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# CONTENTS

<table>
<thead>
<tr>
<th>S. No.</th>
<th>Title</th>
<th>Page No.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>The Zeda Inscription of the year II</td>
<td>1</td>
</tr>
<tr>
<td>2</td>
<td>Barah Copper-plate of Bhojadeva; Vikrama-Samvat 893</td>
<td>15</td>
</tr>
<tr>
<td>3</td>
<td>Mamdapur Inscription of the reign of Kanhar: Saka 1172</td>
<td>19</td>
</tr>
<tr>
<td>4</td>
<td>Two Inscriptions from Kolhapur and Miraj; Saka 1058 &amp; 1066</td>
<td>30</td>
</tr>
<tr>
<td>5</td>
<td>Antirigam Plates of Japayhanjadeva</td>
<td>41</td>
</tr>
<tr>
<td>6</td>
<td>Inscription of the time of Hammir of Ranthambhor, dated (V.S.) 1345</td>
<td>45</td>
</tr>
<tr>
<td>7</td>
<td>Ahar Stone Inscription</td>
<td>52</td>
</tr>
<tr>
<td>8</td>
<td>Jejuri Plates of Vinayaditya: Saka-Samvat 609</td>
<td>62</td>
</tr>
<tr>
<td>9</td>
<td>Seven Inscriptions from Mathura</td>
<td>65</td>
</tr>
<tr>
<td>10</td>
<td>The Kalvan Plates of Yasovarman</td>
<td>69</td>
</tr>
<tr>
<td>11</td>
<td>Amoda Plates of the Haihaya King Prithvideva I: Chedi Samvat 831</td>
<td>75</td>
</tr>
<tr>
<td>12</td>
<td>Takkolam Inscription of Rajakerivarman (Aditya I)</td>
<td>81</td>
</tr>
<tr>
<td>13</td>
<td>A Further Note on the Bezvada Pillar Inscription of Yuddhamalla</td>
<td>88</td>
</tr>
<tr>
<td>14</td>
<td>The Kandukuru Plates of Venkatapatideva I: Saka 1535</td>
<td>89</td>
</tr>
<tr>
<td>15</td>
<td>Mathura Pedestal Inscription of the Kushana year 14</td>
<td>96</td>
</tr>
<tr>
<td>16</td>
<td>Patna Museum Plates of Somesvara II</td>
<td>97</td>
</tr>
<tr>
<td>17</td>
<td>Rithapur Plates of Bhavattavarman</td>
<td>100</td>
</tr>
<tr>
<td>18</td>
<td>Two Inscriptions of the Pallava King Rajasimha-Narasimhavarman II</td>
<td>105</td>
</tr>
<tr>
<td>19</td>
<td>Two Lost Plates of Nidhanpur Copper-plates of Bhaskaravarman</td>
<td>115</td>
</tr>
<tr>
<td>20</td>
<td>The Second Half of a Valabhi Grant of Samvat 210</td>
<td>125</td>
</tr>
<tr>
<td>21</td>
<td>The Sohawal Copper-plate Inscription of Maharaja Sarvanatha—the year 191</td>
<td>127</td>
</tr>
<tr>
<td>22</td>
<td>Peyalabanda Grant of Krishnaraya</td>
<td>131</td>
</tr>
<tr>
<td>23</td>
<td>Vishamagiri Plates of Indravarman[e]</td>
<td>134</td>
</tr>
<tr>
<td>24</td>
<td>Two Copper-plate Inscriptions of Eastern Chalukya Princes</td>
<td>137</td>
</tr>
<tr>
<td>25</td>
<td>Panchadhara Pillar Inscription of the Kona King Choda III: Saka-Samvat 1325</td>
<td>155</td>
</tr>
<tr>
<td>26</td>
<td>Panchadhara Pillar Inscription of the Eastern Chalukya King Visvesvara: Saka-Samvat 1329</td>
<td>164</td>
</tr>
<tr>
<td>27</td>
<td>A Fragmentary Pratihara Inscription</td>
<td>174</td>
</tr>
<tr>
<td>28</td>
<td>An Odd Plate of Paramara Siyaka of [Vikrama]—Samvat 1026</td>
<td>177</td>
</tr>
<tr>
<td>29</td>
<td>Six Inscriptions from Kolur and Devageri</td>
<td>179</td>
</tr>
<tr>
<td>30</td>
<td>Shahdaud Inscriptions, one apparently of the year 60</td>
<td>197</td>
</tr>
<tr>
<td>31</td>
<td>Peshawar Museum Inscription of the year 168</td>
<td>202</td>
</tr>
<tr>
<td>32</td>
<td>A Kharoshti Inscription from Jamalgarhi of the year 359</td>
<td>203</td>
</tr>
<tr>
<td>33</td>
<td>Rawal Spurious Inscription of the year 40</td>
<td>206</td>
</tr>
<tr>
<td>34</td>
<td>Amoda Plates of the Haihaya King Jajalladeva II of the (Chedi) year 912</td>
<td>209</td>
</tr>
<tr>
<td>35</td>
<td>A Note on the Velvikudi Grant of Nedunjadaiyan</td>
<td>214</td>
</tr>
<tr>
<td>Sl. No.</td>
<td>Title</td>
<td>Page No.</td>
</tr>
<tr>
<td>--------</td>
<td>----------------------------------------------------------------------</td>
<td>----------</td>
</tr>
<tr>
<td>36</td>
<td>Kumbakonam Inscription of Sevvappa-Nayaka</td>
<td>215</td>
</tr>
<tr>
<td>37</td>
<td>Gadag Inscription of the reign of Jayasimha II; Saka 959</td>
<td>217</td>
</tr>
<tr>
<td>38</td>
<td>Two Inscriptions from Ron, of Saka 944 and 1102</td>
<td>222</td>
</tr>
<tr>
<td>39</td>
<td>Two Harsola Copper-plate Grants of the Paramara Siyaka of V.S. 1005</td>
<td>236</td>
</tr>
<tr>
<td>40</td>
<td>A Third Lost Plate of the Nidhanpur Plates of Bhaskaravarman</td>
<td>245</td>
</tr>
<tr>
<td>41</td>
<td>A New Asokan Inscription from Taxila</td>
<td>251</td>
</tr>
<tr>
<td>42</td>
<td>The Pulibumra Plates of the Eastern Chalukya King Jayasimha I (C. 632-63 A.D.)</td>
<td>254</td>
</tr>
<tr>
<td>43</td>
<td>The Pedda-Vegi Plates of the Eastern Chalukya King Jayasimha I</td>
<td>258</td>
</tr>
<tr>
<td>44</td>
<td>The Barwani Copper-plate Inscription of Maharaja Subandhu; the year 167</td>
<td>261</td>
</tr>
<tr>
<td>45</td>
<td>Dhauli Cave Inscription of Santikara; the (Ganga) year 93</td>
<td>263</td>
</tr>
<tr>
<td>46</td>
<td>Kondedda Grant of Dharmaraja</td>
<td>265</td>
</tr>
<tr>
<td>47</td>
<td>The Addanki Stone Inscription of Pandaranga</td>
<td>271</td>
</tr>
<tr>
<td>48</td>
<td>A Note on the Addanki Inscription of Pandaranga</td>
<td>275</td>
</tr>
<tr>
<td>49</td>
<td>The Bhatera Copper-plate Inscription of Govinda-Kesavadeva (C. 1049 A.D.)</td>
<td>277</td>
</tr>
<tr>
<td>50</td>
<td>A Note on the Vappaghothavata Grant of Jayanaga</td>
<td>286</td>
</tr>
<tr>
<td>51</td>
<td>Jura Prasasti of Krishna III</td>
<td>287</td>
</tr>
<tr>
<td>52</td>
<td>The Bhadavana Grant of Govindachandradeva of Kanauj</td>
<td>291</td>
</tr>
<tr>
<td>53</td>
<td>The Rewah Inscription of Malayasimha, the year 944</td>
<td>295</td>
</tr>
<tr>
<td>54</td>
<td>Three Semitic Inscriptions from Bhuj</td>
<td>300</td>
</tr>
<tr>
<td>55</td>
<td>An Unpublished Grant of Dhruvasena I</td>
<td>302</td>
</tr>
</tbody>
</table>

INDEX
THE CONTENTS.

The names of contributors are arranged alphabetically.

