now apparent.

This copper-plate grant, as it is now edited, was found buried in a field, recently brought under cultivation, in the year 1908 in the village of Kāla in the Uttara-trā, division of the Feudatory State of Sānpur. The river Mahānadi flows right through the State of Sānpur, and the portion lying to the left or the north of the river is called the Uttara-trā division, while the portion to the right or to the south is named Dakṣiṇa-trā. It is to be noted that the village granter has been described to be situated in the Uttaravalli-viśhaya in the 8th line of the genuine plate A. The village Kāla, where the plates were unearthed, is about 18 miles to the north of Sānpur town; and about seven miles from this village of Kāla is a village called Achenḍa which I identify with Attēnda mentioned in the 9th line of plate A. It may also be noted that the village Kamalapura mentioned in plate C (l. 17) as well as in plate D (l. 10) is also in the Uttara-trā and is within a short distance from the village Kāla.

If we abstract from a slight difference in size (due wholly to irregularity in giving proper shape to the plates), the plates A and B may be said to be alike, having been engraved at the same time by one engraver with letters fully similar. The first plate (A) is thinner, and is broken slightly at the right hand upper corner. The weight of plate A is 25½ tolas and that of B is 35½ tolas. There is a crack in the middle of plate A extending from *va* of *paramēśvara* (l. 6) to *he* of *mahēśvara* (l. 5). Both these plates (irregularly shaped) measure generally 8 inches × 4 inches. On the reverse side of plate B (at the top) a few letters in one line were attempted to be engraved; but they are not quite legible because of imperfect impression. Plate C was made almost similar to plates A and B. It measures 8½ × 4½ and has a weight of 37 tolas. The fourth plate or plate D is wholly dissimilar to the other plates. It measures 7 × 4½ and has a weight of 33½ tolas. The hole perforated at the

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1 [It is I think more probable that there were only three plates, and that the words inscribed on the reverse of plate B are the last ones of the original grant. The first half of the line forms the continuation of the last line on the obverse. The last half of the line probably gave information about the writer. The missing plate was probably inscribed on both sides.—S. K.]

2 [Kamalapura is perhaps a Sanskritisation of *Kāla*.—S. K.]
top is also of a smaller diameter. All the four plates, together with the seal which adheres to the ring, weigh 140 tolas.

The letters engraved are similar in the main to the letters of the plates of the Trikaliṃṭa Guptaś. There is, however, sufficient evidence to show that they are of a later time. The compound letters rpa (1. 1, plate A), cchhṛ (1. 3, plate B) in the genuine plates resemble wholly the modern Oriyā letters; while the letters nṛg, nṛk throughout and r̥ in 1. 10, plate A, resemble the modern Bengali compound letters. The mistakes made by the engraver in engraving št for gu (1. 3, plate A) and tī for bhi (1. 5, plate B), when copying from the original lines given to him, show that the letters given to the engraver resembled the modern Bengali letters; otherwise such mistakes could not occur. The forged plates contain many words such as vandāpana (1. 7, plate C), gāṇḍa (1. 9, plate C), etc., which have been used in their popular Oriyā sense. The letter r in plates A, B and C is on its way to be evolved into the form of modern Oriyā ra. The forged plate D shows an earlier form of ra.

This grant, issued from the town of Sonpur (Suvarṇampurā, plate A, 1. 1), makes a mention of a Paramaṇāśvara Paramabhaṭṭāraka Mahārajaśeṣhīraja Paramēśvara Soma-kulatiṣṭaka Trikaliṅgādhipati Śrī-Mahābhavagupta-raja-deva to start with. But from the manner in which this mention is made, it is difficult to say which Mahābhavagupta is referred to. It is not clear whether Śrīmad-Udrajanīta, who is called a Kāśarīn, is really a lineal descendant of the Guptas. The Brahmeśvara temple inscription at Bhuvanēśvarā of the twelfth century A.D. mentions this Uddīyotā Kāśarīn. It is quite evident that the Kōśala country (11. 4 and 9, plate A), within which the Sonpur State was still then included, was being governed by the governors of the Guptas; for the whole tract of the Kōśala country is said to have been granted (praśādikṛita) by Uddīyotā Kāśarīn to Abhimanyu Deva (11. 4 and 5, plate A), and we learn that Kumāraśeṣhīraja Somaśeṣvara-deva of the Lunar race was the lord of the Sonpur tract then known by the name Paśchima-Lanka (11. 5 and 8, plate A), at the time of this grant. The people of Sonpur know it by tradition that once the State had such a name as Paśchima-Lanka. A small rock in the bed of the Mahanadi within a stone’s throw from the palace of the Mahāraja is called Lankēśvarī, and this Lankēśvarī has been referred to as Lankēśvaratakā in the Mahāśa copper-plates of Yogēśvarādevavarmā. The Ratnapur stone inscription of Jājalla Deva mentions the fact that this Rāja of Dakshinā Kōśala defeated the Rāja of Andhra-Kumārī in Ganjām and also a neighbouring Rāja, Somaśeṣvara by name. I am inclined to identify the latter with the Somēśvara of this grant.

I have given practically the translation of Plate A. Plate B contains only those imprecatory verses which are met with in other copper-plate grants; as such they do not require to be translated. Besides the name of the grantor and his ancestors, there is nothing of such importance in plates C and D that it is necessary to translate them. The grantees and his ancestors belonged to the Hārīta gōтра, had five rishis for their pravratas and were students of the Mādhyandīna Kāṇva-dākhā.

**TEXT.**

*Plate A.*

1 Ōṁ svasti [(*) Śrī-Suvarṇampurā || Paramaṇāśvya(śvya)ra-Paramabha-

2 ṭṭaraka-Mahārajaśeṣhīraja-Paramēśvara-((||) Soma-kulatiṣṭaka-Tri-

3 katiṅg-aṇḍhipati-śrī-Mahābhavatapta-raja-dēva-pād-ānuḥśāta-((||) śrī-

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4 mad-Udyotakaśari-rāja-deva-prasadikrita-Kāsala-śājy-abhisā:3
5 kta-śri-Abhimanyudēvasva-sūtra-rājyō (||) Paramamahēsvaram-Pa-
6 rumabhatāraka-Kuma(ma)bādhrāja-Paramēsvaram-Puśchimālaṇkā-śāhī-
7 pati-Soma kula-kamala-kalīka-vikāsa-bhājyara-kumvara-siri-
8 Sūmēśvaradeva-pādāh kusūrīnām (||) Uttaravallī-viśaya-saṁ-
9 Kāsāla-rāja-khandiya-(||) Attēndā-grāme (||) pratīviṇo vrahma-
10 na-pu(h)ālaśāla (||) bhūgi-bhūgīrūpamālaka-samast-

Plate B: First Side.
1 vībhā-ca bhūpadibhih dānam-idam-asmādiya[rā](||) dharma-ganravād-asmad-anuv-
2 dhāchēcha (||) svadānam-ivai-upālāniyyām (||) tathaś ca-āktaṁ dharma-gaśāṭē (||) Bhūtrōini yah
3 pratigrihitā (||) yas-ca10 bhūmīmah prayachechhati [*] ubhau taub pūrvalakāmās niyataṁ svarga-
4 gāminā (||) Aspachayantī pitarōvalyaṇī (cha) pitāmahāḥ (||) bhūmīlātā ku-
5 lā jātaḥ sa nastrītā bhaviehantī11 Vahutir-vvasudhā cātāī rājjabhih Sugardīṭhi12 (||) ya-4
6 sva yasa yadam bhūmīs tasya tasya tadā phalam || Mā bhūd-纱hala-saṅkā 13 vaḥ para-da-
7 tva-cī kirtanāt (||) svadaṭṭh-phalam-ānunyaṁ paradatt-an[u]rānāt || Svadātānī pa-
8 nadattam-vā yo harē14-vasundharam (||) sa vīahiyaṁ kriṁitrīvā phritibhiḥ saha-
9 pāchayati || Gām-ekānāvātā,ekāh-ca bhūmī-aryāśraṇdh-dhām-āṅgaiva[n] [*]* hasm-
10 narakam-āpi (||) 19
11 ti jāvad-abhāti15 samplavaṁ || Iti kamala-dal-āmvu-vand[16] jolāṁ śrīyama17-anu-
12 chintya manośyā-jivitāṁca [[*] sokalam-idam-udālīrītāṁ (cha) vudhva18 na hi sa taḍā
19 [pu[19

Plate C: First Side.
1 jana-padānā(ḥ) yathā-kāl-ādhyāyinaś-cha maṅgala-pati-(||) viṣhaya-
2 pāti||) khaṇḍapati-(||) ḍānḍapāśkādīna20 samastā-rāja-pād-ōpajvinō
3 yahāram (||) māṇyanī || vodhayanta21 || samāśhapaṇyati || viditam-astu
4 bhavata[m][12] || upārśīkṣhita-grāma-yam (||) prasiddha-chatuḥ-sim-āvachehika42
5 sa-jala-sthalaḥ || sa-mantaḥ kaechchhapah || sa-viṣap-āranyah || a-
6 niśhib || s-śānchigāh-cha || 2ś-śāmya-madhuvan-śūkraṇaḥ || svaraṇapadā-
7 ahaṇḍaṇa- || vandhaṇḍaṇa- || vandhaṇa- || vijaravandaḥ || na- || ṭriṇ-ōdaka-
8 sāsanādībhika- || charavaliyanda.22 || śundhāruvā- || pratyandhāruvā-padāti-jī-

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1 Read -Uddāgōa-.
2 Read -dāśahkīkta-.
3 Read -kṣara-vumār-.  
4 Read -Paramēśvara-.
5 Read -śāṭē-.  
6 Read -Balabhīva-.
7 Read -saṭkā-.
8 Read -pāṭhā-.
9 Read -śīva-.
10 Of the words engraved on the reverse I can only read skahī, paaritṛttaḥ, vīlōgāḥ. Read sa hi parishniḥ
20 Read -pāṭhākādīna-.
21 Read -paramēśvara-.
22 Read -śūrva-.
23 Read -śāmya-madhuvan-śūkraṇaḥ-.  
24 Read -bhadra-.  
25 Of the words engraved on the reverse I can only read skahī, paaritṛttaḥ, vīlōgāḥ. Read sa hi parishniḥ
26 Read -paramēśvara-.
27 Read -śūrva-.
28 Read -bhadra-.  
29 Of the words engraved on the reverse I can only read skahī, paaritṛttaḥ, vīlōgāḥ. Read sa hi parishniḥ
30 Read -pāṭhākādīna-.
31 Read -paramēśvara-.
32 Read -śūrva-.
33 Read -bhadra-.  
34 Of the words engraved on the reverse I can only read skahī, paaritṛttaḥ, vīlōgāḥ. Read sa hi parishniḥ

Sonpur plates of Kumari Somesvaradeva.
9 vyn-ādaṭṭā || āntara-vādī || bhatishvat(a)-kar-ādī-sahitaḥ || go-gaudo-
10 sametaḥ || sa-khanda-palīyaḥ || sarvya-vadhā-vivartita|| tämyrasā-

Plate O; Second Side.

11 saṁca-śākta-kriyā || saliladhārā-purāṣaraṁ || å-chandr-ārka-kṣhiti-kāla-
12 saṁa-bhūg-āntam || mātāpitrām-ātmanām-cha 4puṣya-yaso-bhivriddhayā || bhagava-
13 nāma Mahīśvara1-bhaṭṭarākam-uddhiyā || mahāsandhivirgraha-r[ṛ]*yaka-nāyaka-śrī-
14 Mahipatibhaṁṭa śrī-Aniruddha || ananyoḥ pariśrnatna2 || pravardhamāna-vijaya-rā-
15 jyē || prathamam-svamato7rā || Māghamāśīya- || pūrṇatīthau || Kumāra-Hārītra-go-
16 trāya || pañcārāṣṭra-pravṛtīya || Mādhyaandina3-Kaṇṭha-ādhyāya-inē || Sāvatthi-maṇḍa-
17 liya || Mahuvāli-viṁśaṭaatāya6 || Kumālapura-vāstavyāya || bhaṭṭaputra-La-
18 keśula-hara-prapaṇṭrāya || bhaṭṭa-Vra(Ja)yakara-paṇṭrāya || bhaṭṭa-Vidyākara-paṇṭrāya
19 bhaṭṭaputra-Udayakarasaramaṇa5-sanyo[ṛ]* datō 'saṃbhūḥ || Åtrīya-gotraḥ
20 Ārṣhaya-pravaraḥ || atō-saya vidhiy-ī-bhūya yathā-dīyaśāma-bhoga-bhāga-
21 karu-nikār-dikam samupanayadhibhi bhavandhibhi sukhēna pratīvatavaya

Plate D*; First Side.

1 pramukhaḥ cha(ch-ā)nyāṇi simantu-janapadāḥ || shashtithīghbhirhara-pramāṇa-
2 toḥ || y-śāhura[m]* mānayati l samādā-ti || vidītam-astu bhava-
3 tā[m]* Rāgadā maṇḍāla Vuravudāgrāma Gudhvamāla-khaṇḍa-kheṭā-Kahna-
4 pura-khaṇḍa-kheṭā Thavās[ā]*-gr[a]* inē chatu[h]*-simīyānaḥ l nidhy-opanidhi-hastas-
5 danta-[v]*āghira-cha-[r]*ma-nānā-vančaṛaḥ saj-lasthala samaschakhahekkhaheppa
6 sakatā[va]* vitapa sakhalū-un[n]* ātu sapadr-ārapyaka[12] || sagulma-
7 tā || sa-amvramadha(dhā)ka || satantakha satālakāli nānā-vṛtikha śa-
8 santaļya pratipāḷita || Kumāra-Hārītra-govrīya pāṇchcharisha-
10 Mahuvāli-viṁśaṭaatāya || Kumālapura-vāstavyāya || bhaṭṭapu-
11 trā-Jayakara-prapaṇṭrāya || bhaṭṭa-Vidyākara-paṇṭrāya || bhaṭṭa-paṇṭrā-
12 Udayakara-paṇṭrāya || bhaṭṭaputra[ya]* Bhābhakaraśra(śa)māṇe[1]j vidhi-vā vi dhan-
13 na sa[m]*vīdhāya || tämyra-sāsanōma p[r]*atipādito-yam l pāramparyasa-k[r]*am-āga-
14 ta-sara-v-chanda || ya-

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1 Read -bāḍāḥ-vivartita-sāmrātāsānāṃ
2 Read -patā.-
3 Read Mahottara-bhaṭṭākakam-uddiṣṭa.
4 Read -Kāṃsa-śākā.-
5 Read -śāmapi.-

6 The whole plate is extremely faulty in respect of language and spelling. That is why some letters, though apparently distinct, could not be properly read. Only a few mistakes have been corrected, and the numerous mistakes in the common benedictory stanzas have been left unnoticed.
7 The reading and identification of these names are very difficult. Rāgadā, if this be the correct reading, I cannot identify; villages with names such as Buraẖaṇa, Karabaga, etc. are found far off, but none in the neighborhood. Gudhvamālakhaṇḍakheṭa- perhaps denotes a plot of land which is māṭī in character. In the Sambalpur District we find four general classes of land—mālī, bāḷaḷī, bēṇa and dē; cf. Bengal District Gazetteers,

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10 -khaṇḍa- is a sanskritized form of khaṇḍa, straw.
11 -khaṇḍa- means 'a pit.'
12 -pudrā- is perhaps the vernacular pāḍā which is used in the district with the meaning of "fallow land."
13 The ə-stroke is written at the beginning of the following line.
Platte D; Second Side.

15 thā kāṇḍāt-kāṇḍ[a*]t-pra rakshanti yo satēna pratangle|| evām rā' cha śāma-
16 nēna pratipāditaḥ || evām vaḥāḥ(buddhva) parāvahma(parārdham cha) paraṭe
vāmākāraṇaḥ

17 ṭhayāyaamad-amurā dharmam-(||)gauravā na tē(kē)na vi (||) anyāpa(alpāpi) vādhaḥ ka-
18 raśīya || tasyāgākās[t]i dharmavēta || śāścētrapādhamaka hina dē-
19 tē savi(vi)jam sasyamēdini || yāvat-surya-kathā lokē tava-surge māda-
20 yata || vēdavākamayā já(ji)gū ṣvataṇṭi || yē doṭaṭaḥ || bh[ā*]mi-dattā tathā-
21 nyē cha aha l moḥa(hō)na mā hara yathāyaṯ patitaḥ śakra l tēna vēvriti
22 sapti l evām bhūmiṃkita dana l saśē (śasyē) saśē (śasyē) prarohiti || Āditya-
23 Varuṇa-Vishnu l Vrahmā Soma-Hūtāsanāḥ Śa(Śa)lapāṇis-tn bhagavān(a) | a-
24 bhīnandanti bhūmidxaḥ || nṣṭyavanti pitaraḥ || pavaṅgati pitamahāḥ ||
25 bhūmidētā kule jāta || sa tē dāṣā bhavishyati || vahubhi vasudhā datte2
26 rājana Sagarīdbhāḥ || mā roṇḥaḥpatalakhā ya parattāya prāppaṇī2
27 yasaya yasaya [ya*]dē bh[ā*]mi i tasya tūḍā palam tasmanvayāḥ na hatavāyāḥ l sē-

No. 30.—DANTEWARA SANSKRIT AND HINDI INSCRIPTIONS OF DIKPALADEVA;
SAMVAT 1760.

By Rai Bahadur Hira Lal, B.A., NAGPUR.

The two steatite slabs on which the above inscriptions are engraved, are found in
the temple of the goddess Dantēvari of Dantēwārā, a village situated on the junction of the
Śākhrinī and Daṅkhrinī rivers—about 60 miles south west of Jagdalpur, the present capital of the
Bastar State, under the admini-tration of the Chief Commissioner of the Central Province.
They were first brought to light by Colonel Glassford, Deputy Commissioner of the now defunct
Upper Gōdavarti District in which Bastar was formerly included. About the year 1863 Colonel
Glassford wrote a detailed report on this Dependency, which was published as Selection No. 39
from the Records of the Government of India in the Foreign Department. In this report, on
pp. 99 and 100, an eye copy of these inscriptions is given, apparently as read by a Marāṇṭha
clerk, for at the end of one of them there is a note in Marāṇṭhi, stating that ‘the remaining 5
lines were not decipherable.’ The transcripts of both the Sanskrit and Hindi inscriptions are
very defective, as already remarked by me on a former occasion,2 where I have given the sub-
stance of the records. I now edit the two inscriptions from excellent impressions taken by
Mr. Venkoba Rao of the Madras Archaeological Department.

The inscriptions are engraved on 2 loose slabs each about 21" × 18". The Sanskrit
record covers a space about 14" square and contains 23 lines. The average size of letters in the
first 5 lines is 1\(\frac{3}{4}\)" and in the rest 1\(\frac{1}{2}\)". The Hindi inscription, which is surmounted by a figure
of a dragon usually found profusely carved on the temples locally known as Hemāḍpanthī, also
contains 23 lines covering a space 14" × 13\(\frac{1}{4}\)", the average size of letters being 1\(\frac{3}{4}\)". In both, the
characters used are Nāgarī, the notable orthographical peculiarities being the representation.

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1 This rā seems to have been cancelled.
2 The ō-stroke is written at the beginning of the following line.
of b and c by the same sign and the use of the letter sh for kh as in lines 15 and 22 but not invariably, cf. *likhitam*, l. 22. The use of ja for ya as in *jātrā* (l. 20) and the antiquated sign for jh as in *rijāh* in l. 13 of the Hindi inscription are noteworthy. The composition is not free from spelling mistakes. It was made by the Rājaguru Pṛyangāla Miśra, a Maithila Paṇḍita, who seems to have been fond of jingles, which he has managed to introduce both in Sanskrit and Hindi, so that, if the record is not verse it would be conceded that it has at least an element of poetry in it. The principal record is the Sanskrit one, which however contains a verse quoted from the *Pratāparudrīya*.

The second record only purports to be a Hindi version of the first "in view of the fact that in the Kali age there are very few Sanskrit-knowing men." It may be noted that the one is not the exact translation of the other, and the Hindi record gives certain additional information which is not included in the Sanskrit inscription. The variations are however very few and for all intents and purposes the two records are identical in substance.

The object of the inscription is to record the occasional ceremony of *kuṭumāhattanā* made by king Dīkṣitādeva to the shrine of the goddess Dantavālī in the Sāmavat year 1760, corresponding to A.D. 1709. The ceremony lasted for 5 days beginning on the 14th of the bright fortnight of Chaitra and ending on the 3rd of the dark fortnight of Vaiśākha. It is stated that on this occasion several thousands of buffaloes and goats were killed, whereby the waters of the Saṅkhini river became red like *kusuma* for 5 days. This appears to have been a recognised feature of the ceremony, as Colonel Elliott writing in 1856 said:—"When any marriage is celebrated in the Rāja's house or when the Rāja first mounts the throne the whole family of the Rāja go to visit the goddess and at that time not less than a thousand sheep and buffaloes are sacrificed. This is called *kuṭumāhattanā*." It is not clear from our records what the occasion was for the *yātrā* in Sāmavat 1760, but from the context it may be inferred that it was for thanksgiving for victory over the Navarangapura fort and for the birth of an heir-apparent, referred to below, on p. 250.

The inscription gives a genealogy of Dīkṣitādeva for 10 generations beginning from Annamāra, the first king who settled in Bastar. He is stated to have been a brother of Kakati Pratāparudra of the lunar race descended from the Pāṇḍaṇa Arjuna. The original home of the family was in Hastināpura, whence they migrated to Orāngāl (Warangal), where they ruled for a long time until the country was invaded by the Musalmāns. Being pursued by the latter Annamāra fled to Bastar, where he established himself as king. Of the first seven successors of Annamāra no information beyond their names is given. The Hindi inscription however mentions a queen who built tanks and gardens. Of the 8th Virasimhādeva it is stated that he ruled for 67 years and that he married a Chandella princess Vadanakumarādevī. Their issue was Dīkṣitādeva who again married in a Chandella family the princess Ajabakumari, daughter of Rao Ratanāra, of Vardi. The result of this union was the heir-apparent Bakhapālādeva, who was born when his father was only 18 years of age. Dīkṣitādeva is stated to have stormed the fort of Navarangapura and to have established there an Oriya Rāja.

As regards the genealogy given in these inscriptions I have discussed the matter in the notice of Bastar inscriptions, and need not repeat it here. There seems to have been a confusion between Pratāparudra of the Conjeevaram inscriptions who flourished about 1316 A.D., and another of the same name who apparently was ruling in the 15th century and was ousted by Abūmd Shāh Bahmani in 1422 A.D. Our inscription seems to refer to the earlier Pratāparudra,

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1 The English equivalents of these dates as calculated by Mr. Gokul Prasad, Tahsildar of Dhamtari, are Tuesday, the 31st March, and Saturday, the 4th April 1702 A.D., respectively.
2 Selections from the Records of the Government of India (Foreign Department), No. XXX, p. 24.
because it is of him that the stories of possessing 9 lakh archers and other extraordinary things are told. The confusion is accentuated by the fact that both the kings were conquered by Mualmāns, and as Anamarāja fled through fear of the Mualmans, he is wrongly relegated to the times of the most celebrated of the Pratāparudras in stead of the weaker one. If Anamarāja be identified as brother of the earlier Pratāparudra whom the Musalman historians call Łuccardēo,1 the period of 400 years (13022 to 1702 A.D.) would have to be allotted to 10 generations with about 40 years each, which is improbable. Unfortunately the name of the king whom Ahmad Shāh ousted is not given, but apparently it was Pratāparudra, which has been a favorite name in the family.2 Anamarāja was apparently the brother of this latter Pratāparudra, on whose defeat he fled towards Bastar. The story of his flight as told by the people of Bastar recounts how he prayed his household goddess to assist him, whereupon she directed him to advance saying that she would follow him; as long as he heard the tinkling of her anklets behind him, he was to proceed, and he was certain of overcoming all who stood against him, but if he looked behind himself once, fortune would desert him. A Nāgavanāś Rāja was at this time in possession of the Bastar country, and Anamarāja proceeded against his chief town Bhairangarh and Barār and took them. He then marched forward, when, in crossing the Dānkini river, the goddess’s feet sank deep in the sand; not hearing the tinkling of the anklet Anamarāja turned round; upon this the goddess became angry and reproached him with his want of faith. At last she relented and said that he might go and conquer all the country within 5 days’ journey, but that she could not further accompany him and would remain where she was.

Anamarāja went forward and the goddess, who from this time was called Dantēsvāri, took the form of a poor beggar girl and worked with Nhandāri Naik, to whom she afterwards revealed herself, and to this day the descendants of the Naik hold office about her temple in Dantēsvārī. Anamarāja conquered the whole of the Bastar territory and selected Madhatta as his capital, while he built a temple at Dantēsvārī for the goddess. His successors further improved it by making additions and repairs and endowing it magnificently. There is a free grant estate consisting of 138 villages for its maintenance. Such was the influence which the goddess exercised on the minds of her devotees that Colonel Glassardi3 writing in 1862 noted, ‘Nothing is done, no business undertaken without consulting her; not even will the Rāja or Diwān proceed on a pleasure party or hunting excursion without consulting “Mai” (mother). Her advice is asked in matters of the most trivial nature; flowers are placed on the head of the idol and as they fall to the right or to the left, so is the reply interpreted as favourable or otherwise.’ It is no orison that human sacrifices were offered to her until about 1842 A.D., and that when the Rāja was once summoned to Nāgūr, as many as 25 grown-up men were offered to ensure safe journey. It is however singular that our inscriptions, which mention the usual ceremony of kālamba- yātra, an occasion of profuse spilling of blood, should now at all refer to any human victim being sacrificed at the time. It is indeed the bloody aspect of this goddess which seems to have given her the name of Dantēsvāri, as one of the fierce forms of Dēvi is Raktadantī or bloody-toothed.

Her representation in the temple is merely that of Mahishāsuramardini, killing the buffalo demon. The folk etymology connects her with Dronapadi, of whom she is said to be an incarnation.4 According to the legends of the Rāja’s family, she has changed her name several times. When the family ruled at Delhi, she was called Dillyēsvāri, when they removed to Mathurā, she became Bhuvanēsvāri, and when they migrated to Wārāngal, she assumed the

2 Duff’s Chronology gives 1294 A.D. as the date of Pratāparudra’s accession to the throne; see p. 208.
3 It may be noted that this is only a surmise on the assumption that the genealogy given in the inscription is correct and does not omit any names. Mr. Krishna Sastri suggests that the Pratāparudra of our inscription may be another person belonging to the Gajapati dynasty of Oria, who is believed to have been powerful in Telengana in the sixteenth century A.D.
4 Report, p. 98.
5 Elliott’s Report, 1856, p. 22.
name of Mānikiyēśvari, which was changed to Dantēśvari when they fled to Bastar. It is noteworthy that the tutelary goddess of the Nāgavaiṅā kings whom the present family succeeded was Mānikiyēśvari.1 Inscriptions found in the state show that she had shrines at Bhārāgarh and Bārṣar, which are not very far away from Dantēvarā, then known as Tādālāpāl2 or Tāda Laṁkā (the town or island of palms). It is possible that there was one at the latter place also, and apparently this was the first place Annamārāja stopped at before he set out to conquer the surrounding country to get a footing in it.

Looking to the spirit of the age it appears very natural that he should have prayed to the local goddess for success and not improbably made a vow to make offerings, which on account of his having finally achieved success must have been unusually large. Only a tremendous number of victims could be accepted by the goddess in that particular form, and this being Raktadantī, the name Danti, Dantēśvari or Dantēvaiṅā must have suggested itself as most appropriate to call her by. Had he brought the goddess with him, he would probably have enshrined her at the capital he selected for his residence and would probably have maintained her old name. The change was necessitated not only for the reason stated above, but to avoid the name which was dear to his enemies and therefore unpleasant to the conqueror. The Mussimāna usually changed the names of the great cities they conquered, for instance, the name of Wāraṅgal was changed to Sultānpūr, when Ulugh Khān took it.

With regard to geographical names Navaraṅgāpurā is a town4 in the Vīrazapam District and gives its name to the northernmost tahāl stretching into the Central Provinces and Bengal between the States of Bastar and Kālāhānḍī. The Rāni of Navaraṅgāpurā, a relative of the Jeypur family, who were at one time retainers of the Nāgarāṭi kings of Orissa and came over to Jeypur about the 16th century A.D., still resides at Navaraṅgāpurā. Oraṅgal is the well known Wāraṅgal in the Nizām’s dominions separated from Bastar by the Göḍāwāri. Hastināpurā and Dandakārāṇya are classical names, the former being the capital city of the Kauravas, for which the great war of the Mahābhārata was waged, and the latter the forest in which Rāma spent a good deal of his time during his exile.5 I am unable to trace Vardi of the Chandellas.

**SANSKRIT TEXT.**

1 || श्री दन्तावला देवी नविल || श्री सोमदेशपराधवास्यकृति का-
2 || कस्तीपातपहलामा राजा गोरंगलोली समभवत् || वरसेत घर || न-
3 || वलाधुलुराहाय श्रीयथि शासन अकालीबैज || समभवत(त)
4 || परमयाहाविदी कुपक्षियु कुरंगमोहनान || तस्यका तरंगा-
5 || हिमभातिपवत || नाथाराजी शितवालयं प्रापस || भाना राजः-

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1 See above, Vol. III, p. 316.  
3 See the New Imperial Gazetteer of India, Art. Nowrangpur.  
4 The Bastar country is stated in the inscription to be 'near the Daṇḍakārāṇya'; and this is in a way suggestive. It has been usually held that Nākik was included in Daṇḍakārāṇya and that it was from that place that Sītā was carried off by Rāvana. If Bastar was near Daṇḍakārāṇya, Nākik could not have been within it. In 1897 I visited a place named Parhiajālā on the banks of the Göḍāwāri just on the southern boundary of the Bastar State, where the tradition is very strong, that Sītā was abducted from that place. For many reasons I felt convinced that the claim made was a correct one. In the Marathi journals a controversy on this point was raised which elicited many cogent reasons for holding this view.  
5 From an impression prepared by Mr. Venkoba Rao.  
6 Metre : Vasantamālikā.  
7 Note the double sense of aprak̐hāra, 'donation of land,' and 'excellent necklace.'  
8 Read शुर्काराष.
6 वर्णनामा यवनमयानु निजदेशं परियायु दंडकारणानिहितवस्तुरंदे।
7 राजे चक्रर। तद्व(त्व)शं हृदिमरदनामा। राजा जातः। 
8 तत्पुरोऽर्थवर्जिणवानः।
9 मा राजा जातः। तत्पुरोऽर राजाविराजः। पुष्पोक्षेत्रेऽ। तत्पुरोऽर ज्यतसिंहराजदेवौ राजः।
10 नरसिंहराजदेवो राजा जातः। तत्पुरोऽर जनाध्येयराजदेवो जातः।
11 'विराजराजदेवो समग्राजः जातः। 'तत्पुरः समग्रप्रत्ययरसबिनः।' सृजः।
12 समप्रत्ययःविभाससंस्तानः चंद्रवर्णानमासनारायणः। वदनकृमिः। देवी-सहितः। संरक्षितकोऽर संविक्रमः। 'देविरिसिंहराजदेवो समग्राजः।' समयां समरितवर्णविवध सहीं परिपक्वा वैदृंडः।
13 'जनामः' तत्पुरः 'विविधविविचारावलीविवाहमा मानोऽतः। समस्या।
14 'सोकमः' 'सर्वार्थविनिवर्त्तित्तिमाहनायः।' प्रवचनोऽर दारकोऽर ' 
15 'छंडः' दितारात्वमं। 'वेदार्थस्तिनवस्त्रपुरुषः।' 'पदमधिपिनंसेरामृणमाः।' 
16 'अवकुमित्रीसविशिष्टारसंयोगः।' 'जीवाङ्कः।' नुसमवंसविपदेवं संजानतमः।
17 'युधीश्वरावतार वर्णवर्णविवाहपरसस्यपदेवकुमारः।' 'चन्द्रिका। समराराजाविराजः। दिक्कपालदेवोः।' यथार्थ्यामा गतव्यविवध निर्दोषानं 
18 'महं' 'पल्यतः।' तेन 'चन्द्रादिः। थुपुरवासिजननसं दंतालां समागशं 
19 वञ्चितः। 
20 वञ्चितः जातः। तच्च 'वृहदसमस्माहिन्यकाम्यरिसंस्तानांप्रवहः।' शीख्यि।

1 Read 'सवरः।' 
2 Read 'तपुरः।' 
3 Read 'तपुरः।' 
4 Read 'पुष्पोक्षेत्रः।' 
5 Here a letter was carved which seems to have been afterwards cancelled. 
6 Read 'वातावर्णसंस्तानः।' 
7 Read 'सवहः।' 
8 Read 'विविधविविचारावलीविवाहमा।' 
9 Read 'समस्या।' 
10 Here also a letter was apparently carved but was afterwards rubbed out. 
11 Read 'सार्वमः।' 
12 Read 'सर्वार्थविनिवर्त्तित्तिमाहनायः।' 
13 तरवारि is a vernacular word for वञ्च or वर्णात्मकः। 
14 Read 'दारकोऽर।' 
15 Read 'चन्द्रिका।' 
16 Read 'कुटिलः।'
Dantewara Sanskrit inscription of Dikpaladeva.—Samvat 1760.
21 नदी 'कौशितिकियांकरीति' || 'रघुविष्ठ स्वयं तिलकातपद्मारुका' || दिकपालाय

22 देवसदृशी भुपि न भविता कली || १ । सम्बत् १७४० वैशाख (माघ)

23 समगरान्मंभेक्षिनपद्नेति

TRANSLATION.

Victory to the goddess Dantāvalā. In the line age of the Pāndava Arjuna of the lunar race there was a king named Kākati Pratāpāparuda in the Oraṅgal country, about whom this verse (is prevalent). While this Kākatiya Rādha the lord of 9 lakhs of archers was ruling the earth, there was great pain caused by the excellent necklaces in the pitcher-like bosoms of the deer-eyed ones, (and no oppression of agrahāras). On his attaining union with Śiva after losing his kingdom owing to the calamity of a shower of golden rain once falling (during his reign) his brother named Annamārāja, having left his country through fear of the yavanas, ruled over the Bāstan country near the Dapčaka forest. In his family was born the king Hammirādēva; his son was named Bhairavarājadeva; his son was the king of kings Purushottamadeva; his son was the Raja Jayatāsinhirayadeva; his son was the Bājana Narasinsinhirayadeva, his son was Jagadisarayadeva; his son was the Mahārāja Vīranārāyanapadeva. His son, the illustrious Mahārāja Vīrasinmāhadēva; possessed of every glory; who protected the progeny of the four castes like his own issue; a (veritable) flag of accumulated fame; accompanied by his great queen Vadanakumarīdevi of the family of the moon, went to heaven after ruling the earth for 67 years. His son, the illustrious Mahārāja Dikpāladeva with appropriate name; resplendent with various titles; high in honour; brave and daring in war; who with his sword tore asunder the cheeks of his rival kings; who destroyed the group of his enemies with the bow drawn by his powerful arms; who captured the Navarāhagura fort with ease; who with th is chief consort, the great queen, Ajaṇakumarīdevi protected the tīrtha; who became effulgent through the sacred precepts taught by the illustrious Bhagavānagura; who was the very incarnation of king Prithu, (and) to whom was born Prince Rakṣhapāladeva on attaining his 18th year, is now ruling the earth without obstacle (for a period which may last) for 100 years. By him was once performed a kṣram bhajitrī (pilgrimage with family), having come to Dantāvala with the inhabitants of his capital. Then he made the river Sāṅkhini red by the streams of blood from the killing of many thousands of buffaloes and goats. For this purpose this is written on the plain slab; may it last as long as the moon and stars do. In the Kali (age) there will not be a king like Dikpāladeva. Written on the 3rd of the dark fortnight of Vaiśākha (month) Samvat 1760 by the Maithila Pāṇḍīt Bhagavānamiśra.

HINDI TEXT.

1 दंतावलाः देवेन जयति || देववाणी-मह प्रसिद्धि निःणां || यशं || महा-

2 राजा दिकपालादेवचे करे

3 निःणयं-मह संस्कार-के कर्मवेिः || बोधषी हेते पांड पांडार-मह

भवाय लिखेके हे || [१०] समवांगी पांडः

1 Read कौशितिकियांकरीति.
2 Read देववाणी-मह प्रसिद्धि निःणां शय.
3 Read यशं महा-
4 Read राजा दिकपालादेव.”
5 बोधषी हेते पांड पांडार-मह

6 Read लिखेके हे || [१०] समवांगी पांडः
3 य-चारस-के संतान तुकान शिष्णापुर कालिक धोरंगल-के राजा भए

4 तापसद्र नाम राजा भए के राजा मिश-के चंग तद लाय धातुक-के ठाकुर जे-के राजा सुवान वर्षा भी मे रा-
5 जा-के भाई ध्वस्तर-सह राजा भए धोरंगल कालिक-के । ते-के संतान ईमानदेव राजा भए
6 ता-के पुज ईमानदेव राजा । ता-के पुज पुस्तिमेव मम(है)राजा ।
7 ता-के पुज नरसिंहराजदेव मधाराजा जे-कर मधारानी चक्षुमादेवे चनीक ताल वाल देव चौर समझ महा-
8 दान देवे । ता-के पुज जगदीशराजदेव राजा । ता-के पुज विर-
9 नारायणदेव मधाराजा । ता-के पुज
10 ये विदनकुकर मधारानी-विषेष दंतावला-के प्रभाद-ते दिकपाल देव पुज पाए । गतसमि वर्ष हर(स)-
11 ज्य कार दिकपालदेव देव-कह राज्य सीविक-के देवायो(खी) पूर्णिमा-मधे गर (ग) इत
12 ता-के पुज विष्टि की मधाराजाधिराज सकल-गंगवित-स[ह]ित] पुराज-के चयनात "मुहि-मेविया"
13 म-भीम चीवि-काम पन-परथुराम दान-करण चर्च-कुल चिल-सागर रूमेश-क(न)-
14 वर तेज-पोष योम-ःयम प्रताप-पथिंगि पांडा" घरे निरूपित चाँदियो घरे वर्ण चिहा-सरदार झ।
15 द दह[है]त मधाराज बाजार-बस्ता बिहार-पेस्नाम एक मंति दस दिव-
16 दान दिकपाल देव नाम घरे । ते दिक[क]पाल देव विषाण कोई वर्द्र-के चंदन राव रतनराज-के कामा

1 Read मानव। 4 Read मानसि। 7 Read महरा। 8 Read चारस। 9 Read मानसि। The स which is added at the end of the line after रा is perhaps meant as a correction of म in मह। 10 Read प्रथामाल। 11 Read शीव। 12 Read महि। 13 Read शीव। 14 Read शीव। 15 Read महि।
TRANSLATION.

(Lines 1—2.) Victory to the goddess Dantavālī. There is a stone on which Mahārāja Dikpāladēva's prāsasti (eulogy) is written in the language of gods, (but as) the readers of Sanskrit are (very) few in the Kali age, therefore (this) second stone has been inscribed in the vernacular.

(Ll. 2—17.) The descendants of the Pāṇḍava Arjuna of the lunar race having left Hastinapura (when it went to) the Turks (Musalmāns) became kings of Orāṅgālī. In that family there was a king named Kākati Pratāparudra, who was an incarnation of Śiva, the lord of all, he was in whose reign golden rain fell. That king's brother Annamārāja became king of Bastar having abandoned Orāṅgālī. His son was king Hammiradēva; his son Bāja Bhairavajjadēva; his son Mahārāja Purushottamadēva; his son Bāja Jaisimhādaēva; his son Mahārāja Narasimharājadēva, whose Mahārāni Lachhimādēsi made several tanks and gardens and gave the sixteen charitable gifts; his son (was) Bāja Jagadīśhrayadēva; his son Mahārāja Virnavarājadēva. His son named Virasimharadēva was the very incarnation of virtue, charitable to the learned, possessed of all good qualities, a protector of gods and Brahmāns. He begat through the favour of Dantavālī a son Dikpāladēva with his Mahārāni Vadanakumari of the Chandēla family. Having ruled for 67 years he went to the region of gods by absorbing himself in devout meditation by suspending his breath, on the full moon day of Vaśākha, after making over the kingdom to Dikpāladēva-dēva. His son, the illustrious Mahārājadhīrāja, being possessed all glory, the very incarnation of Purūraja, a Gāndhāra in wisdom, a Bhima in prowess, a Cupid in beauty, a Parasurāma in (sticking to) his vow, a Karuṇa in charity, an Arjuna (in archery), immovable like Śuṇḍrum, an ocean of good conduct, was named Dikpāladēva by Paṇḍit Vāmāna, knowing that he possessed the quantities of the 10 guardians of the quarters, (resembling) a Kubēra when pleased. With wind in swiftness, the god of death when displeased, fire in splendour, a Nirūṭi when wielding...
a sword, a Varuna when carrying a noose (?), an Indra when commanding the army, Mahâdèva when promoting destruction (?), a Brahman in behaviour and a Śeṣahna in knowledge. This Dikpâladèva married Mahârâjâ Ajabâkumari, daughter of the Chandella Râo Râtanarâjâ of Vardi. Unto her was born an heir-apparent named Rakshapâladèva in his (or her) 18th year.

(Ll. 17–23.) He (Dikpâladèva) having stormed and destroyed the Navarângapura fort and having imprisoned all (and) having sent Jagannâtha to Bastar gave away Navarângapura and established an Orîyâ Râjâ there. Afterwards he performed the kuṭûmbayâtrâ to Dantâvalâ with all the residents of his capital in Samvat seventeen hundred (and) sixty, 1760, beginning on the 14th of the bright fortnight of Chaitra and ending on the 3rd of the dark fortnight of Vaśâkhâ. Several thousands of bullocks and goats were killed, through the streams of whose blood the river Śûkhini for 5 days assumed the colour of red flowers. This matter the king's preceptor the Pûndit the Maithila Pukâvânumâra got written on two stones both in the vernacular and in Sanskrit. A king like the illustrious god-like Dikpâladèva there shall not be in the Kali age.

No. 31.—BHANDUP PLATES OF CHITITARAJADEVA; A.D. 1026.

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

The record on these plates, which were found at Bhandûp, a village in the Sâlsette taluk of the Thana District, Bombay, was first brought to notice, from the original plates, by Mr. W. H. Wathen in 1835, in JRAS, first series, vol. 2, p. 383; and a reading of the text, with a partial translation, was given by him in 1837, in the same journal, vol. 4, p. 109. Subsequently the plates came into the hands of Professor Bühler, who published a critical reading of the record, with a nearly full translation, in 1876, in Ind. Ant., vol. 5, p. 277, but omitted to give a facsimile. After that, the plates were lost sight of till 1913, when they came to light in London: they were then secured by Sir C. Hercules Read, and are now deposited in the British Museum. I edit the record again, from the original plates lent to me by Sir C. H. Read, in order to give the long-required facsimile illustration, and to make a few improvements in the general treatment of the record and its surroundings. The facsimile has been prepared from excellent ink-impressions which Mr. Consens was good enough to make for me; and the illustration of the seal is from a drawing by him. The plates have always been known as "the Bhandûp plates"; the record is entered under this name as No. 307 in Professor Kiernan's List of the Inscriptions of Southern India, ante, vol. 7, appendix; and the name has become so well established that we need hardly change it now: but a more strictly appropriate designation of the record would be "the Nûra grant," as it registers the gift of a property at a village named Nûra, and is not really connected with Bhandûp.

The plates are three in number, each about 74" in width by 44" in height: the first and last plates are engraved on the inner side only: the second, on both sides. They are for the most part well preserved; and the inscription is quite legible all through: but in a

1 The gaps above and below the ring-holes are the result of the ink-impressions having been made without cutting the ring; not of any damage to the plates.
few places a rather faint superscript \( \hat{s} \) or an anusvāra, discernible on the original plates, has failed to appear in the lithograph. The plates are strung on a ring about \( \frac{3}{4} \) thick and \( 2^{\frac{1}{2}} \) in diameter which passes through holes in them. The ring has not been cut. The ends of it are secured by the back part of a seal which is circular, about \( 2^{\frac{1}{2}} \) in diameter. The face of the seal is surrounded by a beaded edge, and bears, in high relief, a representation of Garuḍa, the device on the banner of the Śilāhāras (see line 18 of the text), shown as a man with an eagle's beak, squatting and facing full-front, with his hands joined palm to palm and held up before his chest, and with somewhat imaginative wings projecting from behind his shoulders; his head is surmounted by a tiara, and has a halo behind it. There is no legend on the seal. The weight of the three plates with the ring and seal is closely about 5 lbs. 4 oz.

The characters are Nagari, of the usual Western India type of the eleventh century, well and uniformly formed. The average size of them is a little less than \( \frac{1}{4} \) in. The interiors of the letters show, as usual, marks of working the engraver's tool. The plates are substantial; and so the letters, though reasonably deep, do not show through on the backs of the first and last plates. The characters include a form of the rather rare jh in Jhāmīha, line 8, and jhām, line 18. The forms of \( \hat{a} \) and \( \hat{e} \) are very similar, and so also are those of \( \hat{e} \) and \( \hat{i} \) and \( \hat{u} \), and \( \hat{e} \) and \( \hat{i} \). The \( \hat{b} \) is always denoted by \( \hat{v} \); but the cases are few: I have not thought it necessary to mark them by correcting the text. The vowel \( \hat{e} \), attached to a consonant, is made sometimes above the consonant, as in labha, line 1, sometimes on the left of it, according to the earlier practice, as in kāta, line 3: a similar remark applies to this stroke as part of \( \hat{e} \); contrast Sīv and kal-opasa, line 2. In line 34 we have forms of the decimal figures 1, 4, 5, 8, and 9: the 8, which somewhat resembles an inverted 4, is peculiar. The verses are punctuated with single and double marks of punctuation; this use of the single mark is rather exceptional for that time. The language is Sanskrit, sufficiently accurate all through. The introductory part, as far as line 16, is given in eleven verses; and in the subsequent part, in lines 27, 30, 47-50, and 54, there are some of the standard verses on the subject of the merit of making grants, the sin of confounding them, etc. Verse 1 uses the word yada, for ya, 'who,' for the sake of a rather feeble pun on the name Gāṇānāyaka, i.e. Ganaḍapi. In line 18 we have the word jhampī, which is given in Monier-Williams' Sanskrit Dictionary as meaning 'a leaper, an ape,' from jhampa, 'a jump': it is used here in the sense of 'one who excels.'

1 The expression here is tyāga-jaga-jhampī. It occurs in other inscriptions, too, if I remember aright. But there are also variations:

(1) tyāga-jagaj-jhampā-jhampay-śa, in line 61 of the Kharapāta Śilāhāra plates of A.D. 1035, Ind. Ant., vol. 9, p. 32. For jhampada, of which the jhampa and jhampas which we have below seem to be variants, Monier-Williams gives the meaning 'in music a kind of measure': this makes it equivalent to jhampā-tāla, which also means 'a kind of symbol.'

In records of the Kedārās of Guo from the Kanarese country, we have the following, which I check and revise from ink-impressions:

(2) tyāga-jagaj-jhampā-ji rpmay-śā, in the Gōraṭhī inscription, JBBAR, vol. 9, p. 296, line 11.
(3) tyāga-jagaj-jhampay-śā, in the Siddāpur inscription, Ind. Ant., vol. 11, p. 273, line 11.
(4) tyāga-jhaga-jhampay-śā, in the Kittār inscription, JBBAR, vol. 9, p. 304, line 8. Here, there is a temptation to regard jhaga as a mistake for jagajhāmā; but it may be taken quite well as the word jhaga itself, which Kittēl gives as meaning 'glittering, shining; notoriety, greatness,' and which is evidently connected with Monier-Williams' jhaga-jhagāya, 'to sparkle, flash.'

\[ \text{2 x 2} \]
As regards orthography, we may note the following points:—(1) As remarked above, the record uses ṛ for ṛ throughout, in the few cases which are involved. (2) The dental sibilant is found very often for the palatal t; and this has entailed many corrections, though, in cases of doubtful readings, I have given the benefit in favour of the record having the right sibilant, ṛ or t as the case may be: this feature is perhaps due to carelessness in writing or engraving more than to any orthographical peculiarity. (3) Except in ṭṛ, a nasal in combination is very often represented by the anusvāra; and we have such contrasts as ṭṛga, line 10, against ṭṛga, line 8, and paśca, line 23, and paśkadasyaṁ, line 34, against paśkabhiḥ, line 53: on the other hand, we find the nasal used, where the anusvāra would have been quite correct, in sansatsara, line 33 (against sansatsara in the same line), and in sansatyonkaṁ, line 40, and (in saṁśi) in trayan-tēna, line 31, dattām-vā, line 54, -ākṣaraṁ-vā, line 59. (4) Consomants are usually doubled after ṛ; but we have in even the first line kāryān, against sarva.

The inscription is a record of the Mahāmatadalēvara or great feudatory prince Chhittarṣaṇa-deva, a member of the family of the Śilāhāras of the Northern Koṅkaṇa; and the object of it is to notify that he gave to a Brāhmaṇ a field at a village named Nōrā. Verses 3 to 11, lines 3 to 16, present his pedigree, but are of interest except for the names that they give; they do not add any historical details: it may be noted that verses 1 and 2, and 3 to 9, are verses 1 and 2, and 4 to 10, in the Thāṇa plates of A.D. 1017; and verses 1 to 3, and 7 to 9, and 11, are found again as verses 1 to 3, 10 to 12, and 17, in the Khāṛpasaṇa plates of A.D. 1055. Verse 3 claims the mythical Jīmūtavāhana, son of (the Vidyādhara king) Jīmūtakṣeta, as the founder of the family; whence Chhittarṣaṇa has the title, among others, of “born in the lineage of Jīmūtavāhana” (line 17). But the first historical name is that of Kapardin I, in verse 4. The pedigree, as given in this record, is shown on the opposite page: for a continuation of it, and for dates and further information, reference may be made to my Dynasties of the Kannada Districts, in the Gazetteer of the Bombay Presidency, vol. 1, part 2 (1896), p. 538 ff., and to No. 302 and subsequent entries in Professor Kiellhorn’s List of the Inscriptions of Southern India2 regarding the names Puḷaśakti, Vappuvanna, and Kaśidēva see notes to lines 5, 8, and 14 of the text.

The family-name is presented in line 5 as Siḷāra, with the dental s (perhaps by mistake for the palatal ṛ); in line 15 as Siḷāra with the palatal ṛ (perhaps by mistake for the dental s); and in line 17 as Siḷāhāra, with, certainly, the mistake of ṛ for ṛ. It is a moot-point whether the original form was Siḷāhāra and Siḷāra or Siḷāra was a corruption of it, or whether Siḷāhāra is only a Sanskritized form of a vernacular name: in either case, however, the form Siḷāhāra means “food on a rock,” with reference to the “lofty rocky slab,” “the rock of execution or sacrifice,” of the story about Jīmūtavāhana, Garuḍa, and Saṅkhachūḍa, to which allusion is made in verse 3: about this, see note 2 on p. 265 below.

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1 For these two records see the next note, No. 306 and 309. The record on the Thāṇa plates has after its verse 2 another verse invoking Śiva again.

2 The full references for three of these records, which I have occasion to mention several times in my remarks, may be given here: they are—


No. 306: the Thāṇa plates of Arikēśarādēva (the Kaśidēva of the present record), dated in A.D. 1017: translation, with part of the text (as far, perhaps, as the end of the first plate), by Ramalochana Pandit in Asiatic Researches, vol. 1 (1788, fifth edition, 1806), p. 387: see also p. 250 below.


3 Elsewhere we have the following forms: Siḷāra (with the dental t and short ṛ) in a record of A.D. 1008, Kiellhorn’s Southern List, No. 301; Siḷārya in a record of A.D. 1058, ibid., No. 315; Siḷāhāra in a record of A.D. 1110, ibid., No. 317; and Śeṣa and Śiḷāhāra (short ṛ in the second syllable) in two records of the tenth and the eleventh or twelfth century, see ibid., No. 94, note 4.
The Śilāhāras of the Northern Koṅkaṇ according to the Bhāndūp plates of A.D. 1026.

(1) Kapardin I
   (2) Pulaśakti
   (3) Kapardin II
   (4) Vappuvanna

   (5) Jhaṅjha
   (6) Goggi
   (7) Vajjāḍa I
   (8) Aparājīta

   (10) Kesidēva

(9) Vajjāḍa II

(11) Chhittarāja
     (A.D. 1026)

Among the titles given to Chhittarāja in this record one is Tagarapura-paramāścaras, "supreme lord of the town Tagara" (line 17). The ancient city Tagara, mentioned in the first and second centuries A.D. as a place of importance on the great trading-route between the east coast of India and Breach on the west coast, is the present Tēr, the 'Tair, Thair, and Ther,' of some maps and gazetteers, in the Naldrug District of the Nizam's territory, in lat. 18° 19', long. 76° 12', about ninety-five miles towards south-east-by-south from the well-known...
Paiśāhāna on the Godāvāri. 1 This title does not imply that Chhittarāja had any dominion at Tagara, Tēr, which is far away from what was his territory; it only means that his family claimed that city as the original home of their ancestors. The same hereditary title belonged also to another branch of the same stock, that of the Śiśūhāra of Karāja. 2 From among various similar titles, and in illustration (if such is needed) of the point that they do not involve territorial dominion, we may conveniently quote here that of “lord of Māhishmati a best of towns,” which belonged to the Ahīhaya princes of the Gularga District. 3 There is not the slightest reason for thinking that the power of any member of Chhittarāja’s branch of the Śiśūhāra stock reached anywhere above the Western Ghauts; especially in view of the points that the actual extent of his territory is expressly defined in line 20 f. of this record as being “the whole land of the Koṅkaṇa, comprising many territories acquired by his own arm and containing fourteen hundred villages headed by Purī,” and that none of the records claim more than the Koṅkaṇa. And even the expression “the whole land of the Koṅkaṇa” must be taken with a limitation. The term Koṅkaṇa denotes properly the whole strip between the Western Ghauts and the Arabian Sea, from the river Tāpti as far certainly as Pālghat at the south of the Malabar District, Madras, and perhaps as far as Cape Comorin; and the territory consisted of seven divisions which were known as “the Seven Koṅkaṇa.” 4 The Śiśūhāra certainly did not at any time possess the whole of that territory, from either point of view as to its southern limit. It is unlikely that their power extended on the north beyond the river Ambikā, which falls into the sea some twelve miles north of Balsār in the Surat District; or at any rate beyond the Pūrṇa, which flows into the sea some ten or twelve miles farther north in the same district: in A.D. 1051 the territory just above the river Mīḍhhāla, about eight miles north of the Pūrṇa, belonged to a Chāluksya or Chalukya prince Trilokānanapala of Lāṭadēśa; and we have also a record of his grandfather Kirtirāja from the same parts. 5 Towards the south, Chhittarāja’s uncle Arikśarīn (the Kēśi-dēvī of the present record), who is similarly described in the Tāṁs plates of A.D. 1017 6 as ruling “the whole land of the Koṅkaṇa, comprising many territories acquired by his own arm, and containing fourteen hundred villages headed by Purī,” seems to have gained for his family a domain reaching as far perhaps as Goa, by taking the country in that direction from a member of the southern branch of the Śiśūhāra stock, the Maṇḍalika Rāṭṭarāja, who was ruling there in A.D. 1008 7: but that is the utmost limit that can be given to the Śiśūhāra in that direction.

Another of the titles given here to Chhittarāja is “the Mahāśāmantādhēpatī who has attained all the paṇḍha-mahāśabda” (line 16-17). As to the meaning of the term paṇḍha-mahāśabda, regarding which there had been different views, in a full note in my Gupta Inscriptions, p. 296, note 9, I arrived at the conclusion, in agreement with some other writers, that it denotes the sounds of five great musical instruments (paṇḍha-mahāśandha), the use of which was allowed, as a special mark of distinction, to persons of high rank and

1 See my paper in JRAS, 1901, p. 597.
3 See farther on in this journal under my note on the Kambhāvī inscription of A.D. 1054, attached to Dr. Barnett’s paper on the Yeśub inscription A.
4 This acquisition, however, was actually made by his uncle Arikśarīn, the Kēśi-dēva of the present record (if not by even some earlier member of the family), who is described in exactly the same way in the Tāṁs plates of A.D. 1017 (see just below).
6 See No. 355 in Kiebel’s List of the Inscriptions of Northern India, note, vol. 5, appendix; and for the identification of the places mentioned in the record see Ind. Ant., 1902, p. 255.
7 Ibid., No. 354.
See p. 252 above note 2, No. 303.
See the K∫hēpātau plates of A.D. 1008, No. 301 in Kiebel’s Southern List.
authority. Since then, the term has been found used in a different sense in Kashmir, as meaning "five offices, the names of which began with the word mahā (mahat), 'great,'" in a passage in the Rājatarangini, 4, 140-3, where we are told that king Muktāpiṭā-Lalitādiyā (about A.D. 700-37) conferred on his minister Mitraśarman the paśca-mahāadabāḍā,¹ namely mahā-pratiharapadā, "the office of high chamberlain"; mahāsahādīvaśya, that of "chief minister for peace and war"; mahāsahādīvaśa, that of "chief master of the horse"; mahāsahādīvaśya, that of "high keeper of the treasury"; and mahāsahādīvanabhārga, that of "chief executive minister"; the text, it may be added, further seems to imply that the king created these as new posts (so far as Kashmir was concerned), over and above the "eighteen offices" which already existed. That, however, is a quite exceptional case. We are concerned here with the epigraphic use of the term, in which it occurs in connection, not with ministers, but with great feudatories and paramount sovereigns.² And there is no reason for departing from the decision that the expression occurs in the case of Chittarāja, and generally, that the privilege of having played before him five such instruments as the śrīngā or kombu, 'the horn,' the tamara or haliga, 'the tabor, timbrel, or tambourine,' the śākka or dava, 'the conch-shell,' the bhārī or bājī, 'the kettle-drum,' and the jayaghaṇṭa or jāgāṭa, 'the bell, cymbal, or gong."³

¹ Paśca-mahāadabāḍa-bājājanān taṁ yadyahattā: for the meaning compare ibid., verse 680, where the paśca mahāadabāḍa are distinctly marked as "offices"; that verse says:—"His eldest (maternal uncle) Utpalaka took the paśca mahāadabāḍa: the other maternal uncles took the other karmasthānānī." ² Another instance in which it is found coupled with a paramount title, in addition to those given by me in the note mentioned above, is in a Bājāpanī inscription of A.D. 1158, Pāli, Sanskrit, and Old-Candrace Infcriptions, No. 183, line 15; Epi. Cama., vol. 7, Shinoga, Sk. 123; where the Kājāchārya Bījala is styled saṃdhiyaṭa-paśca-mahāadabāḍa-mahārājādīvaśa: but the actual position of Bījala at that time is not clear; he had a reckoning of his own beginning in A.D. 1158; but the Western Chāluṇya Taila III was still reigning at least nominally, in A.D. 1158 and down to 1161. The reason why the cases are so few in which there is a mention of the paśca-mahāadabāḍa in connection with paramount sovereigns, is obviously that the privilege belonged to them as a matter of course. In literature, the playing of the paśca-mahāadabāḍa and auspicious drums in a royal procession is mentioned in a passage from a Jain Kanarese writer, Kāvīkātyāchārya, given in Ind. Ant., vol. 12, p. 99: the words there are paśca-mahāadabāḍa-haṁ daṇḍaṇaṁ parejgaṇaṁ bājīses. To my previous notes on this matter (see also vol. 5 above, p. 216, note 3) the following may be added:— (1) Two cases of ministers who possessed this privilege, but who were also Sāmanta, are (a) the Mahāsahādīvaśya, the Sāmanta Bappahaṇṭi, who wrote the record of A.D. 730 on the Nāvārī plates of the Chāluṇya prince Aṇavājārava-Yulakākṣa of Gujarāt; Seventh Oriental Congress, Vienna (1886), Arian Section, p. 234, text line 49; here the term is prāptā instead of the usual saṃdhiyaṭa; and (b) the Mahāsahādīvaśya, the Sāmanta Māndala, who wrote the record of A.D. 775 on the Pimpri plates of the Rājyaḥkāṭa prince Dharavāra-Dharavrāja of Gujarāt; vol. 10 above, p. 89, text lines 65-6. (2) From lines 55-6 of the record of Tivāradā on the Pada plate we learn that his son-in-law Nannarājā, (w.o is mentioned without any indication of princely or official rank) had this privilege; vol. 7 above, p. 105; and line 2 (as also line 2 of the Bājim plate, Gupta Inscriptions, p. 294) speaks of it as belonging to princes in general. (3) The record on the Kanare plates of A.D. 1212-14 speaks of the privilege in connection with the Mahāsahādīvaśa Pampāraṇaṇa as a boon obtained from the goddess Kāṭiṣyantī; vol. 9 above, p. 185, text line 2. (4) A mention of the paśca-mahāadabāḍa of the Jains, as a religious item, is found in an inscription of A.D. 1886, embodying a compact between the Jains and the Vaishnavas which was sanctioned by king Bābārāja I of Vījayanagara; Epi. Cama., vol. 2, Inscs. at Bravaṇa-Belgoa, No. 136. ³ These are the instruments, specified according to both their Sanskrit and their Kanarese or other vernacular names, in the passage in the Kanarese Vīkāchāntamapī (referred to in Ind. Ant., vol. 12, p. 96) as given by Kittel in his Kannada-English Dictionary under paśca-mahāadabāḍa. Under ayda, he has quoted from Mānigāraṇa's Nīhāṇṭa a list of the ayda attāna-ūḍḍya or "five best musical instruments" as being śrī, 'the lute,' tāla, 'the cymbal,' muraṭa, 'the tambourine,' kākaṇa, 'the metal horn or trumpet,' and kāva, 'the flute or fife.' There was evidently a difference between the "great" instruments and the "best" ones!
The details of the date of this record (lines 32-5) are, the Śaka year 948 expired, the Kahaya sāhvatara; the fifteenth śīhi of the bright fortnight of Kārttiaka; Ravi, i.e. Raviśrā (Sunday); an eclipse of the sun. The date is an irregular one; because, on even a preliminary point of course there cannot be an eclipse of the sun on the fifteenth śīhi of the bright fortnight, i.e. at the full-moon. For the rest the position is as follows: The Kahaya sāhvatara in question began, as a Chaitrādi lunar year according to the southern lunisolar system of the cycle, on 23 March A.D. 1026. The full-moon śīhi of Kārttiaka answered in that year to 28 October, on which day it ended at 18 hrs. 14 min. after mean sunrise, i.e. 18 min. after midnight, (for Ujjain); but the day was a Friday (not a Sunday as stated): there was a large eclipse of the moon, visible in India; but, as has been said, the record specifies an eclipse of the sun. The new-moon śīhi of Kārttiaka answered in that same year to 12 November, on which day it ended at about 1 hr. 38 min. after mean sunrise (for Ujjain); but the day was a Saturday (not a Sunday): there was an annular eclipse of the sun; but it was not visible in India; and, as has been said, the record specifies the full-moon śīhi. In these circumstances, while the intended date seems to have been either 28 October or 12 November A.D. 1026, and while there may be a preference in favour of the earlier date because of the eclipse which certainly occurred visibly then, we cannot decide which of these two days was really meant; because the week-day is not right from either point of view.

Of the local places mentioned in this record, the first is a town named Puri, which is marked as the chief town of a province consisting of fourteen hundred villages (line 20 f.): it and its province are thus referred to in the record with a view to locating in a general way the village at which the grant was made. Various proposals have been made to identify Puri; but the name is too vague for any certain conclusion to be arrived at. An idea, however, as to the position and extent of the fourteen-hundred province of which it was the chief town, is got as follows. As will be seen, the places mentioned in the present record were in the Sālsate taluka of the Thana District. Further, in the Thana plates of A.D. 1017 there is the same reference as in our present record to “the fourteen hundred villages headed by Puri”: and at any rate one of the villages granted by that record, namely Chāvinārā, can be identified (see p. 260 below), and is found in the Bhīvāṇḍi taluka of the same district, immediately on the north-east of the Sālsate taluka. Again, the Bhādāna grant of A.D. 997 places in the Mahārājan vishaya of what it calls “the Konkaṇ marked out by fourteen hundred villages” the village Bhādāna, which is about seven miles farther on towards the east-north-east of the Bhīvāṇḍi taluka. And the record on the Khaṛēptāṭa plates of A.D. 1005, which makes the same reference that we have in our present record to the whole land of the Konkaṇa and the fourteen hundred villages headed by Puri, shows by its statements in lines 77-9 that the Puri province included the ports of Śhamaka, Nagapura, Surpāraka, and Chēmūli or Chēmālya, which it says, were “on the coasts in the Konkaṇa

1 Compare Professor Kielhorn’s examination of this date in Ind. Ant., vol. 24, p. 18, No. 172.
2 Sewell, Eclipses of the Moon in India, table E, p. 23.
3 Von Oppolzer, Canon der Finsteräste, p. 214, and plate 107.
4 See Dya. Kst. Dist., p. 234.
5 See p. 232 above, note 2, No. 306.
6 See p. 232 above, note 2, No. 306.
7 See p. 232 above, note 2, No. 306.
8 In this passage this name may be taken either as Chēmūlī (as was practically done by Mr. Telang, who, however, wrote “Chenuill”), or as Chēmālya: but it is given plainly as Chēmālyā in lines 29 and 37 of the Khaṛēptāṭa plates of the Southern Silīhāra prince Rattāṅga; cits, vol. 3, p. 297. The place is of considerable antiquity and repute, and is mentioned as Chēmūla (perhaps for Chēmālyā) in early inscriptions at Khāhāi; Judges, List of the Brahmi Inscriptions, cits, vol. 10, appendix, Nos. 906, 1003. For some twenty different corruptions of the name in foreign writings, beginning with the Simylla and Timooula of Ptolemy, see the Gazetteer of the Bombay Presidency, vol. 11, Kolāka and Janjira, p. 260.
(i.e. Konkanā) fourteen-hundred.1 Sthānaka is the present Tāṅga itself.2 Nāgapura has not been identified. But Surpārka is Sōpārē or Supārē, near the coast, in the Bassein tāluka of the Tāṅga District, some thirty miles north of Bombay. And Chēmüli or Chēmülā is Chēmwal, Chēul, Chauli, on the coast, in the Alibāg tāluka of the Kolāhā District, about twenty-five miles south of Bombay. Thus, the Purī or Konkanā fourteen-hundred seems to answer fairly closely to the Bassein, Sāsette, Bhīwande, and Kālān tālukas, with perhaps also the Karjat tāluka of Tāṅga, and the Panvel, Pēṇ, and Alibāg tālukas of Kolāhā.

As regards other local places, the record registers the grant of a field, presumably a large one, in a village named Nōura (line 42), which it places in the Shaṭasāṭi-visaya and in (the territory of) "the famous Sthānaka." This last name, Sthānaka, is, of course, the earlier form of the present Tāṅgēm, Tāṅgā.3 Shaṭasāṭi is the present Sāṣṭī, Sāsette the island which forms the tāluka of which the head-quarters station is at Tāṅga: its name means "sixty-six," and marks it as having consisted originally of a group of sixty-six villages4; this name is found in the intermediate form of Sāṣṭī in the Tāṅga plates of the Dēvagiri-Yāda king Rāmachandra dated in A.D. 1272.5 In defining the field that was granted, the record tells us that it was bounded on the east and north-east by Gōvṅvaṇī; on the south by Gōrąpavali; and on the west by the king's high-way. We may safely follow Professor Bühler in identifying Nōura with a village in the Sāsette tāluka shown as "Nowohur" in the Indian Atlas sheet 25 (1854), in lat. 19° 9', long. 73° 1', about two miles south-south-west from Tāṅga, and Gōvṅvaṇī with the "Gowhan" of the same map, about half a mile north-by-east from "Nowohur," which, it may be added, is shown about one mile and a half north-east from Bhāpāp: these two villages, however, do not exist now: the Atlas quarter-sheet 25, N.E. (1905), marks the places which they occupied as being now waste land on the foreshore of the Tāṅga Creek.6 The maps do not show any representative of Gōrąpavali, which must have been somewhere on the east of Nōura, and perhaps was a "hamlet (palli, valī) of that place: this village must have disappeared even before the other two.7

1 The form Konkāra occurs in line 79 and again in line 84; in line 85 the record presents the more usual form Konkāra = Konkanā.
2 Regarding this name see the next note.
3 The text, line 41, uses the expression Śrī-[Sthānaka]; and the same combination occurs in line 55 of the Bhādāna grant of A.D. 997; in the Tāṅga plates of A.D. 1017; and in line 77 of the Khārēpātān plates of A.D. 1095 (for these records see note 2 on p. 232 above). There might be a temptation to take the original name as Śrīsthānaka. But it seems to be fixed as the name only by the modern name, but also by line 86 of the Bhādāna grant; tākā-sūn Śrīsthānaka dhāruna; and it was so taken by Professor Kielhorn. Also, there was a practice of prefixing another śrī to names beginning with that word itself: see my Gupta Inscriptions, p. 8, note 3; and as another instance add śrī-Śrīdārāṇa from Ind. Ant., vol. 6, p. 212, line 17.
4 The modern name is certified as Sāṣṭī in the compilation "Bombay Places and Common Official Words," published in 1878: it must be a contraction of aśāṅkī as an earlier form of the Marāṭhī aśāṅkī, "sixty-six," but the corruption "Sāsette" seems to point rather to a form aśāṅkī, aśāṅkī.
5 JRAS, first series, vol. 6, p. 183.
6 "Nowohur" is not to be confused with the "Nahur" of the quarter-sheet, which is shown in the old full sheet as "Nawoor," about one mile west-by-south from "Nowohur."
7 "Nowohur" and "Gowhan" seem to have disappeared between 1854 and 1879, as their names are not in the Postal Directory of the Bombay Circle which was published in 1879: the facts about "Gowhan," however, are not quite clear, as the Directory of 1888 (second edition) shows a "Gowhan" with Tāṅga as its post-town. A consideration of the statements of the record, with an inspection of the maps, will show that Gōrąpavali cannot have been an earlier name of Bhāpāp, as was thought by Professor Bühler.
SPECIAL NOTES.

1. The city Haranamana, Haunamana.

In line 26 we read that the notification contained in this record on the Bhapdp plates was addressed to (among other people) "the three classes of citizens, and others, of the city Haranamana." The same place is mentioned, in the same way, in the Thana plates of A.D. 1017, and again in line 72 of the Kharepathan plates of A.D. 1095; but in the last-mentioned record the name is given, with a slight but perhaps instructive difference, as Haunamana. And it has been proposed, on the strength of the latter form, to identify this city with Sanjan or Sanjan,—a place on a creek and near the sea, in the Dahanu taluka of the Thana District, about ninety miles north of Bombay,—which, now only an ordinary village, has been thought to have been a town of considerable importance in bygone times. The case is, in brief, as follows:—

A Persian poem entitled Kissah-i-Sanjan, written in A.D. 1600 3 says that one hundred and fifteen years after the death of Yaruzird (16 June A.D. 632), that is, in A.D. 747, the Parsees came by ship from the island of Hormuz to India, and landed and settled at Dib, that is Div, Div, on the coast in the south of Kathiwari. Nineteen years later, in A.D. 766, some angerly led them to move on: so they sailed to Gujarat, and after a tempestuous voyage arrived at Sanjan. After giving certain explanations, they were made welcome by the local ruler, a good and righteous prince named Jadi Rana, 4 who gave them permission to make a settlement in his territory. So they selected a vacant spot "in the desert," in forest land and uncultivated, but pleasant, and cleared it, and raised a city to which their Dastru gave the name Sanjan,—in memory (it is suggested) of places bearing that name in Khurasan and elsewhere in Persia: and with the permission of the Raja the land was cleared for three rashaks all round, so that they might be without any hindrance in keeping up the sacred fire of Brahman. And there they abode for three hundred years "more or less"; which takes us on to about A.D. 1066. During the next two centuries, it seems, some of them went on and settled at Nausari, Vankar, Brench, Ankleshwar, Cambay, and other places. Later on, apparently about A.D. 1597, trouble arose at Sanjan, through an invasion by the Musalmân ruler of Champaner: but into this we need not go.

In connection with that recital, it has been proposed to explain Haunamana as the original name given by the Parsees to their settlement, and Sanjan as the corruption thereof, figuring naturally though by an asynchronon (it is urged) in the Persian poem because the latter was written so late as in A.D. 1600; to account for the name as being equivalent to the present term anjumana, used by the Parsees in the sense of "an assembly, a large communal meeting," from the Avestic hau, 'together,' and jam, 'to go'; to explain trisarka, 'the three classes,' as referring to the Avestic word thrayasra, denoting the three grades of the priestly class, the Dasturs, Mobeds, and Herbedas; and to account for the epigraphic references to the place on the grounds that this foreign independent community at Sanjan was of such importance as to deserve, if not to actually require, attention of that kind.

1 For these two records see p. 252 above, note 2, Nos. 306, 309, and for the first of them see fully p. 359 below.
2 For this proposed identification see (1) the Gazetteer of the Bombay Presidency, vol. 14 (1889), Thana, p. 302, where, however, no grounds are given; and (2), for reasons in support, two papers by Mr. Jivanji Jamshedji Modi in JBBRAS, vol. 21 (1904), pp. 4-18, and Ind. Ant., 1912, pp. 173-8.
3 There is a translation of this poem by Eastwick in JBBRAS, vol. 1 (1841-4); reprint of 1870, pp. 168-90.
4 No such name has been found in the epigraphic records.
5 For these proposals see JBBRAS, vol. 21 (1904), pp. 14-17, and Ind. Ant., 1912, pp. 175-8.
All that reads well: but there are objections. (1) While the account in the Kishāh-i-Sanjān certainly seems to refer to the present Sanjān in the Dāhānū tālukā, we are told that the belief that Sanjān was an important place in former times rests on a misunderstanding of statements by the Arab geographers of the tenth to the twelfth centuries, and that their references to a place called Sindān by them belong, not to Sanjān, but to a town in Cutch, somewhere near Cambay: this, then, disposes of the idea that Sanjān was formerly a place of special importance. (2) The word triscarga seems to be a well-established term for the three higher Hindū castes, the Brāhmaṇa, Kṣatriya, and Vaiśya; and it is to be noted that it occurs again in a passage of the same general nature in line 48 of the Bhādāna grant of A.D. 997,1 in which record there is no mention at all of the place Hariyamana, Harijamana. (3) As regards etymology, the usual change is from s to h, not from h to s: we might expect to have a form Hanjān from Sanjājamaṇa, but not Sanjān from Harijamana. And (4) it is not easy to think that Hindū rulers would deem it necessary to address a community of foreigners in respect of donations in which those foreigners were not in any way concerned, and which could not have the slightest interest for them.

More evidence is wanted, to settle this matter in any particular direction. But we are at least not disposed to accept the identification of Hariyamana, Harijamana, with Sanjān. It looks as if the place was some administrative head-quarters of these Śilāhāra princes, apart from their actual capital, where their official records and archives were written and kept, and public notifications were issued about any matters likely to be of any general interest.

2. The places mentioned in the Thāga plates of A.D. 1017.

This record, No. 306 in Professor Kielhorn's List of the Inscriptions of Southern India, ante, vol. 7, appendix, is on three plates which were found in 1786 or 1787, along with another set of three plates which cannot be identified, in digging for some new works at the fort at Thāna. It is much wished that these plates could be traced; so that a critical edition of the record might be published, with a facsimile. As matters stand, for our knowledge of its contents we are dependent on the translation by Ramalochana Pandit, with a partial transcription of the text as far perhaps as the end of the first plate, communicated by General J. Carne, and published in 1785 in the Asiatic Researches, vol. 1 (fifth edition, 1806), p. 357.

It is a record of the Śilāhāra prince Arikēsariḍēva, whose name is given as Kēsidēva in the Bhādāṇa plates (see p. 253 above). It is dated in the Pṛthu sāvatīyāra, Saka 939 expired; on the full-moon of Kārtihikā3; on the occasion of an eclipse of the moon: and these details answer quite regularly to 6 November, A.D. 1017, on which day there was an eclipse of the moon, visible in India, the moment of full-moon being at 19 hrs. 22 min. after mean sunrise, i.e. at 1 hr. 22 min. after midnight, (for Ujjain).3

Just as the record on the Bhādāṇa plates of A.D. 1026 does in the case of Chhittarāja, so this record describes his uncle Arikēsarīn as ruling "the whole land of the Konkaṇa, comprising many territories acquired by his own arm, and containing fourteen hundred villages headed by Puri"; the last statement being made with a view to locating in a genera way the grants that were made, by indicating the province.

1 See p. 253 above, note 2, No. 305: the text there is: — . . . . . purapati-tri/tricarga-sthāna prabhṛti-pradhān-pradhāna-janaśaṇ(a) . . . . . . . . . . . and Professor Kielhorn rendered it (Epi. Ind., vol. 3 p. 299) by: — "heads of towns and the chief and common people of the three (principal) castes, places of abode, . . . . . . . ."

2 The week-day is apparently not stated.

3 Sewell, Eclipses of the Moon in India, table E, p. 23; and compare Professor Kielhorn's note on the date in Ind. Ant., vol. 23, p. 116, No. 11.
The notification contained in the record was issued to (among others) all the inhabitants of "the city the famous Sthānakā (Thāna)," and to "all the holy men and others inhabiting the city Hanyamana or Hamjamana." And it announces the grant of three villages to a Brahman who was an inhabitant of "the city the famous Sthānakā," as follows:

1. The first village was Chāvindra, "standing at the extremity" [perhaps we should rather say 'on the edge'] of the territory of Vatacara. It was bounded, on the east by the village Pūgambā [we should probably read Pūgāmva] and "a water-fall from a mountain"; on the south by the villages Nāgāmā [read probably Nāgāmva] and Mūlādōgarikā; on the west by the river Sambarapallikā; and on the north by the villages Sambivē and Kātiyalaka.

We may safely identify Chāvindra with the 'Chavindra' of the Indian Atlas quarter-sheet 24, S.E. (1903), in lat. 10º 18', long. 73º 8', in the Bhiwālī taluka of the Thāna District, one mile and a half east-north-east from Bhiwālī, and about ten miles north-east-half-north from Thāna. This name, it may be added, is not shown in the Atlas full sheet 24 (1857), where the place for it is filled by the name 'Bhewande' in capitals; but it is entered, as 'Chavindra,' in the Postal Directory of the Bombay Circle (1879, and second edition 1888). The maps and Postal Directory do not show any names answering to Mūlādōgarikā, Sambivē, and Kātiyalaka: unless, by chance, Sambivē (in which the k is very questionable) is a printer's mistake for Sāmivē, i.e. Sāmivē, in which case this village might easily be the 'Saude' of the quarter-sheet, one mile north of 'Chavindra.' But half a mile east-by-north from 'Chavindra' there is the 'Pohgaon' of the full sheet, the 'Pogon' of the quarter-sheet, answering to the Pūgambā (? Pūgāmva) of the record, with hills close on the east and south-east, where we might easily find the "water-fall from a mountain." And about three quarters of a mile south-west-by-south from 'Chavindra' there is the 'Nagao, Nāgaon' of the maps, and answering to the Nāgāmā (? Nāgāmva) of the record. About one mile on the west, there is a large nullah, the 'Kamwari, Kamvari,' of the maps, which may be a later name of the Sambarapallikā river of the record.

2. The second village was Tōcshalapallikā; this was bounded on the east by Sīsābali; on the south by the river Mōthala; on the west by Kākādēva, Hallapallikā, and Bādavīraka; and on the north by Tālavālipallikā.

3. The third village was Aulakya, which was bounded, on the east by Tādāga; on the south by Gōvīni; on the west by Charikra; and on the north by Kalībālayacholi.

I have not succeeded in finding these two groups of places. The Postal Directory gives possible equivalents for some of the original names as follows: for the first group, Sadavili, Shedali, Shedilvi, Hāloli, Vadavihīr, Wadvir, Tālavli, and Talavli; and for the second group, Ávla, Ávili, Govana, Charī, Chariv, Kalavli, Kālavli, Kālīval and Kalīvar. But the places bearing

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1 See note 3 on p. 257 above.
2 The transcription of the text does not go as far as this. I quote, as far as "city," the words given in the published translation. The translation gives "Hanyamana"; with, no doubt, a printer's mistake of a for an or of y for j (see p. 258 above). For the rest of the expression we can hardly doubt that the text has in reality nagara-pura-trīyargha-prabhūrissya-eka, like line 20 of the Bhājāyopit plates of A.D. 1096 and line 72 of the Khārāpata plates of A.D. 1096.
3 Ramlachana Pandit gave in his translation b in some words, and s in others. But we can only think that, like the hikāma grant of A.D. 907, the Bhājāyupit plates of A.D. 1026, and the Khārāpata plates of A.D. 1095 (all records of the same family), the original record has no separate sign for b, but uses only the s.
4 See the preceding note.
5 See note 3 above.
6 This name, also, is not in the full sheet: but it is given, as 'Sāwda, Sāvilha,' in the Postal Directory.
7 The translation says "the full (district) of Tōcshalā Pallikā." But there can be no doubt that we have to take this as the name of a village, not a district.
these names are only found in the maps singly, in detached positions; whereas, to identify either group with any confidence, we must find representatives, together and in the stated relative positions, of at least two of the original names in each group. In these circumstances, I can only give these notes about these two sets of places in the hope that some reader of this paper, with local knowledge or opportunities, may be able to trace the places.

**TEXT.**

**First plate.**

1. Öm. Jayaś-ch-śbhuyadayaś-cha || 'Labhatē sarpva-kāryēhu pājayā gahanā yakah || vighnahm nighnan-sa vaḥ pāyah-apāyā-

2. d-Gaanāyakah || [1*] Sa vaḥ pāna Si(ś)i)vā nityam yan-maulo(lau) bhāti Jāhnavi | Sumōr-śi(śi)khar-ādgachchhad-achchha-chaṃḍra-kal-āpa-

3. mā || [2*] 'Jimatinga-tanaya niyataṁ dayālur-Jimūtvahana iti trijagat-prasiddhaḥ | deham niyate trimā

4. me-iv-aklayan-par-ārtihā yō rakhati sma Garuḍāt-khalu Si(śa)mkhachādām || [3*] Taśy-ānvāyā marapatiḥ samabhūt-Kapā|

5. rddi Siśra-vamo(śa)-tilakā ripu-darppa-marddi | tasmād-ahāch-chana tanayaḥ Pulāsa(śa)kṛtīnām mārttāṇḍa-manda-|

6. la-samāna-samiddha-dhāmā || [4*] 'Jātavān-atha laghuḥ sa Kaparddi sānakara-\n
ayā sakalair-ari-varṛggaḥ | yad-bha-

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1. I have examined also various sheets of the Bombay Survey series, in addition to the Indian Atlas sheets mentioned above.

2. From the original plates.—Verses 1 and 2, and 3 to 6, are verses 1 and 2, and 4 to 10, in the Tāṅga plates of Arikēśaridēva, of A.D. 1017, _Ars. Rev._ vol. 1 (1788; fifth edition, 1800), p. 357; No. 305 in Kielhorn’s List of the Inscriptions of Southern India, _ante_, vol. 7, appendix: that record has after verse 2 another verse invoking Śiva again. And verses 3 to 1, 7 to 9, and 11, are found again as verses 1 to 3, 10 to 12, and 17, in the Kārūṇātīp plates of Anantapāla-Anantādēva, of A.D. 1095, _Ind. Ant._, vol. 9, p. 53; No. 309 in Kielhorn’s List.

3. Represented in the original by a symbol.

4. Metre, Śīkṣā (Anuśīlāḥ); and in the next verse.

5. The verses are not numbered in the original.

6. Metre, Vasanālikaka; and in the next verse. In verse 4 each pair of pādas has rhyming ends.

7. This name occurs in exactly the same form, Pulaksāti (with the single I and the dental ū), in line 8 of the Kārūṇātīp plates of A.D. 1095: and there, as here, though the verses are different, the metre requires the single I. As regards the Tāṅga plates of A.D. 1017, where the verse is the same as here, Ramplochana Pandit gave Pulaksāti (with the single I and the palatal ū) in his translation: but the transcription shows Pulaksāti, as here (with the dental ū). In line 25 of the Bhādāna grant of A.D. 997, vol. 3 above, p. 271, No. 305 in Kielhorn’s Southern List, the name is Pulaksāti (with the single I and the palatal ū): and there, too, though the verse is again different, the metre requires the single I. In the Kāhūrī inscription of this prince himself, and in one of his son Kapardati II at the same place, _Ind. Ant._, vol. 13, pp. 134, 136, Kielhorn’s List, Nos. 302, 303, the name is Pulaksāti (with the double ū and the palatal ū).

There can be no doubt, I think, that the second component of the name is ṣaktī, ‘power, strength, energy,’ etc., not ṇaktī, ‘attachment, adherence.’ As regards the first component, it appears that Lexicons give both (1) pūla, ‘extended, wide,’ also, as equivalent to pulaka, ‘bristling of the hairs of the body’; and (2) pūla, ‘expanded, blown; a flower,’ as a corruption of phulā. The first of these may well be taken as a shorter form of cīpula, with the same meanings. In any case it seems most likely that the first part of the name was pūla, just as in the Western Chandāya name Pulākālīn.

8. Metre, Śvāgata.
7 yēna salil-ānjalir-a[ch]air-ôdiyate nija-rājya-sukhāya || [5*] 8Tasmād-abhūch-chah

tanyo bhuvan-aika-vitraḥ śrī-Vvapunā

8 mna3 iti sanīgara-raṅga-vitraḥ śrī-Thanūjha ity-abhavad-asya sutaḥ

suṅkirtir-bh[x*]āt-āths Goggi-nūri啪īḥ sama-

9 bhūt-sumṛtītih || [6*] 8Tasmād-vismaya-kāri-hāri-charita-prakhya-ta-kirtītih sutaḥ

śrīmān-Vajjaḍādēva-bhū-

10 patir-abhūd-bhūchakrāch-chādāmanuḥ | dor-ddaṇḍ-aika-valasya āsya sahasā

sangṛāma-raṅg-āṅganaḥ

11 rājya-sāriḥ svayam-ātāya vakshasi ratim chakrō Murūrēr-iva || [7*] 8Jayanta iva

Vṛitrārē Purārē

12 r-iva Shannukhā | tataḥ śrīmān-abhūt-putraḥ sach-charitra-Parājitaḥ || [8*]

Karṇa-styyīgēna yaḥ

13 sākhaḥ-satyena cha Yudhishthirōḥ | pratāpād-līpti-mārtanda[h*]

Kāla-
dandās-cha yo dvishāḥ || [9*]

14 8Tasmād-abhūd-Vajjaḍādeva-nāmē tato-grajāḥ ārī-Kēśi(ā)yēvas(ā)-cha | (||) [10*]

Tad-bhrāṭri

15 jō Vajjaḍādeva-sūnūḥ ārī-Çohhittārājō nripatir-vaṃbhūvā | Ṣilāra-vahṣa(ā)ḥ

śīnu-

Second plate: first side.

16 pī yēna nitaḥ parām-unmatam-unmatēna || [11*] Ataḥ svakiya-punjy-ôdayāt-

samadhiyā śēṣa-paścāma-mahī

17 śāvīda - mahāśaṁśatādhipati - Tagarapura - paramēsva(ā)vra - Si(ā)yēlāhāra - na-cuṇdra-

Jimūtavahana-Ś

1 Read upkha-r-ôdiyate uma nija-.

2 Metre, Vasanītiika.

3 Read Ṛvapravama. Waheb read Ṛapachana, but gave the name as Ṛapucana in his translation. Bühler read Ḍhayacana, without noting that the metre requires the vowel of the first syllable to be long, whether by nature or by position, but added that it might perhaps be Ṛapucana or Ṛapucana. In the same verse, standing as verse 7 in the Ṛtaā plates of A.D. 1017, Ramalochana Pandit read Ṛapucana. The same name occurs, in a different verse, in line 26 of the Bhālāsa grant of A.D. 997, vol. 3 above, p. 271; Kiellhōn’s Southern List, No. 305; here Professor Kiellhorn read Ṛasmd-V[ppu]namād-abhūd, and remarked:—”The second skhara of this name, which I read ppu, might possibly be read tpu.” In this case the metre (Śūkla) does not help; but in my opinion the facsimile distinctly gives [p]pu: also, the next syllable seems clearly to be va, which, however, the other records mark as a mistake for va. The name occurs again, in still another different verse, in line 14 of the Kharapāṭa plates of A.D. 1095, Ind. Ant., vol. 9, p. 33; Kiellhorn’s Southern List No. 308: here the facsimile distinctly gives Vapucama; but here, again, the metre requires a long vowel in the first syllable. In the present record, at the end of line 7, the first syllable is certainly not gha as read by Bühler; contrast, e.g., the gha which we have twice in line 26: it is, in fact, va, which, however, can only be a mistake for va. The second syllable might be read either as pu or as gy. The required lengthening of the vowel of the first syllable might be effected, of course, by correcting va into ṛa, instead of pu into pu. But, everything being taken into consideration, it can hardly be doubted that the intended word was Vapusacana.

* Metro, Śāruttīvalkṣati.

* Metro, Śūkla (Aṇaṁtubh); and in the next verse.

* Metro, Upājīti of Indraśaja and Upārdraśaja: but there are only two pādas, and the second of them is faulty: and we have nothing that enables us to restore the whole verse. The text is altogether different in the Ṛtaā plates of A.D. 1017 and the Kharapāṭa plates of A.D. 1095: there, these two princes, Vajjaḍādeva II and his brother, are dealt with in two verses (15 and 16, as it happens, in both cases): and the brother’s name is given as Arikēsari.

* Metro, Indraśaja.
Bhandup plates of Chhittarajadeva: A.D. 1026.
21 sa(ā)niti-samanvita[ā*]m samasta-Komka-pavana samanusa(ā)sātī tathāita-rājya-
chintā-bhāram-udvahatsa sarvādikā-
22 ri-ārī - Nagānāya - sāndhivigrahika - ārī - Siha-paiya - Karmnātha - sāndhivigrahika1-
ārī - Kaparditī-agitūn-ā-
23 di-panicha-pradhāneshu satsa asmin kalā pravarttamanē sa cha mahā-
mādhārā(āva)r-āritmic-Chhitta-
24 rājadēvah sarvān-ēva sva-samvādhyamānaskān-anyān-api samāgami-rājaputra-
manītī-prudhā-
25 t-amātya-pradhān-āpradhāna-naiyogikāṁ-sathā rāshtrapati-vishayapati-nagarapatī-
grāmapa-
26 ti-niyuktāniyuktā-rājapuruṇa-janapada[ā]m s-tathā Haṁyamana-nagar-pauru-
trivarrga-prabhūtīshā-cha
27 pratapti-poja-satkāra-samāśeai(ā)h sanudīsa(ā)ty-astu vaḥ samviditaṁ yathā ||
28 /controller:public:11:117
29 kṣaṇa-bhā[m*]gī yuvanam Kṛitānta-ant-artara-varoti jīvitaṁ || Śaṁsāraḥ-
saṁyaj-rājarāma-sādhāra-
30 nām sa(ā)rakama pavana-chulita-kamalini-dala-gata-jala-lava-taralatār dhana-ayushī
itī mañvā
drādhayaasti dāna-phalam tathā eh-ektaṁ bhagavatā Vyāsena || 'Agner-
apatyaṁ prathamam svavṛpaṁ bhūr-Vaishṇa-

Second plate : second side.

31 vi sūrya-sūras(ā)-cha gāvaḥ loka-trayaun-tēna bhava-dhi datṭam yaḥ
cānchanam gām cha māhīm cha dāyat || Iti dharma-mādha-
32 rmmā-vichāra-chāru-chiranta-muni-vakhanāy = svadhāraya mātāpirīraṁ-ātmanā = cha
srī(ē)ryo-ṛttishā maya Sa(ā)kaṁ-
33 nīpa-kāl-āṭita-saṁvatsara-śa(ā)teṣhā navasam saṁchastvārimsa(ā)d-adhipēshū
Kasyaya-saṁvatsar-āntargata-Ka-
34 rttikā-su(ā)ddhā-paṁchadasyā(ē)ṁ yatṛ-āṅkato-pi saṁvata 948 Kārttika
su(ā)ddha 15 Ravan samjatō(ā) śāditya-
35 grahanā-parvñāt su-trīthē, anātvā gagan-ākta-chakra-chudāmarayē kamalini-
kāmukēyā(ya) bhagava-
36 tē savitrē nānavidha-kusma-sālghyam-arghyam īao[ī]̄ mā sakala-sur-āsura-gurum
traiktāy-śvāminām hru-
37 gavantum-Uma-patim-abhyarucchya yajana-yājan-ādhyayan-ādhyāya(pā)n-ādi-ehāt-
karmam-nirmāṇya krānti-kriyā-

1 Read Karmanītā-nāśīnā.  
2 Metre, Upanāraya; but there are only two pādās : for the missing third and fourth pādās, see line 50 of the Bhāṣāna grānt of A.D. 927, vol. 3 above, p. 271.  
3 Read sanātī-sahaja.  
4 Metre, Indrāva-ra.
38 kṣapa-sa(śau)pōḍāya Pārāsa(śa)ra-gōṭrāya Chchhāmāṣa-śa(śa)khīna mahā-vrahmāṇya Āmadēvaiya-
39 ya vipra-Nāḍamsiva-sutāya yajana-yājan-ādhyayan-ādhyāya(ya)(pa)n-ādi-shat-karma-
40 karaṇāya āgat-ā-
41 bhyaṅgata-mitva-mānītiṣṭa samvyavahār-ārththam valmiṃ charakā1-vaisva(śva)dev-
42 āgniḥītra-kratu-kriyā-ā-
43 dy-upasarpap-ārththam sva-parigraha-pūshap-ārththam cha ātri-sthānak2-abhyantara-
44 Shāṭahashṭhi3-vishayā-śtahpāti-
45 नूरा-ग्राम-ांतर्वर्ति वौधपिता-ब्रह्मचित्ता क्षेत्रातिरस्त्रं यस्या च श्राह्तथानां
46 pūrṇvvaṭaḥ Gōṇvapi-marīyāda dākshi-
47 nataḥ Gōṇvapāli-marīyāda paśchimata rāja-pathaḥ pūrṇv-ottara(ṛta) Gōṇvapi-
48 marīyāda evam chatur-āghāṭan-ōpalakshitaṃ sva-sīmā-paryantaḥ śāmā-nilāt-pattii-
49 sanjayuktiṃ anādesya(śya)m-anāsādhyaṃ udak-ātiṣa(śa)ṛggōṇa-
50 nāmasya-vṛttiyā paramayā bha-

Third plate.

46 kīya pratipādaṃ tād-nāya s-ānvaya va[m*]dhōrh-api bhuvajato bhājayato vā
47 kriṣṭaḥā karaṇyaḥ vā Yata uktam-eva mahā-munibhiḥ [*]
48 Vahubhir-vaṣṇūdā bhu-
49 kta rājabhiḥ Saras-aśiṇaḥ || (l) yasya yasya yaddā bhūmis4-tasya tasya tadā
50 phalani || Dat[ṛ]*vā bhūmiṃ bhāvinah
51 pārthivīmyā-bhāya bhāya yāchatē Rāmabhadraḥ | sāmānyo-yaṃ dharmam-
52 seṭur-nripām kālē kālē pālani-
53 yo bhavābhiḥ || Iśi maharshi-vachanāy-avadhārya sarvavair-api samāgamibhir-
54 bhāṇpāla[ś]* pālana-dha-
55 rmma-phala-loihā eva karaṇyaḥ | na punasa-tal-lōpana-pāṇa-kalāṅk-āgrēśarēma
56 kōm-ṛpi bhavāvahān ||
57 Yastī-evaṃ abhyāra[ś]* thāṣaṃ pi lōbhād ajñāna-timirā-पaṭaḥ-āvṛtā matirīś-ācchhīṁdūyād-
58 śachchhidyāmānam-anu-
59 mātā vā sa pañcābhīr-api pātakair upapātakās(ś)-cha liptaṃ(ṛto)
60 Raurava Mahārauravā Aṃdhātāmśa-ś-
61 di-narakāṁśa(ś)-chiram-anubbhavihāya[ś] || Tathā choktaḥ Vyāṣena || Sva-
62 datām para-dattām vā yō hārēta vasūṁ-

1 Read vati-charva-.
2 On the point that the ātri here is not part of the name, see note 3 on p. 257 above.
3 Read Śāṣṭahashṭi : the same mistake of ṃ for ṛ occurs in bhāṭṭāks in the next line.
4 Metre, Śūka (Anuśṭabb).
5 The syllables yaddā bhhō are crowded in round the lower part of the ring-hole in a manner which suggests that they were omitted at first, and then were inserted on revision.
6 Metre, Śālini.
7 Read -anuabha-.
8 Metre, Śūka (Anuśṭabb).
55 dharām | sa vishtāyām kṛimīr-bhūtvā kṛimībhīṣa saima pachyate || Yathā
ch-śailad-ēvām tathā śāsana-dātā

56 lēkhaka-hastena sva-matam-aropayata | yathā mataṁ mama mahāmanḍalēsva-(śva)ra-śri-Choghittarājadēvasya ma-

57 hāmaṇḍalēsva(śva)ra-śrimad-Vajjādēvarājā-sūnār-yad-ātra sā(sā)saṅe likhitām ||
Līkhitam ch-śailim-ānaya

58 śrimad-rāj(j)ā-anuñjaya bhāpādārasena-Jōgapiyena bhāpādārasena-mahākavi-śri-
Nāga.

59 laiya-bhrātri-sutena yad-ātra-ān-āksharam-ādhik-āksharam-vā tat-sarvvaṁ
pramāṇam-iti || Śrī-śhavatu ||

TRANSLATION.

Om! Victory and elevation!—(Verse 1) May he [Gaṇapati], the Leader of the Gaṇas, who receives attention by worship in affairs,1 protect you from misfortune, removing (every) obstacle!

(Verse 2) May he, Śiva, always protect you, on whose crown there shines the Jāhnavi [the Ganges], resembling the clear digit of the moon rising over the summit of Sumeru!

(Verse 3) (There was) Jīmūtaṇkētu’s son, always compassionate, renowned throughout the three worlds by the name Jīmūtvaṇhā, who, counting his own body as (mere) grass for another’s sake, saved Śaṅkhacūḍa from Garuḍa.2

(Verse 4) In his lineage there arose a king, Kapardin (I), a forehead-mark of the Śilāra race, who destroyed the pride of (his) enemies: and from him there was a son, by name Pulasakti,3 possessed of intense splendour equal to (that of) the sun.

(Verse 5) Then there was born his son, Laghu-Kapardin [i.e. “Kapardin junior,”] Kapardin II, through fear of whom all (his) enemies offered up freely, for the welfare of (their) kingdoms, water in (their) hands joined together so as to make cups.

(Verse 6) And from him was a son, a sole hero in the world, by name the illustrious Vappuvaṇna,4 brave in the field of battle: his son was the illustrious Jhañjha, possessed of good fame: and then there was born (his) brother, king Gogi, possessed of good appearance.

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1 As Bühler pointed out, this verse contains a pun on the syllables gaṇaśaṅkāḥ: from one point of view these denote Gaṇapati as “the leader of the Gaṇas, the attendants of Śiva,” who, as being also the god of wisdom and obstacles, is frequently invoked at the beginning of undertakings, specially of a literary nature; from the other point of view, they have to be analysed as meaning gaṇaś, accusative plural of gaṇas, “counting,” and y akhaḥ = yaḥ, “who.” It is rather difficult to find a suitable rendering of the words labhate gaṇaśaṅkāḥ, i.e. “he receives countings”: previous translators have given “claims precedence,” “receives consideration,” “is honoured.”

2 The allusion is to a story which is found in the Kāthāśāstra, chapters 22 and 90; translation by Tawney, vol. 1, p. 174; vol. 2, p. 307. Jīmūtaṇkētu was a king of the Vidyādhara, a class of demigods; and Jīmūtvaṇhā was his son and heir. Garuḍa, the eagle-man, the servant and vehicle of Viṣṇu, had obtained from Viṣṇu the boon that the Nāga, the serpent-men, should be his food; and Vāsuki, king of the serpents, sent one of them every day to serve as the required meal. One of them, Śaṅkhacūḍa, was found by Jīmūtvaṇhā waiting to be devoured at “the rock of execution or sacrifice” (transl. 1, 183; 2, 315), otherwise mentioned as “a lofty rocky slab” (2, 313). Jīmūtvaṇhā, who was by nature very compassionate, took Śaṅkhacūḍa’s place, and was duly eaten, or partially so, by Garuḍa. The position, however, was then explained by Śaṅkhacūḍa to Garuḍa, who moved by remorse, went to get nectar from heaven to revive Jīmūtvaṇhā. Meanwhile, the goddess Gaṇik, pleased by the devotion paid to her by Jīmūtvaṇhā’s wife, came and raised nectar on him, and so restored him to life. After that, of course, Garuḍa abstained from devouring any more Nāgas. The story was dramatised in the Nāgānanda of Śrīharsha: for an abstract of F. Boyd’s translation of this work, see Ind. Ant., vol. 1, p. 147.

3 Regarding this name, see note 7 on p. 261 above.

4 On this name, see note 3 on p. 262 above.
(Verse 7) From him there was a son, the illustrious king Vajjaśadēva I (I), a head-jewel of the circle of the earth, the renowned fame of whose achievements caused astonishment and was attractive: the goddess of sovereignty, going quickly of her own accord on the field of battle, took delight (in resting) on the bosom of him whose only force was the staff of (his) arm, just like the goddess Śrī on the bosom of [Vīshṇu] the Foe of Mura.

(Verse 8) As Jayanta (was born) from [Indra] the Foe of Vṛtra, and Shaṃmuksa [Kārttikeya] from [Śiva] the Foe of Pura, so from him there was a glorious son, Aparājīta, of good achievements, who manifestly (was) a very Karna in liberality and a Yudhisṛtiṣṭhira in truth, and, being a very sun in splendour through (his) brilliant power, a staff of Death to (his) enemies.

(Verse 10) From him there was (a son) named Vajjaśadēva II: and then (there was) the illustrious Keśidēva,1 elder brother (of Vajjaśadēva II).

(Verse 11) The son of his (Keśidēva’s) brother, a son of Vajjaśadēva II, was a king, the illustrious Chihṭtarāja, by whom, even when he was child, being eminent, the Silāra race was raised to a very high elevation.

(Line 16) Accordingly, while the Mahāmaṇḍalēvīra the illustrious Chhīṭtarāja,—who through the development of his own religious merit is adorned by the whole list of kingly titles beginning with “the Mahāmāṇḍalēvīra who has attained all the paśchamahāśadha; [the sounds of the five great musical instruments]”, the supreme lord of the town Tagara; the Silāra king; born in the lineage of Jamūtavāhana; he who has the banner of a golden Garuḍa; he who is by nature a Vidyādhara; he who excels in the world in liberality; a crest-jewel of chieftains; a cage of thunderbolts to (protect) those who come for refuge,—is ruling over the whole land of the Kūṇakas, comprising many territories acquired by his own arm, and containing fourteen hundred villages headed by Puri:—

(Line 21) And while those who are bearing the burden of the cares of this kingdom are the Sarvādhikārī the illustrious Nṛganasya, the Śāhāśivasrīhika the illustrious Siṃhasya, the Kṛṣṇa-Sāhāśivasrīhika the illustrious Kapardin, and the Śrīkarasā and other five ministers:—

(Line 23) At this current time, he, the Mahāmaṇḍalēvīra the illustrious Chhīṭtarāja, makes a communication, with expressions of salutation and worship and respect, to all future sons of kings, counsellors, priests, counsellors, ministers, minor ministers, and functionaries, both those connected with himself and others, too, also to the lord of the country, the lord of the district, the lord of the city, the lord of the village, the Niyukta, the Aniyukta, the king’s men, and the country people, and also to the three classes of citizens, and others, of the city Hāmīyama:—

(Line 27) Be it known to you as follows:—Power is fluctuating; youth is shattered in a moment; life lies between the teeth of Death: the body is subject to the growing and dying which are natural to worldly existence; wealth and health are more unstable than drops of water on the leaves of a group of water-lilies shaken by the wind: having thought of this, they confirm the advantage of making gifts. And so it has been said by the saintly Vṛṣaś:—

“Gold is the first offspring of fire; the earth is the daughter of Vīshṇu; and cows are the children of the sun; verily the three worlds are given by him who gives gold and a cow and land!”