<table>
<thead>
<tr>
<th>Author</th>
<th>Contribution</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Banerji, R. D., M.A.</td>
<td>No. 10. The Kalvan Plates of Yasovarmman</td>
<td>69</td>
</tr>
<tr>
<td></td>
<td>16. Patna Museum Plates of Somesvara II</td>
<td>97</td>
</tr>
<tr>
<td></td>
<td>45. Dhauri Cave Inscription of Santikara; the [Ganga] year 93</td>
<td>283</td>
</tr>
<tr>
<td></td>
<td>50. A Note on the Voppagoshavata Grant of Jayanaga</td>
<td>286</td>
</tr>
<tr>
<td></td>
<td>53. The Rewah Inscription of Malayasimha, the year 944</td>
<td>295</td>
</tr>
<tr>
<td>Barnett, Lionel D.</td>
<td>No. 3. Mandrapur Inscription of the reign of Kanhara: Saka 1172</td>
<td>19</td>
</tr>
<tr>
<td></td>
<td>4. Two Inscriptions from Kolhapur and Miraj: Saka 1058 &amp; 1066</td>
<td>30</td>
</tr>
<tr>
<td></td>
<td>29. Six Inscriptions from Kolur and Devageri</td>
<td>179</td>
</tr>
<tr>
<td></td>
<td>37. Gadag Inscription of the reign of Jayaamittra II: Saka 959</td>
<td>217</td>
</tr>
<tr>
<td></td>
<td>38. Two Inscriptions from Ron, of Saka 944 and 1102</td>
<td>222</td>
</tr>
<tr>
<td>Bhattacharya, Padmanatha Mahamahopadhyaya, Pandit, Vidyavinoda, M.A.</td>
<td>No. 19. Two Lost Plates of Nidhanpur Copper-plates of Bhaskaravarman</td>
<td>115</td>
</tr>
<tr>
<td></td>
<td>40. A Third Lost Plate of the Nidhanpur Plates of Bhaskaravarman</td>
<td>243</td>
</tr>
<tr>
<td>Buchanan Gray, Clermont-Ganneau, Cowley, A. and Mayer-Lambert</td>
<td>No. 54. Three Sambiti Inscriptions from Brij</td>
<td>300</td>
</tr>
<tr>
<td>Dixitkar, D. B., M.A.</td>
<td>No. 20. The Second Half of a Valabhi Grant of Samvat 210</td>
<td>125</td>
</tr>
<tr>
<td></td>
<td>27. A Fragmentary Pratihara Inscription</td>
<td>174</td>
</tr>
<tr>
<td></td>
<td>28. An Odd Plate of Paramara Siyaka of [Vikrama]-Samvat 1026.</td>
<td>177</td>
</tr>
<tr>
<td></td>
<td>See Dixit K. N. and Dixitkar D. B.</td>
<td></td>
</tr>
<tr>
<td>Gupta, K. M., Dr.</td>
<td>No. 49. The Bhatera Copper-plate Inscription of Govinda-Kesava-deva (O. 1049 A.D.)</td>
<td>277</td>
</tr>
<tr>
<td></td>
<td>22. Peyalambada Grant of Krishnaraya</td>
<td>131</td>
</tr>
<tr>
<td></td>
<td>46. Kondedda Grant of Dharmaraja</td>
<td>265</td>
</tr>
<tr>
<td>Halder, R. R.</td>
<td>No. 6. Inscription of the time of Hammir of Ranthambhor, dated (V. S.) 1345</td>
<td>45</td>
</tr>
<tr>
<td></td>
<td>21. The Schawal Copper-plate Inscription of Maharaja Sarvanatha—the year 191</td>
<td>127</td>
</tr>
<tr>
<td></td>
<td>44. The Barwani Copper-plate Inscription of Maharaja Subandhu ; the year 197</td>
<td>201</td>
</tr>
<tr>
<td>Herzefeld, E., Dr.</td>
<td>No. 41. A New Asokan Inscription from Taxila</td>
<td>251</td>
</tr>
<tr>
<td>Hirabad, Rat Bahadur, B.A.</td>
<td>No. 11. Amoda Plates of the Haihaya King Prithvideva I : Chedi Samvat 831</td>
<td>75</td>
</tr>
<tr>
<td></td>
<td>34. Amoda Plates of the Haihaya King Jajaladeva II of the (Chedi) year 912</td>
<td>209</td>
</tr>
</tbody>
</table>
**LIST OF PLATES.**

<table>
<thead>
<tr>
<th>No.</th>
<th>Plate Description</th>
<th>Page(s)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Zeda Inscription: the year 11 during the reign of Kanishka</td>
<td>to face page 15</td>
</tr>
<tr>
<td>2</td>
<td>Barah Copper-plate grant of Bhojadeva, [Vikrama]-Samvat 893</td>
<td>18</td>
</tr>
<tr>
<td>3</td>
<td>Antirigam Plates of Jayabhanjadeva</td>
<td>between pages 44 &amp; 45</td>
</tr>
<tr>
<td>4</td>
<td>Inscription of the time of Hamir of Ranthambor, dated (V.S.) 1345</td>
<td>to face page 59</td>
</tr>
<tr>
<td>5</td>
<td>Ahar Stone Inscription</td>
<td>69</td>
</tr>
<tr>
<td>6</td>
<td>Jejuri Plates of Vinayaditya: Saka-Samvat 609</td>
<td>between pages 64 &amp; 65</td>
</tr>
<tr>
<td>7</td>
<td>Seven Inscriptions from Mathura</td>
<td>66 &amp; 67</td>
</tr>
<tr>
<td>8</td>
<td>Kalvan Plates of Yasovarman</td>
<td>72 &amp; 73</td>
</tr>
<tr>
<td>9</td>
<td>Amoda Plates of the Haihaya King Prithvideva I, Chedi Samvat 831</td>
<td>78 &amp; 79</td>
</tr>
<tr>
<td>10</td>
<td>Takkalam Inscription of Rajakesarivarman (Aditya I)</td>
<td>to face page 87</td>
</tr>
<tr>
<td>11</td>
<td>Mathura Pedestal Inscription of the Khshana year 14</td>
<td>97</td>
</tr>
<tr>
<td>12</td>
<td>Patna Museum Plates of Somesvara II</td>
<td>between pages 98 &amp; 99</td>
</tr>
<tr>
<td>13</td>
<td>Rithapur Plates of Bhavatavarman</td>
<td>102 &amp; 103</td>
</tr>
<tr>
<td>14</td>
<td>The Mahabalipuram Inscription of Rajasimha-Narasimhavarman II</td>
<td>to face page 107</td>
</tr>
<tr>
<td>15</td>
<td>Two Lost Plates of the Nidhanpur Copper-plates of Bhaskaravarman</td>
<td>between pages 118 &amp; 119</td>
</tr>
<tr>
<td>16</td>
<td>Second Half of a Valabhi Grant of Samvat 210</td>
<td>to face page 126</td>
</tr>
<tr>
<td>17</td>
<td>Sohawal Copper-plate inscription of Sarvanatha, the year 191</td>
<td>between pages 130 &amp; 131</td>
</tr>
<tr>
<td>18</td>
<td>Vishamagiri Plates of Indravarnadeva</td>
<td>136 &amp; 137</td>
</tr>
<tr>
<td>19</td>
<td>Arumbaka Plates of Badapa i to ivu</td>
<td>142 &amp; 143</td>
</tr>
<tr>
<td>20</td>
<td></td>
<td>144 &amp; 145</td>
</tr>
<tr>
<td>21</td>
<td>Sri pundi Plates of Tala II</td>
<td>152 &amp; 153</td>
</tr>
<tr>
<td>22</td>
<td>Panahadharala Pillar Inscription of the Eastern Chalukya King Visvesvara;</td>
<td>168 &amp; 169</td>
</tr>
<tr>
<td></td>
<td>Saka-Samvat 1329</td>
<td></td>
</tr>
<tr>
<td>23</td>
<td>A Fragmentary Pratihara Inscription</td>
<td>to face page 176</td>
</tr>
<tr>
<td>24</td>
<td>An Odd Plate of Paramara Siyaka of [Vikrama]-Samvat 1026</td>
<td>178</td>
</tr>
<tr>
<td>25</td>
<td>Shahdau Inscription A, of the year 60</td>
<td>179</td>
</tr>
<tr>
<td>26</td>
<td></td>
<td>200</td>
</tr>
<tr>
<td>27</td>
<td>Peshawar Museum Inscription of the year 168</td>
<td>203</td>
</tr>
<tr>
<td>28</td>
<td>Jamalgiri Inscription of the year 359</td>
<td>205</td>
</tr>
<tr>
<td>29</td>
<td>Shakardarra Inscription, the year 40; Rawal Inscription, the year 40</td>
<td>208</td>
</tr>
<tr>
<td>30</td>
<td>Amoda Plates of the Haihaya King Jaisaldeva II of the (Chedi) year 912</td>
<td>between pages 212 &amp; 213</td>
</tr>
<tr>
<td>31</td>
<td>Harsoha Copper-plate Grants of the Paramara Siyaka (V.S. 1005)</td>
<td>242 &amp; 243</td>
</tr>
<tr>
<td>32</td>
<td>A Third Lost Plate of the Nidhanpur Plates of Bhaskaravarman</td>
<td>246 &amp; 247</td>
</tr>
<tr>
<td>33</td>
<td>A New Asoka Inscription from Taxila</td>
<td>252 &amp; 253</td>
</tr>
<tr>
<td>34</td>
<td>Pulibumra Plates of the Eastern Chalukya king Jayasimha I, (C. 632-63 A.D.)</td>
<td>to face page 255</td>
</tr>
<tr>
<td>35</td>
<td>Pedda-Vegi Plates of the Eastern Chalukya king Jayasimha I</td>
<td>between pages 290 &amp; 291</td>
</tr>
<tr>
<td>36</td>
<td>Dhauli Cave Inscription of Santikara; The [Ganga] year 93</td>
<td>to face page 294</td>
</tr>
<tr>
<td>37</td>
<td>Konneda Grant of Dharmaraja (i to iv)</td>
<td>between pages 268 &amp; 269</td>
</tr>
<tr>
<td>38</td>
<td></td>
<td>270</td>
</tr>
<tr>
<td>39</td>
<td>Addanki Stone Inscription of Pandaranga</td>
<td>to face page 274</td>
</tr>
<tr>
<td>40</td>
<td>Juru Prassati of Krishna III</td>
<td>289</td>
</tr>
<tr>
<td>41</td>
<td>Rewah Inscription of Malayasimha, the year 944</td>
<td>296</td>
</tr>
<tr>
<td>42</td>
<td>Three Semitic Inscriptions from Bhuj</td>
<td>300</td>
</tr>
</tbody>
</table>
LIST OF PLATES
ADDITIONS AND CORRECTIONS.