1 Regarding this name, see note 6 on p. 202 above.
2 See p. 254 above.
3 He was a Vidyādhara, a kind of demigod, as being a descendant of the Vidyādhara king Jīmūtakēṭu; and from another point of view he was “a supporter (dāra) of learning (vidyā).”
4 Tyāga-jagaj-jhāmpin, line 18; see p. 251 above, and note.
By me, having reflected on such sayings of ancient saints, which are pleasing through discriminating between right and wrong, and being desirous of bliss for my parents and myself:

When nine centuries of years, increased by forty-eight, have gone by since the time of the Śaka king, on the fifteenth day of the bright fortnight of Kārttika in the Kānya samvatsara; and in figures, the year 948, Kārttika, the bright fortnight, (the tithi) 15; on Sunday; on the occurrence of an eclipse of the sun:

[By me], having bathed at an excellent tirtha, (and) having given an oblation commendable on account of various flowers, to the divine Savitri [the Sun], the sole crest-jewel of the circuit of the sky, the lover of the water-lilies (which flower in the daytime), (and) having worshipped the divine [Śiva] Lord of Umā, the preceptor of gods and demons, the lord of the three worlds:

To the great Brāhma Amadēvaiya, son of the Brāhma Nojamaiya, who is devoted to the six duties of sacrificing, causing (others) to sacrifice, studying, teaching, etc., etc., who is versed in the ritual work which relates to the performance of sacrificial rites, (and) who is of the Pārāśara gōtra (and) of the Chhandoga śākha,—for the performance of the six duties of sacrificing, causing (others) to sacrifice, studying, teaching, etc.; for the perpetual and occasional entertainment of guests and visitors; for the maintenance of the sacrificial rites of the bali, charuka, vaivda, agnibhūtra, etc.; and for the nourishment of his own household:

The field known as the field of Vojadhabhāta in the village Nūrā which lies in the Śrāvasti district which is included in the territory of the famous Sthānaka,—the limits of which are, on the east, the border of Gomvāni; on the south, the border of Gōsapatī; on the west, the king's road; on the north-east, the border of Gomvāni,—this field, thus defined by four limits, with everything included up to its boundaries, along with all the produce, not to be entered by the irregular or regular troops, not to be pointed at (by the finger of confiscation), (and) without subject to legal restraints, has been assigned with a free pouring of water, with deferential behaviour, (and) with the greatest devotion.

Therefore, no one should interfere with him and (his) descendants and relatives in enjoying it or causing it to be enjoyed, (and) in cultivating it or causing it to be cultivated. For, verily it has been said by the great saints:—"The earth has been enjoyed by many kings, Sagaras and others: whosoever possesses the earth at any time, to him belongs the fruit (of it) at that time!" Having given land, Rāmabhadrā again and again makes a request to future kings: "this general bridge of piety of kings should at all times be preserved by you!" Having borne in mind these sayings of the great sages, an eagerness for the reward of the law of preserving should verily be shown by all future kings: on the other hand, no one

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1 According to Mann, l. 44, the remaining two of these six duties are dīna and pratiṣṭha, "the giving and acceptance (of alms, etc.)."
2 Regarding this name, see p. 257 above, note 3.
3 A-chaśta-khaśa-pracêta. The last term in this expression is sometimes pracêta, sometimes pracêga. On the terms cašta and khašta see remarks in vol. 9 above, p. 254, note 10, and p. 299. I prefer to adhere, for the present at any rate, to what has been accepted for a long time as the meaning of them.
4 Andśāṣāya, line 45: the four legal restraints, as given in Monier-Williams' Sanskrit Dictionary, are (1) kālaśāśāya, limitation of time; (2) sthāna-śāśāya, confinement to a place; (3) pravās-śāśāya, prohibition of removal or departure; and (4) kām śāśāya, restriction from employment. Instead of andśāṣāya the term is sometimes andśākāśāya, 'not to be resumed': see, e.g., Ind. Ant., vol. 25, p. 100, line 21; and compare the literary quotation given by Burnell in his South-Indian Palaeography, p. 103, line 35.
should behave as a leader in the stain of violating that (law)! But, indeed, he who, even when requested, through greed (or) having a mind obscured by the screen of the darkness of ignorance, may confiscate (a grant) or assent to an act of confiscation, he shall be soiled with all the five sins and the minor sins, and shall enjoy for a long time Raurava, Mahāraurava, Andhatāmitra, and other hells! And so it was said by Vyāsa:—"Whosoever takes away land that has been given, whether by himself or by another, he becomes a worm in ordure and is cooked along with worms!"

(Line 55) And as all that is so, the giver of the charter expresses his opinion by the hand of the writer; just as that which is written in this charter is the opinion of me, the Mahāmandalādeva the illustrious Chhītārajādeva, son of the Mahāmandalādeva the illustrious Vajjadādeva (II).

(Line 57) And this has been written, by the order of the illustrious king, by me, the Bhūdāgāraśena Jogajāya, son of a brother of the Bhūdāgāraśena and Mahākavi Nāgālaiya; whatever is in this, whether it has syllables wanting or in excess, the whole of it is evidence. Let there be good fortune!

No. 32.—INSCRIPTIONS AT YEWUR.

By Lionel D. Barnett.

Yewur is a village in the Shorapur or Strāpur taluka of the Gulbarga District of the Nizam's territory. It is shown as 'Veyoor' in the Indian Atlas sheet 57 (1854), and as 'Veyoor' in the Hyderabad Survey sheet 79 (1885); it is situated about seventeen miles north-west-by-north from 'Soorapoor,' and forty-two miles towards east-by-north from Bāgewādi in the Bijapur District, Bombay. The inscriptions give the earlier form of the name as Ēhūr; and one of them, C, of A.D. 1105, places it in an ancient territorial division known as the Sugara three-hundred, regarding which see p. 272 below. At Yewur there are seven inscriptions, ranging in date from about A.D. 1040 to 1178: I am editing them from ink-impressions furnished by Dr. Fleet, and am doing them under his guidance, as this is my first essay at dealing with Kanarese epigraphs.


This inscription is on a stone built into a wall near the house of the Maṭhapati-Āyya, in the village. At the top of the stone there are sculptures: the sun and moon; below them, a liṅga on an abhisheka-stand, a recumbent bull, and a cow and calf; and below the liṅga a seated figure. The writing covers a space about 1' 7" broad by 1' 5" high, and is well preserved as far as it goes. The characters are Kanarese, of the eleventh century; the size of them ranges from about 4" to 1". The language is Old-Kanarese prose.

This inscription is only a fragment, not requiring to be translated: all that is extant is its first eleven lines complete, with parts of the next four lines. It refers itself to the reign of the

1 [The true local form of the name of the taluka town seems to be Surapura; it is so known in the neighbouring British Districts; and it is spelt in that way in the titlings of transcriptions of inscriptions in the Elliot MS. Collection, and in practically the same way in the Ballad of Rāyappa of Saṅgōli. J. As. X., p. 301, verse 2. The place is shown as 'Soorapoor' in the Indian Atlas and Hyderabad Survey maps. But elsewhere it seems to be habitually treated now as 'Shorapur'; the Imperial Gazetteer of India gives this form in its atlas volume, map 40; in its index volume it gives both 'Shorapur' and 'Surapour'; its account of the place is under 'Surapour' in vol. 23.—J. F. P.]
Western Chalukya king Jagadêkamalla, by which it means Jayasimha II. It then introduces a great feudal lord, the Mahâmaṇḍalâvara Râvarasa, son of Chanda-bhûpâla. It gives to Râvarasa the formal biruda or secondary appellation of Mûvadi-ganḍa, “a three-times hero,” and also styles him maṇeṇa-bhûraṇa, “a two-headed dragon-bird to [hostile] chieftains.” It also gives him the hereditary titles of Mâhishmati-parvav-râvaru, “lord of Mâhishmati a best of towns,” and Ahihâya-vamâ-odhâna, “born in the Ahihâya race.” The second of these marks him as claiming to be a Haihâya (see below); the other means that he claimed as the original home of his ancestors Mâhishmati, which is the modern Mândhâta, an island-village on the Narbodâ in Central India.¹ The record then introduces someone else; but the extant portion breaks off before we learn who and what he was.

The date of this inscription is lost: but it is fixed approximately, about A.D. 1040, by another record of the same great feudal lord at a neighbouring place, Kembhâvi, regarding which Dr. Fleet has supplied the account and remarks given at pp. 291 ff. below.

TEXT."³

1 Svasti Samasta-bhuvan-ârâya śri-prithvi-vallabha ma-
2 hârâj-âdhirâja param-râvara parama-bhûtrâkam Sa-
3 tyârâya-kuja-tîjakam Châjukyâ-bharaṇam śrîma-
4 j-Jagaddé(kâ)amalla-dêvara vijaya-râjyam-uttar-ô-
5 târâbhîvrigdi-pravardhamam-â-chandr-arâka-tîrân barâ[r*] salutta-
6 mîre Samadhihâta-pumâ-mahâsa-âbâda-mahâmaṇḍalâvarañ Mâ-
7 hârîmati-pura-râva-râvaru Ahihâya-vamâ-odhâvâ Mûva-
8 di-ganḍâm maṇeṇa-bhûraṇa nâm-âdi-samasta-prasa(ṣa)sti-sa-
9 hitaṁ śrîmat-Chanda-bhûpâla-sutaṁ Râvarasar sama-
10 atâ-nagara-sukha-maṇḍanâ śvâra-dâsiy-âsî(ṣrî)tâ-ja-
11 na-kalpa-vriksham divâjâchâra-dhâvalam â[r*]i-râst(ī) samaṁit-k-
12 . . . . . . . sa(ṣi)-lalkâ-paṭṭa vaidyâ-kuja-kamâja-sarâ-
13 . . . . . . . [sa]mudâharaṇam vyavahâra-Mûru
14 . . . . . . . [sa]masta-prasa(ṣa)stî-sahi-
15 . . . . . . . .


A tentative edition of the historical introduction and of part of the rest of this record was published by Dr. Fleet in 1879, in the Indian Antiquary, Vol. VIII, p. 11 ff. But the only materials available to him then were inaccurate transcriptions: consequently, a more satisfactory treatment of the record has always been wanted, and is given now, with a facsimile, from excellent ink-impressions which he obtained at a much later time. I am indebted to Mr. H. Krishnas Sastri for some valuable suggestions in connection with a few verses in this record which puzzled both Dr. Fleet and me.

¹ See JRAS, 1919, pp. 444 ff.
² From the ink-impression.
³ The character for c at has been first omitted by the stone cutter, and afterwards inserted in a much smaller size than the other letters.
⁴ In line 16, only the upper parts of the last eight or nine akṣaras are extant: none of them can be read with any certainty.
This inscription is on the four faces of a stone in a detached maśāpa at a temple, on the north of the village, which is now known as the temple of Somēśvara. The stone is about 6’ 4” high; the front and back faces are about 2’ 6” wide, and the two side faces are about 1’ 4” wide. A space about 8” high at the top of the front face is occupied by sculptures: in the centre, a liṅga on an abhāsākha-stand; on the left, two seated figures, with the sun above them; on the right, a cow and a calf, with a crooked sword or dagger and the moon above them. —The writing covers all the rest of that face and the whole of the other faces: it includes two short separate records, each of three lines; one is below line 65 on the front; the other follows line 283 on the second side face. It is in a state of good preservation almost all through. In lines 198 and 199 there were left blank spaces of about 8” and 7”, apparently because of some fault in the stone which prevented easy incision there. —The characters are well-formed Kanarese ones, characteristic of the eleventh century. The size of the letters ranges from about 1/2” to 3/4”; they are mostly between 1/2” and 3/4”. In rāmāyaṇa, line 180, we have a form of the very rare initial ri. In the word kṣaṇa, line 283, the śrīma on the last consonant is indicated by the vowel a, a mode of writing often used on other inscriptions; but elsewhere in the present record (e.g., mattar, line 232, sāra, line 235, etc.) it is denoted by its proper sign, which somewhat resembles a superscribed c. The vowel e is usually denoted by the curve on the top of the consonant; but in a few cases we find instead the loop on the right-hand foot of the consonant (E. e.g., line 129; beṣṭigaṇṭa, l. 174; Maleṣaṇa, l. 226; Mirinėya, l. 227; kavilayā, l. 261; kavilayamaṇa, l. 264; kāṭe, l. 167). —The language of the inscription is from the beginning to line 104 Sanskrit, and thence to the end Old-Kanarese, including however the usual minatory Sanskrit verses on lines 266-76. The Kanarese portion is interesting in various respects. It contains several words or forms of words which are not to be found in Kittel’s Dictionary: on l. 140, upāstā, for upāsati; on l. 144, māntana, with the sense of mahāntana; on l. 146, aneda, on which see Ind. Ant., Vol. XVIII, p. 273, l. 16; on l. 163, nimīḍa, the past participle of nimī, apparently the same as nimīrd; on l. 176, amatā, for the ordinary amārā or amrīta; on l. 178, 184, bāpyṇa, “brave! well done!” a form found also in other inscriptions, for which Kittel gives only bāpu and bāpūṇa; on l. 191, rōdisi, showing a variant of the root which Kittel gives only in the form rōṣu; on l. 221, pūvitra, for the meaning of which see Mr. R. Narasimhachar’s article in the Ind. Ant., Vol. XXXVIII, p. 52; ibid. pāvula, apparently a variant of pāvula (perhaps a derivative from the Sanskrit prābhrita), which Kittel explains as “a cloth waved like a fan in front of a procession”; on l. 222, vakkhanānu, as in some other inscriptions, for which Kittel has only the forms okkhanu and vakkhanu; on l. 229, 233, bāṣīyâ, for bāṣi, in the sense of antarvartin and madhyavartin, on which see JBIBRAH, Vol. X, p. 280, note 37, and Ind. Ant., Vol. IV, p. 181, note 5; on l. 221, 226, 230, 242, 249, 251, gase, here clearly meaning a ‘measuring staff,’ and found in other inscriptions as well as the form gase for gase, which Kittel explains as “a bamboo rod or stake, a pole, a staff”; on l. 233, gāṃbra, a word found in other inscriptions, and apparently denoting a particular measure of length (compare l. 233, māṃṣat-aṇḍa-gōsa Dānavadiṇa gāṃbra); on l. 237, kūṣya, of unknown meaning; on l. 241, gāte, “rice-land,” a form found in other inscriptions (e.g., Ind. Ant., Vol. IV, p. 180, l. 10), as is also the form garte, and which stands to the modern gade in the same relation as māṭar, occurring in some inscriptions, to māṭar (l. 233, 236, 239, 242, 243, 250-4 of the present record); on l. 251, eveda (a compound of eda and poła), which possibly may mean “land of medium height or quality”; on l. 255-8, tēja, by itself and in the compounds tēja-vānaya and tējadāvar, apparently meaning some kind of right of usufruct (compare ashtaḥkōla-tēja-vānaya in some inscriptions). —In respect of orthography there is not much to observe. Usually, but not invariably, the intervocalic ū in Sanskrit words is changed into the kṣaṇa. In several cases the Old-Kanarese ī appears in its modern form ī; e.g., pōga on line 159, but pōga on line 154; iṣi on line 111; pē on lines 164 and 177;
As regards the contents of the inscription, it falls into three parts. The first part (lines 1-104) is a Sanskrit historical poem recounting the pedigree of the Western Chalukya kings down to Vikramaditya VI; it has been noticed in connection with the Nilgunda inscription recently published in this journal (p. 149 above), and need not be discussed further here. As the composer or editor of the inscription tells us (lines 105, 106), this prelude has been copied from a charter on copper-plates; and the copyist has done his work so slavishly that at the end of it he has actually included the words Sa tu, with which the formal deed of conveyance began on the original plates (line 104). The second part (lines 107-204) is a poem in Old-Kanarese celebrating the virtues of a certain Ravidéva (Raviyaña or Raviga), a Bráhman minister of high rank, and of his ancestors, especially in connection with his construction of a temple of Svarabhū-Siva at Yewur, and concluding with praise of the Peryađe Nágavarma, to whom this pious work was dedicated. The third part (lines 205-283) contains the formal deed of conveyance, recording the grant of certain lands to the temple of Yawur at the instance of Ravidéva, and concluding with the usual Sanskrit minatory verses against infradiction of the gift and some Kanarese rules prescribing celibacy for the inmates of the sanctuary.

Ravidéva, the hero of our inscription, was a Bráhman of distinguished ancestry. The first of his lineage who is here mentioned is Rāvanabhāṣa, of the Kāşapa gōtra (l. 138), after whom are named his son Śāṅkarārya and the latter’s son Koppadéva or Kopaya (ll. 139-141). Koppadéva, who was appointed a royal treasurer by the Western Chalukya king Jayasimha II, married Pampakabbe or Pampadēvi, and by her had six sons, viz. Vāvanārya, Śāṅkarārya, Rāvaṇa, Māĉaya, Ravidéva, and Śrvara (ll. 145, 152, 160). Ravidéva married Dēvalabbe, who bore him Nāchaṇa (Nachi), Koppa, Vāvaṇa, Rēvaṇa, and Sōvaṇa (ll. 155-158, 160, 199). Verse 85, line 173 f., tells us that he held high offices under three successive kings: he was made Lāja-sandhitvigrahin by king Abhavamalla (Sōmesvara I), from whom he received the villages of Mukkunde, Gangakūpa, and Rūta (Yawur), which he settled upon his family (ll. 166-170); Sōmesvara II appointed him his Hēri-sandhitvigrahin (l. 171); and Vikramaditya VI gave him authority to use the insignia of royalty (ll. 172-173). In this connection we may notice the interesting point raised in the words tannayad-und-upadhā-viśuddhiyā of l. 145, “by the unique manner in which he showed his uprightness under test”: from the Kaṭṭṭīṭṭya Artha-sāstra, prakaraṇa 6, p. 16 (compare Kāmandaikya-Niti-sāra iv. 25, upadhā-viśuddhi), we know that it was a feature of Hindu polity to test the virtue of officials in the fire of temptation; and our text supplies us with an actual instance.1

The details of the date of this inscription (l. 213 ff.) are: the Pingala sanascara, being the second year of the Chalukya-Vikrama-varaha, i.e. of the reign of Vikramaditya VI; the full-moon of Śravaṇa; Adityavāra (Sunday); an eclipse of the moon. On this Dr. Fleeth gives me the following remarks:—The Pingala sanascara in question began, as a Chaitrādī lunar year according to the southern lunisolar system of the cycle, on 26 February, A.D. 1077. The given tithi, the full-moon of Śravaṇa, answers in that year to 6 August, on which day it ended at 21 hrs. 21 min. after mean sunrise (for Ujjain). That day was a Sunday, as

1 Mr. Krishna Sastri remarks that an inscription at Hāvinahadagalli mentions a certain Raviyaña and his wife Bubalabbe as having built there a temple to Kēśava-vānum (Ep. Report, 1914, p. 57).
specified. And on it there was a total eclipse of the moon, visible in India. Accordingly the date answers quite satisfactorily to Sunday, 6 August, A.D. 1077."

Among the places mentioned in this record, the first is the Brahmān village Mukkunde on the river Kirudore in the Ededoré nād or country (line 130, verse 57). Dr. Fleet having told me that he had good reasons for believing that the name Kirudore denotes the Tuṅgabhadrā and that Mukkunde should be found somewhere on that river in the Nizam’s territory, I searched the maps and have found the place: it is in the ‘Sindunoor’ tāluka of the Raichur District, and is shown as ‘Mookhondi’ in the Hyderabad Topographical Survey sheet 83 (1880) and in the Indian Atlas sheet 58 (1893), in lat. 15° 36', long. 75° 52', on the north bank of the Tuṅgabhadrā; it is situated about twelve miles south-south-east from ‘Sindunoor’ and thirty-two miles north-by-west from Bellary in Madras, and is about seventy-eight miles south-by-east from Yēwār. This identification of Mukkunde both endorses the identification of the Kirudore with the Tuṅgabhadrā and also helps to locate the Ededoré country; for some further information on these points reference may be made to Dr. Fleet’s notes on pp. 293-295 below. Mukkunde is mentioned again in line 169, verse 82, where we learn that the minister Rāvidēva obtained a gift of this village along with Gāṅgāpura and Ėhūr from the Western Chālukya king Āhavamalla-Sōṃēsvara I, and presented them to the members of the Brahmān family at Mukkunde to which he himself belonged. Ėhūr, which is mentioned again in verses 94, 100, and lines 219, 245, is obviously the modern Yēwār itself. Gāṅgāpura may possibly be the ‘Gungaper’ of the Atlas sheet 58, in lat. 15° 5’, long. 75° 56’, on the north bank of the Tuṅgabhadrā, in the Gadag tāluka of the Dharwār District, Bombay, about seventy miles towards west-south-west from ‘Mookhondi’; but the name is not an uncommon one, and this identification is only conjectural. Mīrījā (l. 227) is the present Mīrāj, the chief town of the Mīraj State in the Southern Marāṭhā Country, Bombay, about twenty-eight miles east-by-north from Kōlhpūr. We find mention likewise of Kariya-Belujabatī in the Nāriyūmbole seventy (ll. 229-30, 249) and Piriya-Belujabatī in the Sagara three-hundred (ll. 233-4). Regarding Sagara see just below. Nāriyūmbole may be safely identified with the ‘Nurribolī’ of the Atlas sheet 57, on the south bank of the Bhīnā, about twenty-seven miles north-east from Yēwār; and one or the other of the two Belujabatīs—probably Piriya, the “larger, senior, or older” one—is the ‘Belujabatī’ of the maps, four miles north-north-east from Yēwār. As regards Śivapura, on the west of Piriya-Belujabatī (ll. 233-5), the maps show a ‘Śhawpoor’ about one mile and a half on the north-east of ‘Belujabatī’; but this does not seem to answer to the Śivapura of the record: there is, however, nothing special about the name Śivapura; it might be given to any small settlement, and the place could afterwards develop into a village. As for Elārāvī (ll. 230, 249, 251), Dr. Fleet tells me that an inscription of A.D. 1095 at the place itself shows that this is the modern Yēdarāvī, a village about ten miles towards the north-north-west from Yēwār which is shown in the Hyderabad Survey sheet 78 (1885) as ‘Yēdduravi’, but in the Atlas sheet 57 as ‘Yēddura’ with a careless omission of the last syllable. On the subject of the Sagara three-hundred (l. 233) Dr. Fleet makes the following remarks:—“This ancient territorial division is connected more or less directly with the present Sagar,—the ‘Suggur’ of the Atlas sheet 57 and the Survey sheet 79,—now a jādigr town in the Shāhūpār (‘Shawpoor’) tāluka of the Gulkarga District, about fifteen miles towards the

1 Sewell, Eclipses of the Moon in India, table E, p. 25, from which I quote the exact time of full-moon.
2 It may as well be said that neither Dr. Fleet nor I can find any other representative of Mukkunde in any direction.
3 This place is also mentioned in the short separate record No. I: see p. 273 below.
5 In the Imperial Gazetteer this name has been given as ‘Sāgar,’ with the long ă in the first syllable. But the inscriptions and the maps disclose the correct form.
south-east-by-east from Yewur. At the same time, the maps show close on the north-east of ‘Shawpoo,’ which is about five miles towards the north-east-by-north from Sagar, a village named ‘Hulli Suggur,’ which seems to mean Hajji-Sagar, “Old Sagar”; and the Survey sheet shows also a ‘Suggur Droog,’ or “Sagar hill-fort,” among the hills close on the south-west of ‘Shawpoo.’ Accordingly, and in view of the point that the name Sháhpúr is evidently of late origin, the ancient Sagara should perhaps be located where Sháhpúr is now. The Sagara territory is specified as a three-hundred district in the Kembhavi inscription of A.D. 1054 (p. 292 below), in the present Yewur inscription B of A.D. 1077, and in the Yewur inscription C of A.D. 1105: but it is mentioned as a five-hundred district three times in an inscription of A.D. 1129 at Híre-Mudanur, about twelve miles towards the south-west from Yewur, and again in an inscription of A.D. 1218 at Chikka-Mudanr, next door to Híre-Mudanur.1 It thus seems to have received an increase of extent at some time about A.D. 1110-20, through an absorption of the whole or part of some adjacent district or districts, lying probably on the east of the original three-hundred.2

As was said above, the stone which bears this inscription contains also two short separate records. One of these is at the bottom of the front face, the other at the foot of the second side-face. The language and script of both are Kanarese; their date is later by a few years than that of the main record. They are as follows:

I.—Below line 65.3

1 Om śvasti Śrīmad-daṇḍanāyakara māgaḥ Muddaladēvi-sakṣaṅgaḥ hāga hāga vṛddhiyām Sivapurāda aśeka-ma-
2 hajānaṁgalā kavyalā koṭṭa gadyāṇava-āru i(1) paṃna vṛddhiyām aṁgnośtheyam4 mahajanaṁ maṇḍavaru
3 Mattān gadyāṇava e(a)ṃtu gada 7 \[||\]

Translation.

Om! Good fortune! Six gadyānas have been deposited with the collective body of merchants of Sivapura by the lady Muddaladevi, daughter of the fortunate General, at the interest of twenty-five per cent; from the interest of this sum the merchants shall maintain a fire-offering (agni-ṭhāṭa). Likewise one gadyānu was given, thus [making in all] 7 gadyānas.

II.—Below line 283.4

1 Brāhmaṇaṁra key-maneya tēja-svāmyam-ellam brāhmaṇar-ade i mikkud-ellam dēvargge
2 Dēvāra taṇa-vṛttiyām mūḍa[*] kalkutiga-geyi māttar-ppanneraṇu 1 1 1 1 1 1
3 Dēvāra kośiyām mūḍal-avargge . . . . . . . māṅgalā mahā-śrī [[||]]

Translation.

All ownership of tēja-rights in the fields and houses of Brāmaṇas [belongs] to the Brāhmaṇas; all the remainder [belongs] to the god. On the east of the estate of the god, twelve māttar [occupied by] the stone cutters’ field . . . . . east of the god’s street, to them . . .

1 I quote these Mudanur records from ink-impressions.
2 From the ink-impression.
3 Represented by the spiral symbol.
4 Perhaps this is for agni-ṭhāṭa, and answers to the common agni-kārya or preliminary oblation in the sacred fire.
5 From the ink-impression.
TEXT,

Front of the Stone.

1 Ōm [1] *Namas-tumga-śīraś-chumbi-chaṇḍra-chañmara-chañravē traijōkya-nagar-
ārāmbhā-mūla-stambhāya Śambhavē [1] [2]

dakshī-ōmanta-daṇuṣṭrā-graṇvdviṣrānta-

3 bhuvanaṁ vapuḥ [3] [2] *Śrīyam-upaharataśd-vaḥ Śrī-patiḥ krodh-rūpō vikaṭa-
viśada-daṇuṣṭrā-prāṇta-

4 viṣrānti-bhājan [1] [2] [3] avahad-adaya-dauḥti (daṇuṣṭrā)-ākrīṣṭa-vipasaṇā-kāṇḍa-pratasa-
viśa(sa)-jaṭ-āgra-granthi-

vaśikarotv-avani-va-


7 Svasti samanta-bhuvana-saṃstātyāmāna-vasāṅgārāpanāṁ Hārita-putrāṇāṁ Kanāki-
varaya-pra-

8 sādabhadvēt-ātapatā-ādī-rājya-śīrvasānām sapta-mātrikā-pariṇakṣiṭānāṁ Kārttikā-

9 ya-pra-śrāvāda-sāravā-bhīṣma-piṇchā (piṇchā)-kunā-aevājānāṁ bhagavan-ṅārā-
yapa-praśāl-ānā-

10 dīta-vara-vara-bhūvaha-ekṣhaṇā-kaṇhaṇa-vaśikrīt-ārati-rājya-maṇḍalānāṁ sama-

11 stā-bhūvaha-āṇyaya-sarvasv-lōk-āṇyaya-Viṣṇuvardhana-Viṣṇuviṣṇudama-Viṣṇu-
mācyāty-ātī-viṣṇaḥ-

durjaya-aurji-

13 tya-hāri vihata-prthu-Kaṇḍamb-ājambaro Mauryya-nirjīt i nīja-bhuj-bala-bhām-o-


15 rājya-anupāla gatāhu rājaśv-ekānta(na)-aḥaṅkita-gaṅgānāh prāvyādaḥyānaḥ [13]

16 d-anu ahōdaḥ bhūmi-pālāḥ kahmān Dakshipatam-lauhānā hibhāranā babhāvun [1]

17 [1] [3] [6] Duḥṣāvā-

18 šthābdhyānā kartipaya-purush-āntar-āntarātyāmā | Chālukya-kula-saṃpadi bhāyā-

19 us-Chālukya-vavāyā eva i [14] Kandāḥ kṛtī-lab-āṁkurasaya kamalān Lakhmili-
vijitā-spadanān vajraṁ vairī-mahī-bhṛ-

19 tāṁ pratinidhi-dōṣavyā Daitya-druhuḥ i rāj-śat-Jayaśīhamavallabha iti

1 Yō Rāṣṭrakūṭa-kulam-Indra iti prasī-

1 From the ink-impression.
2 Meter : Śūkṣa (Amavashya).
3 Meter : Raviśeṣṭa.
4 Read -raktamāṅk.
5 Meter : Śūkṣa.
6 Meter : Vasantatilaka.
7 Meter : Vasantatilaka.
8 Represented by the spiral symbol.
9 The verses are not numbered on the stone.
10 Read -Maṇava...
11 Read purāṇā-ṣya...


23 stva(ta)nayo-ḥūṭ-kastasi Raṇarāgaḥ || [9*] Tat-tanayaḥ Pulakāśī Kāśī-nisa(eḥb) Ṛṣa-samā-bhavad-rājaḥ || Vātapi-puro-vār-patir-kalajita.


28 sēta-bandhār-ullānghy-ṣādhini vyavi(dhi)ta pritiṁ Nāvati-dvipa-lopaṁ || [13*] Ṛṣiyāy-ṣtri(ṣr)adhināḥ padha(tha)patiḥ-abhūd-yāṣe-cha Kālachobha(chechu)ṛṣīmaṃ babhre.


30 ram Māmāṅgaḷaḥ prishīrvaḥ || [13*] tasmin pratyārppad-atha mahīṁ yūni Satyārāgyo(yō)a-sau Chāṇakya-नīतa ka iva hi patho darppataḥ prachya-


32 ratna-gaṇ-ākaraṇa satyārāyavatam-upalakhaṇam-āva yasaya || [15*] Ṛṣadam-κṛta-dīg-valayo-[r*]ddita-dvid(ḍ)-ama.

33 rt-parigta-mahā-vaśaḥ || Mrdhaṃ-aṅgha-ti(bhi)daṇ manas-advaḥah(m) Tada-

(Naḍa)mari-kahitītai-jani vastu(t-su)taḥ || [16*] Ṛṣita-sadīyāya guṇa-ratna-mālā bhu-vallabhō-bhṛi(bhū)d-bhuva-vṛkṣya-sālū ādityavārmanm-āṣṭiṣṭa-punya-karmmā.


36 Il-aṅgha yuddha Yama-saṅkṣa-ṛipāḥ || [18*] Taṅ-janmā Vijayādityām vrāṇ-ek-anōga-saṅgāraḥ || chaturṛṣaṁ-maṇḍaḷaṁ-nāṁ-ā-


40 bhikaraḥ || [22*] Ayaṇa-āryaṇa-tato jaṅaḥ yad-varaṁvaśya sīryaṁ śuṅkhaṃ svakam prāpayante(n-nt)ta dhassaiṁ(vanisam) śva(swa) saṁ(na) babhrē(vavre) Kṛṣṇa-

(mānandaḥ)|| [23*]
41 'Abhavat-taśaḥ tanuṣaḥ vibhava-vibhāsa vīrōḍhi-viśevaṅsa | teṣa-vijita-

śityaḥ satya-dhanō Viśramadityaḥ || [24]°

42 Chēdōśa-vahśa-tālakāṃ Lakṣabh[mJapa-rājaśya nandamā(mā)m nuta-śilām |

Bonthādēviṃ viśhivat-parināyē(ṇyō) Viśramā-


Giri-jāmīr-adēvam Ardheṇdumānaḥ l

44 ajanayad-aṭha Bonthādēvya-ataḥ Triṇaḥ-bhūpam vibhava-vijita-Śakram 

Viśramadityya-nāmaḥ || [26]° 6Ari-

45 kuṇabhi-kuṇabhi-bhēdana-ripu-durgga-kavāṭa-bhamajana-prabhāṭitī | sahana-balasā(aya) 

Harōdhēdhaṇaḥ bāḷa-kra(kṛd)ābhivyā-

46 d-yasa || [27]° Kin cha i Rāśṭrakūṭa-kuḷa-rājya-sambaddhēv-ubhau l 

Aurjijitśa-cṛipaśaṃ-iva prācaḥjītau sākṣhēt-Kaṇēh krēmē-

47 taḥ kraurāu baddha-śārīrakaṃ gurē-jana-dṛṣṭha-prārōhāv-iva l rājē khaṇḍita.° 

Rāśṭrakūṭaka-kūḷa-śrī-vali-jātmūuku-

48 rau lānu yēna sakhēṇa Karkaḥ(ara)-Raṇastambhau raṇa-prāmgaṇe || [28]°

1Imnaṃ l purō Dīṣa-saṭiaraḥ-iva bhuṭa-bhāṭirīṃ yo Rāśṭra-

49 kūṭa-kuṭa-līgar-gamaitmā-adhastāt | uddhēṣiṇyā Mēdhōva iva-śrī(āḥ)-varēha-rāpē(pō) 

bhabrō Chaṇaṃkā-luḷa-vallabha-rājya-la-

50 kṣā[ṁ]ātram || [29]° 12Dūḥ(ō)nā-prāṣa-hara-pratēpa-dahanō yēṭrā-trasvaḥ Māṇavāḥ 

Chē(Chrai)dya-cēchēḥōya-akhīya-kshēmaḥ-jaya-naya-yanpyaun-

51 dhīr-UTPaḷaḥ || yēṇ-śītyugra-raṇ-śīgra-dārsitā-bāla-pārhēṣaṇyayā-saṅyay-oddhāh kāṛagāra-

niḥḍe, vē)ṣitāh kadhē(ṛē)-dhriḥ(ṛē)ḥa

52 yan vaṃṣayāyaṃ(gau) ghrūṣitaḥ || [30]° 12Bhammaḥa-Raṭṭād-abhavaḥ-bhāpāṣā-

Rāśṭrakūṭa-kuḷa-tālakāt || Lakṣamā-iva salī

53 la-niḥēḥ śrī-Jakāba-āgvyā kanyā || [31]° 14Chaḷukya-vahā-āmbra-bhānu-mēlī 

śrī-Taṇḍha-bbēpaḷa upāyat-nilām l tāyō

54 ś-ucha lok-śiṣu(bhē)dayā yēgah sa chaṭḍikā-chaṇḍramasāḥ-iva-śāt || [32]°

13Śrī-Taṇḍha-bbēmi-pājāt śrī-Jakāba

55 samājjanat i śrīmaṭ-Satyaśrayaṃ Kauṣka)ndam-Ambēkā Tryambhādēvā || [33]°

13Tāy-śānujāḥ śrī-Dānvarmā-nīmā(mā)m ta-

56 d-vallabhā Bhāagyavat-ṭī dēv || tāyōr-abhōd-vikrama-śīla-sālī śrī-Viśramāditya-

nīpiṇa-tāṇджah || [34]° 17Asau

57 niya-jēśhaṭha-pitūḥ parākṣaḥ bhhāsā vārēṣī-śrīlām dhāraṇīḥ | bhujiṇa 

kēyōra-latēm-ōcchakāv-vividhēri-

1 Metre : Āryā.
2 Read "tāyaḥ-taṇḍita.
3 Metre not clear; the words Chēdōśa ... nuta-śilām may be scanned as half of an Āryāgiti, and the 
remainder as the latter half of an Āryā; cf. Mahābhārata, XIII, xiv, 183, which contains an Āryā hemistich 
followed by a second Āryāgiti hemistich.
4 Metre : Mālīṇī.
5 Metre : Āryā.
6 Metre : Śārdūla-vikrīḍita.
7 Metre : Vasaṭatillaḥ.
8 Metre : Śārdūla-vikrīḍita.
First side face.

66 Oṃ<sup>1</sup> <sup>3</sup>Ātm-avsthāna-śātubh-flat-bhītasaḥ, yācā maṅḍapaṁ

67 Mālav-śādā doḷāṇ(ā)-tām-van-āntāty(ā)-anusmonati saṃsāri-

68 u-nātha-kāla Cholah | Katyā(nyā)kubj-ārd;i(dhi)rājl bhajati

69 cha taraśa kanda-raśaś Himā[<sup>r</sup>]-īr-vātāyati yath-pratā-

70 pa-prasara-bhara-bhay(v)-ābhihit-vibhranta-chintāḥ || [42]<sup>2</sup> Ā(a)mla-

71 na-Taill-gupa-saṁgrahana-praviddha-tejo-viśeṣha-dalī-

72 ta-dvishadh-andhakārah | anvarthataṁ samanuśritya kavi-shra(pra)-

73 dhānaṁ-yyaḥ prcyhayate nanu Chaḻukya-kula-pradiḥ(dp)aṁ || [43]<sup>3</sup>

74 <sup>12</sup>NāmA-niv-śātichalān dvishan-grīga-kuluṁ vibhrāya<sup>13</sup> tejo-

75 dhikai ratayai(tnai)-astva(a(k)a)lītaṁ purā Gajapatēś-taṇ-māṣayitvā

76 madaṁ l tuṁgānām-avantibhitāṁ-anudinaṁ dat[<sup>r</sup>]-vā padaṁ

77 mṛdhāsau prāptaḥ<sup>2</sup> ārya-Jayasiṁha-nandana iti khyā-

78 tīṁ cha yaḥ prastutāṁ || [44]<sup>4</sup> Audiḥrī(ḍha)tya-yukt-Andhakaja-pra-

79 bhāva-nirmanītana-oddāma-balasya yasya | virājate

80 nirjita-Minakṣetā(ḥr)̄-ṛ-dvēvasya Chaḻukya-mahābhavatvāṁ || [45]<sup>5</sup>

81 <sup>12</sup>Vasāmṛd-ajayata jaga-janita-pramāda-śringāra-vitra-ra.

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<sup>1</sup> Metre : Trishtubh Upajāti, with pāda 1 Indravajra and 2-4 Upendravajra.
<sup>2</sup> Metre : Trishtubh Upajāti, Upendravajra.
<sup>3</sup> Metre : Malayā.
<sup>4</sup> Read : lakalīta-. 
<sup>5</sup> Read : ṛd-bhūtī- according to the Miraj plates.
<sup>6</sup> Metre : Trishtubh Upajāti, with pāda 1 Upendravajra and 2-4 Indravajra.
<sup>7</sup> Represented by the spiral symbol.
<sup>8</sup> Metro : Śragdhara.
<sup>9</sup> Metro : Śārdulavikṛṣita.

<sup>10</sup> Read viśeṣha-dalaṇā.
<sup>11</sup> Metro : Vasantaṭilaka.
<sup>12</sup> Metro : Vasantaṭilaka.
sīkaḥ kavi-loka-kāntaḥ l kānta-vi[lo]a-nayan-otpala-
chāru-chandmās Čālukya-vamśa-tijako Bhuvanaikamallaḥ || [46*]
1Yaḥ patra[m*] sphuṭa-puskar-ākṣara-dharaṇ pariṇāma-
choh halāda-s janma-pratipatta[na]-daṇga[ya]-vijaya-śri-dattan[m] nochchai-
re-ddadhat 1 śākyaṇi grāhāpi[y] tu[m*] ddi(di)śān pariṇīchāṇ-sarvan-ī-
va prāhīndhi(n)ot-pratyaśa(sa)n-nijā-kṛttim-abhira-taṇīṃ-tya(spa)-
[ṛdh-]āunbandh-odyaṭan[m] || [47*] Tad-anu tasy-śānujaḥ 1 Āśt-tē-
[ja]-kālita-kamal-ollāsana-prandja-pāda-sparśād-u-
[n]echalaiḥ śriyam-avanibṛṇch-chhekərṣpānindadhanaḥ dhvanta-bhrā-
[n]t[n]in dadhad-iva dhīśor-amijamān vaiρvitr-smṛ-śkaṭhunān muhu-
re-sahāran-Vikramasītīya-dēvaḥ || [48*] Bhū-bhāraṃ nāmak-pa-
p-lōvaram bhujabhyaṁ vi(bī)brāṛaḥ pataha-palṣaṇa(yita)-kahi-
t-stāḥ l yās-ch-śchātext-sāpaha-nāki-sū[ś]khi-līlaḥ prakhya-
ṭaḥtas- Tarabhuṇvanamalla īty-udāraḥ || [49*] Yāśo-śvai(ne)-
asyaṁ Janakajanan āttarā-lakṣhmir bhrāṛa sārddham-
haribala-yutas-vā[sva]in Sumitṛ-śtmaḥbo(na) l tīr śi-
ndhōre Bhāṣu(hu)-mukha-bhaya-dētya Vaibhinṣaṇa-sri-dhā-
nāmā nēmē Dravīṭa-patinā yās-chā Čālukya-Rāṣṭaḥ l (||) [50*]
9 Sarvanā-vijaya-prayāṣa-samaya-jōst-akhi-
[ ]-ctvī-patra-prasthāṇ-ēva mahim-ātitya viṁsānī ya-
t-kṛttirm-abhinn gatā l pṛēahya(kṣya)nte vijaya-śriyā-
parava[sto] dūṛt-karoty-ēpa(sha) mām-īty-ākhyāntum-
vśrōnuma-sthitī-jupaḥ San(Sa)nās-trīloki-gurūb || [51*] Sa tu ||
Idū tāmbra-sāsanadok-[j]da Ċālukya-chakrava-
ṛttigala varṇadhā rājya-geyd-araṣugala rāj-śvala maṅgala ||
Oṃ[ ] Kandāṣ 1 Śri-vanit-sūdpāna-Aga-tanayā-vibhā Vāg-dā-
vatā-maṅgaram-emb-t mūvarum-utsāvadīna Ravidā-
va-chamūtapāge mālko sukha-sampadāmaṇ || [52*] Āva-
na tuđi-kōḍol-sakal-śvani kēdageya muṅgaṛa tu-
īī dig-eqadga bhṛṅgāt-vapvan-īlīṣi sogaṇyukmā-
Vishva-varaḥ-mūrtti daye-geyg-olpaṇ || [53*] Vṛtti ||
Vārija-pitāṃ-akaha-valayaya mani-kundalamu-
chharat-trīṁdi-rāvani-emb-śv-oppe jahagna-sthaladol ka-
radol kaptadol amēra-mukh-ājadičītan-ojāni-
bāde taj-Jalajākṣaṇa-nābhi-nilruha-garbhabaidhindam-oṛg-
1dom vijīt-ārkka-mahāmaṇi Pitāmaḥān || [54*] A Saras-

1 Metre: Śārdaśālikrivṛddha. 9 Read sākṣakyaḥ. 19 Metre: Mānḍakrāntā.
2 Metre: Pralakṣaṇī. 9 Metre: Mānḍakrāntā.
3 This word is perhaps written more usually with 'i' instead of 'j'; for instance, in this same verse as No. 46, in the record on the Nīlguṇḍa plate: see p. 154 above. But the form Dravīṭa, also, is found; see, e.g., Ind. Ant., Vol. XIX, p. 17, line 7.
4 Metre: Śārdulāvikrivṛddha.
9 Metre: Kanda.
10 Represented by the spiral symbol.
Back of the Stone.

134 vinita-snehak-locakiratam pudid-ildum paribhavip-agaavinita-svehana-sobh-avaham [58*] Alli | Kani |
135 *Sarasiruhabhava-prabhava Mariohi-muni tat-tanabhabhava saka-jagat-kara-scaka- heta-bhutan
136 parama-parama Kaśyapa-prajapatiya-embam || [59*] *Tad-visadan-tahat-sadvidya-nilaya-samalaj-sarv-sahil-vipaśchid-vaṇḍyāra-satma-vaham-
137 sa-viyad-valaya-sudhāmayukhar-esedor-ppalabar || [60*] Avaro || *Kaśyapa-gotram pavitraṁ naśyad-aharmma-prabhavam-a
138 khalja-dharitri-vaśyan-amaśina-charitaran-avaśyan-vratan-ordsam-elege Bhavanabhatan ||
139 [61*] *Å vipramottama maśam bhi-vidun-
140 ta-kiratina sakala-guṇa-gaṇa-nilayaṁ bhavabhava-hara-pad-abja-vibhavita-mati
141 Šarthārāryan-embam negdham || [62*] Vri || *Å vri-
142 bhū Koppad-īśvara-pad-āmbujamam suta-kāmyeyinde saṁbhavita-chittan-āgī niya-
143 matsadadin-udātta-guṇaṁ pađedam tānājanaṁ Śrī-vanitā-manā-nayana-vallabhanāṁ
guni-Koppadēvanam || [63*] Kani || *Åtaṁ putto gu-
144 n-orvijātaṁ nere putu kāṣṭu pātu samasta-pritiyan-odavīseteṇe vibhātyiyan-
eytīdyan-aśeṣah-vidvanbhreyo || [64*]
145 Ad-alladeyun | Vri || *Nelo saṇjanya-guṇakk-udāra-charitakk-avāsa-sadnam samaj[5*]vula-kiratti-prasarakk-adapppu kani śaneḥ-khaṁ
146 ra-matnak[k*]e niṣāṭa-vāg-vṛttite bittu māṭatana janma-kṣetram-emd-amāde
kövalāme Vāg-lalanā-mukh-śi[j*]vula-maṇi-śri-

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1 * Metre: Utpalamāla.
2 * Metre: Kanda.
3 * Metre: Māttēbhavekraitīta.
4 * Metre: Kanda.
5 * Metre: Utpalamāla.
6 * Metre: Kanda.
145 darppanam Koppapanam \[65^*\] 1Jayasimha-bhupanan-tannayad-ond-upadh-viṣuddhiyin meechiis tad-dayeriyin paḍedon
146 negadaṃ-akshaya-nidhi-bhanḍaragaraṇatanaṃ-āṣpadamaṃ \[66^*\] 1Ātana sāti sad-vainē-opēte kal-śrīvite vimāla-ścharitra-āṇaṃ-
147 pēte pātī-bhadāryaṃ Sītey-enal-Pampakabbe peṃpam taledol \[67^*\] 1A 
148 Murahara-pada-paṅkāja-mada-ladukaraṃ rūrāja-sita-śrīra Vāvanāryyana-
149 dēva-piṭci-pratati-havya-kavyaṃgalan-udā-yagam-arkkane vaḍuv-inam-ā-vorttu \n150 Śaṃkārāryya-ātana tamman vidita-sakal-śgam-ārtthama sad-amala-mati negaldan-elege Rāvanahāṭṭam \[70^*\] 1
151 Ātana tammaṃ śīl-opētāṃ śṛ-veda-vārddhi-pāraṃgaman-uddhūta-madān-urvavā-vikhyānaṃ śaśi-śīvāsa-śrīra Māchayabhāṭṭham \[71^*\] 1
152 Int-ēnisi negajalā sutarindan-tāne kṛt-ārtthām-enisid-ā daṇpātig-ātayanta-mudom 
153 sidaṃ \[72^*\] Vṛt \[73^*\] 1Imadāloinge śīta-karan-entu Kumārakan-entu Dēva-
154 Ātana tammaṃ śīl-opētāṃ Śrīvīvāha-śhām-pata śanda Koppadēvāngo tadi-
155 Samar-ēndrāṅge Pūlōmah-nandāne Sura-jyēśhṭhaṅge Vāg-lakshmi Sīramaykhe-
156 manv-vallaṃhe-anne tad-vibhuge sac-śhārītre tām Dēvalūbe manō-vallabhay-
157 man-śīruṇaṃ anu-śīruṇaṃ Svāyaṃ tadi-ānujanman-avam Vāvanā 
158 n-avam Sōvanan-em-bivar-sakalā-śīvā-pāra-gar-papōnya-bhājaraṃ-ātām-odbhava-
159 Vanaį-ākhaṅaṃ taga-ishtā-dai[va*]m-odbhavā Trājōgyamallam jagaj-jana
160 vahyam pitri Koppapan janami Śham(Pam)pādēvi tamman mahi-
162 viśuddha-āgama-tat[iv*]va-keli-śīru-śīru-od[di*]yotakke ratna-pradīpav-emppam kula-
163 manakk-eṣeṣṭāla bājīpoḍe rēkha-śuddhi bēr-ondē bhitti-nayaru-bette-osed-appuv=1
164 ballane pējīm-intu bareyalk-em-b-anmaṇaś tāne netṭane ballau bareyalk-anēka-liyāyam śṛ-vīp-vāyādharam \[76^*\] 3Kavi-
165 madhu-dhār-śārman mēn-sudd-āmbhā-nadiyo kavivud-em-b-ond-āndadim nūpan-
166 madhurāśrama mēn-sudd-āmbhā-nadīyo kavivud-em-b-ond-āndadim nūpan-
impaṃ puditu Ravi-chamāpaḥ bājīp-ānd(ond)-ōje 1

1 Metre : Kanda.
2 Metre : Matābhavikṛṣṭa.
3 Metre : Utpalalālā.
4 Metre : Atīśakṣīra.
166 pēl-en-odavisugumo karun-anandamān dhātrig-ellān || [79*] Kām || 1Ā
vibhuv-āhavamalla-mahi-vallabhanallī pađedan-urutara-niña-vi-
167 dyā-vibhavadeśāḥ mechchisi bhū-vinutaṁ lāla-sandhi-vigraha-padamān || [80*]
1Adikārāmgaṇa mē[1]osed-adikārāman-ā nrip-ḍēvaram kūde pa-
168 ādem anuvidhā niñ-śvayā-śāharaṃ-vidhu bāndhava-padmini-payeṛuha-mitraṁ ||
[81*] Ad-alladeyuṁ || 3Piriduṃ kārṇyādāntā śā nara-
169 pati tanag-ṛtya Mūkkande Gaṅgāpuram-Ehur-emba mikk-ārggaJRan
pađedan sa-ḍhaktiyādāṁ tadiy-orvvarāyam kāl-ga-
170 ruchhi koṭṭam dinsa-śasadharan-nilvinaṁ sarvva-bādha-śaḥīram mādi vipr-
āvalige niñ-kula-vyāma-ṭār-ādhiṇāthaṁ || [82*] Tad-anantaraṁ ||
171 Kān || 3Śenādhipatya-ad-ṛtya mahi-ṛtyaṁ hēri-sandhi-vigraha-padamān
śrī-nilayaṁ Sūmakṣa-śūkā-nāthaṁ kūrttī rāgadīṁ kūde pa-
172 ādem anu || [83*] Tad-anantaraṁ || 3Śrī-Viṅkramaṅka-nripa-ṛtya-śvani-pati
173 salka-ṛtya-chhināṃgallān-old-śvaya-ṛtyaṁ ittaṁ tanag-ṛtya-vaṁśī
ten-iṁ tadiya-mahi-maṁśatryaṁ || [84*] 3Int-eśe mṛīgam-rājyadolantānē
174 din-śvannyaṁ-int-eśiśa-ṛtya-vaṁśa-ṛtya-vaḥśa-ṛtya-vaḥśa-ṛtya-vaḥśa-ṛtya-vaḥśa
[85*] Vṛi || 4Mahi- 
175 ntrube(ha)da banaṅgaṛaṁ māravaśāidhāramāla-bal-vonalgalāṁ bahuvhīdha-
176 yatraitadāṁ Bīdi mādiyān-allāda lāla-sandhi-
177 vigraha-Raviḍēvan-orvvarānare mādiyān salka-ṛtya-ṛtya-vaṁśi || [86*] Kān ||
1Āmadāṁ chandanakarcām chaṅdara-maṅkham-e-
178 ndu mādi mādiyān-svanāṁ Kamalabhavan-allad-aṁ śamastha-hētu-
179 n-śvaya-bhūtān-śvaya-kumāra ṭēliṁ || [87*] Vṛi || 4Manam-old-anda-
180 n-svaya-bhūtān-śvaya-kumāra mādiyān svanāṁ allad-aṁ śamastha-hētu-
181 n-śvaya-bhūtān-śvaya-kumāra mādiyān svanāṁ allad-aṁ śamastha-hētu-
182 n-śvaya-bhūtān-śvaya-kumāra mādiyān svanāṁ allad-aṁ śamastha-hētu-
183 n-śvaya-bhūtān-śvaya-kumāra mādiyān svanāṁ allad-aṁ śamastha-hētu-
184 n-śvaya-bhūtān-śvaya-kumāra mādiyān svanāṁ allad-aṁ śamastha-hētu-
185 n-śvaya-bhūtān-śvaya-kumāra mādiyān svanāṁ allad-aṁ śamastha-hētu-

1 Metro : Kanda.
2 Metro : Mahāraṣṭrapāla.
3 Metro : Kanda.
4 Metro : Champaśakamalā.
5 Metro : Kanda.
6 Metro : Mattēbhavikritisīta.
7 For this somewhat obscure passage I give the division of words, as well as the transliteration, with due
8 reserve.
9 Metro : Mattēbhavikritisīta.
186 chchari noše noše śaśiśvande-att-atta tārā-samāhadin-att-atta kuḷ-ādri-saṃkuḷadandin-att-att-arṣapavāṃka-tiradin-att-atta diśa-ga-
187 jōtkaradin-att-att-Abjagarbhabhāja-kaḥpādin-att-atta poda/paṇ-jlipūdu jasaṃ śri-vipra-māṅkikyaṇaṃ (na) || [92*] Kañ || 1Enit-enite lakshmi pe-
188 rchchugum-anit-anit-ol-गुनam kiluṣugum-ul-dorgg-ant-alt-enit-enitu lakshmi perchchugum-anit-anit-ol-guṇam-ante Rāvīgām
189 tāledāī || [93*] Int-enisida pogaḷṭegāṃ negaḷṭegāṃ neley-āgi || Kañ || 1Tām paśe/ Ēhūro lōkaṃ pogaḷd-ingenāṃ Svayamāhu-
190 dēvālayāmāṃ sampan-nilhi māḍisidaṃ samprāṇa-mandratheh maha-ōṣavadināṃ || [94*] Ad-eṇṭ-ene || Vṛi || 2Eṣe-venn-unnati nīnu-
192 sva-jaṭhara-vyānaddha-gāhantā-mukha-prasara-dhāvādin-āgadūṃ naguva-vol-irkkum tad-Iś-ālayam || [95*] Tat-Svayamāhā-dōva-pra-
193 bhāvaṃō dore-ene || Kañ || 4Ahi koṭaṇḍe tēl-tindaṇḍe daḥanām pattaṇḍe bandu tat-khaṇḍodal tad-grihasana ba-
194 la-goḷe tad-viśa-rahitaste manojarve nimmha-māṭrādini-akkum || [96*] 3Jarāṁgā meṇṭa-vyāth-ārētāmme karṇa-śa-
195 līge niṛ-ōdārige rūja-haraṇaṃ tēc-śeṣarāa-yūga-smaraṇa-māṭrādina doro-kolgum || [97*] Vṛttā || 4Idu rajat-ādri hē-
196 ma-śiḥhara-pratipattiyam-īsan-īye pettuṇa Hara-hāsa-kalpa-taru kehi-daḷirind-eṣe-v-
197 sagra-haṭgadol-pudi-
198 rud-Umaḥhiṇāḥ-sita-gātra-sapin-ga-suturma-jōṭad-ond-ōdv-enipā Svayambhu-
199 Svā-gēhāda poṇ-
198 gaḷaṇaṃ sa-śaṅgaḷaṇaṃ || [98*] 4Raviyāṇabhāṭṭa-sainya-patigaṃ
tad-apatya-saṃ-
199 khyā-Nāchi-mukhya- varajā.Puttra-pautra-paśu-bōndhava-mitra-jan-ādiganai subh-ōdhhaba-
200 mum-udāṭa-sampadamanum-arjita-vṛitti-mum-uttar-ōṭtar-ōṭtavānum-abhīṣṭa-tēbhya- yamum saman-ikk-avarga-r(n)kk ma[m*]galam || [99*]
201 6Raviyāṇabhāṭṭa-chamōpati śiva-grihāmaṇaṃ māḍiś-ṇuo ḍesase nij-Śaṅγa savinayadina perggade Nāgarvaṃman-Ehūro-
202 1-achāla-bhakti-samētām || [100*] Vṛi || 7Māḍisidoṃ Svayambhu-Śiva-mandiramaṇa niyata-vratāṅga[ol]-koḍi sa-koṭa-koṭi-Śiva-ś-
203 rthamaṇ-ārttiyin-ekha-bhaktadina māḍisidoṃ su-śaśi-vana-pūrpa-van-śimbra-van-
 ekau-vāṭhamāṃ māḍisidoṃ Śīr-ṛthadina-enal
204 dorey-āge-galā Nāgarvaṃmanol || [101*] Nāgarvaṃmanol pati-hita-Vinatāyana sauca-Gāṅgīyaṃ nudi-adjust gaṇḍam praṣe-mecche-gaṇḍam ma[m*].
galam[m*]] ||

Second side face.

205 Ōm śvasti samasta-bhuvan-ēśaya śri-priṭhi-vva-
206 llaḥaḥ mahārājā-śēhirāja param-ēśava parama-
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207 bhaṭṭāraka Satyāraya-kulā-ṭījaka Chājukya-
208 bharāṇa śṛmat-Tribhuvanamallā-ḍēvāra vijaya-
209 rājyaṁ-ū[t]ar-āttar-ābhīvyuddhi-pravardhamānaṁ-ā-čaṁdr-ā-
210 rka-tāraṁ saluttum-īre Kalyāṇada nele-vidinoj-su-
211 kha-saṅkathā-vinodadim rājyaṁ-geyyuttum-īre rāṣṭra-
212 pati-vihaṣapati-ṛaṁakāntak-āyuktaṁ-niyu-
213 ktk-ādhikārika-maḥattar-ādi-sammataṁ Svasti Śri-Chā-
214 lūkṣa-Vikra[ma]-varṣhada Žnoyā Pīngaśa-samaṁvat Sarasada Śrā-
215 vaṁḍada pauṇaṁpaṁśa Ādityavāra soma-grahaṇa-ma-
216 hā-parvva-nimittadim palavu mahā-dānamgayam koṭṭa
217 dāna-kāladvṣ śṛman-mahā-pradhanām hēri-lājā-sandhi-vi-
218 grahi daṇḍānāyakam Raviyaṁabhāṭṭāra binnapadiṁ
219 aya[ṛ]-mmāṣiṣa Ėhuṛa śri-Svayambhu-ḍēvargge gandha-dhū-
220 pa-dipā-nāvyādy-ādy-arochchanakkaṁ khaṇḍa-sphuṭitā-jirṇa-oddhāra-
221 nava-sudhā-karmmakkaṁ pāvuja-varggakkaṁ odvā kēlva vidyā-ārtīthi-
222 tapodhanara cchāṭara aśān-aśchhadanakkaṁ avargge vakhāṇi-
223 suva bhaṭṭarggaṁ Chaśtra-pavitr-ābhīyagat-ādi-pājegalgaṁ
224 saṁkranti-grahaṇ-ādi-parvva-homa-bali-kri(kri)ya-ādigalgaṁ
225 brāhmaṇ-ādi-din-ānātha-saṁtarppaṇakkaṁ agē aļiy-āchā-
226 ryyar-Ejomeła-Simha-parshan-mandaliya Maleyāja-
227 pāṇḍita-ḍēvāra śīha[ṛ]-MMddim jaya Chikkadēvāra prāsi-
228 syyar-appa śṛmad-Īsānārāśi-paṇḍitargge dhārā-pārvvakāṁ
229 mādi koṭṭa ; Nariyumbojey-elpattāra baḷīya
230 Kriya-Bellumbaṭṭiya polad-olag-Ejarēveya
231 tirthahada gaḍiṁbāda Oraṁtara-Mallana ghaleyoj-ā-
232 ĭdu biṣṭa kariya nelain mattar nūr-aṭyaṁvat \\n233 Sagarān-mūnṛaṛa baḷīya Piriya-Bellumba-
234 ṭtiyīṁ paḍuval ḍēvāra polanaṁ phalaṁ-māḷpa pra-
235 ē parigrahakk-irai Śivapuram-endo pesaran-ī-
236 ṭu mane-gaṭṭalā ghaḷeyoḷ biṣṭa mattar paṭtu
237 Ėhuṛa baḍagaṇa kuḷiya poladol-Iṣapēvāra-
238 ḍēvāra poladim teṁkal mūvataya-gōṇa Dānavi-
239 nēdana ghaḷeyoḷ biṣṭa mattar aṣyaṁvat alli
240 ā ghaḷeyoḷ Anāma-gavunḍa keṭeya ke-
241 āga Iṣapēvāra-ḍēvāra gaḷdeyin teṁkal biṣṭa
242 gaḷdeya mattar-ouden alli ā ghaḷeyoḷ-Iṣapē-
243 śvara-ḍēvāra tōṇṭadim paḍuval tōṇṭarṁ mattar-ouden
244 ḍēvāra puravarggam-āgo pādamul-aparigha-
245 kkaṁ brahmaṇapuruṣa brahmaṇarggaṁ Ėhuṛa amga-
246 ṭiyīṁ baḍagal Sōmēvāra-ḍēvāra dēguḷadim paḍu-
247 val tōṁṭaṁ-baṁṭaṁ biṣṭa paḷavun-kēri-verasida pura-
248 da piriya kēri-yondu brahmāpuriya brahma-
249 ṣargge Ḫaḷaṃyō Kiriya-Beḷḷumbe-
250 tiṭṭya poladoj biṣṭa keymattar nūru av-
251 ṣargge Ḫaḷaṃyō ede-volada keymattar-
252 r nūra-olage biṣṭa mattar elpattu alli
253 satrake biṣṭa mattar mūvattu anūtu mattar
254 nāl-nūra pannerādu anākdoḷām 412 [l]
255 I bhūmiyōj-elliy-āḍoḷām sūkkaṃ dūḍaṁ tēja-svā-
256 myaṁ modal-āge mattsam tējam eniśidv-ellam dēva-
257 somm-āge sarvva-bādhā-parīhasam māḍidoram āraṇuṁ tēja-
258 davaṛ valley-endu sūṭṭasī ṭorya-sallu sarvva-nāmasam
259 tribhōg-ābhyaṁta-siddhiyin paṛvva-prasiddhu-simā-emsa-
260 nūtām-āge biṣṭar-1 dharmamam pratiplāsvadavargge
261 Karukshēṭradoj sāśira-kavileya kōḍuṁ ko-
262 lagumāṁ pronnal-kuṭṭiai sūrya-grahaṇadot cha-
263 turvveda-pāranga-appa brahmāṇinge koṭṭa phalan-
264 dharmamam-alidavargge Varaṇāśiyoj-sāśira-kavilo-
265 yuṃma chaturvveda-pāraga-appa brahmāparuṁ-
266 n-alida pāṭakai sārgguṁ || Ślokaṁ || 2Sāmāṁyā-yaṁ dharmma-sēturaṇīpāṇaṁ kāle kāle pāḷanyo bhavadbhiṁ[6]
267 sarvveś-tān bhāgināḥ pāṛṭṭhiv-ṛdrān bhūyo bhūyo yāchā-
268 tē Rāmaḥbrahaḥ || 2Sva-dattāṁ para-dattāṁ vā yo harē-
269 t-tu vauṇḍrānaṁ 1 asaṁtir-avraha-sahasrāṇi vihaṁ bhuṁyān jā-
270 yātē kriṃī || Bahubhir-vvasudhā dattā rájabhis-Sa-
271 gar-śiddhiṁ 1 yaṣya yaṣya yādā bhūmiṁ tasya tasya
272 taṇā phalan || 3Mad-vāṁsa-jiḥ para-maḥ-pati-vāṁsa-ja vā pā-
273 pād-apēta-manas bhuvri bhāvī-bhūpāḥ yā pāḷayanti
274 mama dharmam-amai samastāṁ tēbhayo mayā virachitā(3)-niḥja-
275 śrī-śrīa mūṛdānya || 1 sthānāda śhārīrīyak-akke tapōdhana-rak[5]e
276 ṇahitāi-kapraḥmaḥṣīrgaj-ahaddle maṭhadojiran-sallu brahma-
277 charyam-illadavaranaṁ-ṛṇaṁ nakaramam-arasum-ilīdu
278 para-madai kalēvar para-madai-ollade mūduya-
279 tanaṁ-goydar-appōḍa śva-gardābha-chandālar-ananta-sallade l(||)
280 1Sthānā-pati goravan-akk-1 sthānāda samayāṅga-akke rati-lampā-
281 2ṭaṭi-ṭhānādol-irāḻā-avananā sthānānum-arasugalum-ilīnu
282 kaḷeyalu-vēlkun || 1 dharmamam-ā-chand-drākka-tāraṁ salguṁ maṇguļaṁ ||

1 Read ghalegal or ghalegol.
2 Metre : Trishtubh (Śālīn).
3 Metre : Śloka (Anuśṭubh) 1 and in the next verse.
4 Metre : Vasvantilakkā.
5 Metre : Kanda.
TRANSLATION.

Lines 1 to 104, containing verses 1 to 51, follow mostly a draft which has been sufficiently dealt with in connection with the record on the Nilgunda plates (see p. 142 above). But in addition to the punning verse Vikhyāta-Krishna-varṇa, No. 37 in that record and No. 40 in this one,¹ we have here another one of the same kind, Adokhakara-saṅgō-pi, No. 39, which is not in the Nilgunda record.

The point of this stanza is a comparison of the king with the god Śiva. In its literal sense it means:—“Though he was in contact with a wealth of flawless [enjoyments], and though he did not outrage any religious rites, he, being adorned with excellent majesty, obtained the empire of the world.” Secondly it signifies:—“Though he wore no moon [on his brow, as does Śiva], and though he broke up no sacrifices [as Śiva broke up Daksha’s sacrifice], yet he became a jagad-īśa (Śiva), wearing excellent bhāti (majesty or white ashes).”

We take up the translation of the present record at the point where it makes its own departure:—

(Line 105)—This [namely, the matter in the preceding part] is the royal succession, as it is in a copper charter, of the kings who reigned of the race of the Chālukya emperors. May there be good fortune!

Om! (Verse 52)—May the Triad, the Sovereign of Lady Fortune, the Lord of the Mountain’s Daughter, and the Lover of the Goddess of Speech, with joy create happy estate for the general Ravidēva!

(Verse 53)—May that Boar-incarnation of Vishṇu, on the tip of whose [right] tusk the whole earth appeared in its beauty, resembling the form of a bee perched on the tip of a bud of the ketaki-plant, graciously grant welfare!

(Verse 54)—With a lotus-seat, a string of akṣha-berries, a jewelled ear-ring, and the ringing sound of the Three Vēdas [respectively] as his attributes in his comely loins, his hands, his cheeks, and his smiling face-lotus, the Grand sire [Brahman], having a brilliance surpassing the sun, arose from the heart of the lotus [issuing] from the navel of the Lotus-eyed [Vishṇu].

(Verse 55)—One among many distinguished Chālukyas, who were sprung from that race of the Lotus-born One and were illustrious for their heroism, was the hero named Taila [II], ruler over his foes. His son was Daśavarman. To him was born Vikrama [V], of resplendent glory. His younger brother was Jayasimha-vallabha [II].

(Verse 56)—His son was Āhavanalla-[Sōmēśvara I], of everlasting fame. His son was Sōmēśvara [II]. His younger brother was king Vikrama [VI], a true hero, the lotus of whose foot was made radiant by the jewels of the diadems of all his adversaries, and who, amassing imperishable brilliant fame, lived as protector of the whole earth.

While he was thus reigning in happiness:—(Verse 57)—There was a village of Brāhmaṇas, Mukkunde by name, on the beautiful bank of the Kīrūdore, which was resplendent after the manner of an ornament to the Ededore nāḍ, which is said to be the face of the earth.

(Verse 58)—It is situated in the southern land, yet divine; though it is a Nandana-park, it is without companies of base-born men; though celebrated for its fortune in various.

¹ For translation and explanation see p. 144.
disciplines, it is not visited by disasters; though it is frequented by many persons of culture, it displays splendour of possessions undissipated in contemplation.  

Here:—(Verse 59)—The sage Marichi, offspring of the Lotus-born [Brahman], had a son, by name Kaśyapa the Patriarch, the sole cause of the creation of the whole world, highest of the high.

(Verse 60)—Many scions of his illustrious race flourished, receptacles of true knowledge, stainless of fame, praised by all Brāhmaṇs, moons in the encircling firmament of their family.

Among them:—(Verse 61)—There flourished on earth the doctor Rēvana, sanctified in the gotra of Kaśyapa, one by whom the power of evil perished, controller of the whole earth, stainless of conduct, unfailing in religious observances.

(Verse 62)—There flourished a son of this noble Brāhmaṇ, by name Saṅkarārya, having his fame spread over the earth, a home of the whole series of virtues, his soul devoted to the lotus-feet of Hīm [Śiva] who destroyed the Mind-born [Kāma].

(Verse 63)—This lord, being inspired of spirit, exalted in virtue, having paid worship by austere observances to the lotus-feet of [the god] Īśvara of Koppa through his desire for a son, obtained as a boon from that god a son who was a darling to the soul and eyes of Lady Fortune, the excellent Koppadēva.

(Verse 64)—He attained a high reputation throughout the world, of the following tenor—on his birth the produce of the field of virtue fully flowered, ripened, and bore fruit, and caused delight to all men.

Moreover:—(Verse 65)—A seat of the virtue of goodness, a dwelling-place of noble conduct, a bank for the diffusion of brilliant glory, a mine for the jewel of holy conduct, a seed for the growth of unwavering eloquence, a field of birth for greatness, thus Koppaṇa in very truth was a lustrous jewel-mirror for the face of the Lady of Speech.

(Verse 66)—Having earned the approbation of king Jayasinha [II] by his unique purity under test, he obtained by the favour of the latter the distinguished office of administrator of the stores of his inexhaustible treasury.

(Verse 67)—His good wife, who was of noble race, and was endowed with accomplishments and possessed the virtues of stainless conduct, a very Sītā in her devotion to her husband, Pampakabb, attained greatness.

(Verse 68)—Of this couple an eldest son flourished, a possessor of brilliant virtues, a hot bee to the lotus-feet of Mura’s Slayer [Vishṇu], endowed with radiant white fame, Vāvaṇārya.

(Verse 69)—This ornament of the Brāhmaṇ race, tasting the oblations and funeral offerings of the series of gods and ancestors [respectively] always until the sun set, was entirely devoted to sacrificing for his congregation.

(Verse 70)—His younger brother was the virtuous Saṅkarārya, a seat of all knowledge; his younger brother, Rēvānabhaṭṭa, who understood the purport of all traditional lore and was good and stainless of soul, was famous in the world.

(Verse 71)—His younger brother was Māṇhayabhaṭṭa, possessed of virtue, who had crossed to the further shore of the ocean of the blessed Vēdas, who cast away passion, who was renowned over the earth, who had fame brilliant as the moon.

1 The point of this verse lies in a śirṣābāḥbāsa, with verbal opposition between daitya : uṭtara, nandana : anāt-kujāta (kujāta = "lump-born," and "true"), nīti : anīti ("without disaster" and "lawlessness," according as it is divided as an-īti or a-nīti), viśāla : avastā.

2 For the word aḍāraṇa cf. the Śābara-śūkara-vēdā, I, 34.
(Verse 72)—To that same couple, who were deemed to be truly blessed by sons distinguished in the manner mentioned, was [also] born Ravidēva, a favourite of fortune, stainless of virtues, causing them exceeding delight.

(Verse 73)—When it is said that as the Moon was born to the Milk-Ocean, as Kumāra was born as a son to the God of Gods, as the [God] of the Flower-Bow to Murā’s Slayer, as Jayanta to Śakra, so the general Ravidēva was born as son to the worthy Koppadēva, is it necessary to praise his exaltation [any further]?

(Verse 74)—As Puloma’s daughter [Śachi] was beloved to Devendra [Indra], as the blessed goddess of speech [Sarasvatī] to the Eldest of the gods [Brahman], as Gaurī to Him [Śiva] who wears the moon as ornament, as the lotus-dwelling Lady [Lakshmi] to the Lotus-eyed [Viṣṇu], so to that noble man was the virtuous Dévalabha beloved; this said, how can the panegyrist discard further on this matter?

(Verse 75)—The famous Nāchana; his younger brother, Koppa; his younger brother, Vāvana; his younger brother, Rāvana; his younger brother, Sūvana; these were his sons, masters of all the sciences, vessels of righteousness: when this is said, who are so happy on this earth as that noble man?

(Verse 76)—In view of the fact that the Lotus-eyed was his patron deity, that Trailokyamalla, praised throughout the world, was his king, that Koppana was his father, that Pampadēvi was his mother, that Śrivara, famous over the earth, was his younger brother, and that Nāchī, a man of exalted career, was his eldest son, truly Raviga is blessed, a tree of desire to the world.

(Verse 77)—A tree of paradise whereon to lay poetry’s plant of desire, a moon to illumine the ocean of grammatical science, a sun to irradiate the stainless sky of logic, a jewel lamp to give light in the bower where sport the principles of the holy traditions, is the general Ravi, the light of his family, a tree of desire to his kinmen.

(Verse 78)—It is no matter for [mere] conjecture that, when he plays music, those swelling quivering instants display the regular character of a [painted] wall-surface (or, display regularity of division), correct decorative lines (or, correct tones) being duly separated and combined: and this same person, a blessed Brahmā-vidyādhara (master of art, or demigod)1 knows how to write properly many [kinds of] writing,2 to such a degree that it is said: “Say I does even Padmagarbhā [Brahman] know how to write thus?”

(Verse 79)—The unique manner in which the general Ravi makes music, combining smoothness and sweetness in a singular manner, so that it is said: “is not this a downpour of fresh honey, or a river of nectar, that is falling upon us?” say! it is not cause delight to the ear of the whole world?

(Verse 80)—This noble world-renowned man obtained the office of Lāla-sāndhi-vigrahaḥ from the earth’s favourite Anavamalla-[Sōmēśvara I], having gained his approval by the splendour of his vast learning.

(Verse 81)—By the gift by the king of [that] office, which is pleasing above [other] offices, he obtained it, being a moon in the firmament of his own race, that treasury of sages, and a sun to the lotus-lake of his kindred.

Moreover:—(Verse 82)—By gift, through great kindness, of that same king, who was pleased with him, he obtained the rich villages of Mukkunde, Gangāpura, and Ēhūr; and

1 The Vidyādhara were skilled in music as well as in other things.
2 The Pūrāṇaśāstraśāstra, III, 17 (and see Ind. Ant., Vol. V, p. 319) speaks of Vikramādiya VI as attaining, as a child, high skill in all the various kinds of writing (vādīsāvā lipītopa).
through virtuous devotion, having loved their feast, he, the moon of the sky which was his family, gave his property to [that] line of Brāhmaṇa, immune from all opposing claims for as long as the sun and moon may endure.

Subsequently:—(Verse 83)—Along with the post of Commander of the Army, he obtained by gift of king Sōmāśvara [II], lord of the earth, a home of Fortune, through his warm attachment, the office of Ṛṣi-samhīdugrahaṇī.

Subsequently:—(Verse 84)—The blessed king Vikramaṅka [VI], lord of all the earth, in his affection gave him further all the insignia of sovereignty; when this is said, how can I describe further the exaltation of his dignity?

(Verse 85)—Thus in actually three reigns this scion of the Brāhmaṇa race was by his merit a hand-mirror to the Chāluṅka kings; is there any one [else] who was such?

(Verse 86)—Unless the Creator had made for the earth with manifold effort an indefinite number of mountains of the philosopher's stone, and of forests of the tree of the gods, and of flowing great rivers of quicksilver, [and so had acquired experience in creating], could he have made the Lālaj-samhīdugrahaṇī Ravidēva, the unique benefactor of all men?

(Verse 87)—Unless the lotus-born [Brahman] created him by combining ambrosia, sandal, and moonbeams, say, how could there be [such] a source of good to all men?

(Verse 88)—In order, brother, to praise in a manner attractive to the mind, is it not enough for any one [to say]: "Hurrah! the world where dwells Ravidēva, treasure-house of the refined, [is as] the ocean where dwells the Lord of fortune; the Nandana-park where stands the tree of the gods; the sky wherein stands the moon; the Eastern mountain on which stands the Lover of the Lotus [the sun]; the abode where dwells Devēnda"?

(Verse 89)—This is by no means a product of the Kali age; [it is] a creeping-plant of religion which has spread all at once,—a shoot of truth which has grown and sprouted,—an ear of the corn of beneficence which has become apparent,—a cloud of liberality which has poured forth rain: see, O brother, is not this [the case with] the earth, on which there is the best of men, named Ravidēva?

(Verse 90)—The model excellence of the general Ravidēva will strike and disturb men of the present time, in whom speech appears as a streak of water, the essence of purity as a glittering of stars and diamonds, the glory of their lives as stupidity, devotion to a lord as subservience to a party, goodness as a subordinate matter, refinement as quips, and knowledge as darkness.1

(Verse 91)—Is not this miracle meet for all to praise? "Well done! this ruby of Brāhmaṇa on earth has perpetual dignity without conceit, learning without error, purity without addiction to the wives of other men, splendour without blemish, power without sin, rise of greatness of learning without its being feared by any!"

(Verse 92)—Lo, this marvel! as we keep looking on, the fame of this ruby of Brāhmaṇa gathers luster on all sides from the moon, from the troop of stars, from the group of the primitive mountains, from the shores of all the oceans, from the crowd of the elephants of the regions of space, and from the divisions of the cosmos of the Lotus-dweller [Brahman].

(Verse 93)—In the case of other men, in proportion as fortune increases so virtue diminishes; but Rāviga has waxed greater in virtue as his fortune has increased.

Being thus a seat of glory and distinction:—(Verse 94)—At Īhūr, which he himself had acquired, this treasury of fortune, his desires being fulfilled, constructed a temple of Śvayāmēhū [Śiva] with great pomp, amidst the acclamation of the people.

1 The word mola in composition with kartale is not understood.
As to the style of it.—(Verse 95)—"Say; hast thou my splendid height? hast thou my glory of an expanse of gleaming lustre of stucco? hast thou beauty as I have?": having thus taunted the peak of the Silver Mountain, that house of Jēṣa is as it were laughing in mockery with the sounds issuing from the mouths of the bells hanging in its inside.

As to the power of this god Svayambhū.—(Verse 96)—If a snake stings them, a scorpion bites them, or fire seizes upon them, at once men go to his house, perform circumambulation, and straightway become free from the poison thereof.

(Verse 97)—The anguish of the decrepit, the sore-eyed, the man tormented with headache, or one suffering from pains in the ears, or thedropsical, is removed merely by the remembrance of his two feet.

(Verse 98)—The golden spire, with its auspicious ornament, of this house of Svayambhū-Siva is such that it may be said that this is the Silver Mountain, which has obtained, by the gift of Jēṣa, the possession of a golden summit; it is a tree of desire on (the white pile of) Hara's laughter [namely, the mountain Kailāśa], crowned by a summit radiant with young red sprouts; in it there is combined the unique substance of the white body and the tawny towering matted hair of the Lord of Umā.

(Verse 99)—To the general Raviyaṇabhāṭṭā and to his boon-born sons and grandsons, headed by Nāch, and to his cattle, kinsmen, friends, and others, [all of whom] are styled his offspring, may there accrue rise of happiness, noble fortune, abundant means, increasing joy, and glorious success; good fortune to them!

(Verse 100, 101)—On his lord, the general Raviyaṇabhāṭṭā, commanding him to cause a house of Siva to be made, the Pergade Nāgavarma, full of immovable devotion, respectfully caused to be made at Ėhūr a temple of Svayambhū-Siva: joining in the regular festivals with pleasure and with one meal [daily], he caused to be made a tīrtha of Siva with a chore of peaks; for the benefit of Siva he caused to be made a grove of the finest rice, a flower-grove, a mango-grove, and a sugarcane enclosure; when [all this] is said, who indeed resembles Nāgavarma?

(L. 204)—Nāgavarma is a very Vainatēya [Garuda] in devotion to the welfare of his lord, a very Gāṅgeya [Bhishma] in purity, a man who performs what he promises, a hero in the approbation of the people. May it be auspicious!

(L. 205)—Oh! Hail! While the victorious reign of His Majesty the fortunate Tīrėbhūvanamalla, asylum of the whole world, favourite of Fortune and the Earth, paramount Emperor, Supreme Lord, Supreme Master, decoration of Satyāśraya's race, ornament of the Chāḷukyas, is proceeding in its course of increasing success to last as long as the moon, sun, and stars, while He is reigning in His capital of Kālyāṇa in the enjoyment of pleasant conversation; with the approval of the lord of the country, the lord of the province, the village head-man, the sheriff, commissioner, official, president and others:

(L. 213)—Hail! Having on the occasion of the great āravaṇa of an eclipse of the moon on Sunday the full-moon day of Śrāvana of the year Pīṅgala, the second year of the fortunate Chāḷukya-Vikrama-varsha, bestowed many great gifts, at the time of largesse, on the petition of Raviyaṇabhāṭṭa, the fortunate high-counsellor, minister of peace and war for Iṣṭra and Iṣīa, and commander of the forces,—for the blessed god Svayambhū of Ėhūr, whom he had installed there; for homage with perfumes, incense, lights, oblations, etc.; for the restoration of things broken, burst, and worn-out; and the supply of fresh plaster; for the set of procession-cloths; for the food and clothing of students-ascetics and scholars reading and hearing [lectures]; for the professors lecturing to them; for the Chaitra festival and the festival of the sacred thread, and the entertainment of visitors and other such acts of worship; for the hōma at the āravaṇa of a samkrānti, an eclipse, etc., and for bali-sacrifices, etc.; and for the entertainment of poor and

1 See Māghalita, 1, verse 68.
destitute Brāhmaṇa and others,—to the Āchāryas of that place, the fortunate Isānarāśi-paṇḍita, a disciple’s disciple of Chikkadēva of Mirīṭe, a disciple of Māyā-paṇḍita-dēva, of a branch-body of the congregation of Eḷeśmēla-Simha, there are given, with the pouring out of water:

(L. 229)—In the lands of Āśīṛya-Bellumbhaṭṭī in the Nariyambole seventy, one hundred and fifty mattras of black-soil measured out in the staff of Oṇḍappa-Malla of the gājmīha of the āśīṛha of Eḷaṛava. [Also] on the west of Piriya-Bellumbhaṭṭī in the Sagara three-hundred, there are assigned ten mattras, in that same staff, on which the people who make the god’s land bear fruit have built houses, giving it the name of Sivapura, for the purpose of acceptance. [Also] in the kūṭ-lands on the north of Eḷuṛ, on the south of the field of the god Isāpēvara, there are assigned fifty mattras in the staff of Dānavinoda of thirty-five spans. [Also] at that same place, in that same staff, below the tank of Apnapa-gāvunḍ, there is assigned one mattr of rice-land on the south of the rice-land of the god Isāpēvara. [Also] at that same place, in that same staff, one mattr of garden-land on the west of the garden-land of the god Isāpēvara. [Also] as a settlement of the god, for acceptance by the attendants1 and for the Brāhmaṇa ward, one street, the big one, of the ward consisting of a block of several streets up to the garden-land on the north of the shops of Eḷuṛ and the west of the temple of the god Sōmēvara. [Also] to the Brāhmaṇa ward of the Brāhmaṇa ward there are assigned one hundred mattras of arable land, in the staff of Eḷaṛava, in the lands of Āśīṛya-Bellumbhaṭṭī. [Also] to them, in the staff of Eḷaṛava, there are assigned seventy mattras in the hundred mattras of arable land of the ēṇe-fields. [Also] at that same place, for the country there are assigned thirty mattras. Total, four hundred and twelve mattras: in figures 412.

(L. 255)—Everywhere in this land they made as property of the god, free from all opposing claims, everything that comes under the head of tolls, imposts, tēja-svāmya, etc., and tēja. If any whosoever of those who have tēja are found pointing at it with the finger [of confiscation or interference], saying:—“I do not approve,” their act is not valid. They have assigned it as a grant to be respected by all, with conveyance of everything included in the trikṣūga1, and along with the ancient well-known boundaries.

(L. 260)—To those who preserve this pious foundation the fruit thereof will be as though they should make in gold at Kurukhētra the horns and hoofs of a thousand kine, and give them in an eclipse of the sun to a Brāhmaṇa who is a master of the Four Vedas; for those who destroy this pious foundation the guilt will be the same as if they should destroy at Benares a thousand kine or a thousand Brāhmaṇas who are masters of the Four Vedas! “This general principle of law for kings must be maintained by you in every age”2; again and again Rāma-bhadra makes this entreaty to all these fortunate monarchs! He who should take away land, whether granted by himself or by others, is born as a worm in dung for sixty thousand years! Sagara and many other kings have made grants of land; whosoever holds the soil at any time, to him [accrues] at that time the reward [for preserving grants that have been made]! I clasp my hands in reverence to those future sovereigns on the earth, whether born of my own line or of the lines of other kings, who with souls free from sin shall preserve this my pious foundation in its entirety!

(L. 276)—Whether they are Āchāryas of this establishment or ascetics, it is not open to any persons except such as observe strict celibacy to abide in the monastery: the villagers, the burghers, and the king, in concert, shall expel those who do not observe celibacy: if, being unwilling to go forth, they shall attempt to shew contumacy, [they are like] dogs, asses, and Chandāla; moreover: Whether it be the head of the establishment, or the Gorava2, or

1 For pāṭama in the sense of “attendant” see Kielhorn in Ind. Ant., Vol. XXVII, p. 252; see also Vol. XV, p. 20, verse 74, for an instance of pāṭamāla instead of pāṭama. In my rendering of line 75 of the record on the Nilgunda plates, for “attendance upon the sacred presence” (p. 146, 1, 11) read “attendants and retainers.”

2 On the meaning of this term see Ind. Ant., Vol. XIX, p. 271. 1 A Śāiva ascetic.
such as are under the rules of this establishment; if there should be a man who lusts for venery in this establishment, the establishment and the kings must expel him. This law shall endure as long as the moon, sun, and stars; may there be good fortune!

NOTES BY Dr. FLEET.

I. Kembhāvi inscription of A.D. 1054.

About twelve miles south-west-by-south from Yewār there is a village named Kembhāvi, having five inscriptions. One of them, the only important one, is at a temple which is now known as the temple of Śūddhāśvara; it is of interest in connection with the Yewār inscription A, edited by Dr. Barnett at p. 268 above.

This record refers itself (lines 1-7) to the reign of the Western Chālukya king Trai-lōkyamallia-(Sūmēśvara I.), who was reigning at the neleśvara of Kalyāṇa. It then gives (II. 8-16) two verses which present the following short pedigree:—Chanda (I.), “a leader among kings (rajj-āgrānī)”; his son Nimba; his son Alīpula; his elder brother Chanda-bhūṣṭāka (II.), “a sun in the sky which is the lineage of Ayyāna”; and his son Mūvāci-gāṇḍa. Then, reverting to prose, it introduces (II. 16-24) the Mahāmāndalāśvara Rēvarasa. In its description of him it repeats the birada Mūvāci-gāṇḍa (II. 17-18), thus identifying him as the son of Chanda II. and also styles him Mummuni-Kośhāśiga-jaṭadhā-haqu-cūna, “a submarine fire to the ocean which is Mummuni of the Koṃhaṇ” (I. 22), perhaps with reference to some hostilities with the Silāhara prince Mummuni or Māmvani, for whom we have a date in A.D. 1060. * It also gives him the hereditary titles of Māhīshmati-paravārīvara “lord of Māhīshmati a best of towns” (I. 17), and Nārtavīrya-kula-tījaka, “a forehead-mark of the family of Kārtavīrya,” (I. 19). This last title takes here the place of the Ahāyana-mālā-sūdhara of the Yewār inscription A: but it means the same thing, as Kārtavīrya was a name of Arjuna, a prince of the Hāśāyas, who was killed by Paraśurāma, and it thus gives the explanation of the name Ahāyana as another form of Hāśāyas.

It then tells us that Rēvarasa’s wife was Māliyabharasi (I. 41), and that she established a god named Mājībāśvara (I. 43-44), and made grants to it, beginning with one thousand mattsar of arable land (key) in the eastern fields of the rājadhāni Kembhāvi, and including

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1 This name means “the red well.” The true form of it is Kembhāvi, as given in the record itself (but with is for a): the second component being bāri = rāpi: but modern custom uses bāmi, bāvi, and bāmvi; and the name is shown as ‘Kembhāvi’ in the Indian Atlas sheet 57 (1884), and as ‘Kembhavi’ in the Hydrographic Survey sheet 79 (1885). The place is very likely the Kembhāvi which figures in the Basava-Purāṇa: see references given by Kittel in his Kannada-English Dictionary under kem.


3 See Sorensen’s Index to the Names in the Mahābhārata, under Arjuna and Kārtavīrya. This Arjuna had a thousand arms; whence he was also called Sahasrabāhu and Sahasārjuna. For this last form see Kielhorn’s List of the Northern Inscriptions, No. 415; his Southern list, No. 98; and Ind. Ant., Vol. XIII, p. 255. It may be noted that the name Kārtavīrya is used in the Rāghuvarṇa, which (VI. 37-43) puts forward the thousand-armed Kārtavīrya as the original ancestor of Pratīṣa, king of the Anūpas, whose city was Māhīshmati on the Rēva (Narbada).

4 Lines 25-40 recite her charms and merits, introducing her as maṇḍa-ṇayanā-varalhāra, “the favorite of the mind and eyes” of Rēvarasa; but there is nothing else to be quoted from this passage: the inscriptions seldom say anything about the pedigrees of ladies, except in the case of alliances between royal families.

5 Kembhāvi can hardly have ranked as a rājadhāni, “a capital”, except as being the āhā-roāda of the Mahāmāndalāśvara Rēvarasa, the town at which he ruled.
the rights called manneya-sāmya at the two towns \( \text{craḍuḥ-bāḍa} \) of Karaḍikal and Kūḍalige in the Kembāvi twenty-four \(^1\) and at Nagaravura in the Sagara three-hundred.\(^2\)

The date on which that was done is given (11.41-43) as:—Sa(śa)ka-varṣa 976nēya Jaya-sānavasa-ada Pushya-māsadol-uttarāyaṇa-sañkāntiy-sahdu; \(^3\) "at the winter solstice in the month Pushya (Pasha) of the Jaya sanuṣtalara which is the 976th Saka year." The corresponding English date is 24 December, A.D. 1054.

From the date thus given for Rāvarana, it follows that the Jagadēkamalla in connection with whom he is mentioned in the Yevarūr inscription A must be the first Jagadēkamalla, that is Jayasimha II, for whom we have dates running from A.D. 1018 to 1042.\(^4\) That record, accordingly, may be placed about A.D. 1040.

Some remarks may be added on certain details in this Kembāvi inscription. What was exactly the Ayaps-rācyaya or "lineage of Ayyana" is not known at present.\(^5\) But the name Ahihasa was, as we have seen, a variant of Haihayā; \(^6\) and there was probably an original connotation of some kind between these local Ahihayas and the Kalachuri kings of Chēdi, who were Haihayas. \(^7\) We know, at any rate, that the Western Chalukya king Vikramaditya II (A.D. 783-746) married two Haihayā princesses,\(^8\) and that about a century and a half later the Rāṣṭrākuta kings Krishṇa II, Jagatūtunga II, and Indra III had Haihayā wives; \(^9\) and such alliances would easily lead to an intermarriage of other members of the same stock into the Chalukya and Rāṣṭrākuta dominions, and to their settlement there.

There seems to have been quite a group of these local Ahihayas in the Gulbarga District. Other branches of the "Ahihaya race" and the "lineage of Ayyana" are mentioned in other records from that locality. Two of these are inscriptions at Diggānīve and Degaon in the Chittapūr tūkā.\(^10\) The dates are illegible; but the records refer themselves to the reign of Trāṅgāyamalla-Samēśvara I; that is, to the period from about A.D. 1044 to 1069. The two princes seem to be the Mahāsāṃkara Eregarasa and the Mahāsāṃkara Śreyasārasa. They are both described as "born in the Ahihaya race," "lord of Mahishmati a best of towns," and "a forebear of the family which is the lineage of Ayyana." Also, for Eregarasa there is given a short pedigree which claims as its origin "the lineage of Kṛtavrīṣa, lord of the city Mahishmati."\(^11\)

A third record is an inscription at Ingalige in the same tūkā.\(^12\) It refers itself to the reign of Pratāpeshakravarti-Jagadēkamalla II, and is dated in A.D. 1148. The prince is the

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\(^1\) These two towns are shown in the maps as 'Kurrudukul', fon; and a half miles south-east, and 'Koodulgi', five and a half miles south-south-east, from Kembāvi.

\(^2\) The fortnight, tithi, and weekday are not stated.


\(^4\) The name Ayyana occurs among the Western Chalukyas, in the case of an elder brother of Jayaśina II, and of an alleged ancestor: see Dya. Kāl. Distra, pp. 579, 435. But it seems hardly likely that there can be any reference to either of them.

\(^5\) The name Ahihaya has also been met with in a record of A.D. 1115 from Central India: see Kiethorn's List of the Northern Inscriptions, No. 283.

\(^6\) See, e.g., Kiethorn's Northern List, Nos. 407, 409, 429.

\(^7\) See, e.g., Kiethorn's Southern List, No. 45.

\(^8\) See, e.g., Ibid., Nos. 86, 91, 105.


\(^10\) Kiṭavrīṣa, of course, was the father of the Sahasrabahu-Kṛtavrīṣa-Ajījna who has been mentioned above; his name was probably used here, instead of his son's, simply to suit the verse.

Mahāmanḍgalēśvara Lokaḍityarasa; and he is described as "born in the Ahihaya race," supreme lord of Māhishmati a best of towns," and "a moon to the group of water-lilies of the family which is the lineage of Ayyaṇa."

Another local Ahihaya prince is mentioned in an inscription at Kammāravāli in the same tāluka. This record refers itself to the reign of Tribhuvanamalla-(Vikramaditya VI), and is dated in A.D. 1104. It mentions a Mahāmanḍgalēśvara, apparently named Yānemarasa, whom it styles "supreme lord of Māhishmati a best of towns" and "born in the Ahihaya race."

Still another local prince of evidently the same stock, though he is not actually described as an Ahihaya and as being of the lineage of Ayyaṇa, is mentioned in an inscription at Hirē-Mudanār, about five miles south-west from Kemhāvi. The record refers itself to the reign of Bhālīkamalla-(Sōmēśvara III), and is dated in A.D. 1129. The prince is the Mahāmanḍgalēśvara Mallēdēvarasa, with the titles "supreme lord of Māhishmati a best of towns" and "a full-moon of autumn to the ocean which is the family of Kartavirya."

Another inscription at Ingalige, which refers itself to the time of the Dāvagiri-Yadava king Śūṅghaṇa and is dated in A.D. 1210, mentions a Mahāmanḍgalēśvara Vira-Bijjarasa, son of Anegadēva, and styles him "supreme lord of Māhishmati a best of towns" and "born in the Ahihaya race."

And still another inscription at Ingalige, which also refers itself to the time of king Śūṅghaṇa and is dated in A.D. 1215, contains an earlier passage, apparently dated in A.D. 1191, which mentions a Mahāmanḍgalēśvara Bācharasa, with the titles "supreme lord of Māhishmati a best of towns" and "a sun of the Ahihaya family."

2. The Kirdore river: the Tuṅgabhadra.

In the Ind. Ant., 1901, p. 107, I gave a verse from a Balagāmi inscription of A.D. 1071 which recites that a saint named Guṇagajādēva founded temples at Tumbigere in the Korgali country and at Mevalamadu; and I showed that these two places are in the Harpanahāḷḷi tāluka of the Bellary District, Madras. The next verse in the same record (line 37 f.) is noteworthy in connection with verse 57, lines 127-30, of the Yōwur inscription B (p. 279 above): it runs thus:—

\[
\begin{align*}
\text{Kirudoreya temka-daḍyo} &= \\
\text{Kuruvattiya pempu-vera Muttīr-eḍejo} &= [1^*] \\
\text{neṛ Siddhatthramāṇi jagam} &= \\
\text{ariya-Guṇagajādēva-muni nirmmisida[m*]} &= [2^*]
\end{align*}
\]

1 Elliot MS. Collection, Vol. I, p. 281. There does not seem to be any reference to "the lineage of Ayyaṇa" in this record.
2 I quote this record from an ink-imitation.
3 Elliot MS. Collection, Vol. II, p. 179 b.
4 Ibid., p. 367.
5 Pali, Sanskrit, and Old Canarese Inscriptions, No. 159; and see Epi. Carn., Vol. VII, Shimoga, Sk. 120.

In the last-mentioned book the name of the country has been misread as Korgali, though it had been taken, almost correctly, as "Korgali" in Myśore Inscriptions, p. 145. So, also, it has been misread in another way, as "Korgali", in Epi. Carn., Vol. XI, Chitaladroog. Dg. 12, though here, again, it had been taken as "Korgali" in Myśore Inscri., p. 18.

I may notify here a correction in my treatment of the verse which I quoted in the same place (Ind. Ant., 1901, p. 107) from the Dāvangere inscription of A.D. 1108. Instead of Kadamba-dinīyavarad(a)," of the region the best of regions, of the Kadambaς," read Kadambalī-sānyavard(a), "of the Kadambalī thousand," and cancel note 11. This province is also mentioned as the Kadambalīgī thousand (perhaps sometimes with d instead of d) in various records ranging from A.D. 930 to 1071: Epi. Carn., Vol. XI, Chitaladroog. Cl. 47, 74-77; Dg. 20, 71, 114, 119, 126, 133; II. 30.
This tells us that:—"On the southern bank of the Kirudore, at the eminent site Muttur of Kuruvatti, the saint Gangaśāladeva founded a place which the world knows well as a Siddhāvatīthu [a sacred resort of pious people]."

Now, it seemed not unreasonable to expect to find Kuruvatti somewhere near Tambigere and Mooseumaṇḍ, both of which places are close to the Tungabhadrā, within six miles on the east of it: and the Tungabhadrā is the only river of any importance in that neighbourhood which could be regarded as having anywhere a south bank.

But further, a Balagami inscription of A.D. 1068 tells us that it was at Kuruvatti and in the Tungabhadrā that the Western Chāluṅga king Āhuvalamalā-Somāśvara I "by a supreme act of austerity ascended to heaven"; the reference being to the fact related in the Vikramāditya-vacharita, IV, 44-68, that the king in question, being attacked by a malignant fever for which no remedies were found to be of any avail, went to the Tungabhadrā, and there, after bathing and meditating on Śiva, walked into the river until its waters reached his throat, and so ended his own life.

Everything being taken together, it could hardly be doubted that the two inscriptions refer to one and the same Kuruvatti, and that consequently the Kirudore must be the Tungabhadrā. And I find Kuruvatti in a place which still exists under the same name in the Harpanjalī taluk: it is shown in the Indian Atlas sheet 42 (1827) as 'Icera Corovutty'; i.e. Hir-Kuruvatti, "the larger, senior, or older Kuruvatti," in lat. 14° 46', long. 75° 46': it is on the Tungabhadrā, at about seventeen miles due west of Harpanjalī and at the same distance towards the north-west from the places Tambigere and Moosumunda which have been mentioned above, and is a place of pilgrimage, with a fort and a temple of Śiva which is said to be a fine one. This place, indeed, is on what is actually at that point the north bank of the Tungabhadrā, which there makes a bend of about four miles from east to west; but that bank in reality the south bank of the river with reference to its general course from south-west to north-east: however, the record of A.D. 1071 places on the south bank, not Kuruvatti itself, but "Muttur of Kuruvatti"; and this place may very well be identified with the 'Chik Koowrutty' of the map, on the opposite bank,—really the north one, but actually the south bank at that point.

The identification of the Kirudore with the Tungabhadrā, thus arrived at, is well confirmed by finding also Mukundā, which is placed by the Yewā inscription B on the Kirudore, in the 'Mookoondi' of the map on the Tungabhadrā (see p. 272 above).

On this matter it only remains to add that this name Kirudore, "the little river," seems to have been applied to the Tungabhadrā by way of contrast with Perdore, Pedoor, "the great river," which is well known as a name of the Krishna, into which the Tungabhadrā flows about sixteen miles north-north-east of Karun in Maṇḍras.4

1 The record is Ep. Cem., Vol. VII, Shymaga, St. 136. Here, and indeed possibly in the inscription of A.D. 1071 (the photograph of which is on a small scale), the name of the place is perhaps written Kuruvatti.—The date of the death of Somāśvara I seems to be given in this record as Chaitra krishna 8, Ravivara (Sunday), of the Kilaḷa samvatara, Śaka 900 (expired): the śīla answers to 23 March, A.D. 1068, on which it ended at about 14 hrs. 40 min. after mean sunrise (for Ujjain); but the weekday was a Saturday.


3 Madras Manual of the Administration, Vol. III (1893), p. 349; and Sewell's Lists of Antiquities, Madras, Vol. I, p. 109, where we are also told there is an inscription; this record remains to be explored.

4 For the name Kirudore I find two other references, as follows:— An inscription which is supposed to be of about A.D. 800, Ep. Cem., Vol. X, Kolar, Sp. 80, mentions three chiefs, Nālamba, Chēḷu-perumaladi, and Mayinda, as "governing with the Kūt-dore as the boundary:" and an inscription which is supposed to be of about A.D. 900, ibid., Bk. 62, mentions a Vaidambu-mahārāja as "ruling the earth with the Kirudore as the boundary." There is nothing in either of these two records to help to identify the river; and it is possible, if not probable, that the name here denotes some other river than the Tungabhadrā just as the name Beddore or Peddore-Pendore, was also used to denote some river in Coorg which was at any rate not the Krishna; see Ind. Ant., Vol. VI, pp. 105, 102, 103.
3. The Edodore country: the Raichur District.

The identification (see p. 272 above) of the Brahman village Mikkunde, which verse 57, lines 127-30, of the Yewur inscription B places on the river Kirudore and in the Edodore niya, with 'Mooxooindi,' on the north bank of the Tuogabhadra in the Raichur District, is one guide towards locating the Edodore country.

Other help in this direction is given by an inscription at Gobburr, a village in the Raichur District, about eight miles south of the Krishnap, which is shown as 'Goooor' in the Indian Atlas sheet 58 (1893), in lat. 16° 18', long. 77° 13', about fourteen miles north-west-by-west from Raichur and forty-two miles north-north-east-half-east from 'Mooxooindi.' This record refers itself to the reign of Tribhuvanamallak-Vikramaditya VI), and is dated in A.D. 1084. It mentions as a feudatory of that king the Mahamandalesvaro Jiyamarasa, who was governing the Edodore two-thousand and the (?) Kallakelage hundred, and records that he granted to the god Kalidavayava of the agrahara Piriya-Gobburr a village belonging to him, named Hallasinte, in the Gunjura three-hundred. There is nothing in the record to show whether Gobburr was in the Edodore two-thousand or in the (?) Kallakelage hundred: nor does another inscription at Gobbar, of the same year, clear up this point. But the record seems to imply that the place was in one or the other of them: and it must naturally be understood that the two districts were adjacent to each other.