VOLUME XVIII.

Page 149, l. 10 from bottom.—For ‘who, one after another, were crowned on their thrones by Áryavarman,’ read ‘who, one after another, crowned on their thrones Áryavarman’.

Plate between pp. 248 and 249.—The legend on the seal reproduced here does not read Śrīmad-Amoghavarshadēvavāya. We can read it as: S[r]Imaj[ā]t-Hari [4] chandrādeva [eyu].

Page 321, l. 13-14 from bottom.—For ‘Tailapa’s successor, Vikramāditya V’; read ‘Vikramāditya V, grandson of Tailapa and successor of Irvabejānga Satyāśraya’.

VOLUME XIX.

Page 5, l. 29.—For finale read final.

5, l. 41.—For murada read murāda.

8, l. 5.—For bending a read bending at.

15, para. 2, l. 6.—For (i.e.) 9083 read (i.e., 8) 903.

15, para. 2, l. 8.—For ( read ૂ)

17, last para., l. 2.—For Udum (vb) ara read Udumv(b)ara.

18, text l. 7.—For चुक(५)विभवसं(३) read चुक(५)विभवसं(३).

18, text l. 16.—For (=-) read (=-)

19, l. 1.—For Valākā (or Balākā) read Valākā or Valāka (Balākā or Balāka).

28, translation (V. 20), l. 1.—For Lakkā-dēvi read Lakhkhā-dēvi.

35, translation (ll. 28-32), l. 4.—For panam read pāpam.

38, l. 31.—Mr. N. L. Rao would read hāga marana bhāṣī and translate it into ‘on each sale of a cart of wood.’ In l. 37 of this page he prefers to read morāna which he translates as ‘one winnow’.

40, l. 23.—Mr. N. L. Rao explains saṅdāge-wick as ‘a wick of the shape of a condiment called saṁdāge’ which has a flat rounded bottom and a tapering head and is in use even in these days.

40, f. n. 1.—For ank read rank.

42, ll. 21, 25 and 26.—For Khiṇjalyagāḍa-vishaya read of Khiṇjalyagaḍa.

42, l. 48.—For ni read in.

44, f. n. 8.—For yitva read yitvā.

45, text l. 26.—For  vassu dhā read  vāsudhā.

45, text l. 30.—For Aśārēpi read Aśārēpī.

46, text l. 34.—For Sambhōḥ read Sambhōḥ.

46, text l. 37.—For Gānē [g] varēṇa read Gānē [v] atēṇa.

46, l. 16.—For svarīy read स्व(५)स्व.

46, l. 42.—For Purāṇa- read Purāṇa-.

46, l. 43.—For Ṣutrādhara read Śutrādhara.

47, l. 7.—For Prithvirāja read Prithvirāja.
Page 54, para. 3, l. 5.—For Kaśchanadēvi read Kaśchanasridēvi.

","59, text l. 7.—For न[व]म(व) च.read न(व)च.
","59, f. n. 3.—For नाञ्चित read नाञ्चितो.
","60, f. n. 2.—For “विक्रम” read विक्रम?.
","61, text l. 25.—For सवांसत्तृष्ण read सवांसत्तृष्ण.
","63, text.—Mark I, 2 and 3 for the first 3 lines.
","64, f. n. 1.—For Kaed read Kaed.
","65, text l. 28.—For “युर” read “युर”.
","66, Inscription No. II, text l. 1 and 2.—For sa-bhikṣuṇiye read cha bhikṣuṇiye.
","67, Inscription No. IV, text l. 1 and 2.—Perhaps we have to read Okkārikāya as in the other inscription of the year 299 (Ind. Ant., Vol. XXXVII, p. 33).
","70, l. 5.—For Pramvāra read Pravāhydro.
","70, l. 9, and p. 71, l. 15.—For Svētapāda read Sveatapāda as in the plate.
","73, l. 21.—For Saṅgama read Saṅgama.
","73, text l. 34.—For ch-anumanta one might read v-anumanta also.
","73, text l. 37 and 38.—Correct Agniṣṭoma-saṣāra (sra)ča | Vājapeya-śatā(vē)shu cha [into Agniṣṭoma-saṣārā Vājapeya-śatāna cha].
","73, text l. 40.—Correct susati into susati and read sarit-sarā (5) for sarisarā (5).
","74, l. 13.—For Åudhāhi read Åudhrāhi as on p. 71.
","74, l. 20.—For amāväsya read amāvāsyā.
","74, l. 38.—For pavitraka read pavitraka.
","74, l. 39.—For Dēśilaka read Dēśi.
","77, para. 2, l. 1.—For Vāṅkăsva add the following as a foot-note.—

[Vaśka is the Prakrit form of Skt. Vakra, a name of Śiva.—N. P. C. The Hindustani bānkā meaning a Beau or crooked is also alluded to it and is applied to Krishṇa (as in Bānkā-Bihāri) also.—H. S.].

","80, text l. 26.—For दृष्य read दृष्य. 
","82, f. n. 10.—For Svasi read Svasi.
","84, para. 4, l. 4.—For Varaguna read Varaguna.
","91, l. 2.—For Penner read Pennar.
","91, l. 3.—For Krishna read Krishṇa.
","95, l. 28.—For Vopdvādi read ṇvādi.
","95, l. 30.—For Gollapalli read palli.
","98, text l. 3.—For vikyātah read vikhyātah.
","99, text l. 32.—For svarṇam-ekām read svarṇam-ekām.
","102, text l. 1.5.—For चम read चाम.
","102, text l. 1.10.—For चाम read चाम.
","103, text l. 1.18.—For अस्मिन read अस्मिन.
","104, f. n. 3.—Add [Are not these the names of trees ?—Ed.].
","106, l. 4.—For Unnatarāga read Unnatarāma.
","108, translation of v. 1.—For unequalled read unequalled.

Pages 109 to 115.—In names like Rājasimha, Narasimhavarman, Kshattriyasimha and Narāṇḍrasimha, for “simha read ṃsimha.

Page 112, f. n. 4.—For Mahāvamha read Mahāvamsa.

","114, translation of v. 2.—For moon read moon.
","114, f. n. 17.—For samhita read saṁhitā and for foretell read foretelling.
","115, f n 7, l. 3.—For Kaliya read Kali age.
ADDITIONS AND CORRECTIONS.

Page 116, l. 4.—For Chandrapuri read Chandrapuri as in the plate and pp. 118-21.

117, para. 2, l. 2.—For Gałgīṅī read Gałgīṅī as in the text and translation.

118, f. n. 6.—For unamended read unemended.