And still another indication is given by the record on the Miraj plates of Jayasimha II, dated in A.D. 1024, which recites that the king, when he was in camp near Kollapura (Kolhapur) after 'having thoroughly routed the mighty Chola, the lord of the five Dravidis countries,' granted to a Brahman, who was born at the village Mudunr in the Pagala district, a village named Madadgharma in the Karatikallu three-hundred which was in the Edodore (sic) two-thousand. As will be shown below, pp. 306 ff., Pagala is represented now by a village in the Gulbarga District which is shown as 'Hugurtungee' in the Atlas sheet 58 and as 'Haggatangi' in the Hyderabad Survey sheet 53 (1909), situated about twenty-eight miles south-west-by-south from Yewur; and Mudunr is the modern Hiri and Chikka-Mudunr, sixteen miles north-east-by-north from 'Hugurtungee' and twelve miles south-west-half-south from Yewur. The village Madadgharma still remains to be found. But, in view of the other indications, there can be little doubt, if any, that Karatikallu is a place shown as 'Kurudikul,' which spelling we may safely take as meaning Karadjikul, in the Atlas sheet 58 and the Hyderabad Survey sheet 81 (1888), in the Raichur District, in lat. 16° 9', long. 76° 34': it is eight or nine miles south of the Krishnap and three miles on the north-west of the taluka town Langaugur, and is about forty-three miles towards west-south from 'Goooor' and the same distance north-north-west-half-west from 'Mooxooindi'.

1 I quote this record from the Elliot MS. Collection, R. A. Society's copy, Vol. I, p. 1918. The transcription, in respect of which free allowance has to be made, as usual, for misreadings, and other inaccuracies, has:—Edodoreva=Edodorevarama Kalakelagunurama duhashanagrahahita-pratipalamaadvisahutmaniv.

2 This village, Hallasinte, was evidently some outlying detached property of the Mahamandalesvaro.


4 I quote from ink-impressions which enable me to make substantial improvements in some of the place-names as given by me, from Watten's reading of the record, in Ind. Ant., Vol. VIII, p. 18. The fact of the record being a Sanakrit one in Nagari characters accounts for the spelling Edodore for Edodore. See now below, pp. 303 ff.

5 Especially in view of the point that it is given as 'Kasrikul' in the Map of the Nizam's Dominions (1892: 1"=16 miles). The f would easily be softened to the q which is plainly indicated by this last form, taken with the other; or, indeed, it is possible that the writer of the record confused the Kanarese karaq, 'a bear,' with the Sanakrit karaq(2), 'an elephant,' which would be more familiar to him. This place is not to be mixed up with the Karadjikul in the Kambali twenty-four which is mentioned in the inscription of A.D. 1054; see p. 292 above.
We thus see that the Eedodore two-thousand was a stretch of country between the rivers Krishnā on the north and Tungabhadrā on the south, comprising a large part of the present Raichur District; probably, in fact, all of that district from about long. 76° 15' to the confluence of the two rivers some sixty miles east-by-south beyond Raichur. But it did not include the south-western part of Raichur: there we have Yeblarga, the ancient Franbarage, which either was the chief town of a separate district of its own or else was in the Kṣukkād seventy,1 and Ittagi, a place noted for an exceptionally fine Śaiva temple, which was in the Bejwola three-hundred.2 The Eedodore country took its name from its position: the second component is of course tore, 'a river'; the first is ed, 'a place, a spot, a place between'; and the whole word means "(a territory) between rivers."3

We can also see now that this Eedodore country (and not, as has been thought, the small Yejatore taluka on the Kāvēri in the Mysore District) is the Idaiturai-nādu which the Chōla king Rājendrā-Chōla I, the opponent whom Jayasimhā II defeated, was proud to include among his conquests.4 The grant registered by the charter on the Miraj plates was evidently made by Jayasimhā as an item in the celebration of his having just won back the Eedodore country from the Chōla king, who had wrested it from the Chālukyas some eight or nine years earlier.


In verse 63, lines 139-41, of the Yeavr inscription B (see p. 279 above) we are told that the Brahmaś Ānkarāyana, an ancestor of the Dānajaya-vāsya Ravidēva, by worshipping anerely Koppad-uvara, the god Śiva as uvara of Koppa, obtained a son whom he accordingly named Koppadēva. With this, as an incidental touch, compare the Abūr inscription E of about A.D. 1200, which recites how Purunahottamahartha, the father of the famous Ākṣutada- Rāmayaṇa, obtained his son by worshipping Śiva as Somanātha of Alanda.5 So, also, the Vikramān-kadhavcharita says that the Western Chālukya king Āhavamalla-Someśvara I, being distressed by having no heir, made over his kingdom to the care of his ministers, and went, with his queen, to a temple of Śiva, where he performed severe penance, and so obtained from the god the boon of three sons, Someśvara II, Vikramāditya VI, and Jayasimhā III.6 But a more interesting point is the identification of the place Koppa which is thus mentioned.

Now the records of the Chōla king Rājendrādevā mention a place named Koppam as the scene of one of the great battles in which he defeated the Chālukya king Āhavamalla- Someśvara I.7 An inscription of his third year, at Tiruvallam, tells us that he conquered the Ratnapadi seven-and-a-half-lakh country, — that is, the territory of the Western Chālukyas, as named after the Rāṭhrakūṭas or Rāṭhas of Mālkhēḍ who preceded them, — and set up a pillar of victory at Kollāpura, which is the modern Kōlhāpur, the chief town of the Kōlhāpur

2 We learn this from an inscription of A.D. 1112 at Ittagi; Elliot MS. Collection, Vol. I, p. 2193.
3 Compare, from another part of Southern India, the name Keśjerulaṃñālimi-vishaya, "the district between two rivers," vol. 4 above, pp. 302, 803; I owe this reference to Mr. Krishna Sastry.
4 My remarks in Dyn. Kan. Dir., p. 496, and a similar statement by Professor Hultzsch in South-Indian Inscriptions, Vol. I, pp. 96, 113, should be amended accordingly. As a matter of fact, it seems doubtful whether the Yejatore taluka in Mysore had its present name at so early a time; in the local records, in inscriptions of A.D. 1080 (?), 1087, 1104 (?), and 1133, Epi. Cana., Vol. IV, Mysore, Yd. 23, 25, 55, 61, we meet with the name Toranād, "the river district"; and the name Eedodore seems to figure first in an inscription of A.D. 1391, ibid., Yd. 1.
6 Book 2, verses 27-56; and see Ind. Ant., Vol. V, p. 318.
State in the Southern Marathá Country, Bombay, and that Áhavamalla, hearing of that, met and fought him at Koppam, but "became afraid, incurred disgrace, and ran away." And a brief but vivid account of the battle is given in another of his records of the same year, at Maipínágalam, dated precisely on 17 August, A.D. 1055.

Two items of importance about Koppam are given in the records which thus mention it. (1) One is that it was teppa-mā-tiritta, "a proper great tirtha." (2) The other is that it was on pēr-āru-garavā, "the bank of the great river." Here we have the Tamil kārav, which is the Kanarese kare, "bank, shore," and pēr-āru, of which the Kanarese equivalent perdore, pedore, "great river," is well established as a name of the Kṛishṇā.

We thus have Koppam defined as a great tirtha or holy place on the bank of a great river which we have good reason to take to be the Kṛishṇā; and the Tiruvallam inscription, quoted above, tends strongly to place it somewhere near Kolhāpur.

The clue to the rest is found in an inscription of A.D. 1213 at Khedrāpur, or more properly Khotrāpur, a village which is shown in the Indian Atlas quarter-sheet 40, S.E. (1905), in lat. 16° 36', long. 74° 44'. The village belongs to the Śāmkaraśārya Swāmī of Saṅkēśwar in the Belgaum District; and an annual jātra is held at it, in the month Pauṣa. It is about thirty miles towards east-south from Kolhāpur, and is situated on the right bank of the Kṛishṇā, in a loop which the river makes below Kurnūri on the north, where the Pāncganga flows into it, and above Dānvād on the south, where it is joined by the Dūdghāṅga. This inscription, which has been edited by me in JBBRAS, Vol. XII, p. 7, is on a stone tablet at the temple of Koppēśvara. It is dated in the Śrīnukha samvatara, Śaka

1 Loc. cit., No. 744; South-Ind. Insocr., Vol. III, p. 112.
3 Inscription of Rājānandadāva at Volgaraoballi in the Bangalore District, Mysore, Epi. Caru., Vol. IX, Bu 108; the published text and translation give teppa-mā-tiritta, "the beautiful great tirtha"; but the meaning of teppam seems to be 'propriety', rather than 'beauty'; compare the Kanarese sampu 'repute, propriety, justice, virtue, merit' and the roots cey, say, say, 'straightness, rectitude'. This record, also, has the account of the battle; its historical introduction being the same with that in the Maipínāgalam record mentioned above. The published text and translation of this latter record (South-Ind. Insocr., Vol. III, pp. 60, 63) give teppa-ārau-tiritta, "the strength (of whose position is) hard to describe"; the analysis being apparently teppa, 'to speak', with ārau, 'difficult', and tiritta from tir the suffix of the Sanskrit śēkha, 'firm, steady'; but the translation here introduces something which is not in the text; and, as remarked by Dr. Barnett, with whom I have discussed these two passages, ārau-ārau would rather mean "rare in propriety or elegance". The expression teppa-mā-tiritta seems the more likely one; compare teppa-mā-nādau, 'proper high conduct'; and it is conceivable that it is the real reading in the Maipínāgalam inscription also.
4 Kielhorn's Nos. 741, 746, 748, 749, 751 (?), 1090.
5 See above, Vol. V, p. 169, note 6; Vol. VI, p. 259.—Originally, in South-Ind. Insocr., Vol. I, p. 124 (Kielhorn's No. 746), the reference to "the great river" was not understood; the translation was given as "Koppam on the bank of the Pālār", and the suggestion was made that the Pālār might be the Pālār, Pālā, and Koppam might be Koppam, a village in the North Arcot District, Madras, which gives its name to a station on the Bangalore Branch of the Madras Railway. Then, in South-Ind. Insocr., Vol. II, p. 232, the translation was corrected into "Koppam on the bank of the big river"; and the suggestion was made that the reference might be to the Tung and Koppa, a tālūka town in the Kaḷpur District, Mysore. But, even apart from the objection that neither Koppam can be said to be exactly on the Pālār nor Koppa on the Tung, these two places are of no importance from any point of view, except that one of them happens to give its name to a railway station, and the other was made in 1897 the head-quarters of a tālūka. Another suggestion has been (Epi. Caru., Vol. IX, Bangalore, introd., p. 16, note 3; and Mysore and Coorg from the Inscriptions, p. 90) that Koppam may be "Kōpal, Kopana", by which is meant Kōpāl in the south-west corner of the Nizam's territory, about seven miles north of the Tungabhadra; in this case there is not even an identity of name to give colour to the idea. It may be added that kappa, 'a small village', is by no means an uncommon name of places in the Kanarese country; it also occurs freely as an ending of place-names; e.g., Bāmankup, Chikkop, Dēvīkup, Gōvindkup, Hīkēkup, etc.
1136 (current), in the month Chaitra, on a Monday (Soma) which was a surya-parakrama or solar festival; and the corresponding English date is Monday, 22 April, A.D. 1213, the new-moon day of Chaitra, on which day there was a total eclipse of the sun, visible in India. The record recites that on that day the Devagiri-Yadava king Singhana gave "the village Kōḍala-Dāmavāḍa, situated at the confluence of the rivers Kōḍala Kṛṣṇavāḍa and Bhōṣa and in the Mirinji country, up to its boundary (starting) from the holy confluence of the rivers Kṛṣṇavāḍa and Kuvāṇī, baśād-pāṇi-vaśaṇaḥ śulake kṛṣṇavāḍa-kṛṣṇavāḍa, "to the holy first self-existent one, the holy god Koppēvara:" also, that he received and gave to that same god "all that is found from previous times at the two villages Jāgula and Siriguṇa."  

Now, the temple at which the stone tablet bearing this inscription stands is still known as the temple of Koppēvara. It has not exactly the architectural pretensions with which in my inexplicable I credited it nearly forty years ago, and it seems in fact to have been built on the site of an earlier temple of the Chālukya period. Still, it is a great and noteworthy building. With it and the inscription taken together, especially in view of the description of the god as "the holy first self-existent one," it can hardly be doubted that the god of this temple is the original and great Koppēvara. And in the light of all the points set out above we cannot hesitate, in my opinion, to take this god as the Yēvara of Koppa mentioned in the Yēvara inscription B, and to place here, at Kṛṣṇavāḍa on the Kṛṣṇapā, the "great itthi Koppam on the bank of the great river," which was the scene of the battle between the Chāḷas and the Chāḷukyas.  

I may add that in my opinion this same record enables us to identify Kōḍala-Dāmavāḍa, the scene of another Chola-Chalukya battle, with the confluence of the Kṛṣṇapā and the Paścchānagā; also, that I locate in the same neighbourhood, at Indal-Kurāṇī, the place Karandai, which was still another of the same series of battle-fields. These points, however, must be dealt with in a more detailed note on another occasion.

No. 33.—FOUR EARLY INSCRIPTIONS FROM MANIKIALA, HASHTNAGAR, AND SANCHI.

BY F. E. PARGITER, M.A., I.C.S. (RETD.).

These four inscriptions have been published before, but are now re-edited at Dr. Fleet's desire in order to have them properly illustrated and readily accessible. He has furnished me

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1 Sewell and Dilke's Indian Calendar, p. 123; and see Von Oppenher, Canon der Festtage, p. 242, and plate 110; compare Professor Kiilhorm's note on this date in Ind. Ant., Vol. XXIII, p. 120, No. 102.
2 Of the places mentioned in this record, Mīrīrī is the modern Mīrā, the chief town of the Mīrā State fourteen miles north-west from Kāḍārā. Kōḍala-Dāmavāḍa is found in Dānā, Dānād of maps; and a half mile west-south-west from Kāḍārā, and at the confluence of the Kṛṣṇapā and the Dūdīg-ṇāḍ: the record shows that its lands originally extended on the north to the confluence of the Kṛṣṇapā and the Paścchānagā. My original suggestion, to identify this village with Kāṇḍāwāḍa at the confluence of the Kṛṣṇapā and the Paścchānagā, is canceled: Kāṇḍāwāḍa is the KLAMASCAHRA king Indra III, as recorded in the Rajasura plates of A.D. 915, Vol. IX above, pp. 38, 40). Jāgula and Siriguṇa are the 'Jāgula, Jāgula' and 'Siriguṇa, Siriguṇa,' of maps, on the opposite bank of the Kṛṣṇapā from Kāḍārā.
3 See Mr. Consul's Revised List of Remains in the Bombay Presidency (1897), p. 226.
4 This identification, with the following two, was stated by me in Ind. Ant., Vol. XXX (1901), p. 371 (see also Vol. XXXI, p. 385), without the proof of it.
A.—On the bronze casket from Manikiála.

B.—On the silver plate from Manikiála.

C.—On the pedestal of the Hashtnagar statue of Buddha.

D.—On the stone relic-box from Sanchi Stupa II.
with ink-impressions, squeezes and photographs, and I have to thank him for references and suggestions so that my part has been merely to reconsider the reading and translation of the inscriptions.

A.—On the bronze casket from Mānikiśa.

The casket, which is of bronze, was found in a stūpa at Mānikiśa, a village and group of ruins some twenty miles south-east from Rāwalpīṇi (Imp. Gaz., XVII, p. 182), and its discovery is described in Prinsep’s *Essays*, Vol. I, pp. 96 ff. (with illustrations Nos. 20a and 20b in the plate annexed thereto) and by Cunningham in the *Archaeological Survey of India*, Vol. II (1871), pp. 161-62, where it is called a cylinder. It is now in the British Museum.

The casket is cylindrical, 5-3 inches (135 mm.) high and 3-5 inches (90 mm.) in diameter, with a pinnacle 3-5 inches (90 mm.) high on its lid. Around on the top of the lid runs the inscription, in Kāśyapa’s characters formed of small dots punched into the metal as in some other cases, and the last four letters are inserted, because of want of room in the main line, beneath the preceding word, but the space is hardly large enough for the proper delineation of their lower portions. Fig. A, I, on the annexed plate, is a reduced reproduction from a photograph taken from above the lid, and displays the record as it lies on the lid, except that it fails to show the lower portion of the last letter. Hence fig. A, II, which is a full-size reproduction from an ink impression, has been added; the gap in it was unavoidable because of the sloping shape of the lid. I have inspected the casket and compared the two illustrations with the inscription.

**TEXT.**

1 Kavośa, chhatrapasa Granakpvaka, chhatrapa-putra
2 dana-māñcho

**TRANSLATION.**

Of the Satrap Kavośa, son of the Satrap Granakpvaka, the choice gift.

**REMARKS.**

Kavośa. The doubtful letter is the second. It seems to be ṣi rather than κ, because the vowel sign does not extend above the κ, except in one dot; compare this sign with the i-sign in the next letter Śi. Even if read as Kavośa, the word cannot mean “belonging to the town Kapiss,” for two reasons: (1) if it is so taken, the donor would not mention his name, but merely call himself “Satrap of Kapiss”; and this is wholly improbable, because donors always mentioned their names, and naturally so; (2) he mentions his father’s name, Granakpvaka, and it is not credible he should do that and yet not mention his own name. Kavośa, or Kasiśa,

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1 *E.g.* (1) Kanisha’s relic-casket from Peshāwar (*Archaeological Survey of India, Annual Report*, 1908-9, plates 12, 13, at p. 50); (2) the Taxila record of Moga and Patika of the year 78 (Ep. Ind., Vol. IV, p. 85); (3) the Wardak vasi (Ep. Ind., Vol. XI, p. 202); (4) the Taxila inscription of the year 136 (*Journ. Roy. As. Soc.*, 1914, p. 973); and (5) to a certain extent, the Soi Vihār record of Kanishka of the year 11 (*Ind. Ant.*, Vol. X, p. 330).

2 In some similar cases excess syllables at the end were placed over the main text: thus, on the Pipāśhā relic-vase the final syllables yasa are placed over the opening word Saktikhatinas (see *Antiquities in the Terai*, plate 13, fig. 1.; and for a note on the baring of the detail, see Dr. Flett’s remarks in *Journ. Roy. As. Soc.*, 1906, p. 679): so also, on the Śoṣṭā relic-vase the final syllables yasa of the last words himaḥ-māñcho were placed over the letters nihār of those words and an upright stroke was added to mark the end plainly (*Journ. Roy. As. Soc.*, 1898, p. 579, plate, at top).

3 Or perhaps Kasiśa.

4 It is not a case of someone else referring to the donor and possibly not knowing his name: it was the donor himself who put this inscription on this casket.
must therefore be the donor’s name; and even if Kuristā be derived from the town Kapiṣā, it must still be a personal name.

**Ganakṣaṇa.** The first letter has the mark of conjunct \( r \), but the \( r \) may not be real and may merely modify the sound of the \( g \), as on the Wardak vase (Ep. Ind., Vol. XI, pp. 206-7): that is its force here probably, because it occurs in the initial letter. The difficult letter is the third. It consists of three portions, (1) the letter \( k \) with the extremity of its right limb curved and extended in (2) a long straight line upward, and (3) the letter \( n \) subscribed beneath the \( k \). The meaning of stroke (2) seems probably \( v \), which, when conjunct, is formed by a curved stroke carried up to the top of the letter; compare \( svāra \) in line 1 of the Mānikāla stone and \( satvāna \) in line 3 on the Wardak vase. The whole character seems therefore to denote \( kϕϕ \), and I would suggest that the name is Ganakṣaṇa, the \( v \) representing the vowel \( u \) before \( a \) as required by Indian writing just as \( Puru-aspa \) becomes \( Purvvaspa \) in line 2 of the Mānikāla stone. The \( a \) here is a dental \( a \), because it is exactly like the \( a \) in dāma.

**Dana-mukho.** I agree with M. Senart in this reading. The expression occurs in other inscriptions and also in the form dana-mukhe on the Bimarān vase, as he has noticed, pointing out that mukho involves change of gender in this Prakrit. He explains the phrase as “moyen, objet d’aujourd’hui” and as “dana.” But it seems to me it must mean more than that. The entire gift consisted of a copper box, inside that this bronze casket, inside it five medals and a gold box, and inside that two gold coins, a silver disc and some fragments. The three boxes, or at least the bronze and gold boxes, obviously constituted one gift, and this bronze box or casket, which alone bears an inscription, would by itself have been a shabby gift from a Satrap; hence it seems probable that the two gold coins and the fragments were also part of the same gift, the disc being separate (see the next inscription). Other places where dana-mukhe occurs are discussed in the Annual Report of the Archeological Survey of India for 1903-4, where it appears only in three instances, clearly on the Chāndāla pedestal (ibid., pp. 249-50) and probably in the inscriptions marked Nos. 4 and 9 (ibid., pp. 253-4). It seems to me at present that dana-mukho is a nominative case and that it denotes something more than dāna. I do not, however think we have sufficient material yet to enable us to speak with any certainty about its meaning. So far as regards this casket with its contents and the Bimarān vase (which contained relics of Buddha) it may be suggested that, as mukho means “the chief, principal, best”, dana-mukho may mean “a choice gift”, “a precious gift”, being applied to gifts of special value as distinguished from ordinary gifts. Compare the use of the word mukhya, which is often added to nouns in Sanskrit to signify “pre-eminent, choice”; e.g. dvajātī-mukhya, Manu III, 286; ratha-mukhya, “a choice chariot,” Vāyu Purāṇa 93, 19.

**B.—On the silver plate or disc from Mānikiāla.**

The plate or disc was found inside the bronze casket as mentioned above, and the references for it are the same as for the casket. It is figured as No. 26 in the plate in Prinsep’s *Essays* and also in Cunningham’s plate. It is of silver, 9 inches (22 mm.) in diameter, and the inscription is on one side, firmly engraved in Kharoṣṭhī characters, as shown in fig. B in the annexed plate, a full-size reproduction of an ink-impression. It is now in the British Museum and I have carefully compared it with this reproduction.

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4. I have to thank Professor Konow for drawing my attention thereto.
The first line is clear, Gomanasa; but the second is difficult, and the whole is so brief that it offers scant means of testing the value of the fourth letter in it, the really puzzling letter. It seems to me the only clue to decipher the inscription lies in the circumstances. Gomanasa is the genitive of Gomana, that is, Gomana, a name comparable with other names formed from go such as Gdhara and Gmanda. This disc was his gift while the casket and the gold cylindrical box inside it were the gifts of the Satrap Kavosia. The disc was inside the gold box, and presumably both were given at the same time. It is probable that the Satrap did not himself go to Māyikiala but sent his gift by the hand of some official; and if so, the deputy also might naturally offer a gift. Probably therefore Gomana was the official so employed, and he presented this gift, putting it inside his master's gift which was sure of careful preservation. The second line therefore probably consists of his title.

In the second line the first letter seems unquestionably ka, because its left leg is the main downward line. The second can hardly be da, because da generally is not angular and has a short tail. It resembles ta and ra, yet can hardly be ta, because the stem of ta is generally short. Hence it appears to be ro. The third is plainly va.

The fourth is very puzzling. Dowson read it conjecturally as rta and Cunningham accepted his conjecture, but the character for rta is well known now and is different. It can hardly be vo. I have considered all possible combinations of consonants but find none which seems tenable, and am constrained to think it is ka. It certainly differs from the preceding ka; yet if we place in regular order (1) the oldest form of k (Bühler's Table I, cols. i-x), (2) the first k here, (3) this character, (4) the later form of k (Bühler's Table I, col. xi), and (5) the form of k found on the Wardak vase in the undoubted words Ṣakya (l. 1), Kukula and Hoveshkasya (l. 2), we obtain a series showing the development of k, with two intermediate forms here: and Dr. Thomas has found on the Mathura lion-capital a form of ko in which the k has a resemblance to this fourth letter. Further, a closely parallel case of two differently formed k's will be found in MS. N. XV. 333; namely, k's somewhat similar to the first k here in karya khota (l. 1) and karya pañchaka (l. 2), and k's somewhat similar to this second k here in the words tigheha karya (l. 5), haṭha karya and karaṇa twice (l. 6).

The last letter is no doubt sa, though it differs from sa in the first line; and since sa is written twice somewhat differently, so also might k be.

**TEXT.**

1 Gomanasa.  |  2 Karavakasa.

**TRANSLATION.**

(The gift) of Gomana the Karavaka.

I cannot however offer any explanation of this title karavaka, in spite of all efforts to reconstruct it in Sanskrit.

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1 There is nothing to show whether the s in this name is a dental or a cerebral. There were two different characters for s and a, but in inscriptions they were not always used consistently nor were they always distinguished; thus, no distinction is made between them on the Taxila vase (Ep. Ind., VIII, 207) nor on the Wardak vase (Ep. Ind., XI, 204), and it appears the characters for the two letters are interchanged in the two parts of the inscription on the Māyikiala stone (JRAS., 1914, p. 640). As this is the only s in this short inscription, it is impossible to say definitely whether s or a is meant here, but s is more likely than a, because Gomana is a probable name, while Gomana or Gomana is not.


4 Ep. Ind., Vol. IX, p. 146, Table IV.

5 Stein's Ancient Khotan, Vol. II, plate XCII.
C.—On the pedestal of the Hashtnagar statue of Buddha.

Mr. L. White King, B.C.S., discovered at Hashtnagar in or about 1833 a standing figure of Buddha, which the people worshipped as representing one of their gods. It stood on a pedestal carved with figures of Buddha and some of his disciples, a specimen of Gândhāra sculpture, and the pedestal bore an inscription in one line below the figures. The people allowed Mr. King to remove only the pedestal, and it is now in the British Museum. The squeeze from which the inscription is figured was supplied to Dr. Fleet by Sir C. Hercules Read.

Hashtnagar, "the eight towns," is a tract of 303 square miles in the Chārsaṭa tahsil of the Peshāwar district, the eight chief villages of which are held to occupy the site of the ancient Pushkara, Puskara (Imp. Gaz., XVIII, p. 60). Chārsaṭa is on the north side of the Kābul river, some 15 miles towards the N. E. from Peshāwar. Pushkara (or Pushkara) and Takshaśila (Taxila) were both in the Gândhāra country, and they are said to have been the capitals of Pushkara and Taksha respectively, the two sons of Bharata, the younger brother of Rāma, king of Ayodhya. Gândhāra thus included Taxila, and this is also stated in various places in the Jātaka. Hien-u-tsang gives Po-lu-sha-pu-lo, Peshāwar, as the capital of Gândhāra.

Mr. V. A. Smith published the inscription, with a rough rubbing of it, in Ind. Ant., Vol. XVII (1890), p. 257, and cited it again, with a photo-etching of it, in Journ. Bury. As. Soc., Vol. LVIII (1890), p. 144. In both places he gave Cunningham's reading of the date, 374 Embarasana, etc. Working on these materials M. Senart pointed out that the ten and units in the date were 34 and the month Prothavada, (Journ. Asiat., VIII série, Vol. XV, 1890, Part i, pp. 124-6). Bühler in 1891 adhered to the date as 374 Pālava, (Ind. Ant., Vol. XX, p. 394). But M. Senart subsequently fixed the year as 384 (Journ. Asiat., IX série, Vol. XIII, 1899, Part i, pp. 530-1). The year-date, however, has been called in question again lately, hence Dr. Fleet has had a careful squeeze of the inscription made and reproduced as fig. C in the annexed plate. I have compared this illustration with the pedestal itself, and it is quite accurate: the white line along the middle is a photographic effect, due to a slope in the stone from the upper part, which is more prominent, down to the lower part.

The pedestal is 13.6 inches (34 cm.) long; but a portion of 2½ inches (7 cm.) has been broken away on the left side, leaving only 10½ inches (27 cm.) intact. This portion with its inscription is shown in fig. C, but it is probable that there was more inscribed on the fragment lost.

The inscription is in Prakrit in well cut Kharāṣṭrī characters. I agree with M. Senart's reading of it. The year is undoubtedly 384, and the month Prothavada, the second letter being ū and not ṭ (as shown in Bühler's Table I), for ṭ has a complete cross-bar.

TEXT.

Sam 3 100 20 20 20 20 4 Prothavada sa masasa divasahmi pañchami 4 1

TRANSLATION.

The year 384, on the day five of the month Prunabhappada.

D.—On the stone relic-box from Sāńchi.

This relic-box was found in stupa II at Sāńchi in the Bhāspal State, and is described by Gen. Cunningham in his Bhāsā Topes, p. 286, with a drawing of the box and its inscription.

1 Vīśṇu Purāṇa, 88, 189-190; Brahmāṇḍa Purāṇa, III, 63, 190-1, which suggest that Pushkara and Taksha built the two towns. Vīśṇu Purāṇa, IV, 4, 47 merely names the two sons. See Journ. Roy. As. Soc., 1914, p. 286.

2 See Jātaka, Index.


* Journ. Roy. As. Soc., 1913, p. 96r.
in his plate XX. The inscription is on its side, and is included as No. 654 in Prof. Lüders' *List of Brāhmi Inscriptions* (Ep. Ind., Vol. X, Appx.). The box is now in the British Museum.

The inscription is written in Brāhmi characters. It dates back to a time before the serif or top-stroke had been developed in those characters: the letter ra, indeed, in line 2, seems to have the serif; but its appearance is merely due to a break in the stone, for the squeeze shows clearly that the top of ra, just like the tops of all the other letters, was plain and had no serif.

The language is Prakrit. *Savīna* (I. 1.) is no doubt a degenerate form of *sāvīna* (which is found on the Wardak vase), the genitive plural of *sāvīt*, a feminine collective noun formed from *sāva* and meaning "the whole", and its use here instead of the proper word *svāsā* is worthy of notice.

Cunningham translated the inscription thus (*loc. cit.*):—"Teacher of all branches of Vinaya, the Arahat Kāśyapa Gōra, Upādiya (or Abbot); and the Arahat Vāchhi Suviṣayita teacher of Vinaya," Prof. Lüders translated it thus (*loc. cit.*):—"Relics of all teachers (śārayukas) beginning with Ara (Arahat?) Kāśyapa-gōra and Ara (Arahat?) Vāchhi Suviṣayita the teacher." But the arrangement appears to me to show that each of the two persons mentioned is described by, first, the title ara (which is no doubt short for arahat), secondly, his gōra-name, and thirdly, his personal name; hence *upādiya* must be a personal name, and *vāchhi* seems obviously to be a gōra-name meaning "belonging to the Viśaya gōtra." Taken so, the whole inscription reads accurately, except that the final *viṣayaka* should be *viṣayaka*, for this word obviously governs the first two words and applies to both persons.

**TEXT.**

1 Savīna vinīyakāna ara Kāśyapa-
2 gōra Upādiya ara cha Vāchhi
3 Suviṣayita vinīyaka.

**TRANSLATION.**

The Arahat Upādiya of the Kāśyapa gōtra and the Arahat Suviṣayita of the Viśaya (gōtra), spiritual teachers of all spiritual teachers.

No. 34.—MIRAJ PLATES OF JAYASIMHA II : A.D. 1024.

BY LIONEL D. BARNETT.

The record on these plates, which were obtained at Miraj, the chief town of the Miraj State in the Southern Marāṭha Country, Bombay, was first brought to notice, from the original plates, by Mr. W. H. Ward in 1835, in J.R.A.S. first series, vol. II, p. 380; and a reading of the text, with a translation, was given by him in vol. III (1836), p. 258. A tentative edition of it was given by Dr. Fleet in 1879, in *Ind. Ant.*, vol. VIII, p. 11: but, in the absence of the original plates and of ink-impressions of them, he could not offer a final treatment of it. The original plates have never been traced again. But Dr. Burges subsequently found ink-impressions of them, evidently made by Mr. Ward, in the Branch of the Royal Asiatic Society at Bombay. These he eventually made over to Dr. Fleet, who has now placed them at my disposal with a view to the publication of a final critical version of this record in connection with the three similar ones mentioned farther on. The record, it may be stated, has no geographical connection with Miraj, except in having been found there; it registers the grant of a village at a long distance from that place: its most appropriate designation would be "the Mādajāfhiru grant"; but the plates have been habitually known as "the Miraj plates," and it is convenient to retain that name for them.

1 Or Suviṣayita, as it might be read.
2 They are entered as such in Professor Kielhorn's List of the Inscriptions of Southern India, vol. 7 above appendix, No. 154.
The plates were three in number, each measuring about 11 by 8 in width by 2 1/4" high; and they were strung on a ring having a seal with the representation of a boar, the crest of the Chalukyas. The plates were made with raised edges to protect the inscription on them; and the writing is well preserved almost all through; so far, at any rate, that no part of the record is now doubtful. An apparent crack down the middle of plate ii b is not due to damage to the original plate: the ink-impressions were very old and brittle, and this one was found torn down the middle; they were mounted on paper for subsequent preservation; but, even so, they remained very fragile, and quite recently, shortly before reproduction, a small piece broke away and was lost, from this same side, ii b, causing the gap near the beginning of lines 63 and 66. — The alphabet is a well-shaped one of the Northern type, resembling that of the Kautšin plates (Ind. Ant. vol. xvi, p. 21), with letters of an average height of about 1/4"; its affinities are best seen on plate 5 of Bühler's Palaeographie. — The language is Sanskrit throughout, with the exception of the Kannarese phrase gāndavarol-gaṇḍa on line 60. The gerund niḍḍhita (line 66), from the same root as the substantive ḍhīt, is worth noting. — As regards orthography, it may be noted that c is always written for b, and I have left this spelling without correction in my transcription. There is considerable vacillation in the writing of consonants following r, which are sometimes left simple and sometimes doubled, and in respect of the nasals of the third and fourth series preceding consonants of the same groups, which are sometimes represented by anusṭāra and sometimes given in full. The dental s is often confused with the palatal ṭ. The upadhyānīya breathing is in most cases represented by a letter resembling sh prefixed to a following initial p.

The purport of the inscription is to record the grant of a village. Its first part (lines 1-61) is the well-known poem narrating the pedigree of the Western Chālukya kings, which is here carried down as far as the reign of Jagadākamalla-Jayasimha II. I have already published a text of this composition in the recension of the Nilgunda plates, p. 142 ff. above, and there have referred to the variants supplied by the present document; it is therefore needless to deal further with the subject here. The second part (line 61 to the end) is a deed of gift granting the village of Māḍaḍāgātha, in the three-hundred of Karāṭkāllu and the two-thousand of Ėḍeṭo, to a certain Vāṇḍeśāvya, son of Rāvaṇāvya and grandson of Śrīdārā, a Brāhmaṇ of the Kausika Gōtra and Bahūrīcha Śākhā, born at Mudunira, in the county of Pāgalatī. This is followed by the usual verses denouncing infraction of such grants, etc., and a note recording the name of the scribe, Māḍiyaya, an official attached to the service of Pūrṇārya, the Commander of the Forces and Curator of Records.

The details of the date of this record (line 64-65) are: the Raktākhaṁ samvatsara, Śaka 946 expired; the full-moon day of Vaiśākha; Adityāvāra (Sunday). On this Dr. Fleet gives me the following note: — "As a Chaitrādī lunar year according to the southern lunisolar system of the cycle, the Raktākhaṁ or Raktākhaṁ samvatsara coincided with the Śaka year 947 current (946 expired) also taken as a Chaitrādī year, and began on 13 March, A.D. 1024. The given details answer quite regularly to Sunday, 26 April, A.D. 1024, on which day the full-moon śīthi of Vaiśākha ended at about 15 hours 31 minutes after mean sunrise (for Ujjain)."

In the table on the opposite page I give a concordance of the introductory verses in the four records of this class which have now been published, namely:

2. The present Mīraj plates of A.D. 1024.
3. The Yewūr inscription of A.D. 1077; p. 269 above; and
4. The Nilgunda plates of A.D. 1087 and 1123; p. 142 ff. above.

There are two other records, on stone, which follow the same draft in the main. Of these one is the inscription of A.D. 1091 at Âlūr in the Gadag tāluka of the Dāwarī District, noticed by Dr. Fleet in Ind. Ant., vol. viii, p. 21; the other is an inscription of A.D. 1122 or 1123 at Dāvungere in the Chitaldroog District, Mysore, of which a preliminary treatment has been published in Epigraphia, vol. xi, Dg. 1. These remain to be examined in detail.
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Note by Dr. Fleet.

The places mentioned in the record on the Miraj plates.

Of the places mentioned in this record the first (line 66) is Kollāpurā, in the neighbourhood of which city Jayasimha II was encamped when he made the grant. Kollāpurā is well known as the earlier name of the present Kolhāpur, the chief town of the Kolhāpur State in the Southern Marāṭhā Country, Bombay.

The grant was made to a Brāhmaṇa who was born at a village named Mudunīra which was in the Pagalaṭī wīshaya (line 67). The first step towards locating this district and village is made by means of an inscription at Tumbagi in the Muddebihāj talūka of the Bijāpur District, Bombay, which village is shown in the Indian Atlas sheet 57 (1854) as 'Toombge,' in lat. 15° 34′, long. 76° 20′, about twenty-one miles east of the talūka town Bāgwāḍi in the same district, which is in the same Atlas sheet, and twenty miles towards north-east-by-north from Muddebihāj, which is in sheet 58.1 The record refers itself to the time of the Western Chāḷukya king Akalaṇkha-charita-Īrīvabedaṅga-Satyaśrayadēva, and is dated in the Krodhin sāvatara, Śaka 292 (expired), on the new-moon tithi of Ashadhā,2 on the occasion of an eclipse of the sun; these details answer quite regularly to 20 July, A.D. 1004, on which day the given tithi ended at about 3 hrs. 20 min. after mean sunrise (for Ujjain), and there was an annular eclipse of the sun which seems to have been partially visible in Southern India.3 It tells us that on that day a subject of the king, the Seṭṭi Brahmayya, made grants to the god Brahmeśvara at the agrāhāra Tumbige which was in the Pagalaṭī three-hundred district.4 Thus, so far, we learn that the Pagalaṭī or Pagalaṭī district comprised three hundred towns and villages, and included Tumbagi in the Muddebihāj talūka.

The next step is taken by means of inscriptions at Hire- and Chikka-Mudanur,5 two villages, contiguous to each other, in the Shōrāpūr or Sitāpūr talūka of the Golbarga District of the Nizam's territory: they are shown in the Indian Atlas sheet 57 (1854) as 'Heere and Chikku Moodanoor,' in lat. 16° 36′, long. 76° 32′, with only one site for the two villages, and in the Hyderabad Survey sheet 72 (1885), which is on the larger scale (1″ = 1 mile, instead of 1′ = 4 miles), as 'Heere Moodunoor,' and 'Chikku Moodunoor,' with separate sites, which, however, practically touch each other,—Hire-Mudanur being on the west. I have impressions of five inscriptions from Hire-Mudanur, and six from Chikka-Mudanur. Ten of these are dated, and range from A.D. 1099 to 1218: these present the earlier name as Mudinir.6 The remaining inscription is an earlier one, at Hire-Mudanur: this is only

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1. The inscription is on a stone at the drinking-water well of the Matha. I quote it from an ink-impression. An imperfect transcription of it is given in the Elliot Manuscript Collection, Royal Asiatic Society's Copy, Vol. 1, p. 17: the month is given wrongly as Pusya, i.e. Pausa, and the name of the district as Padala.
2. The weekday is not stated.
3. See Indian Calendar, p. 121; and Von Oppolzer, Conolia der Finsterwisse, p. 213, and plate 106.
4. The name is given here clearly with the double ff.
5. In the notations of the transcription in the Elliot MS. Collection (see note 1 on p. 308 below) this name is always given as Mudanur, with the double dd. Following the maps, endorsed by the ancient name as found in the inscriptions, I have preferred to write it with the single d.
6. Transcriptions of eight of these records are given in the Elliot MS. Collection, Royal Asiatic Society's copy, Vol. 1, pp. 243 ff., 258, 439 ff., 533; Vol. 2, pp. 94, 110 ff. In none of them is the name given correctly in accordance with the original texts: the nearest approaches are, Mudinur (short ɨ in both syllables, twice) and Mudinur (long ɨ in both syllables, once); other forms are Mudinir, Mudinur, Mudēnur, and Mudanur. This is a typical sample of one class of the mistakes which have to be allowed for in using the Collection in question.
a fragment, consisting of parts of fourteen lines; the king's name and the date are lost; but the record is markedly earlier than the others, and may be referred to about A.D. 1000. The record speaks of the place, in the first extant line, as śrīmat Mudunir, "the fortunate Mudunir", and thus presents a form of the name which matches exactly the Mudunira (Sanskrit) of the record on the Miraj plates. Accordingly, Hire and Chikka Mudunir being only thirteen miles east-half-north from Tumbagi, which, as we have seen, was in the Pagalaṭṭi three-hundred, we find here the Mudunira in the Pagalaṭṭi district which is mentioned in that record. The inscriptions do not distinguish between a Piriya and a Kiriya-Mudunir; whence it would seem that the growth of the place into the two separate sites now known as Hire and Chikka Mudunir dates from after the epigraphic period. The change from the original name Mudunir, first to Mudunir and then to Mudunir, seems somewhat peculiar, but can only be accepted as a fact, without full explanation: as regards, however, the first component of the name, Kittel's Kannada-English Dictionary gives mudī as another form of mudu, 'advanced age; old.' As regards the expression the "fortunate" Mudunir,—the place was evidently a large one, as the inscriptions give the number of its Mahājanas, i.e. Brahmans, as five hundred; they speak of it, from A.D. 1099, as an agrahāra; and some of them style it "a Benares of the South", the full description being āti-Rāma-dattā savaṇasasyadvah-agrāhāram dakhina-Vṛarāṭi Mudunir. this stands already in the record of A.D. 1099. The place is mentioned again, as Mudunira (Sanskrit) and as the home of a spiritual ancestor of the grantee, in the Miraj plates of the Sūlāhāra prince Marasinha of A.D. 1058.

The next step is taken by means of the same inscriptions at Hire- and Chikka-Mudunir. One of them, at Chikka-Mudunir, dated in A.D. 1099, records grants which were made to the god Kumārāśvara of the mālasāvara, or original settlement, after laying the feet of the Āchārya of the god Ugra-Bhimāśvara of a place the name of which it gives in line 26 as Hagarīṭṭage and in line 45-6 as Hagarīṭṭage. And another, at Hire-Mudunir, dated in A.D. 1129, mentions two local districts in specifying the tolls and taxes which were assigned to a god named Māraṇḍēśvara: these are, in lines 25, 27 and 34, the Sagara five-hundred, and in lines 29-30 and 33 the Hagarīṭṭage three-hundred.

Finally, the place thus mentioned as Hagarīṭṭage, Hagarīṭṭage, and Hagarīṭṭage, and marked as the chief town of a three-hundred district, we identify easily enough, with a village of which the present name seems to be written indifferently as Hagarīṭṭgi, Hagarīṭṭge, Hagarīṭṭgī, and Hagarīṭṭgi: it is in the same talūka of the Gulbarga District, and is situated sixteen miles towards south-west-by-west from Hire- and Chikka-Mudunir, and is shown as 'Hugurtunge' in the Indian Atlas sheet 58 (1827), in lat. 16° 24', long. 76° 25', and as 'Haggattagi' in the Hyderabad Survey sheet 53 (1909). There are seven inscriptions at this

1 When my man visited the place, in 1891, the stone bearing this record was found "lying below a bābul tree on the north of a temple of Rāmēśvara": it was placed, I hope, for safe keeping, inside the temple.
2 This record does not use the term agrahāra; see below.
3 With the first term Rāma-dattā, compare the epithet Pādeva-dattā applied to Hagarīṭṭage; see note 2 on p. 308 below. Compare also the epithet Janumēṣa-vyaya-dattā applied to the mālasāvara Māljā-Aūr in the Aūr inscription of A.D. 1124 which follows the record of A.D. 1091; Elliot MS. Collection, vol. I, p. 207; and see Ind. Ant., Vol. VIII, p. 23.
4 Archeol. Surv. West. India, brochure No. 10, p. 103, line 33.
5 Regarding this district, which is mentioned as only a three-hundred in the Yāwūr records of A.D. 1054, 1077, and 1106, see my remarks at p. 272 above. In this Hire-Mudunir inscription of A.D. 1129, the numerical component of the name is given in figures, not in words: but the figures are quite clear in all three places. In the inscription of A.D. 1218 at Chikka-Mudunir, we have, in connection with the people who joined in making the grant, Sagaras-agināṇa-hāḍa in words, twice at least.
place, ranging in date from A.D. 1061 (?) to 1240.¹ They mark this place, also, as having been an important one at that time; describing it as an agrahāra with five-hundred Mahājanas.² And the inscription of A.D. 1240, which refers itself to the time of the Devagiri-Yadava king Siṅghaṇa, mentions a Mahāagrahāna and Bhavataramagadhipati Parīsāsana, the Sarejadhikari of the 'Hagaritige' three-hundred,— who had been "a supporter of the rule of Jayatapāla," i.e. of Siṅghaṇa's father, Jaitugi I,— as taking part in the assembly before which the grants registered by the record were made. In connection with this place it may be added that the inscription of A.D. 1204 at Kalhole in the Belgaum District mentions a Mahāmayalāśvura Rāja II, of the Yaduvamśa, with the hereditary title "supreme lord of Kupāṇa a best of towns", as then ruling the Hagaratage naḍu, and as having founded the Jain temple at Sindona-Kalpole, in the Kuni three-thousand province, to which the grants were made.³ It is clear that in the 'Hugurtunge' and 'Haggatagi' of the maps we have the town Pagalaṭṭi, Pagalaṭṭī, which gave its name to the Pagalaṭṭi three-hundred of the Tumbagī inscription of A.D. 1004, and to the Pagalaṭṭi vishaya of the record of A.D. 1024 on the Miraj plates. The interchanges of p and ḷ and of l and r are well known. The final ge (modern ge and gi) of the later form of the name is a common ending of place-names in the Kannarese country: it sometimes takes the place of an original ṇa, or else is represented by ṇa in Sanskritized forms, as in Palāśikā, Palasīge, Halsage, Halasī; and it seems to have been sometimes attached as an addition to earlier names, and sometimes, as, for instance, in the change from Halsage to Halasī and in the alternative forms Kadambalige and Kadambali (see note 5 on p. 293 above), to have been omitted as being of no particular importance. The change in the vowel of the third syllable, from the a of Pagalaṭṭi, Pagalaṭṭī, to the e of Hagaritage, Hagaritage, Ḵagaritage, Ḵagaritage, is perhaps due to the influence of the village-name Ḵīṭage, Ḵīṭiṅgi, which is fairly common in the Kannarese country. It may be added that from this place 'Hugurtunge, Ḵaggalagi', Tumbagi is fourteen miles north-north-west, and Hiro- and Chikka-Mudunār are sixteen miles towards north-east-by-north: Yawār, which was in the Sagara three-hundred, is about twenty-eight miles north-east-by-north from the same place.

The village that was granted was situated in the Karaṭikallu three-hundred, which district was in the Edadore two-thousand province (line 69). The form Edadore stands here, as a result of the record being in Sanskrit and in the Nāgarī characters, for the Edadore which we have in line 128-9 of the Yawār inscription B of A.D. 1077 (p. 279 above); the word means "(a territory) between rivers": I have shown at p. 295 above that the Edadore country, here specified as a two-thousand province, was a stretch of country between the rivers Ḵrisṇā on the north and Ṭungabhadra on the south, and consisted of a large part of the present Raichur District in the Nizam's territory; probably, in fact, all of that district from about

¹ Not having ink-impressions of these records, I can only quote them, with reservation (see note 6 on p. 306 above), from the transcriptions in the Elliot MS. Collection, vol. 1, pp. 363, 400; vol. 2, pp. 118, 119, 211, 307, 374: the last two are mere fragmenta; the first of them presents, as transcribed, the date of Śaka 973 (expired), A.D. 1051-52, which may be questionable: the first reliable date is of A.D. 1120. The stiffness of the transcriptions give the name of the village as Hagaritige (three times), Ḵagaritige (twice), and Ḵagaritige (twice). The transcriptions represent the original records as giving the forms Ḵagaritige (once), Ḵagaritige (once), Ḵagaritige (twice), Ḵagaritige (three times), and Ḵagaritige (once). These forms, of course, cannot be vouched for (see remarks in note 6 on p. 306 above); in my opinion, we may certainly reject the form with e in the penultimate syllable; and I doubt very much whether any of the original records can really present an i in that same syllable.

² The inscription of A.D. 1240 seems to represent it as a Pāṇḍava-dattī (but what the transcription actually gives is Pāṇḍava-dattī): compare the expressions Rāma-dattī and Janaśajaya-dattī: see p. 307 above, and note 3.

³ JBBRAS, vol. 10, pp. 232, 235, PSOCI, No. 95. The name Hagaratage was written clearly here with the single f; perhaps to suit the metre. In the mention of the town Kupāṇa, the reference is probably to the present Koppal, Koppal, in the extreme south-west corner of the Nizam's territory.
long. 76° 15' to the confluence of the two rivers some sixty miles east-by-south beyond Raichur. It may be said again here that we can see, now, that this Egede country (and not, as had been supposed, the small Yejatore tāluka on the Kaverī in the Mysore District) is the Idaatutar-nādu which the Chōla king Rājendra-Chōla I, whom Jayasimha II defeated, had been proud to include among his conquests. The grant registered by the record on the Miraj plates was made by Jayasimha just after 'having completely routed the mighty Chōla,' and was evidently made as an item in the celebration of his having won back the province which the Chōla king had wrested from the Chālukyas some eight or nine years earlier.

As to the Kā Ratikallu three-hundred district, there can be little doubt, if any, that its chief town Kā Ratikallu is a place which is shown as 'Kurudikul' in the Indian Atlas sheet 58 (1827) and in the Hyderabad Survey sheet 81 (1886), in lat. 16° 9', long. 76° 34'. The place is in the Liṅgagūra tāluka of the Raichur District, and is eight or nine miles south of the Kṛishṇā and three miles on the north-west of Liṅgagūra. We may safely take the spelling given in the maps as meaning Kāratikal; especially in view of the point that the name is given as 'Karatikul' in the Map of the Nizam's Dominions (1892; 1" = 16 miles). The which we have in the name as given in the Miraj record would easily be softened into the which is indicated by this last spelling of the name, taken with the other; or it is even possible that the writer of the record confused the Kanarese karaḍi, 'a bear,' with the Sanskrit karatiṣṭha, 'an elephant,' which would be more familiar to him. The Kāratikal which is mentioned in an inscription of the Chōla king Viraśrēndra I is probably the same place.

The village that was granted was Māḍadūḥuru, in the Kā Ratikallu three-hundred (line 69); and it was bounded by the following villages: on the east, Jāllīhaḍu (line 71); on the south, Unahallī (line 72); on the west, Vavvulkēṭa or Babbulkēṭa; and on the north, Govanti. These places cannot be located at present with any certainty. But it is quite possible that Jāllīhaḍu is the 'Jalihal' of the maps, a large place in lat. 16° 22', long. 76° 50', about four miles south of the Kṛishṇā, and twenty-three miles towards north-east-by-east from 'Kurudikul'. The name 'Jalihal' can only mean Jālīhaḍu, "the bābule-tree waste land," from jāl, ‘the thorny bābule tree, Acacia arabica’, and hāḷu, hāḷu, originally hāḷ, hāḷu, ‘waste land’. An older form of the latter word is pāḷ, with the variant pāḷu. And the which in the Jāllīhaḍu of the record could easily come from the of pāḷu; or equally from the, of hāḷ, hāḷu. This identification, however, can only be put forward as a conjecture; because the other village-names cannot be found there, any more than anywhere else, and it is hardly safe, in such a case, to rely too much on only one name out of several. But Jālīhaḍu being, as has been said, a large place, it may possibly have absorbed the lands of the other four villages, and their names have thus disappeared.

TEXT.4

First plate.

1 Ṓm” Svasti || ॐ Jayaty-avishkritaṃ Vishvōc-vvāraham kahobhit-ārūpyām | dakshino- 
   ānanda-da[ṃ]|ṣṭ-p⁺-a-vaśrāṇa-bhuvanāṁ vapaḥ || [18]³ ॐ Śriyam-upaha-

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1 On the name of that tālukā, see p. 296 above, note 3.
3 This place is not to be confused with the 'Kurundikul' which is the Kāratikal in the Kembāvi twenty-four mentioned in the Kembāvi inscription of A.D. 1054: see p. 298 above.
4 South-Ind. Inscrips., Vol. 3, p. 201.
5 On connections between ḳ and Ḷ, see Kittel's Kannada Grammar, pp. 117, 4; 190, § 280; 211, § 248, 2.
6 From the ink-impressions.
7 Denoted by a symbol.
8 Metre: Ślokā (Anuṣṭhāba).
9 The verses are not numbered on the plates.
10 Metre: Mālini.
2. "தி பதின் நாததோர் விளக்கா சந்தை சின்னநார் வினையாளிளியாகை தோல்வி பெண்மையால் வகையானுடைய வெப்பாக்கையானுடைய சுருக்கம் தோல்வி பெண்மையால் வகையானுடைய வெப்பாக்கையானுடைய சுருக்கம்
3. விளக்கா சந்தை சின்னநார் வினையாளிளியாகை தோல்வி பெண்மையால் வகையானுடைய வெப்பாக்கையானுடைய சுருக்கம்
4. கார்மராமத் கார்மராமத் கார்மராமத் கார்மராமத்
5. கட்டிடத் கட்டிடத் கட்டிடத் கட்டிடத்
6. கட்டிடத் கட்டிடத் கட்டிடத் கட்டிடத்
7. கட்டிடத் கட்டிடத் கட்டிடத் கட்டிடத்
8. "காவலா-காவலா காவலா-காவலா
9. "காவலா-காவலா காவலா-காவலா
10. "காவலா-காவலா காவலா-காவலா
11. "காவலா-காவலா காவலா-காவலா
12. "காவலா-காவலா காவலா-காவலா
13. "காவலா-காவலா காவலா-காவலா
14. "காவலா-காவலா காவலா-காவலா
15. "காவலா-காவலா காவலா-காவலா
16. "காவலா-காவலா காவலா-காவலா
17. "காவலா-காவலா காவலா-காவலா
18. "காவலா-காவலா காவலா-காவலா
19. "காவலா-காவலா காவலா-காவலா
20. "காவலா-காவலா காவலா-காவலா
21. "காவலா-காவலா காவலா-காவலா
22. "காவலா-காவலா காவலா-காவலா
Second Plate: First side.

23 ti sutā-varā-dhvani-śiva-pāmārya-śiva-śātrī mānūnām-śiva-nātaka-śiva-hi dhurahā Māmghalīśah

24 ni Satyāśraya-sa ha Chālūkya-nām ka iva hi patho dharmy-atah prachayātā ||

(13*) Jētār-dēlī-dām vijita-Harsha-mahā-nipāsaya dātur-manāratha-stātā

25 dhēkam-anthiyādhyāyā ||[14*] satyā-di-arviva-gunam-ratna-gaap-śakasaya satyāśrayayamva-

upalakṣaṇam-śiva yasya ||[14*] 3Adhānari-śeke-dīg-valayō-dēddita-

26 dviv-āmāri-parīktā-mahā-yasaś (śāh) [13*] ṛtīdrama-arśaśa-śāktaṁ 5 manos-śivahānan-

27 Neçadri-maśitaś jāni tat-sutah ||[15*] 4Sutāśa-tadato gupam-ra-

28 tna-māli bhā-vallabhī-śhūd-śhōjya-vrīya-sālī ||[1*] Ādityavarmuṁ-arjita-puṇyak-

29 karmā tējābhīr-śāitya-shāma-dharmā ||[16*] 5Tat-sutō Vikra-

30 māditya-vikram-ārāṇāt-bhā-śāla ||[1*] tātō-pi Yuddhamall-akhyo yuddhe Yam-

31 samāndo niśipha ||[17*] 6Tāt-janaśa Viṣṇuśāityaś virān-śāṁga-

32 saṁgaro [1*] chatuṛaṇām maṇi-śalāṁ-ṇaś-ṣaṛa-yaś-śivajy-śivaj-yopamaḥ ||[18*]

33 Tat-śhāvā Vikramādityaḥ Kirttivarmanā tad-śāmaḥ [1*] yēna Chālūkya-rū-

34 jya-śrī-śhāla(na)raśiṇy-abhōd-bhūvi(vi) |||[19*] 7Vikramādityaḥ-bhāpāla-bhrāṭi

35 bhima-parākramā ||[17*] tat-sūnhā Kirttivarmanā-śhun-śivāt-prāś-śādītā-du-

36 rjānāḥ ||[20*] 8Taśa-bhūpas-taśo jāto Vikramādityaḥ-bhūpatiḥ [1*]

37 tat śūnāḥ(r)-abhañat-tasmād-Bhima-rājya-ri-bhārāh ||[21*] 9Āryya-āryas-ta-

38 to jāha(ja) jāčā yad-vaśāna(s) śīrivā śvakaṁ [1*] prāpayān-iva vaśān

39 sa vīrānā kuṇḍa-kṣāṇa-silakām Lakhmaṇa-

40 rājya naśiḥ-dānāṁ nata-silāṁ [1*] Vomṭhādevīṁ vidhivat-pariṇīyō

41 Vikramādityaḥ ||[22*] 10Sutā-śiva Vasmē."""""""""""""""""""""""

42 vād-Dēvuki Vāsudēvaṁ Guhaṁ-śiva Giri-jāmīṁ-ddēvaṁ-śrīdeśādēvaṁaśa-lēh [1*]

43 ajanayad-śaṭha Vomṭhādevy-atas-Tai-

44 la-bhūpaṁ vīhbha-vijita-Śaṅkm Vikramāditya-śāmaḥ ||[25*] 11Ari-kunbhi-

45 kuṇbha-bhēdana-rūpi-duṛggh-kāśa-bhām-

46 jana-prabhītih [1*] subaja-valasya Harēr-śiva vāla-kriśē-bhağad-vasya ||[26*]

47 Kīna cha Rāṣṭrakūṭa-kūla-rājya-saṁbhāvanā ||[26*] 12Aurjyīṭhaḥ-śeke-

48 nāy-iva prachalitaṁ śākṣer-Śakalā krāmataṁ krūraṁ vaddha-śaṅrakānu guru-jana-

49 dēva-prārhāv-iva [1*] kālāt-khaṁdīta-Rāṣṭr-

50 kūtakā-kūla-sīr-vallī-āt-śāmpurā lēnaṁ yēna sikhēna Karkkara-śeke-

51 ambāvat-bhāvaṁ ||[27*] 12Iśhkhur pur-Āditi-sūrīt-śiva-bhā-

52 ta-dhārīṁ yō Rāṣṭrkūṭa-kūlīlī-śeke-samām-adhastat | uddhītya Madhava iva-

53 śi-vāra-dūrū-śivhi Chālūkya-kūla-valla-

54 bha-rājya-lakshaṁ ||[28*] 13Iśthūṁ-śraṇa-śara-pratāpa-dahanō yāṭrā-tras-

14 Marvāna-Chālūkya-chchhēyśa-khali-śaṁkāyāy-maṇi-śivatāmaṁ-yuṭpaṁ-

11* Metre: Āryā.
21* Metre: Vasantallikā.
42 na-dhir-Utpalāḥ [1*] yēn-ātyugra-ram-āgura-gra-cc̄ita-rala-cc̄itya-sau(sau)rany-odaya-h karāgāra-nivēśa(sū)taḥ kavi-vrishaḥ yān
43 varuṇaya-hūṁrūṭaḥ [29*] 3Bhammaha-Raṭṭād-abhavat-būpālād-Rāṣṭramuñī-ku-lakṣa-nilakaḥ [1*] Lakṣham-īva salil-nidhiḥ [3*] śī-Śā-
44 kṣva-āhvaṇyaḥ(yā) kanyā [30*] 3Chālukya-varṇa-varṇa-bhānu-mālt śī-Taila-būpāla upāyam-sanmāṇā [1*] tayōś-cha lokābhaya-cultural

Second Plate; Second side.

45 yāya yogas-a chaṅkrikan(kā)-chaṁḍramasaṁ-grivā-satī || [31*] 4Śī-Taila-bhūmipālaḥ-echhr-Jākavās-samajīramā[3*] śīmat-satya-sa-
46 yān-Śandam-Antīka Tryaiṇvākād-īva || [32*] 6Vidvīṣhad-gotra-vitrāśi devō vivudha-sammathaḥ [1*] divṛiva bhuvī yo dhattē sarvavara-varta-dharam dha-
47 nāḥ || [33*] Api cha || Yasya prātā-paṭralāna dagdhaḥ-prarobh-īv śī-gaṇa-yasa vānīḥ [1*] vānīḥ-praṅghān kura-jala-kalpār-ṛddiśāṁ
48 vijeto-pathi sanunvaśaṁtaḥ || [34*] 9Tasya-anuṇaḥ śī-dvā-savemam-nāmā
tad-vallabhā Bhūyavat-īti devō [1*] tayor-abhūd-vihras-sa(ī)la-sa-
49 li śī-Śivaramasadīya-vriṣṇas-tanajaḥ || [35*] Assu vriṣṇa-īṭaḥ-piḥ-paṅkhaṃ
vahara vāraṇaḥ(śī)-vṛttā(śī)ṃ dharitraṃ [1*] bhujona kāyura-latā-
50 mei-ochchhara-vičārid-ārati-kadāväcāna || [36*] 10Jaṭṭam-eśūcchhara-unimśalā
51 nāśi(śī) saras-tīresāḥ hamsa-śkritiṃ kāsa(sa)-stotma-samā sa-
52 risu gaganē gauro-abhra-vrinda-dvutiḥ [1*] kirtit-yasaḥ tad-udyaṃ-ochita- sa(śa)nij-chihṛ-bhāmāri nyāṇaḥ hā(bhā) yata-yatītham-anya-samā
53 ye-puḥ-māśa-vivrāṣiḥ || [37*] 11Varuṇa-śarmanākāṁ sthitaye sthitā-pi yaś-ch-ākāroḍ-varṇa-viśeṣha-haṃhā [1*] sva-kirttiḥbh-ryapta-ḍgān-
54 varasāḥ(śī)-sathā-pi loka mahāniyā eva || [38*] 12Yāg-ādayo yasya guṇāḥ
55 prasiddhā-samkhyām-ātikramyaś sadā pravṛttāḥ [1*] yais-sa-
56 janaṇānāḥ bhrīdayāni va[ś][ṃ]dhvā samāchakarasā svā-samipā-dēsāḥ(śām) || [39*] 13Tad-ana tayā-anuṇaḥ || 13Yasyākāhīla-ṛṣipī
dhavaḥ samāchakarasā svā-samipā-dēsāḥ(śām) || [39*]
57 yasāḥ(ṣa) vaṭṭam-saṅkāḍa-dugdhi-vṛddhiḥ-sa(śa)ṃkām [1*] karoti mugdha-
58 maḷlaḥ || [40*] 14Sadhāvānāsthāḥ-puṣṭi-vrikṣam-aḍhīḥ mad-ānha-gandha-cbha-
59 vo rāśīya yō-sau Jayasīṃha-rājaj || [41*] 15Yaṭra prasidati samastā-

1 Read: ṣāvvyasit.  3 Metre: Āryā.
2 Metre: Triśṭhitā upajati, pādas 1 and 2 being Indravajrā and 3 and 4 Upendravajrā.
4 Metre: Śīkṣā.
5 Read Jākavāsa samā.  6 Metre: Śīkṣā. The point of the verse is to compare the king to Indra-
7 Metre: Triśṭhitā upajati, pādas 1 and 2 being Indravajrā and 3 and 4 Upendravajrā.
8 Metre: Triśṭhitā upajati, pādas 1, 2 and 4 being Indravajrā and 3 Upendravajrā.
9 Metre: Triśṭhitā Upendravajrā.
10 Metre: Śāṃdulākīrāṭī. The verse is an echo of the Riti-saṣṭhā, iii. 1 ff.; the king's glory has all
the features of Instr characteristics of autumn Alone, but it persecutes his foes all through the year.
11 Metre: Triśṭhitā upajati, pādas 1 and 2 being Indravajrā and 3 and 4 Upendravajrā.
12 Metre: Triśṭhitā upajati, pādas 1—3 being Indravajrā and 4 Upendravajrā.
13 Metre: Triśṭhitā upajati, pādas 1 being Indravajrā and 2—4 Upendravajrā.
14 Metre: Triśṭhitā Upendravajrā. See the note on the same verse in the Nilguds plates, p. 138 above.
15 Metre: Vasanvatiśākā.
59. 1Agamad-akhila-dhūtrie yena rājanyatītvam nivaasati mripa-lakshmir-yasaya su(su)bhūt-iṭapatrē [?] sa sakala-namit-ārī-kahūnibhir-mau-

60. li-ratna-dyutī-sa(sā) valita-śādō gandarela-gandha-bhūpaḥ || [43*] 2Adhā-śakara-

sangas-pi vin-vīpi makha-dūshanam [?] sad-bhūti-bhūhapaḥ(50)

61. yas-chha samprāpya(ya) jagad-tātām || [44*] Sa tu ārī-phrthi-vallabha-

mahārājādhirāja-parasēvāra-paramabhaṭṭāchara(ra)ka-Satyāśraya-ku-

62. la-tilaka-samasta-bhuvan-āśraya-Chalukya-ābharaṇa-ārmanāy-Jagadēkamalla-dēvaḥ || ārī-

mad-vallabha-nārēndra-dēvaḥ ||" kuśāti sarvī-

63. nēva yathā-sanvaddhyamānaṁ-rāśihtrapati-vishayapati-grāmakūṭak-āyuktaka-ni-

yuktak-ādhikārika-mahattar-ādin-suvādī-

64. sa(sā)tya-satu va[h*] 4 saṁviditam yathā-āsmaṁ[ḥ*] -Saka-nripa-kāl-ātita-

samvatsara-sa(sā)teśu navasu shaṭ-cha chaturāsena-adhikā śaṁkataḥ

65. saṁvat 940 Raktakshi-samvatsar-āntarga[ta*]-Vaisakha-paurṇamasyām-

Ādityavārār-panča-Dramil-adhipatim valavāṁtam Chō-

66. lam nirddhāya sapta-Koṅkana-ādhisvarāpāṁ sarvvasvaṁ , girhitva uttara-dig-

vijay-ārtham Kolla-pura-sanīpa-samāsāi.

Third Plate.

67. ta-mījar-vijaya-śakdhāvārī Pagalaṭi-vishay-āntahpāti-Muduṇira-grāma-]*[a*]tāya Kanṣika-gotṛāya Bahvricha-sa(sā)khīsa(ya)

68. vrahachāriaśī Śrīdhara-bhāṭṭa-pantrīya Rēvānārya-bhāṭṭa-putrīya, Vāsudēvārya-

śarmāṇī yaṇa-yaṇān-ā-di-śaṭ-karma-

69. nīrātīya vēda-vēdānta-pāṅgīya Ēdadora-drisahāsr[ś]-āntahpāti-Kaṭanti-kallu-

trīsa(sā)ta-mahīya Mādaduḥhuri-

70. nāma-grāmaḥ sv-dhānya-hīraṇyā-dēvyāḥ nidhi nidhāna-samētaḥ rājaikyānam-anamguli-

prēkshaṇyāḥ sa-su(su)līkaḥ

71. sarvva-kara-vadhā-parī[ḥ*]ro sarvva-namasyō-grahāro datāḥ || Taśa ca-āghōṭaḥ

pārva-vataḥ Jālīhāḍu-nāma-grāmaḥ dakkhaṁ-

72. taḥ Unahallir-nāma-grāmaḥ pāschimataḥ Vavvulikhetā-nāma-grāmaḥ uttarataḥ

Govanti-nāma-grāmaḥ ētēhāṁ ca chu-

73. rūṇām grāmāṇām madhyē pārva-prasiddha-svākhyā-simā-sahitaḥ-chatur-āghōṭa-

visu(su)dāḥ sa yuṣmāḥ | bhāś | āgāmibhir-asma-

74. d-varṣāyair-anvayis-cha bhūmipālah-pālaneḥ [**] Tāthā ca-ōktaṁ bhagavata

Vēda-vyāsēna Vāyāśena || Vahubhūr-vaśasadā datā

75. rājabhīs-Sagar-ādiḥbhī[ḥ*] [**] yasya yasya yadā bhūmis-tasya taśa tada

phalam || Apaharaṇo-pi cha dōhas-ten-e(a)v-ōktaḥ [**] 

1 Metre : Mālīṅi. 2 Delete the double daṇḍa. 3 Read śaṭ-chatvāriśad-adhikēśu. 4 The stroke to the left at the bottom of the cerebral d here (compare the d of Mādaṭākāra, two lines higher up) was made rather thin and faintly, and has failed to appear in the lithograph, though it can be recog-

1 Metre : Śīkā. nized clearly enough in the ink-impression. 5 Read Upākālī. 6 Delete the daṇḍa, and join up yuṣmāḥ. 7 Metre : Śīkā; and in the next four verse.
76 Sva-dattam para-dattam va yo harata vasundharin [ | *] shaahtim varaha-
sahasra(sra)no vihisthayami jayate krimi ||
77 Vindhy-ajavishv-aBYyasu su(su)ahka-kotara-sayina [ | *] krishna-sarppa hi jayante 
vrahma-deya-agaharakha [ | *]
78 Suvarvam-ekam ghm-ek[ | *]in bhume-r-eka-m-sangula[m [ | *] haran-narakam-
apotii yadvad-s-bhuta-samplavan || Anya-
79 yeina brih bhumihi[ | *]anyayena tu harril[ | *] harato harayatascha dahatya-sat-
saptamam[ | *] kulan || Ramabha-
80 dren-apyuktam || Sama-ayya-yain dharmma-setur-nripamam kile kile paalnya 
bhavadvih[ | *] sarvvan-ekam-bhavinah-partha-
81 veindran-bhuyya bhuyya yachat Ramabhadra || Mad-varsha-jah-paramahipati-
vaisham-ja va papa-apessa-manasa bhuvi bh-
82 vi-bhapa[ | *] ye paalaman || tii mama dharmam-imani samastain tebhyo maya 
virachito-mahajo-prema-sraddhii || Shrmad-radhari-
83 ja-raja-chhajmane sairajayasiham-dawasa dattih || Sasan-adhikari-mahayo-
prachandana-danodhsuaka-primat-Prola-
84 rya-pratitvaddha-lakakha-Maipayyona likhitam || Manigalam mahatt ar ar 
arte ||

TRANSLATION.

As far as line 61 this record has been sufficiently dealt with by my treatment of the record of A.D. 1123 on the Nigunda plates (see p. 142 ff. above): we take up the translation of the present inscription from the point at which its business matter begins:

(Line 61) And he, the fortunate king Jagadēkamalla, favourite of Fortune and the Earth, great Emperor, supreme Lord, supreme Master, ornament of the race of Satyāraya, refuge of the whole world, decoration of the Chāluksya, fortunate sovereign of the Vallabha (dynasty), being in good health, issues a command to all who are therein concerned, the governor of the kingdom, the governor of the province, the village headman, the sheriff, the commissioner, official, president and others:

(Line 64) Be it duly known to you that on Sunday, the full-moon day of Vaiśākhā in the year Raktākahi, when nine hundred and forty-six years have elapsed from the time of the Śaka king, in figures the year 946, We, having overpowered the puissant Chōla, the sovereign of the Five Dravidian Realms, and having taken into our possession the wealth of the Lords of the Seven Kūndas, have, in Our victorious camp, pitched in the neighbourhood of Kollāpura with a view to a dig-viyaya to the north, granted unto Vāsudevārya Śarman, a Brāhman celibate born in the village of Mudunira situate in the Pagalaṭi district, a member of the Kauśika gōtra and the Bahyṛīcha branch of the Vēdas, a grandson of Śridhara Bhaṭṭa and son of Rēvaṇārya Bhaṭṭa, a person devoted to the practice and teaching of sacrifice and the

1 Read शाहस्त्र [ | *].
2 Read श्रमिरा.
3 Read यात्रा [ | *].
4 Read शापतमाम.
5 Metre : Śālīki.
6 Metre : Vasanatīlika.
7 Delete the dāṣṭa, and join up paṭayānī.
8 After these words is engraved a decorative design of three figures, followed by a double dāṣṭa, a figure resembling the numeral 9, and another double dāṣṭa.
rest of the Six Works and master of the Vedas and their ancillary sciences, the village of Madhavacari in the three-hundred of Karakallu situate within the two-thousand of Gondore, in seif, with grain and gold and adhya thereof, with treasure and trouvaille, not to be pointed at with the finger (of hypothecation) by royal officers, with its tells, with exemption from all taxes and conflicting claims, to be respected by all.

(Line 71) And its confines are: on the east, the village of Jalibadu; on the south, the village of Unahalli; on the west, the village of Vavvulikheta; on the north, the village of Govanti. Lying between these four villages, possessing its own boundaries as previously known to the public, clearly defined in respect of its four confines, it shall be protected by Us and by future sovereigns, whether of Our race or others.

(Line 74) And so it has been said by the Lord Vyasa, the compiler of the Vedas: "Sagara and many other kings have made grants of land; whosoever at any time has the soil has at the same time the fruit thereof." The same likewise says regarding the guilt of removal thereof: "He who should take away land, whether granted by himself or by others, is born as a worm in dung for sixty thousand years. They who lay hands upon Brahmnic seifs are born as black snakes lying in withered trunks amid the waterless wildnesses of the Vindhya. He who takes away a single gold piece, a single cow, or a single finger's length of soil, goes to hell until the cosmic dissolution. An unjust seizure of land, or an unjust causing of land to be seized, burns the family of the seizer and his instigator unto the seventh (generation)." Likewise Ramabhadra has said: "This general principle (literally, dyke) of law for kings must be maintained by you; in every age; again and again Ramabhadra makes this entreaty to all these future monarchs: I clasp my hands on my head in reverence to those coming sovereigns on the earth, whether born of my own line or of the line of other kings, who with souls free from sin shall preserve this my law in its entirety."

(Line 82) The grant of the fortunate Emperor and crest-jewel of monarchs, the fortunate king Jayasimha. Written by Maipaya, a scribe attached to the fortunate Prabha, Curator of Edicts and High August General of the Forces. Prosperity! Great fortune!

No. 35.—MANDASOR INSCRIPTION OF THE TIME OF NARAVARMAN;
THE MALAVA YEAR 461.

BY MAHAMARPADHYATA PANDIT HARPANBAD SHASTRI, M.A., C.I.E., CALCUTTA.

This inscription was discovered by Mr. Jaya-Sarkara, pleader at Mandasar in the Gwalior State. Mandasar, as is well known, is the site of the ancient city of Dasiapura. The stone-slab bearing the record was turned up by the plough in a small hamlet close to Mandasar, on the banks of the river Siwana. It was removed by its discoverer Mr. Jaya-Sarkara to his own residence in Mandasar, but subsequently, the Subba or Governor of Mandasar, suspecting that the inscription contained some information about hidden treasure, had it removed to his own residence. There I found it in October 1912. The Governor very kindly allowed me to examine the slab and to remove it to Mr. Jaya-Sarkara's house where I was staying. At that time I read the whole of the inscription from the stone itself. Mr. Jaya-Sarkara had given me an impression of it, but as it was not very clear, I requested Sir John Marshall, Director-General of Archaeology in India, to get some better estampages for me. At his request Mr. D. R. Bhandarkar, Superintendent, Archæological Survey, Western Circle, sent two excellent inked impressions to me in April 1913, one of which is reproduced here.

1 Shaf-karma; compare Manu, i. 83.
The slab bears nine lines of writing, each containing a verse and a half or forty-eight syllables. There are thirteen verses and a half on the slab, and the record is not complete. Chisel marks are to be found on all sides of it except at the bottom, where it has split. The inscribed surface measures 1' 6½" by 7½" and the size of the characters varies from 1½ to 4½.

The following orthographical peculiarities may be noticed. All consonants with a superscript r have been doubled, e.g., Jayawarmma, l. 1; paśthite, l. 5, etc., but consonants with a subscript r have not always been doubled; cf. -vibhānta, l. 5; but -sakrṣṣya, l. 2; -vibhānta, l. 4. In some cases the anusvāra has been used in places where there ought to have been sandhi, e.g., -alaukrire and puṣṭhamyām, l. 3; -samabhāra, l. 6; n has been used thrice in the place of the anusvāra, viz., in Siśhavarmamanasa, and -niśhavikrānta, l. 5, and -bavaṇṇa-gataḥ, l. 7. The word śrī, whenever used in Sanskrit as the first part of a compound word, either in inscriptions or in literature, is used without vibhāti. Sometimes it is used as a separate word with the third case-ending, meaning saka or yuktā, but in the present inscription it is used in the first case-ending, as in śrīr-Maṇḍavya, l. 1; śrīr-śrīvaṇṇaśara, l. 5. In the last case, however, its use is optional.

The language is Sanskrit and the whole of it, with the exception of the word siddhava at the beginning of line 1, is in verse. There are a few mistakes due to the mason’s carelessness, e.g., -rāduddapa for -vredudapa in l. 6; prāṛk-kālō for prāṛk-radius in l. 2; Jayam[ir]yaḥ for Jayamitrāya in l. 9, and svakulaṣy-aṭha for svakulaṣya-aṭha in l. 8.

The characters of the inscription belong to the Central Indian variety of the Southern alphabet which is said to have closely agreed with the Western variety of the same alphabet in its simplest form. The most important common characteristics of the Southern alphabet are to be found in this inscription:

1. Pa, pha, sha and sa are open at the top. Ma always has the ancient form. The ya is tripartite in all cases, with the exception of prāk-quisy-ṣopachay, l. 4, where it is bipartite.
2. The long vertical stroke of the right limb of la is always retained and moreover it is in all cases, bent towards the left.
3. The medial ri is shown by a curved curve to the left.

Besides these, the following particulars are to be observed:

1. Ā, which occurs once, has a loop at the bottom, cf. Ātrāja, in l. 3. The medial ą is placed somewhat lower down than usual in two cases, viz. Āṭrāja, l. 3, and -maṇḍakāva, l. 7.
2. Medial ṫ is expressed both by a loop and a curve to the left.
3. Initial ṫ occurs only once in idṛk- in l. 4. The medial form is expressed by a double curve; cf. śriṝ, l. 1.
4. Medial u is expressed in three different ways,
   a. The usual one consisting of a hook turned towards the left and attached to the bottom of letters, e.g. in -samudra, l. 1; -puśākṣa, l. 3.
   b. A curve to the right attached to the bottom of the letter, which ends in a vertical line rising to the full height of the letter, e.g. in -siṅkṣya, l. 3, and -dūnīr, l. 9.
   c. A curve to the left attached to the bottom of na, rising upwards and intersecting the vertical limb of the consonant; e.g. in -caṇu, l. 7; -kāṇaṇa, l. 9. The only exception is the form in puruṣṭy, l. 1.

1 Bühle’s Indian Palaeography, Ind. Ant., Vol. XXXIII, Appendix, p. 62.
(5) Initial ś occurs only once, in āka-, l. 2; the medial form is expressed by a hook to the left; cf. -śivasē, l. 1.

(6) Ā occurs only in the medial form and does not call for any remark.

Among the consonants the only letters worth noticing are:

(1) Kha, cf. the form in -sikhāchālam in l. 6, where the base is triangular as in the Northern variety.

(2) Na, the form of this letter is peculiar as it consists of the na with a semi-circular top-stroke; cf. -gaṇaṃmūtā, l. 1.

(3) Tha, where we may note the curvature of the crossbar; cf. -manorathē, l. 4.

(4) In pa the vertical stroke on the left has been slightly bent inwards as in -parīyukto, l. 1.

(5) The curvature of the left vertical line is also noticeable in pha cf. -palañcū in l. 7.

(6) Ma has retained its ancient form of the Scythian inscriptions. The only change in it is to be found in the base line which in some cases has bent downwards.

(7) In sa the lower part of the left limb curves in and not out, as is usual; cf. -śivasē, l. 1.

(8) In sha the crossbar is strictly horizontal in all cases. The left shows a curve to the right as in pa and pha.

(9) Sa retains its old form of the Scythian inscriptions.

(10) The left limb of ha also shows a curve to the right.

The record refers itself to a king named Naravarman, who was the son of Śīhavarman and the grandson of Jayavarman. This Naravarman is mentioned in the Gaṅgādhāra inscription of his son Viśavarman1 of the Mālava year 480, and Viśavarman again is referred to in the inscription of his son Bandhuvarman,2 who was a contemporary as well as the feudatory of the Emperor Kumāragupta I. In the Susunia rock inscription of Chandrawarman,3 we find that the name of Chandrawarman’s father was Śīhavarman. It is spelt exactly in the same way as in this inscription, i.e., Śīhavarman and not Śīhavarman or Śīhavarman. A comparison of the alphabets of the two inscriptions shows that they belong to the same historical period and can only be separated by a very few years. Up to this day epigraphists and historians have generally regarded the Māhāruṇa pillar inscription of Chandra4 as being a record of the early Gupta Emperor Chandra Gupta II. I think the Susunia inscription and the new Māndasar inscription have put a new complexion on the state of affairs. In the Susunia rock inscription we find a king named Chandrawarman, the son of Śīhavarman, of the city of Pushkaraṇa, dedicating one of the insignia of Viṣṇu, viz., a wheel. Pushkaraṇa or Pushkaraṇā is undeniably the ancient name of the city of Pāṇḍharā in the Jodhpur State. An ancient city no doubt, as it has given its name to a sub-division of Brāhmaṇas, namely Pushkaraṇā Brāhmaṇas, as Daśapuru, and Amanandnagara (Wadnagar) and Śrīmāla have given their names to the Daśāra, Nāgara and Śrīmāla Brāhmaṇas. Pushkaraṇa seems to have been the capital of the Kashatriya.

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1 Fleet’s Gupta Inscriptions, pp. 74 ff.
3 ibidem, p. 82.
4 Gupta Inscriptions, pp. 139 ff.
Varman-kings of Malava. By the help of the newly discovered inscription we can put up the following genealogy of these rulers of Malava:

- Jayavarman
  - Si̱havarman
    - Naravarman
      - Vi̱śvarman
        - Bandhuvarman.

The Susunia inscription connects Chandravarman with this dynasty and we have the following complete genealogy:

- Jayavarman
  - Si̱havarman
    - Chandravarman (a contemporary of Samudragupta).
    - Naravarman
      - V. S. 461=404-5 A.D.
        - Vi̱śvarman
          - V. S. 450=423-4 A.D.
            - Bandhuvarman; V. S. 493=436-37 A.D.

The Mēharauli pillar inscription mentions a king named Chandra who had conquered the Vahlikas after crossing the seven mouths of the Indus, and the Vaṅgas. Nowhere in a Gupta inscription do we find any mention of any conquest of the Punjab or of Afghanisthan by Chandragupta II., or any other successor of Samudragupta. The Susunia inscription supplies us with a king named Chandra with the family title Varman, who belonged to Pushkaraṇa in Western India, but had dedicated a wheel of Vishnu close to the Vaṅga country. The Mēharauli pillar itself is the very dhvaja, another ensign of Vishnu, the dedication of which is recorded in the inscription itself, and it also speaks of a conquest of Bengal. The natural conclusion is to state that Chandra of the Mēharauli pillar inscription and Chandravarman, son of Si̱havarman, of the Susunia inscription, are one and the same person. In the former record the family name was omitted in order to satisfy the needs of the metre.

Hitherto the Bijayagad pillar inscription has been regarded as the oldest known inscription of the Malava-Vikrama Era, though the era used has not been specifically named. So the

1 *Gupta Inscrv*, pp. 251 ff.
earliest epigraphical mention of the name of this era is to be found in the new inscription in the following words:

Śrīr-mālāka-gaṇ-āṃśātā prākṣṭē kriśa-saṅjñātē.

Sir R. G. Bhandarkar has commented on this line at length in a paper contributed to the Indian Antiquary which appeared before my paper in which the discovery of the inscription was announced. I am afraid I am not able to agree with his conclusions. In the first place he says that the word āṃśātā means “authoritatively laid down”, but the word āṃśātā is derived from the root maṣ, to repeat. Therefore āṃśātā means ‘repeatedly used’. The word āṃṣāya from the same root means the Vēdas, which are constantly repeated. Samāṃśāya and Samāṃśātā occur in the beginning of the Nirukta, which is regarded as a sort of commentary on the Nighaṇṭu, which always precedes the former. The phrases mean that which is to be learnt by heart. The question of authoritiveness is to be derived from the context and not from the word.

In the second place he takes the word gāṣa to mean a body politic or corporate body, for which I am afraid there is no warrant of so ancient a date. Gāṣa, pāṣa, nigama or saṅgha always denote a congregation or collection, and I am afraid there is nothing in ancient literature to connect it with a political body.

The word sthitī has not been used in this inscription but it has been used in conjunction with the word gāṣa in two other Mandaśor inscriptions, viz.

(1) Bandhuvarman’s inscription of the year 423.
(2) Yasodharman’s inscription. Sir Ramakrishna takes it to mean “the formation”, “the condition” or “the constitution”. But sthitī usually means convention or tacit consent, and this is supported by the phrase gāṣa-sthitī-vāsā kāla-jñānaṇāya likhitēśu, i.e., written for the knowledge of the time owing to the tacit consent of the gāṣa or congregation of the Mālavas. Kāla-jñānaṇāya means for fixing the date. Vāṣa here means owing to.

Both Sir Ramakrishna and Mr. D. R. Bhandarkar have taken kṛita as another name of all the years of the era used in this inscription. Kṛita is, however, the name of the first year of a cycle of years, which was used in the Vedic Period. Now this Vedic cycle seems to have been continued in use in the country surrounding Mandaśor in the 5th century A.D., though Mr. Shamasastri asserts that it had gone out of use in the 12th century B.C. The word has been found in three inscriptions:

(1) The Bijyagadh pillar of Varika Vischuvardhana, the year 428.
(2) The new Mandaśor inscription of the year 461.
(3) The Gāndhār inscription of Viśavavaman of the year 480.

Our supposition that the year kṛita is the first year of a cycle of four years, becomes tenable if the year of the Mālava-Vikrama era to which it is applied, is divisible by four after the subtraction of one. Now this is so in two cases out of three. In the new Mandaśor inscription the number of years are divisible by four after the deduction of one. The date of the Gāndhār inscription is an expired year, as is indicated by the words yātēśu and sottara-pādēśu; yātēśu means ‘expired’, and sottara-pādēśu means ‘when one quarter had expired’, and

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1 Vol. XLII, pp. 199 ff.
2 Ibid., pp. 217 ff.
3 See also D. R. Bhandarkar, Progress Report of the Archaeological Survey, Western Circle, 1912-13, p. 53.
5 See also Dr. Thomas, Journal Roy. As. Soc., 1914, p. 413, and Dr. Fleit, ōsīd, pp. 745 ff.
6 R. Shamasasti’s Gavaśayass, p. 4.
this last has been omitted by Dr. Fleet in his translation. So the real date of the Gaṅgadhār inscriptions is the year 481 of the Mālava-Vikrama era. This number is divisible by four after the deduction of one. The year of the Bhajyagāthū pillar inscription is the exception. Here the number of years is not divisible by four after the subtraction of one. But most probably this also is an expired year though it is not so specified.

A Jaina work, the Bhagesvātī Satra, however, states that the four Yugas come in the following order: Kāla, Duṣṣara, Trītā and Krītā. If a particular year is divisible by four then it is a Krītā year.

Sir R. G. Bhandarkar is of opinion that the era used in this inscription was founded by the Mālava Republican.1 Mr. D. R. Bhandarkar2 states that “the Mālavas were only in possession of a traditional usage regarding, i.e. of a mode of reckoning, the Krītā year”. Dr. Fleet3 thinks that the Mālava Vikrama era was founded by the Kushāpa Emperor Kanishka. They all proceed on the supposition that there was no such king as Vikramaḍitīya before Chandragupta II. of the Gupta dynasty. In this connection I beg to point out that a king named Vikramaḍitīya is mentioned in Hala’s Sastrapāta, V. 64 (ed. Wehr, nr. 464). As Hala cannot be placed later than the 1st century A.D., it must be admitted that the Vikramaḍitīya mentioned here must have existed in the first century B.C. The verse runs as follows:—

Saṃkrāta-hāta-rāja-vahāya deniṣa tuha korē labhāhāt
chālaṇaṇa Viṣṇuvātīkā bharīam-yamānkalīsī tissā ||

I edit the inscription from the original stone.

TEXT.

1 सिन्हम् [1*] सहस्रगिरि तलवे पुष्पावासितवाने [1*] चतुर्मुद्रयक्षीहिन्दीय-निवक्तो नम: [1*] एकलुब्धवहरप्रति प्रशस्ते कलसंजिते [1*]
2 एकलुब्धवहरात्र रात्रिस्तम्भमवतूट[ढू] [1*] माराकाली4 चरिे प्रसी मनुष्यके सभाम [1*] सवे(हे)4 प्रहसे शक्रय कपालवलचने तदा [1*] 3
3 विवधवजीववर्ग कालपुरुषसंस्कार [1*] भार्तिर्मर्थिकन्तरा कालिन कस्म-मालिनी [1*] 4 दिने चारी(ही) जयस्वयं चंभामभय सरकरे [1*]
4 अंडाकावलरे रामे प्रागुगुस्तक चषुराम [1*] माराकालीयकाव्याभासांविषयंस्वरूपमोरत्ने [1*] जयवेलनर्मे पैदे दवविस्मे [1*] 5
5 न्यूमा भ्रत्याद्विश्रोवविकासमाचारिनि [1*] सर्णे कोलीहरायनरीवपयी पाठिवे [1*] तत्तालवनपरिधिवेदयामन्दिर्विश्वर: [1*]
6 पुष्च[ञ]व(व)वर्षरायमाहवादविन्दमानस: [1*] 7 जीवांतोरवम बहाल। राजस्य मणिशन: [1*] विद्यमोदायनालं ज्ञांनीन्द्रायन-चारास्थुम [1*] विभागावतयो लोकंदशीभुवायम् [1*]

3 [I would read मेहे प्रहे —S.K.]
4 Read हृद्

5 Read विभागावतयो लोकंदशीभुवायम्.
Mandasor inscription of the time of Naravarman. — Malava Samvat 461.
TRANSLATION.

(Verse 1.) Success! salutation to that Purusha with thousand heads and immeasurable soul, who sleeps on the waters of the four oceans as on a bedstead.

(V. 2.) On the arrival of the auspicious year four hundred increased by sixty-one named Kṛita and repeatedly used by the illustrious Mālava tribe; (V. 3) in the approach of the auspicious rainy season which delights the minds of men, the festival of Śakra having commenced as then allowed by Kṛṣṇa, (V. 4) the earth garlanded by corn shines with lustre to a great extent, being adorned by Kāśa flowers and growing up paddy and fodder. (Vv. 5-7). On the 5th day of the waxing moon in the month of Āśvina, in this delightful and auspicious time, which is a matter of congratulation to all, while the illustrious Mahārāja Naravarman, the ruler of the Earth, was governing the world, the virtuous son of the king Sinhavarmā, and the grandson of the king Jayavarman, whose prowess was like that of the king of Gods, whose gait was as powerful as that of a lion, and whose desires were increasingly fulfilled owing to the repeated accumulation of merit in previous births; (Vv. 8-14) with the object of exemplifying the merit of that administration, Satya, the virtuous son of Varcaviddhi, the virtuous grandson of Jaya, the virtuous son of Jayamitra, (who was) the daughter of Balasūra, bespreading himself for the acquisition of merit, his mind being forcibly drawn to (such a course) owing to the habit acquired in previous existences, whose efforts were intensified by the weight of his merit and fame, who honoured friends, servitors and those in distress, who was as the moon in his own family, whose wealth and even whose life was made over to the Gods and the Brahmanas, who was endowed with great compassion, who acquired his great wealth by lawful means, and who finding this living creation to be transitory like the water of the mirage, like a dream, like the lightning and the flame of the lamp, took refuge in Vāsadeva, the grantor of protection, the habitat of the creation, the immeasurable, the unborn, all pervading, (who is compared to a tree) which gives heaven as its noble fruit, whose charming young shoots are the celestial damseis, whose many branches are the heavenly cars, which drop honey (in the shape) of rains from clouds

No. 36.—TWO GRANTS OF RANABHANJADEVA.

By R. D. Banerji, M.A.

The discovery of these two grants were announced by Bābū Nāgendra Nāth Vasu, the Honorary Archaeological Surveyor to the Mayūrabhaṇjā State, Orissa, in the first volume of The Archaeological Survey of Mayūrabhaṇjā. One of these grants was edited by him in the same publication with plates, which, though clear, are not reliable as the process of reproduction

1 Read "सचा.
2 Read "मात्र.
3 Read "राम.
4 [R. D. Banerji renders the phrase Siāhā-viśrānta-gāminī, as the tributary prince of Siāhavikrānta (i.e. Siāhavikrama or Chandragupta II); Ind. Ant., 1913, p. 162.]
adopted was not purely mechanical. The publication of the Sompur grant of Śatrubhañjadēva has thrown new light on the Bhañja dynasty of Orissa. As Bābū Nagendrā Nāth Vasu’s edition is not free from mistakes, I have edited both plates together. I obtained them, in 1911, through Mr. L. E. B. Cobden-Ramsay, I.C.S., Political Agent, Orissa Feudatory States, along with two other plates, one of which has already been edited by me in this Journal while the other one has been published by Bābū Nagendrā Nāth Vasu.3

The plates were found in the Feudatory state of Baudh in Orissa and “were turned up by the plough”. Further details about their discovery are not available to me. At present the plates belong to the Feudatory Chief of Baudh. The first verse of both of these plates and many of the following ones correspond to those of the Sompur grant of Śatrubhañjadēva. For the sake of distinction I have named the plates A and B.

A.—The Baudh Grant of Raṇabhañjadēva; the 54th ear.

The inscription recording this grant is incised on three plates of copper measuring from 8½ to 6½ in length and from 4½ to 4⅛ in breadth. They are held together by a ring, ¾ thick and nearly 4 in diameter, of the same metal, passing through round holes about 2½ from the edges of the plates. The first plate only carries writing on the inner side. The royal seal, soldered to this ring, is round in shape and measures 2⅞ in diameter. The impression of the seal consists of a crescent above, the name of the king Śri-Raṇabhañjadēvayya in the middle, and a seated bull, facing the proper left, below. The plates with ring and seal weigh 232 tolas.

The characters of the inscription are more archaic in form than those of the Bāmanghātt grant of the same king or the new Sompur grant of his father Śatrubhañjadēva. They are more akin to the characters of the Gumār grant of Nāṭrubhañja and the Orissa plates of Vidyādharabhāñja. The inscription mentions a king named Gandhaṣṭa in l. 5 as the king’s father. In grant B in the same verse Śatrubhañjadēva is mentioned as the father of the king. Further on, l. 12, it is mentioned that the king was born in the family sprung from the egg (vañca-prabhas-vañḍajaḥ), with which we may compare the similar phrase used in the Sompur grant of his father (vañḍaja-vinnaka-prabhasaḥ). He is styled Paramamahāvīra Mahārāja, l. 12. He is styled Rāṣṭra in l. 17 of grant B of the year 26. He addresses the officers of the Khiñ̥jali maṇḍala and informs them that the village of Kōnatinthi in the Khāṭiyā vishaya has been given to a Bhaṣṣaputra, the son of Vāsadēva, whose name has been omitted through carelessness, who was an emigrant from Apiḷomulēri and an inhabitant of Amvāsara-sara, belonged to the Rōhita gōra, the Rōhita aṣṭaka, the Vīṣāmitra prasara, the Čaṅḍōga charaya and the Kauṭuma sakhā. The grant was written in the 54th year of the king in the dark half of Bhādrapada by the Sāndhi-vigrahia (Sāndhi-vigrahika) Himadatta, was incised by the Arktatī Gōnaka and sealed with the Royal seal.

I edit the inscription, which has already been published by Bābū Nāgendranāth, from the original plate:

1 Above, Vol. XI, pp. 98 ff. 2 Above, pp. 156 ff.
7 loc. cit., pp. 135 ff.
TEXT.

First Plate.

1. Ōm1 Siddhi[ḥ\*] || 2. Samhāra-kāla-hutabhug-vikara-la-ghora-sarbbhṛanta-kiṁkara-
   kṛitānta-nītānta- 3. bhind(a)ṇaṃ [ḥ\*] bhimm-e(ā)ndhak-āṣura-mahāgahan-śatapātra[ḥ\*] tad-bhairavaḥ
   Hara-vapura-bhavataḥ prapātaḥ3 || [ḥ*] Durvṛāṇa-vā- 4. raṇa-raṇa-pratipaka-paksha-llakṣhmi-haṭṭh-āpaharaṇ-ōtsalita-pratapāḥ ||(1) Bhañjī-
   nāraḥdi- 5. patayo vakṣavo vabhūvar-vadhūtayō-ttra bhūvi3 bhūri-sahasrasamkhyaḥ || [ḥ*] 6. Tēshāṁ kulē sakala-bhūtal-
   pāla-mañi-māl-ārochhit-āṅhri-yugalo valavām6 nripō-bhūt ||(1) āri-Gandhaṭa[ḥ*] 7. prakāṭa-paurusa-raśmi-
   chakra-nirṛdārit-āri-hridayo-stya pītā nripasya ||[ḥ*] Nānā-mānayamān-āṇyonya-
   vī- 10. khyāt-othhyāta11-khadga-bhrājishyuḥ-bhū(ḥ)ja-vajra-Bhañjī-bhūpati[ḥ*] prabhūti- 11. pūrā[ṛ\*] Dhṛtipūrṣ12 || Śaṃd-ama-
   du[ḥ*] khit-āna.-

Second Plate; First Side.

13. thā-jana-manu-vaṅsa varśa-prabhav-āṣaja14 Paramamāhāvaro mātā-pitri-pād-
   ānudhyāto Bhañjī-ā- 14. mala-kula-tilako Mahārāja-āri-Ranabhaṇjaḍēvaḥ kuṣaḷi || Khañjī-āla-pāda-deva-
   bhavikya- 15. d-rāja15-rājanaṃ-āntaraṅga - kumār[ḥ*]mātya - mahāsāmanta - vrā(bṛ)hman - purīgamān-
   anyā[ṛ\*]śe-cha daṇḍa- 16. pāśika-chhaṭa16-bhaṭa-vallabha-jātyā[ṛ*] yath-ārha[ṛ\*] mānayati vodhaya17 17. samudāśātya ch-Śaṃy-
   sa-rvavataḥ śiva-saṃmākam viditaṃ-astu bhavatāṃ || Khañjī-vishaya śa-
   mvaṇḍhaḥ18 Khaṅjī-āla-pāda-deva-

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1 Expressed by a symbol. 2 Read -laṃkā-. 3 Read -aṃkā-. 4 Read -aṃkā-. 5 Read -aṃkā-. 6 Read -aṃkā-. 7 Read -aṃkā-. 8 Read -aṃkā-. 9 Read -aṃkā-. 10 Read -aṃkā-. 11 Read -aṃkā-. 12 Read -aṃkā-. 13 Read -aṃkā-. 14 Read -aṃkā-. 15 Read -aṃkā-. 16 Read -aṃkā-. 17 Read -aṃkā-. 18 Read -aṃkā-. 19 Read -aṃkā-. 20 Read -aṃkā-. 21 Read -aṃkā-. 22 Read -aṃkā-.
EPIGRAPHIA INDICA.

23 haśi [\*] śvāni vadhvā\textsuperscript{10} parārdhaṁ cha parataḥ vāṅś\textsuperscript{11} śvatārēgā śpi bhavadvibhū\textsuperscript{12} samad-\textsuperscript{12} parārdhā dharmma-gaur- 
24 vāch-cha na kōপācī[\*] svalpam-\textsuperscript{13} api vādhā karaptāya\textsuperscript{13} Uktam cha dharmma\textsuperscript{14} śatrūṣṭā \[\text{[\*]} \]
25 bhū Sagar-ādibhir\textsuperscript{15} yasya yasya yadā bhūmiṃ\textsuperscript{16} tasya tasya tadā phalaṁ ||
26 parārdhētī pārthivāḥ \[\text{[\*]} \] svadānā-\textsuperscript{17} phalams-\textsuperscript{17} ānāntya[\*] parātt\textsuperscript{18} ānupānāy ||
27 vājāpyaya-śatāni cha \[\text{[\*]} \] puṇḍarikā\textsuperscript{19} sahasrāni bhūmi-dānā[\*] ddhi-kām phalaṁ ||
28 kulām-yā-āhuḥ khaṭaṁ hi narakē sthitām \[\text{[\*]} \] bhūmideśāṇā mātiṁ ca urddhaṁ\textsuperscript{19} yānī mṛtaṁ\textsuperscript{20} divi ||
29 Svadattā[\*] parārdhām-vā yon harottī(\text{\textit{ta}}) vasu(\text{\textit{au}})nāhāraṁ \[\text{[\*]} \] sa viśēzhaya\textsuperscript{21} kriyām-bhūtīs pitribhiṣ saha pa-
30 chāyā || Hiranyam-\textsuperscript{22} ēkaṁ gor-\textsuperscript{23} ēkaṁ bhūmim-\textsuperscript{24} apy-aruddhām-\textsuperscript{25} siphalaṁ \[\text{[\*]} \] harah\textsuperscript{26} narakam-śyāti yāvad-śānti-\textsuperscript{26} saṃpla-
31 vāh\textsuperscript{27} || Avihaṁ vihaṁ-\textsuperscript{28} ity-\textsuperscript{28} āhuḥ vrahabāvah\textsuperscript{29} vihaṁ-\textsuperscript{29} chāyā ||((
32 kau\textsuperscript{24} || Savvyēiṁ-tu praddānāṃ bhūmi-dānā[\*] prajasayāy ||( kalpa-kōti-
33 Ëkā-\textsuperscript{27} viśēzā-\textsuperscript{27} kulām-yā ēva kash[\*] ēn narakē sthitām \[\text{[\*]} \] bhūmi-dānā mātiṁ ca tvach-\textsuperscript{30} vādhār-vśimuchyāy ||

Third Plate; First Side.

34 'rmāṇchayavas-\textsuperscript{33} tyaktvā saupāṇā bhūmideśāṇaka \[\text{[\*]} \] pade pade diviṁ(\text{\textit{vaṁ}}) yāti pīṭham-ātām-\textsuperscript{34} kātavānākām || Phalasa ya
35 kathitam dharmmaṁ phala[\*] nīṣphala-sambhavah \[\text{[\*]} \] bhūmi-hattā phalaceha (-chchhētā) phala[n\*] nīṣphalaṁ[\*] vṛjaēt[\*][\*]

\textsuperscript{1} Read Chāndāga.\textsuperscript{1} Read -gaṇya.\textsuperscript{1} Read -ānanda.\textsuperscript{1} Read prarohantī, see e.g. Vaiṣṇava-gaṇya-Saṅhitā, 13, 20 f.—S. K.)
10 Read buddhā.\textsuperscript{10} Read -saṅgī.\textsuperscript{10} Read bhūmīs-\textsuperscript{11} Read ērāvan.\textsuperscript{11} Read pātīyāhā.\textsuperscript{12} Read gīn-ākāsām bhūmīs-\textsuperscript{13} Read brahma.\textsuperscript{13} Read Bhāṣa-pratī ṇa.\textsuperscript{14} Read viṣṇu-vśimuchyāy.\textsuperscript{14} Read on.\textsuperscript{15} Read viśēzā-Śūla-Śakunā.\textsuperscript{16} Read on.\textsuperscript{17} Read ī-ja-yā.\textsuperscript{17} Read on.\textsuperscript{18} Read viśēzā-Śūla-Śakunā.\textsuperscript{18} Read on.\textsuperscript{19} Read ī-ja-yā.\textsuperscript{19} Read on.\textsuperscript{20} Read on.\textsuperscript{21} Read ī-ja-yā.\textsuperscript{21} Read on.\textsuperscript{22} Read ī-ja-yā.\textsuperscript{22} Read on.\textsuperscript{23} Read ī-ja-yā.\textsuperscript{23} Read on.\textsuperscript{24} Read ī-ja-yā.\textsuperscript{24} Read on.\textsuperscript{25} Read ī-ja-yā.\textsuperscript{25} Read on.\textsuperscript{26} Read ī-ja-yā.\textsuperscript{26} Read on.\textsuperscript{27} Read ī-ja-yā.\textsuperscript{27} Read on.\textsuperscript{28} Read ī-ja-yā.\textsuperscript{28} Read on.\textsuperscript{29} Read ī-ja-yā.\textsuperscript{29} Read on.\textsuperscript{30} Read ī-ja-yā.\textsuperscript{30} Read on.\textsuperscript{31} Read ī-ja-yā.\textsuperscript{31} Read on.\textsuperscript{32} Read ī-ja-yā.\textsuperscript{32} Read on.\textsuperscript{33} Read ī-ja-yā.\textsuperscript{33} Read on.\textsuperscript{34} Read ī-ja-yā.\textsuperscript{34} Read on.\textsuperscript{35} Read ī-ja-yā.\textsuperscript{35} Read on.
Baud plates of Ranabhanjadeva.—54th year.
THIRD PLATE; SECOND SIDE.