119, f. n. 3.—For incisedi read incisidn.

124, serial no. 71.—For Vājasanēya read Vājasanēya.

124, serial no. 73.—For Nandēsvāra read Nandēsvāra.

124, serial nos. 75, 76.—For Prakāṣavāra read Prakāṣavāra.

124, serial no. 84.—For Vārhaspatya read Vārhaspatya.

124, serial no. 97.—For Saunaka read Saunaka.

128, para 2, l. 10.—For Dūkata read Dūkata.

128, f. n. 8.—For c. 337 read c. 339, 300.

130, f. n. 9.—For śamāya read śamāya.

131, article no. 22, para. 1, l. 4.—For prates read plates.

133, text l. 81.—For kṣīṇa read kṣīṇa.

134, l. 2.—Omit i.e.

134, l. 9.—For theeight read the eight.

Pages 134 to 137.—For Chandapāka read Chandapāka.

Page 135, para. 4, ll. 2 and 7.—For Ganga read Gangā.

136, text l. 34.—For 1grahī (hi) kaḥ read 1grahī (hi) kaḥ.

136, text l. 35.—For pākēnā read pākēnā.

137, translation of ll. 32 to 35.—For Kamsāraka read Kamsāraka.

139, para. 3, l. 12.—For dāyūs read dāyas.

139, f. n. 3.—For Marāthā read Marāthā.

140, para. 3, l. 2.—For tālukā read tāluka.

141, f. n. 5.—For ग्यानां read ग्यानां.

142, text l. 11.—For 1grahī read 1grahī.

148, f. n. 2.—For 3 read 2.

151, para. 2, l. 12.—For bounmaries read boundaries.

151, last line.—For Paramēś read Paramēś.

155, para. 2, l. 7.—For liṅggas read liṅggas.

157, para. 2, l. 4.—For Sūltā nof read Sūltān of.

157, para. 5, l. 2 and page 163, translation (v. 16).—For Shātkōṣa read Shātkōṣa.

157, para. 6, l. 3.—For Since read Since.

159, f. n. 4.—For Sargdhara read Sargdhara.

162, f. n. 6.—For Chūdara read Khūdara.

163, translation (v. 12), l. 2.—For Chūḍa read Chūḍa.

163, f. n. 2.—For Vaidyajivana read Vaidyajivana.

173, translation of v. 25.—For Kubērw with read Kubēra with.

175, para. 2, l. 4.—For Rāṣṭrakūṭa read Rāṣṭrakūṭa.

181, f. n. 3.—For ānushāra read ānushāra.

182, f. n. 7.—For bhāgīnaḥ read bhāgīnaḥ.

184, l. 7, page 187, 1 st para. l. 6, and page 189, 2 nd para. of article D, l. 5.—For Bāsavura read Bāsaviṣṇa or correct Bāsaviṣṇa of p. 185, l. 22.

194, f. n. 4.—Supply 4 in this foot-note.

198, l. 14.—Add “Lord of” at the end of the line.

199, text.—Add note “For revised text see C. I. I., Vol. II, Pt. i, p. 16.”

203, text.—Add note “For revised reading by Sten Konow, see C. I. I., Vol. II, Pt. i, p. 79.”
Page 205, text.—Add note “For revised reading by Sten Konow, see C. I. I., Vol. II., Pt. i., p. 113.”

205, Remarks, l. 11.—For Praktir-Sprachen read Grammatik der Praktir-Sprachen.

206.—To the heading of article No. 33 add the following note. “For author’s remarks see also C. I. I., Vol. II., Pt. i., p. 161 f.”

206, article No. 33, para. 5, l. 2.—For Kharoshti read Kharoshtti.

208, text l. 3.—For droṇivaḍraṇa read droṇivaḍraṇa.

210, f. n., l. 7.—For Siva read Śiva.

212, text l. 13.—For Ṛṣi read Ṛṣi.

212, text l. 15.—For Ṛṣi[ṛṣi] read Ṛṣi[ṛṣi]ṭuk.

212, text l. 18.—For ṛṣi(ṛṣi)(ṛṣi)(ṛṣi)(ṛṣi) and ṛṣiḥ(ṛṣiḥ)(ṛṣiḥ)(ṛṣiḥ) and ṛṣiḥ and ṛṣiḥṭuk.

212, l. 21.—Add note: Reading of four letters after gātṛē is not certain.

212, —For the second foot-note 3 read 4.

214, article No. 35, para. 2, l. 3.—For vanda-śaikkum read vanda-śaikкуm.

220, f. n. 2.—For krimih read kriṃih.

228, f. n. 1.—For J. A. read Ind. Ant.

233, translation of v. 6.—For stone-palaces read stone-palaces.

239, l. 27.—For Vākpati read Vākpati.

239, f. n. 6.—For genealogy read genealogy.

241, text of Grant B, l. 1.—For kēsara read kēsara—

Grant B, l. 6.—For V(B) appai read V(B) appai—

242, Grant B, l. 7.—For śāvaḍatayā read śāvaḍatayā.

l. 8.—After nāyakaḥ insert [ ]

1. 10.—After trukti insert [ ]

at the end of the line separate = by -

1. 14, sub-line 2.—Insert = at the end.

1. 14, sub-line 3.—Separate astuvaḥ into astu vaḥ.

Grant A, l. 8.—For sa after [4 ][ ] have Sa.

1. 15.—For śāvaḍatayā read śāvaḍatayā.

242, f. n. 6.—For triṃ have triṃ—

243, Grant A, l. 24.—For narēn-dhair read narēndhair and for yasaska-rāṇi read yasaska-rāṇi.

Grant B, l. 18.—Delete - at the end of the line.

l. 22, end : Replace = by -

l. 28.—For Vishnuḥ [*] rāj have Vishnuḥ [*] Rāj—

243, f. n. 9.—For bhoktriḥḥiḥ read bhoktriḥḥiḥ.

244 (v. 3).—Insert between ‘ moon’ and ‘like’.

244, line last but 2 :—For Monday read Wednesday.

245, last line.—For plate read plates.

246, l. 11 beginning : Insert h[ ] between rtha bhaśa

Second side, l. 7.—For Bhāradvāja-Chāṁdāgō read Bhāradvāja-Chāṁdāgo.

Second side, l. 8.—For Gārgyas read Gārgyaś.

248, f. n. 3, l. 1.—After foot-note change 6 p. into 2, p. 122, above.

250, against No. 62.—For Jātā read Jātākarṇa.

250, against No. 71.—For Bāhvricha read Bāhvrichya.
ADDITIONS AND CORRECTIONS.

Page 253, l. 3.—For "bahuwrhīi" have "bahuvrīhi."

256, text-line 2.—For शिविरि read शुविरि as in the plate.

256, f. n. 5.—Correct वातिरि into वार्तिरि.

256, text l. 3.—For बुधव read नुवध.

257, f. n. 8.—For f. n. 2 read f. n. 1.

258, l. 3.—For रामिर read मात्रिः.

258, article No. 43, l. 3.—Omit hyphen after Madras.

259, para. 3, l. 3.—For सो्रासारम read सोरासारम.

260, l. 13.—Correct शिविरि and शिविरि by a note into शिविरि and शिविरि.

260, f. n. 7.—Commence this note with "Read सो्रासारम.

263, article No. 45, para. 2, l. 8.—For शुभकारा read शुभकारा.

263, l. 2.—For जिन्हामुळय read जिन्हामुळय.

264, ll. 4, 8, 11.—For कुमुराधग read कुमुराधगिः and for महधेवि read महधेवि.

265, para. 3, l. 2.—For गुणाय read गुणाय.

265, para. 3, l. 13.—For यथार्थकार(m.) read यथार्थकार(m).

266, l. 13.—For as under read अस्तु.

267, text l. 2.—For प्रमासमुळ read प्रमासमुळ(सीख).

267, text l. 5.—For तम्मलुङ्खि read तम्मलुङ्खि.

267, f. n. 6.—For p. 267 read p. 266.

268, text l. 15.—After शं insert [:].

268, text l. 23.—Join व(त्व) and वाप.

268, text l. 26.—For पाठा read पाठे.

269, text l. 45, end.—For "सुिन्धः" read सुिन्धः[ ].

270, text l. 51.—For शीलेश् read शीलेश्.

270, text l. 60.—For नीि read [भूर].

270, text l. 61.—Remove the two dots after छादीपश.

270, f. n. 3.—For pratty read pretty.

271, translation ll. 42-61, l. 13 beginning.—For देश्वा read देश्वा.

272, para. 4, l. 7.—For Yaddhamalla read Yuddhamalla.