This grant is incised on three copper-plates held together by a circular ring which passes through holes bored on the right margin of the plates, about 3 from the edge. The first plate bears writing on the inner side only. The last plate is broken near the ringhole, perhaps in consequence of an attempt to remove the plate from the ring without cutting the latter. The plates measure 6 by 4. The last plate, however, is only 4 broad in the middle. The ring is 3 thick and has a diameter of 2½. It passes through the bottom of an oval seal measuring 2½ by 2. The seal bears, in high relief, a conch bull facing the proper left, and above it crescent and sun. Below the bull is the legend Shri-Rapabhañjadeva in Nagari letters. Below the legend again is an expanded lotus flower with stem. The plates with ring and seal weigh 155 tolas. The ring had not been cut when the impressions were prepared by Mr. Krishna Sastry.

The inscription has been very carelessly incised, and words and even parts of verses have been omitted in many cases. In the metrical portion it is stated that Shrtrubhaśī was the father of the king Rañabhañjadeva, who was a devout Vaishñava and meditated on the feet

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1 Read viṣnasyaṁ kāhītī.  
2 Read -śārt-sāka.  
3 Read buddheī.  
4 Read puruṣaṁ parakṣīṭayā viṃśayā.  
5 Here follow a floral design and a couch (or symbol for šāmī) which, evidently, constituted the mark of the king mentioned immediately before. A double vertical stroke is engraved after the mark.
of his father and mother. He was king of both the Khunâjâlâs which were mentioned in the Sundpур plates of Sutradhâna as Ujavaya-Khuñâjâlâ-manâjolâ and as Khunâjâlâ in plate A. He is styled Rājaka (I. 17), one who was worshipped by the Mâhadâmanas, who had obtained the five great sounds, and who had obtained a boon from the goddess Stambhâvâri. The inscription records the grant of the village of Viñâsîngâ in the Khunâjâ vihâya to a Brahmâna of the Vâjasanâyâ chañâra, the Maudgalya gotra, the Bhûrmanava pravara, and the Âgirasu ânupragara, the Bhutaputra Dûmâdara, surnamed Bhûshana, the son of Bhutabhûshana, who hailed from the Bhutâ-villeage of Khañûvâpali, and, after his death, to his son the Bhutaputra Chhañika (?). The grant was made in the 26th year of the king on the 5th day of the bright fortnight of Mârgûsîras. It was incised by the merchant (vâsinâ) and goldsmith (svaranakara) Sivanaga, the son of Pañci, and sealed with the Royal seal. This man Sivanâga also sealed the Sundpûr grant of Rañâbhañâja's father Sutradhâna. I edit the inscription from the original plate.

TEXT.

First Plate.

1 Om1 Svasti | Śavâhira-kâla-huta-bhug-vikarâla-ghora-sahbhârânta-kîrâ.3
2 kritânta-[niñānta]-[bhî][u][n][i][n][m][i][s][s][s][t] bhi[n][s][n]-ândhak-âsura-mahâ-galanâtpatra4| tad-bhairavân Hari-vâ
3 purâ-havaâh propâthâ. || 2 Durvîvāra-vârâna-âra-pratiyakṣaha-[paksha]-lakshmi-hâtha-gra.
4 hañâ-suprasîta-prâtap[h][s] Bhunîja mnarûhîpata[r]â vahavô vabhûvnur-udhhu-
5 vayô-tra bhuvra[v]i] bhu[bhâ]r[i]-[sha][r]-sa[a][m][i][khyâ[h][i]]| 2 Òvâsîn kulera sakala-
6 bhu[bhâ]t[la]ns[la]-[pà]-la.
7 manîl-mâl-ârohehi-ânghri-jugalâ valavântipyâ-hûta7 || (1) śri-êr.8
8 Śatrâ(tru)bhunîja ity-atula-dhîh || [h][s] Taśy-âttâma[h][s] svayambhu-vat || A-9
10 chalir-dharâ-mañdala(10) gaja-turaga-khura[nir] nârâ-prasarâd-atula-dhu[dhâ]tli-
11 vitâna-sachchhâna.11 jany-âṅgâra(pa) goja-sakanâha-vâdikâ-svayamvar-âyata || 12 pa-
12 rînîta[jay][s]-lakshmi-samândita-purânâjana-m[a][s]vasâ śrimad-dafîja.13
13 bhupatî purâd-Dhûrti-pramuna[h][s][s] || sa[sa]rad-amala-dhavalakara-yâsa[h][h].

Second Plate: First Side.

14 ndita-sakalâ-janâ apâjâ-yashâ-prabhavâ Paramavânâya[va]m[âj]pi-
15 trî-pâd-ânudhiyâ(toka) Bhunîja-kalâ-kula-tîlaka Ujavaya-Khuñâjâlâ-adhipati[h][s]
16 samadhigata-pañchâ-mahâ-sâvda14 mahâsamanita-vandita Stambhâvâri-
17lavîhâra-praśâda15 | râjaka[h][s] śri-Rañâbhañâjâdâvâ[h][s] kuñâlakhîvâ Khi-
18 ðjali-mañdâlâ bhavishyad-râja-râjuna-kântaraâga-kumâr[a][s][m]-mâ-

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1 Expressed also by a symbol at the beginning of the line.
2 Read ḵimârâ.
3 Metre = Vasantañâla.
4 Read -sañkâtapratva.
5 Read pravîthu.
6 Read mnarûhîpata[r]â vahavô vabhûvnur-udhhu-
7 Read -manîl-mâl-ârohehi-ânghri-jugalâ valavântipyâ-hûta.
8 Read śri-êr.
9 Read -sañkâtapratva.
10 Read -mimarâl-drâhâki-àngki-yojâti-balaâna-âripâ-êkât.
11 The second half of the stanza cannot be restored.
12 Read anyâsa-mardamâna-mitra-f.
13 Looks like -kâñhâha.
14 Read -sañkâtapratva.
15 Read śri-Rañâbhañâjâdâvâ[h][s].
16 Read ðjakâ.
17 Read Stambhâvâri-lahka-caropraśâdâ.
No. 36.] TWO GRANTS OF RANABHANJADEVA.

19 tyā(tya) - mahāśāmanta-vrā(brā)kmaṇa-pradhānī[n*] an[y*]ā[r*]ā[m*] - cha dānapāṣaṇ(ā)i - kā-
20 chātaḥ-bhāṣa-vañcabha(h)ājītyah(yān) yathārthi1 mānayati vadhayaṁ - 3 sam[r*].
21 dāna(yā)ti ch-iṣṭayat(a) | sarvvataḥ sī(r)īvam-āṣmākau[n*] vidiṣṭam-astu bhā[va*]ī[ṃ]nāṃ
22 Khṛṣṭā,
23 tiṣṭa-viśhaya-pravīṭa(bh)ājā-Vallāśīrīga-khaḍjakahāṭra[r*][n*] [*] tasya cha paścimēna di-
24 g(a)-vibhāgēna Śālaṅkī4 nadyaasti ut[t*]arēṇa cha Mahānādi pu(p)ṛvēṇa sit-
25 kāraṇaḥ(Bhū)ta-Khaḍjuvapalī-bhāṣṭa-grāma-vinīrgata(r)ī-Manudgalya-gōtrēṇa Bhākra-
26 myē. 4
27 śva-pravarēṇa-Āṅgirās-śūnapravarēṇa Ḍhū(Bhū)ṣaṇa-Śrīṇivasaḥ[sa*] Vaiṣṇava[n*] nēya-
28 karunā-
29 Ḍvān-vibhāgēna[ṛ]maṇi. Ḍvāṭa(Bhū)ṣaṇa-Śrīṇivasaḥ[sa*] bhūṭeputra-Śrī-Ḍāmodārēṇa pro-
30 bhū-kāya-aika-śarāṇēṇa mṛtvā ētat(a) sāsa(sa)nām tād-anantarān tāt(a)-puriṇa
31 bhūṭaputra-Chaḥāōkā-nāmāṇā tām(y)rā-sāsana[ṇ*] pratiśūlaṁ 5-8itī | P[n*].
32 ṛam(a)parya-kula-āvatārēṇa y[a*]vad-Vēḍārtha-vacanēṇa yathā [*] kāḍū[ṛ*]
33 kūndā[ṛ*] prarohanti / śāsana[ṇ] pratināsai sahaścēna vrioḥa-
34 si [*] evaṁ vudddhā10 pari[r*]ddhaḥ-cha parāto va[r*]a[n*] śvatsēṇa [bhavadbhir-
35 āśnaḥ-uparocēṇa d-dhirmaṃ-gauravā[ṛ*]-cha na kē-
36 mabh[ṛ*] svara-nīvaḥ karaṇīya [r*] tathā chauktāṃ11 dharmma-sāstrēṇu[*]
37 Pālava12 kriṣṭā mahī[ṇ*] dādya[ṛ*] sa-vṛṣa-sasya mē-
38 dēnī13 yāva[r*] surya kriṣṭān lokē tāva svargga mahaṃ tyāte || 14 Vēḍa-vākṣya-mono-
39 yō jīvī vādūraḥ śvaḥ bhumi hatī tathā śayavah ahō mā[ṃ] hara m[ā]
40 hara || (||) yathā-śpatiḥ Śakra taṭavind[ū]15 visarppati i evain bhū(bhū)-
41 mē-κṛi-

Third Plate ; First Side.

38 tan dāna[ṛ*] sasya sasya prarohati || Ādityo Varnā Ṛṣya16 Vrahaḥ Śoma-
39 mō Hūṭ[ā*].
40 śana[k*] ||(l) Su(Śa)lapū[ṛ] pān-ṣaḥ bhagavāḥ (ṃā̃-)ābhinandanti bhū(bhū)mē[a*]
41 || (||) Āsphoṭya[ṛ*] ti-
42 pitaraḥ pravalga(ya)nti pitāmahā[ḥ*] ||(l) bhū(bhū)mē-dūṭā kule jātā(ṝḥ) sa
43 mō trīṣā bhūvī-

---

1 Read yathārthaḥ.

2 Read bhūdhayaḥ.

3 Read kāmikāḥ. 4 Read kāla-śāmataḥ niḍy-yaṇapadi-sahita. 5 Read kāla-śāmataḥ niḍy-yaṇapadi-sahita.

6 Read tathā yad-ṣūlōtān kāmikāḥ. 7 Read māmāḥ-ṣūlōtān kāmikāḥ.

8 Read āśnaḥ-ūpajātaḥ kāmikāḥ. 9 Read āśnaḥ-ūpajātaḥ kāmikāḥ.

10 Read āśnaḥ-ūpajātaḥ kāmikāḥ. 11 Read āśnaḥ-ūpajātaḥ kāmikāḥ. 12 Read āśnaḥ-ūpajātaḥ kāmikāḥ.

13 Read śvāṭaḥ kāmikāḥ. 14 Read śvāṭaḥ kāmikāḥ.

15 Read bhūthakāmāḥ. 16 Read bhūthakāmāḥ.
41 ahayati (Rv) / Bhubhir = vasudha dattā rajōnaīḥ Sagar-ādiḥ[ḥ*] || Mā rud-aphala-samkṣa.
42 paradeṣe bhu || yasya yasya yadā bhuḥ mi[a*] tasya tasya tada phala[m*] || S[v]a-
43 da[t*]tām parade [t*] tāṃ vā yḥ hareṣ(ta)[n] (d) vasuṣadharāṇa || l(l) sa viṣṇhaya[ṃ*] krimi-bhu(bhūn).
44 tvā pitṛibhi[ḥ*] saha pachayatō || Hiraṅyam-ekām gām-ek[ā*]ṁ bhunim-apya-sa-
45 ruddham-ahgalatā || hare[n*] ma[na] rakam-śyati yHVad-bhu(bhū)ti-samplavaḥ || l(l) Bhu(ā) mi[ṃ*]
46 yā bhakti-ṣivaḥ(nā) tāttī yach(ā)-cha bhu(bhū) mi[ṃ*] || (ya pratigrihiṇā tāttī yach-cha bhumī) prayachchahi ubhau.
47 tan pun(āya)-karmāni nyā(ta)m* svargga-gāminān || l(l) Haratō hārayatō bhū-((bhu[ḥ*] mi[m*] manda-vu(bu)).
48 dhi-is-tāmpirātaḥ || sa vvaddhaḥ vārṇvāḥ pāsai[a*] tīrṣa[y*]-yogishu jāyate || l(l)
Mā pā-.
49 rthiva[ḥ] kadācīchō [tv*] tān vahamvasaṁ manasaś-d-api nānāeṣaḥ dha[c*] ma[ṃ*]-bhūn[sha*] jya[ṃ*] ācānta || hal[ā*].
50 ṛhalaṁ vishāḥ || Avisaham vishāḥ-ity-bhu[r*] vrahmaṃvasaṁ vishā[ṃ*] unhyatō || l(l)
vish[ā*] ekā-

Third Plate: Second Side.

51 [κ] nā hānti vrahmaṇaṁ putra-pantrikāṁ || l(l) Loha-chureṇaḥ-asmā-
52 nāye[n*] narāḥ vrahmaṇaṁ trishu lokāḥ kah pumā[n*] jaramishyati ||
Vājap-
53 yā-sahasraṁ aṇavamōda-sattāḥ cha || gagām koti-pradānena [bhūmi-ḥa].
54 rīt[ā] na śūdhayarī || Iti kamala-dalām-yāva-vindu-loloṁū || śriyaṃ-an[ū] chintya
55 manunhya-śvitaṁ-cha || sa kalamadi-dam-udāśritāḥ cha vṛdhāṅ[ha]ṁ na hi purushaṁ
56 parāki[kt] rīštaya vilopya[ḥ*] || l(l) Vijaya-rājya samjatsarā śuṣṭavi-
57 ṣaṃtti || varisva Margastra sudi titi panchamy[ā*]ṁ utakina
58 a-stha vasik(a)-uvarca-pakṣa-Sivapāgī Pāṇīsūta śrāvchīna[ṃ*]
59 māhāṛṣṭa-juki-nuder-eti ||

[Read rāja-bhī.]
[Read bhūd-aphala-samkṣa eva paradeṣe-iti pārthān. This half slōka has been placed between the two
halves of the preceding one.]
[Read bhūd-aphala-samkṣa eva paradeṣe-iti pārthān. This half slōka has been placed between the two
halves of the preceding one.]
[Read sūdraka-śūdraka eva paradeṣe-iti pārthān. This half slōka has been placed between the two
halves of the preceding one.]
[Read -plavā.]
[Read -dāhā.]
[Read -śaṇa]\n[Read -śānya.]
No. 37.—Inscriptions at Yewur.

By Lionel D. Barnett.

(Concluded from p. 238.)

C.—Of the time of Vikramaditya VI: A.D. 1105.

This inscription is on a stone in the garden-land of Chikkira-Ramappa, on the north of the village. At the top of the stone there are sculptures: towards the centre, the sun and moon, and below them, from left to right, two standing figures, a cow and calf, and a crooked sword or dagger. The writing covers a space about 1' 6\(\frac{1}{2}\)" wide by 3' 11" high, and is for the most part very well preserved: but there has been slight damage at the ends of lines 25 to 28.

The characters are Kanarese, of the regular type of the eleventh and twelfth centuries: their shape is intermediate between the somewhat slender sloping character of the previous generation and the upright rounded forms that appear soon afterwards. Their height varies slightly, being approximately \(\frac{1}{4}\)" to \(\frac{1}{2}\)". They are fairly well formed, but in some cases (e.g., lines 32 and 43) letters have been omitted and afterwards added below the line. Except for one Sanskrit verse at the beginning and two at the end, the language is Kanarese, in prose, and practically in the medieval form of development: note the nominative plural in ara (instead of ar) in lines 16, 17, 18, 24, 32, and the locative in ala, lines 28-29, 33, against a freer use of the endings of and at. We may note the word kamasa (line 30), denoting a measure of area; neither kamasa nor kamasa, which appears in some other inscriptions, is known to Kittel's dictionary.

The object of the inscription is to record the grant of certain lands in the neighbourhood of Yewur, houses, an oil-mill, and a customs-duty to be levied in kind on the sale of areca-nuts, for the upkeep of a local temple of Kesava (Vishnu); and it was issued by Stāyavakra Bhatāraka Dēva, apparently a pontiff of a (? Vaishnava) sanctuary at Yewur, in the reign of the Western Chalukya king Tribhuvana-Mallā-Vikramaditya VI. The General Raviyana-bhāṣa and the god IsspēŚvāra, mentioned in this record, are already known from the Yewur inscription B, of A.D. 1077 (p. 269 above).

The details of the date of this inscription are: the cyclic year Pārthiva, being the thirteenth year of the Chalukya-Vikrama-kila, i.e., of the reign of Vikramaditya VI; the new-moon of Margasira; Somavāra (Monday). Dr. Pliet gives me the following remarks:—"Like so many dates of the eleventh and twelfth centuries, this date is irregular; that is, it does not work out in satisfactory agreement with the stated details, the discrepancy here being in respect of the week-day. The Pārthiva saṁvatsara in question began, as a Chaitrdi lunar year according to the southern lunisolar system of the cycle, on 18 March, A.D. 1105. The given tathi, the new-moon of Margasira, answers for that year to 8 December, on which day it ended at about 9 hrs. 47 min. after mean sunrise (for Ujjain). But that day was a Friday, whereas the record specifies a Monday."

The only places mentioned are Ekur, i.e., Yewur itself, and the Sagara three-hundred, in which district the record locates Ekur. For some remarks on this district see above, p. 272 f.

TEXT.

1 [Nama] bhagavatē Vāsadēvya || 2 Pānta vō Nara-
2 sinhasya nakha-jangajā-kōṭaya[h*] Hiranyakaśipū-

1 From the ink-impressions. 2 Metre: Śūka (Kaṇṭhābrah).
3 r-vakha[kš]-kubṭr-āgay[ṛ]k k-āram-ārauṇāḥ | [1^*] Šruti Samastah-
4 bhuvan-āṣaya śri-prthvi-vallabha-mahārājādhīrāja
5 paramāvaśa śvaṃ parameśvaraṃ k-āraṃSatyaśārṇya-kulā-
6 tiṣṭaka Chāṣṭaky-abharaṇaṃ ātāma-[T*]prabhavanam-
7 āla-dēvarā vaịya-ṣajयam-uttar-ōttar-ābhiruḍhhī-uddhi(ḥūḍhi)-prava-
8 rūdhī(ḥūḍhi) śaṃṇamā-ū-kāṁdi-γśkka-tāraṃ salətuṃ-ire
9 Kalyāṇadā nele-vigino jukha saṃkathā-vinödadiṃ ri-
10 ṣa[ṛ]a[ṛ]-geyyntum-ire || Šruti Śrīmanda-ji[-]saka-va[ṛ]di(di)-ni-
11 kara pād-ākrānta-jaṅgati-pati saka-vidyaṃ-mañña-rajaṅjita Ša-
12 ravsati-samullaśita-vadān-āravinīda ahita-ṇama-bhūṣāṃ śmi-
13 karaṇa saka-hita-jan-ahat-āpūrīti-karaṇa sa[ṛ]ak[a]-bra-
14 ām-viṣṇu-ṭat[ṛ]-vagata yama-nilayaṃ-śvādhyaṃ-duḥṣa-
15 na-dāraṇaṃ maun-ānuṣṭhāna-japa-samāci-śīla-mahāpaniṃna
16 dvīja-gur-ṇb-jāla-laṭamār-μuṛmatānt-5[j]-ya-tīrtti-yantarə
17 saka-la-śāstra-visāmānu Satyam-śri-prabhavanama[l]-dēvarā
18 param-ārādyava-sūpa śrīma Satyaprachāra-bhātiṣṭak-am-śrī-
19 Svaṭī Śrīmaṇa-Chāṣṭaky-Śivāṁ-kalasa mūvatte(tta)noṣya Pa-
20 rthiya-samvatsaraṃ Māṛggaśirṇa-māṇavaya Śāma-rāma śvayt-
21 pāta-ṛṇaṇa Sāgara-mūṇṭaṛa baliya tamā-ṛṛkeya Ėhū-
22 ra Āsपēvara-dēvarīni mudāṇa deseyatu śri-Kēṣa(s)va-dēvargge khan-
23 da-sphuṭita-fīrga-ṣaḍdāra-puṣṭa-nilvādyacya-mānuṣa-duṅgge-pavitra-śṛccha-
24 -pañ-miṣṭi-vṛt manna Raviyana-bhṛttī-dṛṣṭaṃ-sahunyakara ṣiṭṭa
25 māttarə ṣe-olag-ṛgii ṣrini badgala Āsपēvara-dēvarə [ko]-
26 yin paṇavalu mūvaṭt-ayhu-ṛṇa Dāṅkavindana ghaṛya-
27 la ṣiṭṭa māttarə paṇiṇu-ṛṇa adhikarə(field) māttarə 12 Anuṣama-gau[ṛ]-n
28 āna keṛya keḷag-āsपēvara-dēvara galdeyina vāy(ṛ)na-vyn-
29 dalī ganal māttarə 1 ṛṇiṅ satt(ṛ)ḍa ṣallādiṃ badgala toṃta[ṛ]-n
30 kamma 450 dēva saradra mane 1 puṭiṛya mano 1 dēvā-
31 ra mānuṣa-duṅgge naḷeva gaṇaḍa mane 1 antu mano māru gau-
32 1 nakhamanum nāṅa-duṅgge gātirgaru ṣaṇamanam-anantaraṃ-
33 rōdu aṣake māṛīlāli pongō ṣake aydu kēṛjing-irppat-aydu-o-
34 le || I dharmamāvaṃ pratipāṭādivargge Kurakabṛhatrā jāśira
35 kavileya koṭita koḷagamaṃ polama satti śūrya-grahā-
36 nado] chatur-vvāda-pāṛagar-appa brāhmaṇārgge koṭṭa phala || I dhā-
37 ramanman-nilvādgargo Vṛṣṇiśayya] jāśira kavileya
38 man chatur-vvāda-pāṛagar-appa brāhmaṇarunam-aḷida pāṭaka sarggu ||
39 Śīka || "Śāmāy-yāṃ dharmam-ṣetu[ṛ*]-nirppōṇāṃ kālē kālō pāḷant-
40 yo bhavābhīh sarvvaṃ-ōtān bhāṅgynaḥ pāṛthivōṅdrānuḥ bhāyo
41 bhāyo yōchāttā Rāmahabṛdarā || "Śa-dattāṃ para-dattāṃ vi yō-
42 ṣrētu(ta) vanyuḥāṃṛ saṃsthā witnessed vasiṣṭhāyāṃ jā-
43 yātē kri(kri)mīb || I dharmamā-ś-cha[ṛ*]-drś[ṛ*]-kka-tāraṃ saluttā śa-
44 gaḷa maha śri śri

\[3\] Represented by a spiral symbol.
\[4\] The dē was omitted, and then was supplied below the line.
\[5\] Mode: Śālīnt.
\[6\] Note: Śīka (Aṇuṣṭhāḥ).
\[7\] The syllables sa and ṭā were omitted, and then were inserted below the line; read saṅga.
TRANSLATION.

Homage to the Lord Vāsudēva! May the tips of the Man-Lion's ploughshare-like nails, red with the gore-mud of the field which is Hiranyaśākapuṣu's breast, protect you!

(Line 3) Ōṃ! Welfare! While the victorious reign of the fortunate king Tribhuvanamalla, refuge of the whole world, darling of Fortune and the Earth, great Emperor, supreme Lord, supreme Master, ornament of Satyāravya's race, embellishment of the Chājukyana, is proceeding on a course of successively increasing prosperity for as long as the moon, sun, and stars shall endure, [and] he is wielding the government with enjoyment of pleasant conversations in the capital city of Kalyāṇa.—

(Line 10) the happy and fortunate Satyaprachāra Bhaṭṭaraka Dēva, who has overcome all the crowds of disputants, whose feet are approached by the lords of the earth, who delights the minds of all the learned, who displays Sarasvati in the lotus of his mouth, who reduces to ashes the evil, who fulfils the wishes of all good people, who has reached the true essence of spiritual law, who is characterized by the greater and minor observances, study, meditation, mental concentration, the observance of silence, the muttering of prayers, and concentration of thoughts, who is devoted to the worship of Brāhma and elders, who has the brilliant glory of the sun, who is expert in all books of authority, who is highly adored of the fortunate king Tribhuvanamalla;

(Line 19) on a Monday, at the time of the vyaṭṭipāta, on the full-moon day of Mārgasira of the year Pārthiva, the thirdieth of the happy and fortunate Chājukya-Vikrama era,

(Line 21) did, for the benefit of the [temple of the] blessed god Kēśava [situate] in the eastern quarter from [that of] the god Īśapēśvara of Bhūr, [the town] of his administration, within the Sāgara three-hundred, for the purpose of restoration of broken, burst, or outworn [parts of the buildings], worship, oblations, perpetual lights, and the ceremony of the sacred thread,1 grant twelve māttr [of arable land], in figures 12 māttr, in Dānavināda's measuring-staff of thirty-five spans, including six māttr formerly granted by the General Riviyan Bhaṭṭa, on the north of the village (and) on the west of the arable land of the god Īśapēśvara;

(Line 27) [also] one māttr rice-field below Aṇuama Gauḍa's tank [and] on the northwest of the rice-field of the god Īśapēśvara; [also] 450 kamma garden-land north of the stream on the east of the town;

(Line 30) [also] one house for the choultry of the god, one house for the priest, and one house for an oilmill applied for the perpetual lights of the god; total, three houses and one oilmill.

(Line 32) [Also] on sales of areca-nuts, the burghers, foreign merchants, market officials (?), and other persons, being [convened,3 they allotted an impost of] five areca-nuts on each gold piece [and] twenty-five leaves on each load.

(Line 34). For such as maintain this pious foundation the fruit will be as though they adorned with gold the horns and hoofs of a thousand kine in Kurukshetra and gave them during an eclipse of the sun to Brāhmaṇas versed in the Four Vedas; to such as infringe this pious foundation the sin will be accounted to them as if they slew at Benares a thousand kine and Brāhmaṇas versed in the Four Vedas.

(Line 39). Śloka: "This general principle of pious foundations of kings must be maintained by you in every age;" again and again Ramabhadrā makes this entreaty to all these fortunate sovereigns. He who should take away land, whether granted by himself or by others, is born as a worm in dung for sixty thousand years. This pious foundation is to endure as long as the moon, sun, and stars. Happiness! Great fortune!

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1 Pavitra: see Ind. Ant., Vol. 38 (1900), p. 52.
2 The īrddu of the text seems to stand for the odan-īrdu, odan-īrddu, " being together [in assembly]", which is found in Mysore inscriptions.

This inscription is on a stone apparently built into a wall near a mosque inside the village.—There seems to have been a full row of sculptures at the top of the stone; but there is seen now only a cow, at the left end.—The writing covers a space about 14½" in width by 10½" in height. It is well enough preserved as far as it goes; but the bottom of it, containing the minatory formula, is broken away and lost.

The characters are Kanarese, of the early twelfth century; they vary in size from about 

½" to 

¾".—The language is Old-Kanarese prose.

The inscription records donations to a temple of Kammatāśvara at Eṅṭar by certain guilds of craftsmen, and is dated in the reign of the Western Chālukya king Tribhuvanamallā- Vikramaditya VI.

The details of the date of this inscription are: the cyclic year Vikrita, being the thirty-fifth year of the Chālukya-Vikrama-varsha, i.e., of the reign of Vikramaditya VI; the full-moon of the bright fortnight of Jēṣṭha, (i.e., Jyaśṭha, Jyaśṭhā; Somavāra (Monday); an eclipse of the moon. Dr. F. Fleet gives me the following remarks:—"The tithi is denoted by the curious word pavaraṃmāvārave, which looks like a mixture of pavaraṃmāi and amāvāye; but the specification of the fortnight and the eclipse make it clear that the full-moon was intended. This date, also, is irregular. The Vikrita amāvāra in question began on 23 March, A.D. 1110. The given tithi, the full-moon of Jyaśṭha, answers for that year to 4 June, on which day it ended at about 5 hrs. 49 min. after mean sunrise (for Ujjain). But the day was a Saturday, whereas the record specifies a Monday; and there was no eclipse, either visible or invisible in India. It may be added that there was also no eclipse of the sun, either visible or invisible in India, at the new-moon of Jyaśṭha, which was at about 4 hrs. 7 min. on Sunday, 19 June."

TEXT.3

1 Īṃ3 Svasti Samata-bhuvan-ārāya
2 śṛi-pri[pri]thvi-vallabha mahārājādhirājaṁ
3 paramāśvara paramahātṛāraka Satya-
4 śrāya-kuṇa-tījakaṁ Chālkyā-ābharaṇāṁ
5 śrīna-Tribhuvanamalla-dēva-vija-
6 ya-rājyan-uttar-uttar-Śrī(iḥ) śrīdhi-pravard[rva]dha[-]
7 māmā-Śrī-chandī-dārkaka-[ṭa][a]ram salumun-īro
8 Svasti Śrī-Chālukya-Vikrama-varā(raha)da 35<sup>4</sup> Vikri[kri]-
9 ta-saṅvataṛada Jēṣṭha suddha[a] pavaraṃmāvāśya So-
10 maṃsa soma-grahaṇa-parbha-ni-
11 mittaśīḥ. Eṅṭra Kaṁmatāśvara-dēvagge 129 κ[τα]j[α]-
12 y-ṣi[k]lu koṭṭaru kalkutīga-gottali bounge h[a]-
13 ga kaṃchagāra-gottali kaḍaharada7 suṇnāv-anitu-

1 [According to the Elliot MS. Collection, R. A. S. copy, vol. 2, p. 366 b, this curious expression pavaraṃmāvārave or a very similar one.—(what the transcription actually has is pāvaraṃmādyad)—occurs in an inscription of A.D. 1077 at Yeṣṭarāve in the neighbourhood of Yavur.—J. F. P.]
2 From the ink-impressions.
3 Represented by the spiral symbol.
4 Read Chālkyā: the ś has the s-like form of the superscript śrīmaṇa attached to it, instead of the vowel ą.
5 There is an omission here of the ordinal ending ṣeṣa (ṇaṣeṣa).
6 Read śruta.
7 The reading of this word is not quite clear. The second letter seems to be ṃa; but on the right side of it, level with the middle of the letter, is a small hook.
TRANSLATION.

Om! Hail! While the victorious reign of His Majesty the fortunate king Tribhuvanamalla, asylum of the whole world, favourite of Fortune and the Earth, paramount Emperor, supreme Lord, supreme Master, decoration of Satyavrata’s race, ornament of the Chalukyas, was proceeding in its course of increasing success, to last as long as the sun, moon, and stars.

(Line 8) on the full-moon day of the bright fortnight of Jyaistha of the year Vikrita, the thirty-fifth of the happy and prosperous Chalukya-Vikrama era, on Monday, on the occasion of a pârâb in which the moon was eclipsed,

(Line 11) the 120 [members of the] guilds, being [convened],1 made gifts to the god Kammamitra of Êhûr: the stone-cutters’ guild assigned one quarter of a gold piece; the braziers’ guild, as much lime for drawing sacred figures2 [as was necessary]; the carpenters and blacksmiths, the goldsmiths, the beratâmbar (?),3 and others, an adha4 for each residence.


This inscription is on a pillar in the south part of a temple of Bhânuvi-Basava, “Basavanna of the well”. There are no sculptures in this case. The writing covers a space about 9" in width by 2' 1" in height, and is well-preserved.

The characters are Kânarese, and good types of the writing of the early twelfth century; their average height is from about 1" to 2". The language is Kânarese prose (lines 1-21), followed by a Sanskrit minatory formula in verse (lines 21-24). The Kânarese is in a stage of development midway between the ancient and the medieval dialects; typical of this is the use of the euphonic vowel i in brâhmanâriyâmi (lines 8, 10) and brâhmanâriyâma (line 14), beside devargyam (line 8) and similar forms. There is some confusion between the intervocalic i and the Kânarese j; thus we find Châlukya (line 1), kojavanâm (line 15), and phalas (line 16) beside phalam (line 24), etc. On the other hand we find ajidavargye (line 17) for ajidavargye.

The object of the inscription is to record a grant of land for the maintenance of the lights and staff of the temple of Somâvarsara at Êhûr by a minister named Lakshmanayya, who bears the title of tadaya daṇḍanâyaka. If we may connect this term with the common word tadâ, bar, restraint, we may conjecturally translate the title as “general in charge of reserves”, in the fiscal, not the military, sense.

The details of the date of this inscription are: the cyclic year Viśvâvasu, being the fifteenth year of the Chalukya-Vikrama-kala, i.e. of the reign of Vikramâditya VI; the fifth day of the bright fortnight of Bhâdrapada; Brîhaspativâra (Thursday). Dr. Fleet gives me the

1 Idem: see note 2 on p. 331 above.
2 This translation is conjectural, assuming that kadâvara (or whatever the word may be) is connected with kâha, “ornamental lines and figures drawn with white clay, lime, flour, etc., in and in the front of houses, on thresholds, etc., daily or on festive occasions” (Kittel, s.v., where a connection with kadâvara is suggested). Mr. Krishna Sastri suggests the root kadâva, to churn or turn, so that the phrase would mean “dust of turnings.”
3 The words beratâmbar-okkalâli are also found in an inscription of Manâgoli (above, Vol. V, p. 20).
4 An adha = seven padaas.
following remarks:—"This date, again, is irregular. The Viṣvāvasu saṃvattsara in question began on 8 March, A.D. 1125. The given tithi, Bhādrapada śūkla 5, answers for that year to 5 August, on which day it ended at about 17 hrs. 33 min. after mean sunrise (for Ujjain). But that day was a Wednesday, whereas the record specifies a Thursday."

Vālvariva-pura, the place in which lay the land mentioned in the grant, is difficult to identify. I am however inclined to think that it is the village styled 'Valwar' on the Indian Atlas, sheet 57 (1854), and 'Yalwar' in the Hyderabad Topographical Survey, sheet No. 78 (Suggur Circar). This place lies about fourteen miles north-by-north-east from Yōwūr.

TEXT.\footnote{1 From the ink-impressions.\footnote{2 Represented by the spiral symbol.}

1 Ōṁ\superscript{2} Svasti Śrīmach-Chājyka-Vikra-
2 ma-kālada 50neya Viṣvāvasu-
3 samvatsara Bhādrapada sa(śa)sddha 5
4 Brī(Brī) haspati-vārad-ānādu śrī-
5 man-mahā-pradā(dhā)na ma taḍeya da-
6 ṇanayakam Lakshmanapayaṁgaī ṇ-
7 hūra śrī-Svayambhu-Somēvara-dē-
8 varqgam brahmaṇarīgam Vālvar-
9 va-pura taḍeyal-śvamaneyam\footnote{3}
10 dēvaya nandā-dīvīgām brahmaṇari-
11 gaṁv-yā-chaṁdr-ārka-tāraṁ bārāṁ bārāṁ\footnote{4} bi-
12 tārā-ī dharmamānaḥ pratipaśiṣāda-
13 varqgam Vāraṇāsyali chaṭu[r\superscript{5}]-vvē-
14 da-pārāgar-appa brahmaṇarīgo sā-
15 sira kavileya kōḍun kolagu-
16 mān ponnala kāṭiśi koṭṭa phala-
17 m-t dharmmamānaḥ ajīdavargge
18 Vāraṇāsyali chaṭu[r\superscript{5}]-vvēda-
19 pārāgar-appa brahmaṇapram[ān\superscript{6}] ka-
20 vīleymaṇaḥ ajīda dūḥam sā-
21 rggum ["Akarasya karikara-
22 [va]ṁ gō-sahasa-radhāḥ smaśa(empr)-
23 tab ["kara-pravritti-vichchhēdād-gō-
24 koṭi-pa(phā)lam-śuṃti"]

TRANSLATION.

Om! On Thursday, the fifth day of the bright fortnight of Bhādrapada of the year Viṣvāvasu, the fiftieth of the happy and fortunate Chājyka-Vikrama era, the fortunate High Minister Lakshmanapaya, Gena in charge of Reserves (?), granted in perpetuity, for as long as moon, sun, and stars shall endure, 7 in the reserve (?) of Vālvariva-pura to the fortunate god Svayambhu-Somēvara of Ehūr, for [the maintenance of] a perpetual lamp for the god and for [the maintenance of] Brāhmaṇas.

\footnote{1 From the ink-impressions.\footnote{2 Represented by the spiral symbol.\footnote{3 Or perhaps we should read taḍeya [śvamaneyam.\footnote{4 This spelling represents the transition between the ancient words and the later sound which appears in the medieval and modern dialects as -va; the scribe here writes both sounds.\footnote{5 The second èśa is superfluous.\footnote{6 Metre: Śūkta (Amsāhāb); the first pāda consists of nine (instead of eight) syllables.\footnote{7 The meaning of śvamaney is not apparent.}
(Line 12) — For those who maintain this pious foundation the merit is as if they adorned with gold the horns and hoofs of a thousand kine and gave them in Benares to Brāhmans learned in the Four Vēdas. For those who break down this pious foundation the same guilt accrues as if they should destroy at Benares Brāhmans learned in the Four Vēdas and kine.

(Line 21) — The imposition of taxes upon a tax-free [estate] is declared to be [as sinful as] the slaughter of a thousand kine; by suppressing the operation of taxes a man enjoys the merit of [giving] a crore of kine.

**F.—OF THE TIME OF RAYAMURARI-SOVIDÉVA: A.D. 1173.**

This inscription is on a pillar in the east part of the same temple of Bhāmvi-Basavanna. — In this case, again, there are no sculptures. — The writing covers a space about 124¹⁄₄ in width by 9 in height, and is well-preserved.

The characters are Kanarese, of a type usual in the latter half of the twelfth century, and measure on an average about ½ in height. They are upright and well rounded, and are moreover characterised by the occasional use of two special letters, namely those for m and y, which were favoured during this period in Kanarese epigraphy.¹ The letter m when thus written strongly resembles the ordinary r, except that the hook on the top of it is usually shorter than a superscript c; the y is very like the form which is depicted in Bühlers Palmographie, plate 8, col. 10, no. 35, except that in our inscription the letter is surmounted on its right side by a small curl resembling that used for the vowel e. We have these peculiar forms in m at the end of l. 1, ma at the end of l. 4, mahu in l. 10, and ya in l. 2. — The language is throughout Kanarese prose. The euphonic s, usual in the later language between r and g, is found in dēvarasari (l. 4), as against, e.g., brāhmaṣaṅga (l. 13); m is written instead of the vṛima in śrimata (l. 1), bāgapata (l. 8), mādīna (ib.), and māttara (l. 9). Once we find ʃ for $ (l. 10); and $ takes the place of the older f.

The object of the inscription is to record a grant of land made in the reign of the Kalachurya king Rāyamurāri-Sōvidēva for the maintenance of the temple of the god Mallikārjuna at Ėhūr; the donor is a certain Tripurāntaka-dēvarasa, described as maha-prabhu (apparently a governor) of Ėhūr, who made the grant at the instance of his son Taḷavāra Chandaya-nāyaka. The genealogy of this Tripurāntaka is fully given in the next inscription, (G). The conveyance of the land was performed with "laying of the feet of Tatpurusha-dēvā," who must have been a priest or Āchārya of the temple.²

The details of the date of this inscription are: the cyclic year Vijaya, being the seventh year of the reign of the Kalachurya king Rāyamurāri-Sōvidēva; the full moon of Kaṛṭṭika; Āḍivāra (Sunday). Dr. Fleet gives me the following remarks: — "The Vijaya saṁvatsara in question began on 16 March, A.D. 1173. The given titti, the full moon of Kaṛṭṭika, answers for that year to 22 October, on which day it ended at about 16 hrs. 35 min. after

¹ [The eleventh, twelfth, and thirteenth centuries were the time when these forms were most often in use; but the m is traced back to A.D. 804 by the Kanarese copper-plate record of Gōvinda III; see Ind. Ant., Vol. XI, p. 127, and plate, line 14, para-dattam-bha. There was a corresponding form of s: it does not occur in the present inscription F, but is found in the next one, G, as well as in B above (evṛāqās, l. 2, p. 274, and śṛṛti, l. 142, p. 279). For use of all the three forms together see the Abhir inscription H of about A.D. 1200, Vol. V above, p. 253, plate: note therein the m in maṛgi, line 44, the y in anavayada, line 63, and the s in mātīṣu, line 39. — J. F. F.]

² It may be noted that Tatpurusha is one of the phases of Śiva, and is mentioned in a record of A.D. 1380, Vol. III above, p. 64, verse 10.
mean sunrise (for Ujjain). But that day was a Monday, whereas the record specifies a Sunday.
The Śūlī began, of course, on the Sunday, but at a very late time, namely at about 17 hrs. 43
minutes, or practically midnight; and no reason can be recognized in this case for using the
Śūlī as the current one at such an hour. Accordingly, this date, again, must be classed as
irregular."
The characters are Kanarese, averaging from 1/4 to a little over 1/2 in height. They are well rounded, upright, and clearly cut, and are good types of the Kanarese writing of the latter half of the twelfth century. The special form of y, mentioned on p. 335 above as appearing in the inscription F, is found here in kīrīyavā (l. 8) and Mīrīneja (l. 24), and as the upper member of the conjunct consonant in Kalacakravara (l. 19) and dhārayavara (l. 26). The corresponding form of v is found as the upper member of the conjunct letter in pārvad- (l. 23), pārvavakā (l. 23), and pārva (l. 47, twice). The corresponding form of m, which is found in the inscription F and dates from A.D. 804, is not found here.

The language of the inscription is Kanarese, in verse (l. 3-14) and prose (l. 14-46), preceded by the well-known Sanskrit verse beginning Nāmasvaṁaṅga (l. 1 to 3) and concluding with a Sanskrit minatory formula (l. 46-5). The metrical Kanarese portion consists of two verses, which are borrowed with slight variations from verses 73 and 75 of inscription B; these are in the pure ancient dialect. The prose part verges on the medieval dialect, showing the nominative plural with euphonic u in -ru, the dative in -rige (l. 44, but ṛgge in l. 27), and initial ṣ for ṣu (haḷaṇḍā, l. 36, and ṭetti, l. 38-9).—As regards orthography, we may note that r is used for r in Oraṇṭana (l. 37). The ancient ṛ does not appear, being replaced by r in poga (l. 7, 14), nega (l. 15), koḷagamaṇ (l. 42), and aj (l. 44-6). The notation of the virāma by the vowel 逋 is found in several places in the prose portion, as well as in ḍhatiṣoṇa (l. 13-14), and more notably in ātu-kantā (l. 11) and ṭhavatā (l. 48).

The purport of the inscription is to record a donation of land made in the time of the Kalacakravara king Sākamadēva by Tripuranaka-dēvarasa, the maḥā-prabhu of Ēhūr, who is the protagonist of the previous inscription F. He here grants two plots of land and a right of drawing water to Jānaraḍī, the abbot of the Śaiva monastery attached to the local temple of Śvayabhū-Somanaṭha (Śiva), for the maintenance of his establishment.

Tripuranaka-dēva was the son of the General Nachaya-bhaṭṭa or Nachana, eldest son of the same Ravidēva who is celebrated in our inscription B above, where the pedigree of the two latter worthies is fully set forth.

The donor Jānaraḍī is here described as being of the spiritual lineage of Chikkadēva of Mīrīne (the modern Miraj), the disciple of Malayāla-dēva of the church of Ejelma Śīnu; the three last-named also appear in our inscription B, l. 226-7, above, p. 283. This fraternity seems to have been a local branch of the ancient Liṅkutā-Pāṇḍuṭa or Kāḷaṃukha sect of Śaivism, which apparently affected names compounded with rāṭī. The sect, which is supposed to have had its original home in Gujārat, had made at this time considerable progress in the South. Some nearly contemporary inscriptions at Kalattār and Tiruvānakkāyil mention Gomadatta Śailarāsa Paṇḍita and Jānaraḍī Paṇḍita (possibly identical with the Jānaraḍī of the present inscription) as professors of the Kāḷaṃukha doctrine and in possession of the temples there (see the Progress Report of the Epigraphist for Madras, 1911-12, p. 67). In the Kanarese country the sect had been established for many years; we find it in 1151 at Managoli (see vol. V above, p. 9 ff.), where the same Jānaraḍī is mentioned (ib., p. 30 f.).

The details of the date of this inscription are: the cyclic year Vikārin, being the fourth year of the reign of the Kalacakravara king Sākamadēva; the new-moon day of Ásvyavu; Somavṝṣa (Monday); a maḥā-parva. Dr. Fleet gives me the following remarks:—¹ "The Vikārin svaṁatsara in question began on 11 March, A.D. 1179. The given tiṁa, the new-moon of Ásvina, answers for that year to Tuesday, 2 October, on which day it ended at about 13 hrs. 23 min. after mean sunrise (for Ujjain). But the occasion is marked as a special one by being mentioned as a maḥā-parvan; and the allusion apparently is to the Déśavalli,

¹ See Dr. Fleet's note on p. 335 above.
Dīwālī, which extends from Āsvina kṛṣṇa 14 to Kārttika śukla 2; at any rate there was no eclipse of the sun, either visible or invisible in India, at this new-moon. The Dipāvalī or "row of lamps" being chiefly a nocturnal festival, the grants registered by this record may well have been made at night on the Monday, when the new-moon tithi had begun, which was at about 16 hrs. 1 min., or roughly 10.0 p.m.; and this may have led to the tithi being cited with the weekday on which it began. Accordingly we may take Monday, 1 October, A.D. 1179, as a sufficiently satisfactory equivalent of the given date.

Among places this record again mentions Yēwūr by its earlier name of Ėṭūr. For Beḻjūnbaṇḍe, Eḷḷārve, Mirimje, and Sīvāpura, which are all mentioned in the inscription B, see above, p. 272. Dr. Fleet tells me that Oḍāgere, which is mentioned in line 29, is a village, now known as Wāḍāgērī, which is shown in the Indian Atlas sheet 57 (1854) as 1* Wūdigōrē, four miles towards the north-west from Yēwūr. He adds that in an inscription of A.D. 1077 at Wāḍāgērī itself the name is written both as Oḍāgere and as Oḍabugre; also, that the god whose name is given here as Dāyīmōsva is there called Dāyīmōsva (with the dental aspirated d) instead of the cerebral unaspirated ḍ), and that that record implies that his cult was established by a Maṇḍalika named Dāyimbīva.

TEXT.  

First face.

1 Īmān* "Namām-tū nga-śīrās-čhumbī-čhāmāra-čhārāvā [†*]  
2 traiṭjānyā-ṇagār-ārāṁbha-māja-śāmbhāya  
3 Śambhāvā || [†*] *Imgienūning śītakaran-enitu Kūmā-  
4 rākan-enitu Dēva-dēvāinge Murāntakainge Kūmā(su)ma-  
5 yadhan-enitu Jāyāntan-enitu Sa(sā)kriṅneg ta-  
6 nājan-ante Rāvidēva-čhāmpāti sainda Koppa-  
7 dēvāinge tanājan-emda-ard-adar-unmattayain pogalalke  
8 vēkumē || [‡*] *Vinutam Nācheñan-ātnin kiriyā  
9 vām Koppaṁ tadiyānjanan-saivaṁ Vām(vā)yāṇa-  
10 n-ātninīde kiriyātām Bēvaṇaṁ tatu-  
11 kanyan-saivaṁ Sēvaṇaṁ-embevar-ssakala-vidyā-  
12 pāragar-ppuṇya-bhajanar-ātm-odbhavār-em-  
13 de[ss] vibhuvin-ačt-ār-dhāmīnyar-1 dlh-  
14 trīyoḷu || [‡*] Emb-1 pogaltegam  
15 ngeṛtegam aggajam-emisida Koppaṁ-bhūtta-ia-  
16 uṇājanakara tanājan Nācheva-bhūtta-dain-  
17 ḍanājanakara tat-taṅjanappam śīmatu ḍ.  
18 ḍuṛa mahā-prabha Tripurāntaka-dēvarasa-

[Professor Kisbom has told us (Ind. Ant., vol. 26, p. 184) that the chief day of the Dīpāvalī is that one on which the moon is in the nakṣatras Śvālī. But this does not help in the present matter. The moon usually enters Śvālī on Āsvina kṛṣṇa 14, but occasionally not even till Kārttika śukla 1; and this was the case on the present occasion; she did not come to Śvālī till about 9 hrs. 50 min. after moon sunrise on the Wednesday, which was Kārttika śukla 1.—J. P. F.]

* From the ink-impression.  
* Represented by a four-pointed symbol.  
* Metre: Ślokā (Amuṭbhub).  
* Metre: Upalasmāla; this is verse 73 in the inscription B, above, p. 280. The first word is there spelt inā; both forms are permissible. Towards the end the verse has tanājan-amda-ard-unmattayain.  
* Metre: Matībhavikīrītā; this is verse 75 in the inscription E.  
* Read dehaṅavā.
Yewur inscription of the time of Sankamadeva: A.D. 1179
(Verse 1) Om! Homage to Śambhu, lovely with the moon kissing his lofty head as a fan, the foundation-column for the beginning of the cities of the triple world!

(Verse 2) When it is said that as the Moon was born to the Milk-Ocean, as Kumāra was born as a son to the God of Gods, as the [God] of the Flower-bow to Mura’s Slayer, as Jayanta to Śakra, so the General Rādīśva was born as son to the worthy Koppadēva, is it necessary to praise his exaltation [any further]?

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1 Represented by the spiral symbol.
2 Read Bēllumbāṭeya, in accordance with line 34 below: compare the inscription B, lines 230, 233, p. 288, where, however, the name ends in 1 instead of 6.
3 Delete this syllable, sa.
4 Metre: Ślokā (Aṣṭaṭubha).
5 [The usual reading of this line is:—Sva-dattā-vāgnaḥ pūnyah pūrvv-datt-ānapālanuḥ.—J. F. F.]
6 Read niḥphalan.

2 x 2
(Verse 3) The famous Nāchana; his younger brother Koppa; his younger brother Vāvāna; his younger brother Rēvana; his younger brother Sōvana: these were his [scil. Bāvidēva’s] sons, masters of all the sciences, vessels of righteousness; in view of this, who on this earth are so happy as that noble man?

(Line 14) The fortunate Tripurāntaka-dēvarasa, māhā-prabhū of Ėhūr, son of the General Nācheya-bhatṭa, son of the General Kopana-bhatṭa, who is thus called a noble subject of praise and glory,

(Line 19) on a great pūrṇa on Monday the new-moon day of Āśavujja of the year Vikārin, the fourth of the happy and fortunate Saṅkama-dēva, puissant Emperor of the Kajāchurya [dynasty],

(Line 23) Om! has granted for the purpose of alimony to the fortunate Jēśanarāsi-paṇḍita-dēva, head of the monastic establishment of the fortunate god Svayambhū-Somnātha of Ėhūr, in the [spiritual] succession of Chikka-dēva of Mīrījē, the disciple of Maleya-dēva, a member of the church of the fortunate Elemalema-Sūnha, with laying of the feet and pouring of water,

(Line 29) in these two places, to wit, [in the one] east of the boundary of the arable land belonging to the god Dāyimēvāra of Odagēra, south of the boundary of Beḷumbaṭṭa, west of the arable land of the god Mūtta-Mādhava, [and] north of the five māttar previously granted by himself, and [in the other] east of the arable land of the god Isapēvāra, south of the boundary of Beḷumbaṭṭa, west of the path to Śivapura, north of the river, ten māttar, in figures ten māttar, by the ghāta of Oranṭa Malla of the measuring-pole of the tērtha of Elarēva, [and likewise] a supply of water from the Aṇāma-gēra tank.