272, line last but one.—before oppaga insert =.

274, para. 2, l. 4.—For यत्रिग्मणानसुक्षा read यत्रिग्मणानसुक्षा.

275, translation (Verse 1), l. 3.—For कोट्पम read कोट्पम.

275, last para. l. 4.—For (foot note 4) read (foot-note 5 on p. 274 ante).

275, last para. ll. 5 and 7.—For ch varga and f varga read sha-varga and fa-varga.

277, last line.—For of the plate read found elsewhere in the plate.

278, para. 2, line last but one.—For Itā read Itā.

278, l. 13 from bottom.—For Baljāgāma (l. 30) read Va(Bal)jāgāma (l. 30).

278, l. 10 from bottom.—For Balajāgāca read Varajačhā (l. 30 f.).

278, l. 5 from bottom.—For Bhāskara or Bhāsara-teṅgari (31 and 37) read Bhāsana- (l. 31) or Bhāskara-ṭeṅgari (l. 37).

279, l. 9.—For Kālīyāni read Kālīyāni.

279, l. 10.—For Phāmpatipā read Phāmpatipā as in the text.

279, l. 20.—For Bōbāchādag (44) read Vōvātud (44).
Page 279, f. n. 2.—For strokes read strokes and for dear read clear.

280, text l. 4.—For kätte read kät tē.

280, text l. 10.—For gōpi read Gōpi.

280, f. n. 9.—For nā nyādhī read nā nyādhi.

281, text l. 25.—Omit hyphen after kritisā.

281, text l. 32, and page 282, text l. 35.—For Bhū read bhū.

281, text line 33.—For Vāl u-sigmā read Vāl u-sigmā.

281, f. n. 8.—For p. 281 read p. 280.

282, text l. 39.—For Bhogābhūvāi read Bhogā-Bhūvāi.

282, text l. 40.—For vaḍaśō read Vaḍaśō.

282, text l. 42 beginning.—For ka read kē and for Pamāvō read Pamāvō.

282, text l. 46.—For ārupā read Ārupā.

282, text l. 48.—For [ai] mivā read [Sī]mivā.

283, translation, v. 1.—For Brahma read Brahman.

284, line 1.—For -Gōpi read -Gōpi.

284, f. n. 1.—For Bhāṭrā read Bhāṭra.

284, f. n. 3.—For f. n. 7 on p. 283 read f. n. 8 on p. 280.

285, translation ll. 29-51, l. 8f.—For Bhūṭilahāṭika read Bhūṭilahāṭaka.

285, ll. 29-51, l. 15.—For Bhāskaratēṅgari read ṭēṅgari.

285, ll. 29-51, l. 18.—For Vāmāyi read Dhāmāyi.

285, ll. 29-51, l. 19.—For Bhūvāi read Bhūvāi.

285, ll. 29-51, l. 23.—For Naṭakutiṭgamā read Naṭakutiṭ Ga.

285, ll. 29-51, l. 25.—For Vanaṅgajōṭti read Vanaṅgajōṭti.

285, line last but one.—For Itākhālā read Hayākhālā.

286, l. 2.—For Simivāka read Simivāka.

286, l. 2.—In After Bhaṭapāḍa enter “1 house belonging to the barber Gōvindā (and)”.

286, l. 7.—Omit note 1 above “ivory-worker.”

287, para. last but one, l. 8.—Remove the word ‘see’ and ‘by’ after (1), (2) and (3).

287, last para., l. 3.—For vedaṅgaṃ read veḍaṅga.

288, l. 5.—For Atakur, the Solapuram read Ātakūr, the Solapuram.

288, l. 7.—For Malkhed read Mālkhed.

288, ll. 12, 24 and 30.—For Karhad read Karhād.

288, l. 22.—For Kāṇchi read Kāṇchi.

292, text l. 3.—Put hyphen after १४.

294, text l. 16.—Omit after १४.
No. 1.—THE ZEDA INSCRIPTION OF THE YEAR 11.

BY STEN KONOW.

Zeda is a village near Und (Ohind) in the North-West Frontier Province, situated in 34° 3' N. and 72° 32' E. Here I. Loewenthal noticed "an unshapen piece of rock lying at the entrance of the village", on which there was an inscription in Kharōṣṭhī characters. 1

The stone, which is now in the Lahore Museum, is, according to Cunningham, a rough block of quartz, 4 feet long and 1 foot broad. The inscription has been edited by Messrs. Cunningham, 2 Senart, 3 and Boyer, 4 and some remarks concerning its date and interpretation have been published by Messrs. E. Thomas, 5 G. Bühler, 6 R. D. Banerji, 7 H. Lüders 8 and myself. 9

I now edit it from estampages kindly placed at my disposal by Dr. F. W. Thomas.

The inscription consists of three lines and covers a space 2 feet long and about 8 inches broad. The size of individual letters varies from almost 4 inches in the beginning to 1 to 1 ½ inches towards the end. M. Senart thought that ll. 1 and 2 are perhaps incomplete, but such does not seem to be the case.

The stone is very rough and the inscribed portion is damaged in several places. The reading and interpretation are therefore beset with considerable difficulty, and this difficulty is increased because the shape of individual characters is not consistent. In spite of all the care and ingenuity which has been bestowed on the record, it has not, therefore, been possible to read and explain every passage with certainty, and I have not been able to arrive at satisfactory results throughout, and I sincerely hope that the new plate may induce other scholars to examine the record and publish their remarks so that they can be utilized for the final edition in the Corpus Inscriptionum Indicarum.

The characters are of the same kind as in contemporary inscriptions. I may mention some details with regard to individual letters.

1 Cf. his remarks, J. As. B., XXXII, 1863, p. 5.
2 Archaeological Survey of India, V, pp. 57 ff. and Plate XVI, 1.
3 Journal Asiatique, VIII, xx, 1890, pp. 135 ff. and Plate opposite p. 183.
6 Ind. Ant., XXXVII, 1908, pp. 46, 72.
7 "Staatsberichte der Königlich Preussischen Akademie der Wissenschaften" (henceforth quoted as S B. A. W.), 1912, p. 826.
Ka is usually angular, thus in Kanishkasa, l. 2; occasionally, however, it is rounded, as in kue, l. 2. Similarly kha has an angular top, as in the Pālāśu Ṛṣṭi and Jauliś inscriptions, in khade, l. 2, but the same rounded shape as in the Āra record in dapanukhe, l. 2. Ja has the regular shape with a straight upright in rajami, l. 2. In pujage in the same line it has been bent so as to avoid running up into the u-mātra of kṣu, l. 1, and in -rajasra, l. 3, the upper right-hand termination has been bent backwards.

Only the cerebral ṹ is used throughout. The e-mātra has been added at the top in -phaguse, l. 1, but projects from the middle of the vertical in pujage, l. 2.

De in khade, l. 2, has the same shape as in the Āra inscription, with the e-mātra at the bottom and the top resembling that of ṹa.

The rare pha occurs in -phaguse, l. 1, and has the regular shape.

Ya is narrow and angular as in the Sue Vihār inscription, and े, with the e-mātra in the left corner, in iṣe, l. 1, has almost the same shape as in that record.

Sa has different forms. The very last letter of the inscription has a strong backward bend, evidently in order to avoid its running into the ja standing above it; the first aksara is saṁ, where the sa looks almost like ra. Similar forms, without any break or bending of the vertical, are also found elsewhere, thus the second sa of masasa, l. 1. A more regular form is found in Kanishkasa, l. 2; the sa which opens l. 3 is a semi-circle opening towards the left and provided with a short top-stroke, etc.

The compound ṛḥ in marjahaka, l. 2, shows the loop-shape of ī. In the compound shka in Kanishkasa, l. 2, the verticals of sha and ka form one unbroken line as in Vajreshaka in the Āra record.

There are several flaws and accidental strokes, which resemble letters and considerably add to the difficulties of interpretation. The easiest portion of the whole record is l. 1, which contains the date, and which has been written in very large letters. Abstracting from insignificant details such as the transliteration of the nasal and the addition of an e in -phaguse I accept the reading of M. Boyer, who again agrees with M. Senart except in the reading of the numeral figure after di, which the latter read 10: saṁ 10 i asadasa masasa di 20 utaraphaguse iṣe kṣuṇami. There cannot, I think, be any doubt with regard to the figure 20. There is a distinct indenture in the middle, and it is quite distinct from the figure for 10 which occurs after saṁ. I also think that the ye of utaraphaguse is certain. The restoration of that word is due to M. Senart; Cunningham and Thomas read udeṣyana gu 1. The e of iṣe was recognised by Professor Bühler.

It will be seen that the date contains one detail which is not usually met with in Kharoṣṭhī records, viz., the mentioning of the nakshatra current on the particular day when the inscription was engraved. There is only one other Kharoṣṭhī epigraph where the same arrangement is found, viz., the Und inscription, where I read saṁ 20 20 20 1 chetrasa masasa divase aṭhami di 4 4 ṛṣa ksruṇami sa viraṇakha (?) puravāde. Und and Zeda belong to the same neighbourhood, and it is probable that the addition of the constellation was customary in that region. It should be borne in mind that both inscriptions are essentially private records. I shall have something to say about the conclusions which can possibly be drawn from these dates later on.

L. 2. The first four aksharas were read chhaṃaṃ uṣpa by Cunningam, bhanaṃ uka by M. Senart and khanam uṣpa by M. Boyer, who is the only one who has attempted to give a continuous translation of the whole record. He was of opinion that three different donations are recorded in the inscription, the first one being a khanam. This word he took to be a synonym

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1 See my remarks above, Vol. XIV, p. 131 f.
2 For the transliteration kṣa cf. my remarks, Deutsche Literaturzeitung, 1894, pp. 1899 ff.
of Sanskrit khāta, a ditch, a fosse, a well, and he connected it with the following six letters, which he read usphamu...cha, and the word dasamukha which follows later on, the meaning of the whole being, according to him: the donation of Uspahmu...cha, a well. I may state at once that an interpretation which reckons with three different donations, by different persons, recorded in one and the same epigraph, is not in accordance with the practice in Kāraṇḍakā inscriptions and a priori very unlikely to be right. The supposed personal name Uspahmu...cha has, moreover, a rather suspicious look, and, finally, this reading is almost certainly wrong.

Professor Lüders1 saw that the second akshara has an e-mātrā and read khape, and he rightly read the next two letters kue, corresponding to kape in the Āra inscription, explaining khape kue as a dug well, as distinguished from a natural one. He also pointed out that the form kue is used in the Pāṇa and Mūchāl inscriptions. A similar form kuo also occurs in the Mount Banj epigraph. This analysis shows the way to the correct interpretation of our record, and there is only one point where I think it necessary to deviate from him. The second akshara cannot be ge, because the e-stroke is never added at the bottom of the vertical of ge. We find it above the top in Kārnavakṣa in the Māṇikīāla inscription, and, as I have already remarked, it sometimes occupies the same place in our record. Our akshara is in reality identical with the de of devaputra in the Āra inscription and we must certainly read khade, corresponding to Sanskrit khāta, dug.

Then follow four aksharas, which were read kharaṇḍa by Cunningham. The first one was left untransliterated by M. Senart, while M. Boyer read mu and Professor Lüders ve. Cunningham’s kha is out of the question, and so far as I can see M. Boyer was right in reading mu. Professor Lüders states that ve is fairly clear in an estampage in his possession. A comparison of the estampage before me and M. Senart’s plate seems, however, to show that the apparent ve is in reality the continuation of the long fissure running below the ensuing seven aksharas. The next letter was read as ra by Cunningham, but Professor Lüders is no doubt right in stating that it may be ro. I fail to understand how Messrs. Senart and Boyer arrive at their reading cha of the third akshara. It is certainly ja as read by Cunningham.

Muraṇḍasa, or probably muroṇḍa, is the genitive of a word muraṇḍa or muroṇḍa, which has a distinctly un-Indian appearance. It is tempting to compare it with the words murtā, muraṇḍa, and muraṇḍa, which seem to be different attempts at rendering a Saka word which the Indians sometimes translated with ēvāni.2 and I think that we must accept that explanation. We know that the title muraṇḍa was used by Saka chieftains and Indo-Skythian rulers in India down to the 4th century A.D., when the Šakamurṇḍas are mentioned in Samudragupta’s Allahābād prāśasti, and I do not think that it can reasonably be doubted that it was this same Šakamurṇḍa or an older indigenous form of the word which the Chinese rendered with their Sai-wang, the designation of the tribe which was expelled by the Yue-chi after the latter had been conquered by the Hiung-nu.3 I am aware of the fact that wung has been considered to be part of the name of the tribe, and not the usual word for “king”, “ruler”, and that Professor A. Heßmann,4 on the authority of the late Professor de Groot, wanted to change Sai-wang to Sai-yū, i.e., sak-yū or, according to the Nankin pronunciation, sak-giok, which he identified with Sacaracae. The difficulty, however, which has puzzled some Sinologists in the designation Sai-wang, Saka lords, or, Saka kings, and caused them to try to find another explanation of the word wung, seems to me to disappear in the face of the corresponding designation Šakamurṇḍa. The Indian translation of this term by Śakamurṇḍa is an exact parallel to the Chinese word.

1 I.e.


3 Cf. e.g., O. Franke, Beiträge aus chinesischen Quellen zur Kenntnis der Türkölker und Skythen. Zenarium-Asien. Berlin, 1907, pp. 46 ff.

4 Pauly’s Real Encyclopädie der Classischen Altertumswissenschaft, sub voce Sacaracae.
The designation Sakamurudā, Sai-wang is not exactly synonymous with Saka, Śaka. Not all the Śakas were Sakamurudās. We now know that the Kushāṇas, who followed up the Yüe-chi conquest of the Tokhara country by an invasion of India, acted as the successors of the Śakas. We also know that the home-tongue of the Kushāṇas was the language which we know from numerous documents recovered in the southern oases of Chinese Turkistan, and especially in and about Khotan. I have myself called this language Khotani and thought that it was related to, but not perhaps quite identical with the tongue of the Śakas. The prevalent opinion is, however, that Khotani is simply the speech of the Śakas. In reality there is only a difference in the terms chosen to designate the language. The necessary inference from all that we know at the present moment is that Khotani is a Śaka dialect or, according to most scholars, the Śaka language, in other words, that the Kushāṇas, and consequently the Yüe-chi, were Śakas, not however exactly the same tribe as the Sai-wang. The difference was not of an ethnic nature but, if we may judge from the designation Sai-wang, it had some reference to the system of government or to the title used by the rulers of that particular tribe. The title murudā was not used in the country where we find the Śaka language or dialect used in literature and administration. We there find other designations, re, genitive rundi, king, and shah. Though rundi later on also occurs in the form rudi, there can be no question about identifying it with murudā, where mu evidently belongs to the base. Shah, on the other hand, is the title which was used in the coin-legends of Kanishka and his successors, shahana, shao Kaneshki Kothan written in Greek letters, with the same representation of a short u through o as in koswala for kujula. The title shawana shav is not met with in Eastern Turkistan. We can, however, infer that it was known from the fact that the designation of the Buddha as gjastana gjasti, i.e., the god of gods, is evidently framed in imitation of this title. There can be no doubt that it is an adaptation of the imperial Persian title, and we have no reason for thinking that it was originally in use among the Śakas of Eastern Turkistan. We know from the Kalakīchāryukathānaka that the Śakas who invaded India before Vikramādiya used a slightly different form, shahānu shahi, which is evidently borrowed from Middle Persian, and this form was adopted by the Kushāṇas in their Brāhmī inscriptions and also occurs in the Allahābād prāasti. Shawanānu shav is the same title, but it is not simply borrowed, but translated, the Middle Persian shahi being replaced by the indigenous word shav, formed with another suffix een from the base kshā. We must necessarily infer that the Śaka chiefs of Eastern Turkistan, the ancient Yüe-chi, used this title, in addition perhaps to re, before they introduced the imperial Persian titulature. Their rulers were accordingly called re or shav, while the chiefs of the Sakamurudās were designated as murudā or some older form of this word.

Now if murudā, murodā of the Zeda inscription is the same word as murudā, it would be of interest if we could settle the question about its exact meaning. An etymological explanation of the word, which is perhaps possible, has been given by Professor Hermann Jacobsohn. He thinks that it is formed from the same base as the Greek words (epi)meletēs, meletōr, meledōnos, caretaker, supervisor, and is about synonymous with khapatra. If such be the case, it becomes probable that the title khattrau used by the Śaka rulers in India is merely a translation of the old term, so that the Sakamurudās of the Allahābād prāasti are the Western Kahatrapas. The meaning care-taker, office-bearer and ruler seems to suit the context in the Zeda inscription. Murodāsa, i.e., probably murodāsa, is followed by a word which was read marfukasa.