(Line 40) [For] those who maintain this pious foundation the fruit will be the same as if they adorned the horns and hoofs of a thousand kine with gold and gave them to Brāhmaṇa versed in the Four Vedas in Benares. For him who violates this pious foundation the guilt will be the same as if he destroyed as many kine and Brāhmaṇa in Benares. Merit twice as great as from a gift of one’s own [accrues] from the maintenance of previous donations; by taking away previous donations one’s own gift loses its effect.

No. 38.—THE ARIVILIMANGALAM PLATES OF SRIRANGARAYA II;
SĀKA-SAMVAT 1499.

By T. A. GOPINATHA RAO, M.A., TRIVANDRUM,
and
T. S. KUPPUSWAMI SASTRI, TANJORE.

The village of Arivilimangalām is situated five miles south-west of Nāgṇilam, the head-quarters of the Tālūka of the same name in the Tanjore district. It had an old Viśnu
temple, now gone out of existence and of which there exists at present only a mandapa; in this is placed now a modern figure of Ganēśa. Long time ago the copper-plates on which the inscription under consideration is engraved were found in this ruined Vishnu temple, and they have been preserved in the family of Śvaminīthā Ayyar of that place. They were got on loan from their owner by Mr. Kuppusvāmi Śūlātrī, and from the impression prepared under the supervision of Mr. Gopinātha Rao the inscription on them is edited below.

The set consists of three plates of the usual size and shape of the Vijayanagara documents. The plates are bound together by a ring, which was cut when they came to us for examination. Along with the plates, there is strung in the ring a seal which bears on it the representation of a bear facing the proper right, the sun and the moon, a dagger, and two clubs placed V-wise. The preservation of the record is tolerably good. The alphabet is Nandāgarī and the language Sanskrit. At the end of the inscription is the sign-manual of the Vijayanagara emperors, the name Śrī Virāpāksha, in the Telugu alphabet. The first and the second plates are marked with the Telugu-Kannaḷa numerals, 1 and 2; in the first plate it is in the left margin of the reverse, and in the second, in the same margin of the obverse, but much nearer the ring-hole. The third plate bears no number at all.

This record, instead of employing the usual single and double vertical strokes at the end of half and full verses, uses horizontal strokes (or hypens). The secondary ī-symbol resembles in form the secondary ī-form of the Tamil alphabet; that is, the free end of the curve does not reach the bottom; e.g. in dhāri, I. 3; in kshira, I. 6; in Śripati, I. 10, etc. Instead of ī we often find ī̄; thus ńrijipatisa for ńrijipatisa, I. 8. The consonant dh has a slightly different form from the same letter occurring in other Vijayanagara documents of the same period; compare -Ganādhi, I. 1; dadau, I. 4; Buddha, I. 7, etc. The dot representing the anusvāra is placed by the side of and not, in the usual way, on the top of the consonant to which it belongs; compare -stuja-, -chnā-, and -chaṇḍra, I. 1; -ārāhala-, I. 2; -dānḥtra-dāndar, I. 3; -bhuṭaṁ punḍrāsa-, I. 5, etc. The letters y and p are almost similar to each other; the only difference observable is that the latter has a larger loop than the former; compare the p and y occurring in -pattyē, I. 1; p in -napī and y in -jayati, I. 5, etc. The compound ss looks like ss, that is, the cross line in the first s is omitted; cf. -dānḥtra-as, I. 3; -sutaḥ, I. 6; -hais-aṇi, I. 24; makaujas-sūmrājye, I. 36; chatussimā, I. 76; -jaś-surya-, I. 93; bāsura-svarc, I. 103; svayamākṣa-varam-, and -pateśu-sunāḥ, I. 106.

As far as it is known to us at present, this is the first copper-plate document of the Nāyaka kings of Tanjore hitherto published. The inscription records that, at the request of Śeṣappa Nāyaka, the first prince of this dynasty, the Vijayanagara emperor, Śrīrāghavadevarāya, granted the village of Arumolimangalam to the Mādhva gurus, Vijayendra Tirtha. The date of the grant was a Monday, the first dvādaśa in the bright half of the month of Āśācha, in the year Dhātri, which corresponded with the Saka year 1499 (expressed by indu (the moon), payāḍhi (the ocean), graha (the planets) and ratnā (the gems). The grant was made in the presence of the god Rāmachaudra of Penugonda. The grant had already been

1 This is the first dvādaśa of the four months of the Chāṭuṃśaya-varaṇa and hence called the prakāma-

dvādaśa.

2 Tirumala transferred the seat of government to Penugonda (Ep. Ind., Vol. III, p. 288 ff.). His second

son, Raṅga II, the same who figures in our record, is actually called the king of Penugonda. The present

inscription has (I. 61) Pernākādāpura, that is, the secondary e symbol of as and the anusvāra after the same

letter are wanting to make it read Perunākōṇapura, which might be taken to be a mistake for Penugonda. It

is of course possible that we have to do, not with a temple in Penugonda, but with a temple of Rāmachaudra

in an unknown place that might have been known by the name Perunāḍu or Perunākāṇḍapura. But at present we

know of no such place, and hence we choose to take Pernākāṇḍapura as a mistake for Penugonda, the

capital of Raṅga II, where the king had every facility for making the grant.
made by Achyuta, the son of Ševvappa Nāyaka; but now the formal sanction from the Vijayanagara overlord was obtained and the village given to the donee. Arumolimangalam was bounded on the west by Parittiyur, on the south-east by the village of Vallagāram, on the east by Kovilpattu, and Tiruvaṭṭachchērī, on the north by Parittiyur, on the south by Kovilpattu and the river Puttāru, and on the south-west by the village of Vaḍāpēr. The village granted belonged to the Kuloṭṭungachōla-vajanaḍu, forming part of Ōhayur-pattaka, a subdivision of the Tiruvārur-chāndi in Chōla-mandala-raṣṭa, situated on the south side of the river Kaṭēri. The donee, Vijayendra Tirtha, after receiving the village, divided it among a number of Brāhmaṇas of various gotras, etc., for his own merit and for that of Ševvappa and his son Achyuta. Regarding the date Dewan Bahadur L. D. Swamiikkannu Pillai, M. A., L.L.B., says:—“Monday, Ashadha Śukla Dwādaśi in the year Dhātri-Ś. 1499. A.D. 1576-77= Dhātri; A.D. 1577-78=Īśvara. In A.D. 1577 Ashadha Śukla 12 fell on Thursday. In A.D. 1576 the Ṭīṭiki fell on Saturday. But in A.D. 1576 Śravaṇa Śukla 12 ended on Monday at 18 ghaṭikās after mean sun-rise. There is probably an error in the name of the lunar month, Ashadha being a mistake for Śravaṇa.”

The inscription, as usual, begins with the puraṇik and the traditional history of the third Vijayanagara dynasty: the historical genealogy begins with Tāṭa-Pinnama, whose son was Sōmidēva; his son, Rāghavadeva; his son, Pinnama, lord of Āravītu; his son Bukka, who established the kingdom of Śāluva Nṛisimha firmly; his wife was Ballāmbikā and their son Rāmarṣa; his wife was Lakkāmbikā and to them was born Śrīraṅgarṣa I; his wife Tirumaladevi bore him three sons named Rāmarṣa, Tirumala and Venkaṭādri. Rāmarṣa being already dead, Śrīraṅgadevarṣa II, the son of Tirumala by Veṅgaḷāmbā, ascended the throne. The following genealogical table clearly summarises the relationship between the various members enumerated above:—

Tāṭa-Pinnama.

Sōmidēva.

Rāghavadeva.

Pinnama, lord of Āravītu.

Bukka (the establisher of the kingdom of Śāluva Nṛisimha), md. Ballāmbikā.

Rāmarṣa, md. Lakkāmbikā.

Śrīraṅgarṣa I, md. Tirumalāmbikā.

Rāmarṣa.

Tirumala, md. Veṅgaḷāmbā.

Veṅkaṭādri.

Śrīraṅgarṣa II.
Sriraṅgarāya bears the birudas, Hosaibirudaraganḍa, Rāyāruttamiaṅga, Birudamanyaraganḍa, Gaṇḍaragati, Lord of Ārantiipura, Gaṇḍalakudhraṅgariṅga, Bhāskeśottapparvaṅgaraguna, and he who put to shame Abhājurāya. He boasts of being praised by the kings of the Kāmbōja, Bhōja, Kāliṅga, and Karabhaṅga countries.

The vijayapū of the grant, Śevvappa Nāyaka, is, as we have already said, the first king of the Nāyaka dynasty of Tanjore. Mr. Kupparsvami Śastri has shown in his excellent little book on the history of the Nāyakas of Tanjore that Śevvappa was the husband of the sister of the queen of Achyutadevarāya of the Tuluva dynasty of Vijayanagara, and that the latter granted the Tanjore country as strīdhana to his sister-in-law. The names of the parents of Śevvappa Nāyaka are Timma Nāyaka and Vayyamamba. A stone inscription of this king, found in the mosque called the Samsarappalli in Tanjore, is dated in Ś. 1471, and records that a piece of land was granted by the king for the maintenance of fakirs. Another, dated 1494, is found in the Aruṇēchchēvaram temple at Tiruvaṅkamalai. It states that two brothers, Śivamēṣa and Lokanātha, built the gopura of that temple in the reign of Śevvappa Nāyaka. The big tank in the same temple and another outside the Tanjore fort, which feeds the Śivaganga tank inside it and which bears the name Śevvappanēri, were dug by Śevvappa Nāyaka.

Śevvappa's son Achyutappa was made yutariṣya some time before the death of his father and most probably also before Ś. 1499. An inscription of this prince found in the Bṛhadēśvaram temple at Tanjore and dated Ś. 1499 records certain grants made to the local artisans. His prime minister was the famous Gōvinda Dikshita, a very learned Kannāḍa Brāhmaṇa. Achyutappa was a patron of learning. He granted agrahāras to many learned Brāhmaṇs. He was also a pious and charitable king. To the god Raṅganātha of Śriraṅgam he, on more occasions than one, presented valuable jewelled ornaments. In his reign the amicit across the Kannāḍa was repaired, and flights of steps at various places along its course were put up, as for example, at Māyaram, Kāmbakṣapam, Tiruviḍāmarudur, etc. The king ordered the repairs to the temples at Chidambaram, Tirupati, Kālahasti, etc., to be effected. At the instance of his minister, Gōvinda Dikshita, the Tiruviḍāyana Purāṇa was translated from

1. A Short History of the Nāyakas of Tanjore, p. 3. Much of what follows about the history of the first two Nāyakas of Tanjore has been borrowed from this book.
2. Vijayavāla, a Telugu work, it is stated, makes this assertion. This was composed by Chāmakīr Venkatārajakavi. [The latter part of the statement is not found in the work quoted.—H. K. S.]

A Short History of the Nāyakas of Tanjore, p. 4 of A Short History of the Nāyakas of Tanjore for a transcript of this inscription.
4. Loci cit.
5. Sarvāḥ ca prati gīvam u c, sarvatā prati gātiṁativibhāgam.
8. A Short History, p. 5.
11. A Short History, p. 5.
14. From an inscription engraved on the Pusiyan-panigrama, Tiruvaiyar.
Sanskrit into Tamil in the year Ś. 1527. The Dutch, who tried to land at Negapatam in order
to found a trading factory, were repulsed and driven away by Achyutappa Nāyaka. Like his
father, he also made his son, Raghunātha Nāyaka, yuvāraṇa in his own lifetime. The name
of the queen of Achyutappa Nāyaka is Mūrtimāmā.

The done, Vijayatunga Tiritha, is one of the most famous of the Mādhva ēchāryas. Nothing
is known of his parentage and his birth place. Suṇendra Tiritha of the Pārvāti or Sunatinda
māṭha, who was the twelfth in descent from Mādhvāchārya, the founder of the Dvaita
school of philosophy, was the spiritual guru of Vijayatunga. It is from him that he received
the robes of sannyāsa, and eventually he also succeeded him on the pontifical see as the thirteenth guru. But Vijayatunga, like Vādirāja Tiritha of the Saudē māṭha, received all his
education in philosophy from the great Vyāsāraṇya Tiritha of the Vyāsāraṇya māṭha.
Vijayatunga was succeeded by Sudhindra and he, in his turn, by Rāghavendra Tiritha, who was
the fifteenth in the list of succession. Next to Śrīmad Ananda Tiritha (another name of
Mādhvāchārya) and Jaya Tiritha, the most important names in the history of the Mādhva
hierarchies are Vyāsāraṇya Tiritha, Vijayatunga Tiritha, Vādirāja Tiritha and Rāghavendra Tiritha.
Therefore, a short summary of the lives of these four ēchāryas will not be out of place in this paper.

Brahmanya Tiritha of the Vyāsāraṇya māṭha was once doing his pūjā when a lady came and
prostrated herself before him. In the usual way he blessed her to be a suṇāyāgalī for a long time
and become the mother of noble sons. But the woman told him that her husband was breathing
his last, and that his blessing was going to be of no avail to her. However, Brahmanya Tiritha
assured her that her husband would live long and that she would really have noble sons, and he
asked her to promise him her first-born son, which she gladly did. After some time a son
was born to her, and she promptly made the child over to Brahmanya Tiritha. That Svāmin brought the child up on the milk that was used for abhisēkā in his pūjā. When the child grew to about the seventh year of age, the snanayana ceremony was performed
and a little time after he was made a sannyāsin. This pupil of Brahmanya Tiritha was Vyāsa (i.e. Vyāsāraṇya) Tiritha. His higher education was undertaken by Śrīpādāraṇya Tiritha of the
Mulūggal māṭha. He became a great scholar and favourite with royal personages. It is said

1 Verse 18, of the Tamil Tiruvaiyāḷ-Purāṇam.—
Mālī-pūnal rāl Śūrāla Thānaijir-kāttidam araṭar māṭya-amaicheka-
gal-nil-vaśi-tēr Gūndarā Thīchirāraya tirṇā=ūka-udaiyāyālē
kalugaiyai-deeqhāyakē-āvēda mēu-siṅhā-vi-rubadēm=mēr-kānumēl-āyū-
poti-caradatē-āyūrāyai puraṇa-vadomēi Tamilaiyai-papalērē. Nos. 306 and 367 (Tamil M88),
Tanjore Palace Library.

[It is also possible to interpret mēr-siṅhā-vi-rubadēm as equal to 'thrice five-hundred and twenty,' i.e. 1500.
—K. V. S.]

2 ते नामारङ्गनेन भक्ति निर्मल; पूर्वी च चरित्रम् पुरवद्यवस्य। वेदान्तविवेकस्ती निर्वक्षणस्पर्शांकिं भक्ष्यामि सख्यामि तत्पुरुषे पुपि परार्द्धकालम्।

Sākhīgarārakāra, VI, 68.

3 वर्ष वेदान्तविवेकस्तीकां स्वपनयादेको रवि
sthēlīkṣṣita unmādaśāmya vīdhābhedubhecpayatāt.

वैस्मिकाद्वितीय वृक्षकृत वन्धुलिङ्गमिव

प्रव, वर्ष पूर्वी निर्मलदेह महा: परे भाषणि।

Ibidem, XII, 94.

4 The following is the traditional list of the snaninas of this māṭha as far as Rāghavendra Tiritha is:
(a) Mādhvāchārya. (b) Padmanābha Tiritha. (c) Mādhava T. (d) Jaya Tiritha. (e) Vidyādhirāja T.
(f) Kanvindra T. (g) Vagiśa T. (h) Rāmachandra T. (i) Nārāyaṇa T. (j) Vibhūndhāra T.
(p) Rāghavendra T.

5 चर्चां वेदान्तविवेकस्तीकांमध्ययुक्ता विषये।

मन्दिराणघनाराम्य मन्दिराणघनाराम्य विषये।

Vījaya T.ālōtram.


7 शरद्दिको भाषा: विदत्तोत्तरसंस्कारवाक्यों को संहरयम् विद्वानाद्विवेकस्तीप्राप्ताः।

भक्तानां व्यासिञ्च

विद्वानाद्विवेकस्तीप्राप्ताः।

Śrīpādāraṇya Tālōtram.
that when once the conjunction of the planets forebode evil to the ruling king of Vijayanagara, he vacated the throne for one *pūrihira* in favour of Vyāsarāya Tirtha, fully believing that his spirituality could prevent the evil from taking place; hence it is that the distinct title *rāja* of the Vijayanagara dynasty was assumed by this Mādhva teacher. No mention is however made in inscriptions of the occupation of the throne of the Vijayanagara empire by any *sanyāsī*, but there exists the tradition among the Mādhvas about the Śvāmin’s occupying the throne, and a custom in the *maṭha* perpetuates the event; every night, after all the services in the *maṭha* are over, the Śvāmin sits on his seat, with a costly shawl tied round his head, and the officers of the *maṭha* present themselves one after another before the Śvāmin, bow before him and retire. This ceremony is called *điṭaśa-talām*, and it is supposed to be indicative of royalty. *Vyāsarāya* Tirtha was the contemporary of Krishṇađēvarāya, by whom he seems to have been held in great estimation. A number of grants made by this sovereign to Vyāsarāya Tirtha seem to corroborate our surmise. Again, when Vallabhāchārya, the founder of the *puṣṭi* or *bhakti* *mārga*, desired to preach his tenets before the king in the presence of his paḍīṭas, the king chose Vyāsarāya Tirtha as the president for the occasion. Vyāsarāya was the author of several works of which the most important are the *Chandrīkā*, the *Nyāyaśāstra*, the *Bhādōjīvīcāra*, etc. The second of these works elicited a powerful criticism from Madhūsūdana Sarasvatī, who then wrote his well-known *Advaita-siddhi*. *Vyāsarāya* Tirtha is sometimes called Chandrīkā after his famous book.

Of Vijayladeva Tirtha we have already said something. In his *pāṇaśārma* he was known by the name of Viṭṭhālaśāchārya. He is said to have held the pontificate, according to the list preserved in the Rāghavendraṇavāmi *maṭha*, for a period of 65 years, 6 months and 16 days, from Ś. 1461 to 1517, and to have died on the *Jyēśṭha caṇḍa* 13th of the latter year, which was the cyclic year Mānmatha. He appears to have spent the last part of his life at Kumbhakonam. He died there, and his *brindācana* (tomb) is erected on the spot where he was interred. He was the contemporary and friend of the celebrated Appaya Dikshita. 

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1 Compare *Ep. An. Rep.* for 1905, p. 59; *Ibid.* No. 74 of the collection for 1889; *Ep. Carṇ.* Vol. VII, Shimoga Taluk, No. 85; Prof. Anfrecht is wrong in taking Vyāsarāya as the founder of the *maṭha* which goes under his name. Evidently the late Mr. Venkayya also agreed with him in thinking that Vyāsarāya was the founder of the *maṭha*, but he seems to have felt some difficulty in reconciling himself with the date of death as given by the Professor; see *Ep. An. Rep.* for 1905, p. 53, para. 33. There were two Vyāsa Tirthas in this *maṭha*, of whom the later was the famous Vyāsarāya Tirtha, while the earlier is the one whose death Dr. Anfrecht perhaps refers to.


3 Appaya Dikshita was born in Kaila 4054:—

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4 V. 8, Canto I, *Śīvātīrāṇasa-śākya* by Nilaḥanta-Dikshita, the grandson of the younger brother of Appaya-Dikshita.

Hence it is clear that Appaya-Dikshita lived from about A.D. 1554-1626.
is said to have been the master of the sixty-four kalās or branches of learning, which he employed in vanquishing a great Vira-Saiva guru who had a large following and who had his matha at Kumbhakonam. The condition under which this philosophical wrangle took place was that, if the Vira-Saiva guru succeeded, the Madhva Śāchārya should join him with all his followers; and if the Madhva Śāchārya succeeded, the Vira-Saiva guru should make over his matha with its belongings to the Madhva Śāchārya and go away to the north, never after to return to Kumbhakonam. After an eleven days' discussion, Vijayendra came out successful. The Vira-Saiva guru was obliged to leave the place and retire to the north, making over his matha and all its belongings to his vanquisher, whose spiritual descendants still enjoy its possession. On the anniversary of this event the image of Vijayendra is taken in procession to this matha even at the present day. When Appaya Dikshita wrote condemning the Madhva philosophy, Vijayendra Tirtha wrote several refutations of his works. He also wrote commentaries on almost all important Madhva works. The most important of his works are Chakranīma, Chandrikōdākrita-Nīṣya-Vinaraṇa, Nyāya-Vaśyu, Appaya-kapola-chapāvahā, etc.

Vādirāja Tirtha, the co-student of Vijayendra under Vyāsārya Tirtha, belonged to the Śāntē matha and was the fourteenth in descent from Madhuvāchārya. His immediate predecessor was Vagīśa Tirtha. Vādirāja was a great controversialist, writer and commentator. Like his co-disciple, Vijayendra Tirtha, he wrote a large number of works and commented on many of the treatises of his predecessors. He had travelled far and wide and at the end of his pilgrimages he incorporated his experiences of the several places which he visited, in his Tirtha-prabandha. At Śāntē he built a temple for Kṛishna and a matha with the help of the Rāja of Śāntē, who became his admirer and disciple. Several superhuman acts are attributed to him and it is stated that he achieved them with the help of the god Hayagrīva, whose favourite he happened to be. He was a Tuluva Brāhmaṇa by birth.

At the same period as Vijayendra and Vādirāja there lived the Śrīvaishnava Śāchārya Doḍḍṇāyaśāchārya of Chāndasangapura and Tātāchārya of Conjeevaram. The former wrote in refutation of Appaya Dikshita's Advaita-Dīpikā, his famous Chaṭṭamāruttam; he is, on this account, known by the name of Chaṭṭamāruttam Doḍḍṇāyaśāchārya. The latter was the

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1. Śrīmeṣṭiśāhāraṇī śīvāstisthitam.

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The following is the traditional list of this matha as far as Vādirāja Tirtha:

1. Madhuvāchārya
   a. Vīṣṇu Tirtha
   b. Vēdārāja Tirtha
   c. Vēdāvēda Tirtha
   d. Vēdāvēda Tirtha
   e. Vēdāvēda Tirtha
   f. Vēdāvēda Tirtha
   g. Vēdāvēda Tirtha
   h. Vēdāvēda Tirtha
   i. Vēdāvēda Tirtha
   j. Vēdāvēda Tirtha

2. Vēdāvēda Tirtha

3. Vēdāvēda Tirtha

4. Vēdāvēda Tirtha

5. Vēdāvēda Tirtha

6. Vēdāvēda Tirtha

7. Vēdāvēda Tirtha

8. Vēdāvēda Tirtha

9. Vēdāvēda Tirtha

10. Vēdāvēda Tirtha

11. Vēdāvēda Tirtha

12. Vēdāvēda Tirtha

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Pragāditaṁ, 127th Chapter.
spiritual teacher of Alīya Rāma-Rāya and lived with him for some time at Chandragiri, and latterly settled down at Kānchi. He wrote a work named the Pañcha-mata-bhaṅgaṇam; therefore, he is called Pañcha-mata-bhaṅgaṇam Tāṭāchārya. His son was the famous Śrīnivāśārya, better known by the names Lākshmi-kumāra Tāṭāchārya and Kōti-kanyā-dānam Tāṭāchārya. He was the guru of Venkatapatidēvarāya I; he performed the abhisheka ceremony on the coronation of this king.

Rāghavendra Tirtha was, like his guru Sudhindra and his illustrious predecessor Vījayantra, a Kannada Brāhmaṇa. He was ordained a sannyāsin rather late in life. Before this event he went by the name of Vēṇivenkata-bhaṅgaṇa. According to the māṭha list, he came to the pontificate in Ś. 1545, Rudhirōdgīri, and continued till the Śrīvēpa vadya 2nd of Ś. 1593, Vīrōḍhikīrit, thus reigning for a period of 47 years and 5 months. Tradition asserts that he was a black, well built man and that his external appearance often belied his mental greatness. He is also accredited with supernatural powers, which are said to be felt to this day at the place of interment of his remains. But to the Mādhyas his greatness does not lie so much in his physical powers as in his mental capabilities. He was also a prolific writer and a powerful controversialist. He died at Mantrilāya on the bank of the Tungabhadra.

At the end of the record it is stated that the composer of the śāsana was Svayambhū, the son of Sabhāpati. We come across the names Sabhāpati, Svayambhū, Kāmakōṭi, Rāma, etc., as the composers of the Vījayanagara documents of the later dynasties. From a large number of sources it has become possible now to learn something about the relationship existing between the various persons mentioned above. From the Vīlōppākam and the Kūṇīyar plates, we learn that Rāma-kavi, their author, was the son and grand-son respectively of Kāmakōṭi and Sabhāpati. The present plates and the British Museum Plates of Sadāsi-vadevarāya state that Svayambhū was the son of Sabhāpati. The Dālavāy-agrahāram plates of Ativrārama Pāṇḍya inform us that Rājanātha, the son of Svayambhū, was the composer of that document. This entering of the son of the śāsana-composer of the court of the
Vijayanagara emperors seems to have sought and obtained a place similar to that of his father at the court of the Pandyas, who had already become the vassals of Vijayanagara. The relationship between these is shown in the accompanying table:

<table>
<thead>
<tr>
<th>Sabha-Pathi</th>
<th>Kama-koti</th>
</tr>
</thead>
<tbody>
<tr>
<td>Swayambhit</td>
<td></td>
</tr>
<tr>
<td>Raja-natha</td>
<td></td>
</tr>
<tr>
<td>Rama-kavi</td>
<td></td>
</tr>
</tbody>
</table>

In the comedy named Soma-valiit-Yogananada-prahasana the following account of the author, Arunagirinatha, is given: Nigamna-kavi, who bore the several birudas Kavi-prabhu, Asha-bhusha-kavi, Kavi-naga-kseerin, etc., who was of the Sama-Veda and who was a follower of the Srikantha-gama, had a son named Raja-natha-Deshika. He was married to Abhirama-Nayika, the daughter of Dipiima-prabhu and sister of Sabha-pathi of the Kasa-pa gotra and the Sama-Veda, whose ancestors bore the title Aghoratva-charya. To these was born Arunagirinatha. He held several distinguishing titles such as Dipiima-kavi-sarva-bhavana, Chera-Chola-Pandy-va-prathamanadhyya-Dippiima-kavi, Daatarpa - Niga-ya - biruda-manadhyya-Dippiima, Rastika-kavi-va-sarvadhyya-Lakshmitapati, Navanatika-bharatadcharya, Kavimala-galla-tadahapati, Prabhataka-kavi-kujjara-pashcDNA, etc. The Sama-vathyudayama calls the father of its author, (that is, of Raja-natha-kavi), Sama-trinatha. The author of the Bhagavatachampa, Achyutara-svabhuyadayama, etc., was also a Raja-natha-kavi, whose father was also Sama-trinatha. From these facts we are forced to draw the conclusion that the Raja-natha-kavi of Sama-vathyudayama, Achyutara-svabhuyadayama and Bhagavatachampa was one and the same person; but then it is impossible to understand why he wrote his Sama-vathyudayama long after the hero of that work was dead. Nor are we in a position to assert that the author of the

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1 Veda MSS. Nos. 9987 and 12906, Tanjore Palace Library (Bhagavata-champa-karya).
2 Probably Sama-nsa Nrisinha first entertained the maternal ancestor of Raja-natha-kavi as his court Sama-n-writer, in gratitude for which he might have written this poem in praise of Sama-nsa. The following verse (the last one in the Sama-vathyudayama-karya) makes it clear that the author did not write it during the reign of the hero:

Kumara: Sama-valiit-sambhara-samhita

Asthapa-sahita-ajama-mandala

Sama-valiit-sambhara-samhita
Saṅvīthānudaya is different from the author of the Achyutarāyaḥhyudaya. Now, comparing the genealogy of Rājanātha-kavi with that of Ṛṇḍima-prabhu, the father of Sabbāpati, given above, we get the subjoined table:

| Kāśyapa-gōtra.  
<table>
<thead>
<tr>
<th>Ṛṇḍima-prabhu (Abhirāma).</th>
<th>Nāgaṇṭa-kavi.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sabbāpati (Contemporary of Achyutanāderāya).</td>
<td>Abhirāma-Nāyikā, married Rājanātha-Dēśika.</td>
</tr>
<tr>
<td>Kāmakōti. (Kāmakāhi?)</td>
<td>Svayambhū, married (Contemporary of Sadāśiva-dāvarāya).</td>
</tr>
<tr>
<td></td>
<td>Daughter. Sūṣagirināṇṭha or Arunagirināṇṭha.</td>
</tr>
<tr>
<td></td>
<td>Ṛṇḍima-kavi (Composer of the Kūṇyur grant).</td>
</tr>
<tr>
<td></td>
<td>Rājanātha-kavi (Composer of the Daśavī agrahāram grant).</td>
</tr>
<tr>
<td></td>
<td>Rāma-kavi2 (Author of Subhadra-Dhanaśaya-Nāṭaka).</td>
</tr>
<tr>
<td></td>
<td>Rāma-kavi2 (Author of Saṅvīthānudaya, Achyutarāyaḥhyudaya, Bīgavata-choap, etc.).</td>
</tr>
</tbody>
</table>

The following names of places occur in this document:—Penugōḍa, Tiruvarūr, Oḥayur, Kilkūrucholi, Parittiṭhir, Vallaṅgera, Kāvilipattu, Tiruvaṭṭaṭchēri, Vadhāper, Arumolī(l)māṅgala, the rivers Kāvarī and Puttāru and the tank named Kappuḷu-dāyanṭaṅka. Of these Penugōḍa is in the Penugōḍa tāḷika of the Anantapur district. Tiruvarūr is the junction station on the Tanjore-Nagapataam and the Mayavaram-Muttupettai lines of the South Indian Railway. Parittiṭhir, Tiruvaṭṭaṭchēri (Tiruvaṭṭaṭchēri of the inscription), Vadhāper (Vadhāper), and Arivilimangalam (Arumolimāṅgalam) are in the Nannilam tāḷika of the Tanjore district. The two rivers, Kāvarī and Puttāru, flow through the same district. Oḥayur or Oga is near Koḍavāṣal, and Vallaṅgera is Valla close to Arivilimangalam.

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1 Jaiva bīrāk Kāśyapagīva tāvaṅkāli sūtraṅkāli: kūṭa: sūtraṅkāvarī nāma sangāvāya. 2 nāma tāvaṅkāli paripārindra: ...

Śrīvivā Viśvārādhava Sangāvāya: १

Śrīvivā Viśvārādhava Sangāvāya: १

[Muḷāḍaṅga of Tāṇḍira-māṇḍala is the modern village Muḷāḍrām in the North Arcot district. An inscription at the place mentions a poet Ṛṇḍimakavi; see Madras Ep. Rep. for 1912, p. 90, paragraph 72.—H. K. S.]

2 See foot-note 1 above.
TEXT.¹

First Plate.

1 चीरलयम्बिते नमः 

2 चाचरे । चैत्यकाव्यस्त्रस्यमस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यस्यs
Arivilimangalam plates of Srirangaraya II.—Saka 1499.
19 काव्यातिहारीऽ कमलनाथ चतुर्विकायां चतुर्विकासुदवर्षवर्षद्विमान
20 शेषीः \[18.5^\circ\] सुवेद सुवेदपुरवः \[19^\circ\] रजसिज्ज्वान सामवालकुमारसिव \[20^\circ\]
21 काराकुषिमासूत्रृः काश्यकः। जयतम्राजम्मोहिपि शयोक्तु शुकःधि
22 पादु \[21.5^\circ\] जगति बहुमालमत रामराजुः सुतं \[19.5^\circ\] श्रीरामराजः
23 चिन्तामणिनः चिन्तामणिनः चिन्तामणिपीतः। लक्ष्मीरिवार्श्विकः
24 लक्ष्मीरिवार्श्विकः लक्ष्मीरिवार्श्विकः लक्ष्मीरिवार्श्विकः \[19^\circ\]
25 भवतनयस्तीपिः चिन्तामणिनः \[23^\circ\] चिन्तामणिपीतः। श्री
26 मन्नत मन्नरत्नमत धामनिः। यह चिन्त नेवासि वैरिसुद्धः \[23^\circ]
27 विशुद्धानः \[19.5^\circ\] ततो विशुद्धानः \[19.5^\circ\] ततो विशुद्धानेविज्ञानिप्रति
28 पी तितिर्घया वनमर्मियो युध्यो \[19^\circ\] घुष्ठो रोपिणि
29 जद्यायायी चन्द्रमुः समेदत सधारणिषोद्धिवाय

Second Plate; First Side.

30 श्रीरायणि: \[19^\circ\] दिशि दिशि धर्ममञ्जरि रामराजः न घोरः वर्ति
31 दिशि दिशि धर्ममञ्जरि रामराजः न घोरः वर्ति \[19^\circ\] प्रजाननत स एतानामः
32 सुभवार्श्विकः कुमारार्जानिष्ठ निर्मलदेवामेव राजः महानः \[19^\circ\]
33 सुभवार्श्विकः कुमारार्जानिष्ठ निर्मलदेवामेव राजः महानः
34 महामुखसमपुर्विकायादिराजप्रभावमाणि: प्रशास्म \[23^\circ]\कमुः
35 यी: \[19^\circ\] चिन्तामणिनः चिन्तामणिनः चिन्तामणिनः चिन्तामणिनः
36 महामुखसमपुर्विकायादिराजप्रभावमाणि: प्रशास्म \[23^\circ]\कमुः
37 महामुखसमपुर्विकायादिराजप्रभावमाणि: प्रशास्म \[23^\circ]\कमुः
38 रस्य दश सर्वाभिनेत्रो सर्वाभिनेत्रो श्रीरायणि: \[19^\circ\]

1 Read "कर्षन".
2 Read "सरस".
3 Metro: धनराजः.
4 Metro: वसवानाला.
5 "स" is engraved below the line.
6 The amara of "कर्षन" has been written at the beginning of 1. 29.
7 Metro: भवतनयस्तीपिः.
8 Metro: रजसिज्ज्वान.
9 Metro: वसवानाला.
10 Metro: प्रशास्म.
11 Metro: प्रशास्म.
12 Metro: वसवानाला.
13 Metro: प्रशास्म.
14 Metro: प्रशास्म.
15 Metro: प्रशास्म.
39 ना देवीपर भृमितियो जगाहे ![197] 'यश्नान शास्वेष्वरीयं धर्मिन्वी-
40 शास्वोत्तरे [2] काशे विलम् । कौटियो ताधुनि न कर्मधुलं तत्वज्ञे । पाल- 
41 पतंकट[1]वे [188] 'तस्माद तस्माद् प्रतीतस्वारिषत्त इष्टार्ज्ञरत- 
तविम्रा।
42 क्षी! [चो] वंशकांवाचिपुष्णराविः चोरंगरास्म् जितमानवेयः ![198]
43 बाराकिंतानोत्तरे विश्वनं वीराणिद्वृंग्वविनिर्माणवनः ![10] पर[10][20] -
44 दिव्यमन्त्र: प्राचामकर्मण्डयार्यांगरांतः ![20] 'शिशरिपुरिनिमेण्ये ।
45 काशी याचकानां वीराविशारदगो रायाराजसिंहः ![20] 'उभ्यवल्लिपः।
46 तात्तात् नालात्मावमत्तिदीपनतवर रीरिया । भुजमवयकुरायां
47 नपदीविकन्त[3] नेरभिवोदरामायाः ![129] 'तांडवित्त्वं दयो विश्वमण्-
48 ब्राह्मणयो [इंद्रीयो भी] कलेक्षयं विनिर्मलोऽसः । चंद्रिकाविलया-
49 [हु] वर्जनं दितिविरागी गंगरुक्तिमण्युक्तिमविकमादि विश्वाहः ![129] 'सरार-
50 वीरास्या सम्ब्रह्मचारियिद्रहः दत्तवतांकः । कुंडलीयाम्र ioj वत-
51 चंद्रिकाविलयाः चंलियाइयाः ![129] 'नाजनं वद्यमायितं दत्तवतांकाः-
52 पातिसमाकूः । भ[10] योगन्यवरायांगः पापिवनिर्मित्वमवस्याः
53 डः ![129] 'राजारिजारजोत्सवः चोराराम[सः] वरः । राजादिविवि-
54 देिविः।
55 तत्त नितामिम्मदत् ![129] 'कांवीमहाविवांगवर्षा टाटि पान्विवियहः।
56 प्रतीकारायर्द्व प्राप्तः प्रस्तुतस्वरिषायणः ![129] 'स्वयं चोरंगमायविचित-
57 प्राधिग्राही रक्षस्वरं दस्तवतः। कोहरी नीमक निवस्य चुगन्तः।
58 नचुच्यवयन्यमायायां च भ सिद्दोरा सुभोरकुनिविन्त्युः ![2] कर्ष-
59 मा चोदयाद्वरा प्राचार्यामतादिविनमादयमवधवे राजा प्रमाधा-
50 नित्त ![129] 'रक्षयवं धीर्जं विनिर्मिते राजवर्षः । गात्रसर्वः-

1 गैरेस: या०।
2 'स्त्री' एक० एक०।
3 गैरेस: राज्यप्रादेशि।
4 'राज्यप्रादेशिणि' एक० एक०।
5 'सूर्यसिद्धान्त' एक० एक०।
6 'सूर्यसिद्धान्त' एक० एक०।
7 'सूर्यसिद्धान्त' एक० एक०।
8 'सूर्यसिद्धान्त' एक० एक०।
9 'सूर्यसिद्धान्त' एक० एक०।
10 'सूर्यसिद्धान्त' एक० एक०।
11 'सूर्यसिद्धान्त' एक० एक०।
12 'सूर्यसिद्धान्त' एक० एक०।
13 'सूर्यसिद्धान्त' एक० एक०।
14 'सूर्यसिद्धान्त' एक० एक०।
15 'सूर्यसिद्धान्त' एक० एक०।
16 'सूर्यसिद्धान्त' एक० एक०।
17 'सूर्यसिद्धान्त' एक० एक०।
18 'सूर्यसिद्धान्त' एक० एक०।
19 'सूर्यसिद्धान्त' एक० एक०।
20 'सूर्यसिद्धान्त' एक० एक०।
21 'सूर्यसिद्धान्त' एक० एक०।
22 'सूर्यसिद्धान्त' एक० एक०।
23 'सूर्यसिद्धान्त' एक० एक०।
Second Plate; Second Side.

60 करे खाते मासि चावानामि।[१२५] 'सोमवरेभ्युर्भाषातारकार्ये
61 रति हिनि। ऋक्पृथि च युक्तायया प्रथमदासमोघिनि।[१२५]
62 'पेईः[का]।डंपुरा[धी]
63 श्रामचंद्रजा स्विनी[धी]। पद्याकाम्यमण्डलमेविनीवितादिनि।[१२६] 'स-
64 [हु]।यामाषितस्वाधैर्यस्वप्नसंजानविशिनि। श्रामचंद्रदेवि दिन्यसीपादः
65 रतिवन।[१२६] 'वर्गायुपुस्वाति।श्रीरामसरसाकिनि। मातापरिः
66 रपत्योगिनि। परितियुप्रामलक्ष्य समानार्थितमः निः
67 त।[१२६] 'एत्तथामसुर समानार्थ्यं दशिष्ठतिलिङ्गं। वस्त्रायण
68 स्वर्गशीतमः।[१२६] 'बौद्ध[व]।इमसायिनि।
69 रमायणिनि।[१२६] 'षोविव[व]।समार्थािप्रः तिष्क्व[श्]रिनात
70 मः। इमसायिनि।[१२६] 'षोविव[व]।समार्थािप्रः तिष्क्व[श्]रिनात
71 मवयः समानार्थ्यं पश्चिमदिकविति।[१२७] 'षोविव[व]।सुसदशीमा
72 सातीसस्वप्नपत्तीविद्वारः। उदारे वष्णुपरीध्यायमाद्यमार्थिनि।[१२७]
73 सातवमर्शियान्त्राकारमं समविनि। ख्यातरामचंसिखंगणाना
74 मवयः प्रतिनामकं।[१२८] 'बुद्धपसुमुखस्वयं भविष्कृतिःसिरमिचि
75 'कुमारा।
76 त। 'षोविवभृमप्रक्षं विश्वसिमस्ववनाथ...' [१२९] 'षवसायं चतुर्दशस्युतं

¹ मेट्रा: आनुष्ठाप्त.
² हेड: समानार्थित्यहमः.
³ हेड: 'षुष्यः).
⁴ हेड: 'षुष्यः.
⁵ हेड: 'षुष्यः.
⁶ हेड: 'षुष्यः.
⁷ हेड: 'षुष्यः.
⁸ हेड: 'षुष्यः.
⁹ हेड: 'षुष्यः.
¹⁰ हेड: 'षुष्यः.
¹¹ हेड: 'षुष्यः.
¹² हेड: 'षुष्यः.
²² रेड: पाषाणः.
77 च समंतः।'निवारिगभाषामोक्षलोकारीष समाख्यान्।[१४२] 'दानाधमन्।
78 विक्रमोविनिमोचनि। चोरगरायदेवेऽ। चोधेश्वरः।
79 ज्ञाना।[१४१] 'सन्तिर्योर्योगरापूववं दशबाण्डा। प्रतिभा।
80 च तब। च।
81 म् वित्यादि। स्वेदवसात्।[१४४] 'वधार्श्य च पुष्काय चेत्वभुपाशु।
82 म्वेदांशिष्टावन्यसंगम्। सीमाभिः बहुः। 'बृहत्यसिद्धावने।[१४५]
83 'चेत्।
84 निर्मलेः तनयः विद्वान्यिन्योविन्यः। सुधी। कृष्णभार्यिं बहुः। बिनः।
85 तिकः।[१४७] 'लक्षणम्भस मुते भारवाज्यिन्यवः। माग्यो।
86 वेकाठाक्षि। मृतिः।
87 प्रकृतिः विबद्धावने।[१४८] 'बोधायन्योगराप्योविनी। दारुकृ। वार्षासिन।
88 शंकरार्यायेऽ।
89 'हिन्दुः'वयसिद्धावनै।[१४८] 'पुनिः नारायणभस सौभाग्यसंगमः।
89 दारुकृ। रंमाः।
88 ब्रह्माणीविबद्धावनै।[१४१] 'हविभक्ष्य तनयः।
89 बहुः। बहुः। चिन्तितः।[१४२] 'नरसङ्गदानाभिः।
90 तो। 'हिन्दुः। दानायो। बहुः। चालै। 'हिन्दुः।
Third Plate: First Side.

91. [ढः]यं | [२१८]। धनकं निशलयोपयुक्ते नृत्तिकंचनं | एक्षम्भ-  
92. स्व अवस्ती भारार्जणियज्ञः | [२१८]। भागवतं वंकटवी वाँति "नृत्ति-  
93. [ढः]यं। कोषिकान्यजस्वरूपनाय यहस्वीसुतः | [२१८]। याज्ञव: कृष्णम्  
94. हृदिपं हरितान्यसंगमः। याज्ञव: [पृ]कमलपुनीति। चाल्गाक्षरोऽय  
95. [ढः]यं। याज्ञवोपयज्ञ गोविन्दः | [२१८]। तिरायस्याः | [ढः]यं। याज्ञवोपयज्ञ गोविन्दः  
96. नृत्तिकंचनवित्ति। [२१८]। वानव: [कंपाणाः]न्विकामित्रसुकोद्वयः  
97. [प्रियनरसपुनीति] नरसंभोगिपिण्यज्ञवः | [२१८]। कुर्कुः नरसंभोगिपिण्यज्ञवः  
98. जः। पारिशपेतः। कोषीः जीवोपयज्ञसुयज्ञवः | [२१८]।  
99. 'याज्ञवोपयज्ञः | सूचीः। कोषीरामस्यास्नानमवः  
100. तिरायस्याः | [२१८]। नृत्तिकंचनवित्ति। याज्ञवः  
101. [स्व]कस्मडः | स्वरूपनायकयस्याः | [पृ]च। | [२१८]। 'याज्ञवोपयज्ञ गोविन्दः  
102. सः। नागायकयस्याः | रामस्याः लागसुखस्य वंकटादिः। "च तेषकः" | [२१८]।  
103. [पा]।  
104. मेधिन भूमस्वरमेये | [ढः]मृत्तिकः | [२१८]। "नृत्तिकंचनं"  
105. स्व पवित्रोदारविषयः। श्रीमृगसिद्धवल्लभः [स]नित्यकर्मः।  
106. नागसम्बन्धीदनास् | [२१८]। "नृत्तिकंचनवित्िस्याः"  
107. रामरामस्वम्यायसात्विकः | [ढः]स्वगणपायचारः। अः  

1 Metre: Anuqthisubh.  
8 Read: भारार्जणी च।  
9 Read: "सूची"।  
7 Read: "सूची"।  
6 Read: "सूची"।  
5 Read: "सूची"।  
4 The aksharas between ष and रू are illegible.  
3 Read: "हृदिपं"।  
2 Read: "कुर्कु"।  
1 Read: "वानवः"।
Abstract of contents.

(Verse 1.) Invocation to Śiva.

(V. 2.) Do. Varāha incarnation of Viṣṇu.

(V. 3.) Do. Gaṇapati.

(V. 4.) Chandra (the Moon) was born in the ocean of milk.

(V. 5.) His grand-son and Budha's son was Pūrūrvas; his son was Āyu; to him was born Naushaka; from him sprang Yaśāti; from him Pūru. In his line came Bharata; in his family, Sāntanu; third from him was Viṣṇu; from him came Abhimanyu; from him, Pariksit.

(V. 6.) The eighth from him was Nanda. Ninth from him was Chālikaka. His seventh descendant was Rājanandra, a worshipper of Viṣṇu; the ninth from him was Bījajñēnda; third from him was Vīra-Hemmāḷāvaya, the lord of Māyāpuri, a Viṣṇuva in faith.

(V. 7.) Fourth from him was born Tāta-Pinnama, who by his mere sight made his foes tremble. To him was born Sūmidēva, who took seven forts during the course of a single day. The brave Rāghavadēva was his son; from him came king Pinnama.

(Vv. 8-13.) To this Lord of Arajiva was born Bukka. He firmly established the kingdom of the Sāluva Nrisimha. His queen was Ballāmbikā. To them Rāmarāja was born. His wife was Lakkāmbikā. Their son was Śrīraṅgarāja.
(Vv. 13-14.) His wife was Tirumalāmbikā, and by her were born to him Rāmarāja, Tirumalarāya and Veṅkaṭādri.

(V. 15.) Praises of Rāmarāja.

(V. 16.) Of the three sons of Śrīraṅgarāja, the powerful and wise Tirumala, having defeated his enemies and being anointed king, began to rule the earth like Ḥari.

(Vv. 17-18.) Praises of Tirumala.

(V. 19.) To him by Veṅgalāmbā was born Śrīraṅgarāya.

(V. 20.) Praises of Śrīraṅgarāya, two of which are that he destroyed the Chaurāśi-durga, and that he was a worshipper of Vishṇu.

(Vv. 21-26.) His biruda: Hōṣūhrudaragāṇḍa, Rāyurāhuttamāṇḍa, Ubbhayādalapīṭāmaha, he who put to shame Avahajurāya, Gāṇḍaragūḍī, Manyaṇapuli, the Lord of Āruvidu, Madalaca-dharmesvararā and Bhāshagētapurvarāyāsvarī, etc.

(Vv. 27-44.) In the Śaka year 1499, counted by indu (the moon), payodhi (the oceans), graha (the planets), and ratna (the gems), in the year Dhātri—on Monday, the first (Prathama) deśa térthī of the bright fortnight of the month Āshāgha, in the Anurādhā nakṣatra, the renowned king, Śrīraṅgarāya granted at the request of Che(Śe)vvabhūpa the village of Arumolimāṅgala, alias Achyutapassamudra, by the pouring of water, to Vijayendra Tirtha, who was well versed in pada (Vyākaraṇa), vāyka (Pārva-Mimāṁsā) and pramāṇa (Tarka); who had defeated his enemies with the help of his insight; who was like a peacock roaming about the garden called the school of Madhvāchārya; who was a devout worshipper of the god Rāmachandra; who was a bee delighting in the scent, the inner meanings, of the flowers called the śāstras; who had sharp words which cut down the opinion of the Māyāvādins; who was born at the lotus hands of the holy Surēndra Tirtha (i.e. who was ordained by Surēndra Tirtha), and who looked like another Vishṇu. Arumolimaṅgala, which had already been granted by prince (kumāra) Achyuta, which was composed of sixty śṛttis and which was now given by the king Śrīraṅgarāya, free of all taxes and with all privileges, belonged to the Chejamaṅgala-rājya, situated on the south of the river Kāverī, in the Īhyā-pattaka of the Tiruvāṭu-rayā-śaṅkha, in Kikūrohehi and in the Kulōttuṅghoḷa-vajanaṇḍu, was bounded on the west and the north by Parittiyūr, on the south-east by Vallagrāma, on the east by the villages of Kōvilpattu and Tiruvaṭṭahehēri, on the south by Kōvilpattu and the river Putṭāru, and on the south-west by the village of Vaḍapēr. It was watered by the river Putṭāru and a tank named Kappulaṭalayan.

(Vv. 44-63.) Vijayendra, having received the gift of the village, distributed it among Brahmaṇs for the merit of the king Che(Śe)rvappa and prince Achetendra and of himself. Here follow the list of donees:

(See table, below.)

(V. 64.) This is the śāsana of Śrīraṅgarāya: his praises.

(V. 65.) This deed was drafted by Svayambhū, son of Sabhāpati.

(V. 66.) The engraver of the śāsana was Gaṇapayāchārya, son of Viraṇa.

(Vv. 67-71.) The usual imprecatory verses.
Table showing the distribution of shares of the village granted.

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<th>Name of the Donee</th>
<th>His father's name</th>
<th>Gōtra.</th>
<th>Sūtra.</th>
<th>Śekhā.</th>
<th>Share.</th>
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<td>Appala Bhaṭṭa</td>
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<td></td>
<td>Rik</td>
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<td>Kāśīra Bhaṭṭa</td>
<td>Cheuni Bhaṭṭa</td>
<td>Viśāmitra</td>
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<td></td>
<td>Do.</td>
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<td>Venkaṭa Bhaṭṭa</td>
<td>Lakshmuṇa Bhaṭṭa</td>
<td>Bhāradvāja</td>
<td></td>
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<td>Yajus</td>
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<tr>
<td>4</td>
<td>Śaṅkarasūryapūṇḍra</td>
<td>Vāraṇaśi (? )</td>
<td>Agastya</td>
<td>Bōl-āyana</td>
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<tr>
<td>5</td>
<td>Raṅganātha</td>
<td>Nāraṇa Bhaṭṭa</td>
<td>Kauṭika</td>
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<td>6</td>
<td>Rāma-Bhaṭṭa</td>
<td>Appākutti</td>
<td>Nīlhrūva Kāṭyapa</td>
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<td>7</td>
<td>Tirumala Bhaṭṭa</td>
<td>Houni Bhaṭṭa</td>
<td>Vaisiṣṭha</td>
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<td>Do.</td>
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<td>8</td>
<td>Dānapaya</td>
<td>Naraṇga Dīva</td>
<td>Bhāradvāja</td>
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<td>Do.</td>
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<td>Hastakam Tirumalaya</td>
<td>Ellam-Bhaṭṭa</td>
<td>Bhāradvāja</td>
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<td>10</td>
<td>Bhāgavatami Venkaṭaṇya</td>
<td>Sūryanārayana Maṅklin.</td>
<td>Kauṭika</td>
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<td>Do.</td>
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<td>Krishna Bhaṭṭa</td>
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<td>Harita</td>
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<td>12</td>
<td>Chakra Śāstrī</td>
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<td>Rāmaśāstra</td>
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