3 Is it conceivable that the title meridarkhes, which is used in Greek inscriptions of the Seleucid age and sphere and in Egypt, is an adaptation of the Iranian title based on a popular etymology of the word? Cf., about this title Dr. F. W. Thomas, Festschrift Windsch, pp. 362 ff.
by Cunningham and mardakasa by Messrs. Boyer and Lüders, while M. Senart states that he cannot understand how Cunningham arrived at his reading of the second akshara. The r-loop is, however, quite distinct, and the upper part of the compound only differs from ṣa in having a short stroke to the left of the t op. M. Boyer derives mardaka from the base mṛṇḍ, to be gracious, and takes it to be a designation of the following word Kaśishka. He admits that we should rather expect an honorific title of a different kind, but thinks that the designation "compassionate" is well suited in the case of the famous protector of Buddhism. He also mentions, however, the possibility of explaining mardaka as a patronymic.

So far as I can see, however, the reading mardaka cannot be maintained. The short stroke at the top of the akshara is the characteristic which distinguishes ṣa from ṣa, and I have, therefore, thought it necessary to read margvhakasa and explained margvhaka as an older form of the Khotanī word malsaka, which occurs in the Maitreyasamiti, where it is used to render Sanskrit grihapati, the sixth of the rānas of a chakravartin. The grihapati is characterized by the divine eye, through which he discerns hidden treasures and secures them for his master. Margvakasa, malsaka is derived from the Iranian base maz, corresponding to Sanskrit mṛṣ, to touch, to clean, to rub, and evidently means an official who has to examine treasure, a tutor of treasure and coin.

If margvhaka is the same word as Khotanī malsaka, we must draw the conclusion that the l of the latter is derived from an older r and that the change of r to l in this and in similar cases is subsequent to the date of the Zeda inscription. That the Iranian tongue of the Khotan country underwent certain changes between the first centuries of the Christian era and the oldest texts in which it is found has been shown by Professor Lüders, and I can now add an example, which seems to be absolutely certain. The Khotanī postposition bendi, on, near, concerning, is found as vasti, i.e., vandi, in the Kharoshthi documents from Nia. We learn from this fact that the development of ści to e in this word took place after the second century, and also that the language to which bendi belongs was spoken in the southern oases at the time when the Nia documents were written.

The words following after muroṣasa margvhakasa are certainly Kaṃishkasa rajami, as seen by M. Senart, while Cunningham read the finale mi as gaṁ. Kaṃishka is of course the well-known Kusavanta emperor, and it seems necessary to infer that the preceding words muroṣasa margvhakasa are titles used to characterize him, for we know that there is not a single Kharos̄thi inscription where the name of a ruler is used without any title being added. We should, of course, expect to find some of the usual designations, as in the contemporaneous Sue Vihar inscription, where Kanishka is styled mahārāja, rājātirāja, devaputra. But then it should be remembered that we have not before us an official record, but a private document, so that we need not expect to find the official titles. And we know that the title murya, which I identify with muroṣa, was used in India long after Kanishka’s days, and Kanishka’s accession meant a considerable strengthening of the power of the Indo-Skythian rulers. The result would naturally be a strengthening of the national feeling of the Šakas, and it would be intelligible if national titles were used, at least in records drawn up at the request of Šaka individuals, as may have been the case with the Zeda inscription. There is, accordingly, nothing extraordinary in the use of the designation murya or muroṣa.

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1 S. B. A. W., 1916, p. 801.
3 Ed. Leumann, Strassburg, 1919, p. 67.
5 S. B. A. W., 1919, pp. 763 ff.
The explanation of the second title marjūhaka is more difficult. If my analysis of the word is right, it might characterize Kanishka as a ruler rich in treasure. Now we know that there was an Indian tradition about four "sons of heaven", the rulers of India, China, the Yüe-chi and the Roman empire, and the country of the Roman emperor was considered to abound in treasure. The title marjūhaka might accordingly be used in order to convey the idea that Kanishka had won the wealth of the Roman empire, and as we know that the Roman title Cæsar itself is used, in addition to the common titles mahārāja, rājāśūrāja, devaputra, in the Āra inscription of Kanishka II, the use of marjūhaka might be considered as the first step in that direction. We should, of course, like to know the reason for such a reference to the Roman empire in the two records, and expect it to be the result of a victorious war with the Roman armies. We do not, however, hear about any such thing having happened.

We know, on the other hand, that the Roman power in Asia was waning during the reign of Hadrianus (A.D. 117-138), who withdrew from Mesopotamia, which was then occupied by the Parthians. Buddhist texts preserved in Chinese translation further state that the king of the Parthians tried to close the West to Kanishka, who then defeated him. If Kanishka’s date coincided with the reign of Hadrianus and if the tradition about a victorious war with Parthia is based on fact, it would be conceivable that the idea of a ruler of a country abounding in treasure was transferred from the Roman to the Parthian emperor, and further, after Kanishka’s triumph over the latter, to him, and that might be the reason for the use of the title marjūhaka in our record and of the designation kaisara in the Āra inscription. It is at present impossible to make any definite statement. But, at all events, it seems to me that the terms muroja and marjāhaka must be considered as titles characterizing King Kanishka.

What follows after rajami is the most difficult passage of the whole record. Cunningham read dharya dadabhāsa Idamukhastrape a de asa...; M. Senart...dadabhā da[na]mukha.[pe adhia] sa[daōasa] tī[dha]... and M. Boyer [to)yadalabhāi danamukha sapeadhia sasaśuśhe sati vudhe. He explained sapeadhia as a compound of sapea, which he identified with Pāli sappāya, and dīha, Sanskrit dhiyā, and saw in sašuśhe a Sanskrit sanyāsaka. He thus arrived at the translation: the gift of Uspāma...cha, a well for the obtainment of rain-clouds in the kingdom of the compassionate Kanishka, with the intention of making something salutary, after a drying up of the crops had set in.

I am unable to follow the French scholar in this interpretation. I have already remarked that the preceding portion of the inscription cannot be explained as done by him. And I do not know of any instances where a well was dug in order to obtain rain-clouds, in other words as a kind of magic. Moreover, it would be more natural to aim at producing rain than at attracting rain-clouds, and, finally, it may reasonably be doubted whether the word lābhaka would be used with toyāda, a cloud.

If we now turn to the plates, it seems to me that M. Boyer’s reading is wrong in several places.

The first letter after mi runs up into a fissure in the stone, but seems indeed to be a ta. The lower part, it is true, seems to end in a curve opening towards the left, which evidently led Cunningham to read dha. There is, further, apparently a stroke projecting from the lower part towards the left and running into the next akshara. It may be the o-mātrā, and, with every reserve, I accept M. Boyer’s reading to.

Then follows ya, but the right-hand stroke is clearly broken and then bent downwards, so that we must apparently read yaṁ. The following akshara is certainly da, and the whole word, therefore, seems to be toyānda. I do not know what to make out of this word. It may perhaps

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1 Cf. Fellheli, Young Pao, 1923, pp. 97 ff.
mean some appliance for drawing water or some channel or feeder for conducting water to the well, but as long as even the reading is not certain, it is useless to try to fix the meaning.

The ensuing akshara cannot be la. It consists of an upper curve, continued downwards in a line which first projects towards the right, then ends in a knee with a vertical running down to the bottom. There is a faint cross-bar in the middle, which, however, seems to be accidental. So far as I can see, the only possibility is to read cha. If the cross-bar were not accidental, we might think of the shape of chha which is used in the Abôka inscriptions and in Central Asian documents to denote the old Sanskrit chå, which is always carefully distinguished from the Prakrit char derived from kha, etc. But there does not seem to be any reason for thinking that the thin stroke visible through the middle of the vertical really belongs to the akshara.

After this cha M. Boyer read bhâi, but there is a distinct u-loop at the bottom of bha, and we must read bhûi. This bhûi cannot be anything else than Sanskrit bhûyâh, and toyâvito (†) cha bhûi; seems to be one of those parenthetical sentences which are sometimes met with in Kharôshthi records. Then comes danamukha, the only word in the whole passage about which there cannot be any doubt.

The ensuing akshara was read stra by Cunningham, while M. Boyer saw in it a sa. It seems to me that the cross-bar is far too distinct to be accidental. On the other hand, I cannot follow Cunningham in reading stra, for the compound letter sta always has a straight vertical, while the main portion of our letter is a rounded line ending in a rounded bend to the left at the top, and another one to the right at the bottom. So far as I can see, it is exactly the same letter which stands at the beginning of l. 4 of the Sue Vihâr inscription, where it is certainly hi. I therefore read hi, and I follow M. Boyer in taking the ensuing akshara as pea, reading accordingly hirea instead of his sâpea.

I am not certain about the ensuing aksharas, which M. Boyer read dhiâ. There seems to have been a good deal of peeling off, and the result are some curious strokes at the top of the apparent dhi and at the bottom of the second letter. They seem, however, to be accidental and I accept M. Boyer’s dha, but I take the following sa to belong to the preceding letters and read the whole as hireadhiâa.

Now if we compare other Kharôshthi inscriptions mentioning the digging of wells, it will be seen that the person or persons at whose request the well was dug, are always mentioned. We must therefore, I think, necessarily infer that hireadhiâa is the name of a person. I cannot analyse this word or words. Hirea reminds us of Greek names such as Hippoë, Hippias and Dhias might be an adaptation of some Greek name. Cf. Diya in the Bashagar column inscription. It would not, however, be safe to make any definite statement about the etymology of the name. The only thing which seems to be certain is that Hireadhiâa is the name of the donor, perhaps a double name, Hirea Dhiasa, in which case Hirea should probably be considered as the genitive of a base Hire or Hipei.

1 This sign is only met with twice in later Kharôshthi inscriptions, viz., in an unpublished Mansehra inscription of the year 98 and on the Mathurâ Lion Capital, where it has not, however, been recognised but been treated as a compound sa so that the word paliskhâna, Sanskrit palickhsâna, has been read palisheâa. There is no other instance where it could possibly have been used, all the other occurrences of cha representing the derived Prakrit sound, which was no doubt different from old cha and which I now transliterate as kha.


The next letter is again sa, and then follows, so far as I can see, a rea, though it may be ka as read by Cunningham. In M. Senart's plate the right-hand hook of the letter has disappeared and the akshara runs into the following one, so as to produce the appearance of a sa, and the apparent e-stroke, which clearly belongs to the akshara following after rea, looks as if it belonged to the second one. The letter following after what I read as rea consists of a vertical bending a the top towards the left and provided with a cross-bar. The apparent e-mātra protrudes below the upper bar and seems in reality to be an i. With every reserve I therefore read sti.

Then follows an unmistakable su. In M. Senart's plate it runs into the preceding akshara, and thus M. Boyer arrived at his reading dhe, without taking any notice of the unusual place of the e-mātra. This su I take together with the next akshara, which I read da; cf. the shape of द in दि, l. 1.

Then follows ti, and then two letters which M. Boyer read rudhe. The u of u is not certain, and I prefer to read va. The stroke at the right-hand corner of dhe seems to me to be a flaw in the stone. I therefore read vadha and connect vadha with the ensuing akshara, which is certainly sa or se. Accordingly read sāracēvadadaticadahase.

Messrs. Senart and Boyer took the last akshara su together with the two following ones, which they read as putra. The ps is certain, but the tra does not, so far as I can see, exist. If we compare the fourth akshara from the end in l. 3, which is certainly tra, it will be found to be quite different. It seems to me that a portion of the stone has pealed off in this place, to the right of the u-loop of ksāu in l. 1. It was therefore left open, and the context goes on to the left of the u-loop, with an akshara which M. Boyer took to be ba, but which seems to me to be ja. The vertical has been bent to the right, so as to cover a portion of the open space, but the ja is, I think, easily recognizable.

Then follows sa, with a sloping line running downwards from the middle of the vertical. M. Senart read the whole as sa, while M. Boyer thought it necessary to read n pa, a compound which is in itself very unlikely, and which would, at all events, scarcely look like our akshara but be provided with an angular pa-hook. I take the letter to be se, with the e-mātra placed as in Sakyamunī in the Wardak vase inscription. Pujdi corresponds to Sanskrit pujanā, in the honouring of, and is synonymous with the common pujāe.

The last three aksharas of l. 2 were read by M. Senart as Liaka and this, taken together with the letter sa at the beginning of l. 3, makes up the genitive Liakasa, which M. Boyer connected with his saputrobanpa into a compound saputrobanpaliakasa, to which he assigned the meaning "together with his sons Bampa and Liaka". Even if we were to accept the reading bampa, it seems to me that it would not be quite easy to follow M. Boyer in his analysis of the compound.

The name Liaka is also known from the Taxila copper-plate of Patika, the son of the Khatrapa Liaka Kusuluka, and we should naturally infer that the Liaka of our inscription was a descendant of Liaka Kusuluka, the more so because he is evidently designated as a Khatrapa. The reading of the word following after the first letter of l. 3 is not, it is true, certain, but there can be little doubt that it means "of the Khatrapa". M. Senart read chharasa and M. Boyer chhala. pusa. The former was partly influenced by the Patika plate where Kusuluka Liaka is usually supposed to be designated as Chharasas Chukhasa cha chhatrapa, Khatrapa of Chhara and Chukha. In my opinion, however, there cannot be any doubt that we must read kshharasa, there being room for two akshara in the damaged portion at the end of l. 1. Moreover, M. Boyer was certainly right in reading the third akshara as sa. The second one is scarcely ka, and it is also different from ka, the upper vertical standing more to the left than the lower one. There is, moreover, a stroke towards the right at the bottom. One might think of reading tra, but such a compound is scarcely possible. It is perhaps possible to assume that the engraver has misunder-
stood his draft and placed the upper vertical too far to the right, while \textit{tra} was in reality intended. As there cannot well be any doubt about the meaning I would, therefore, with every reserve, read \textit{ksha[tra]pasa}.

We are not in a position to decide the question about the nationality of the family of the Kshatrapa Liaka. If he was descended from the Kshatrapa Liaka Kusuluka of the Patika plate, we should be inclined to think that he was a Śaka, because the date of the Patika plate is referred to the reign of the King Moga. The designation \textit{Kusuluka} seems to indicate relationship with the Kusāyas, for \textit{Kusuluka} is probably connected with the designation \textit{Kujula} used about the first Kadphises. We know from the coin-legend of Liaka Kusuluka that the second \textit{u} of \textit{Kusuluka} was long and that the \textit{s} was pronounced with voice, for the Greek legend is \textit{Kosoulo}, as on the coins or \textit{Kujula} Kadphises.

If the Kshatrapa Liaka was a descendant of Liaka Kusuluka, we should think that he ruled in the neighbourhood of Taxila, in which case his province may very well have included the present Zeda.

After \textit{ksha[tra]pasa} M. Senart read \textit{.:pa..a.da.ta dana} and M. Boyer \textit{thupa dhola unamita dana}. The latter translated the whole passage as follows: the gift of Chhalapa together with his sons Banga and Liaka, a stūpa resplendent in whiteness and of great height. We should accordingly here have the record of the second donation mentioned in the inscription. Abstracting from the general objection to such an interpretation which I have already mentioned, I may draw attention to the curious arrangement which M. Boyer supposes to be followed in the enumeration of the gifts: first \textit{a}, then a resplendent stūpa, and thirdly, as we shall see, a temple servant. It would be difficult to find any logical reason for such an arrangement, and I agree with M. Sylvestre Lévi that we should expect the state of things to be different.

An examination of the plate will, moreover, so far as I can see, lead us to other results than those arrived at by M. Boyer, also in the passage following after \textit{ksha[tra]pasa}.

The first \textit{akshara} cannot possibly be \textit{thu}. It consists of a rounded top, continued to the right in a vertical ending in a loop, which I follow M. Boyer in considering as an \textit{u-mātri}. There cannot, in my opinion, be any reasonable doubt about the nature of the letter: it is \textit{u}, of the same kind as the \textit{u} of \textit{utaraphagyne}, l. 1, only shorter, and the \textit{u}-loop has not been continued up to the vertical. Then follows \textit{pa}, as given both by M. Senart and by M. Boyer. The third \textit{akshara}, on the other hand, cannot be \textit{dho}. It consists of a broken vertical, bent towards the left at the top, and provided with the hook which we know from the usual \textit{ka}. A similar break in the vertical is also found in one of the \textit{kṣa} of the Māṇikīśā silver desk, and similar forms occur in the Āra and Māṇikīśā inscriptions and on the Kanishka casket. I think it necessary to read \textit{ka}.

Then follows an \textit{akshara} consisting of an upper curve connected with the lower part by a vertical. It is impossible for me to understand how it can be read otherwise than as \textit{cha}. The next letter is clearly \textit{a} and not \textit{u}, there being no trace of an \textit{u}-loop at the bottom, and I am unable to see how M. Boyer arrived at his reading \textit{unamita}. The \textit{a} is followed by a distinct \textit{ma}, which M. Boyer leaves out of consideration. With regard to the next \textit{akshara} M. Senart’s reading \textit{da} is clearly preferable to M. Boyer’s \textit{na}, even if we were to admit that the dental \textit{na} were used in this place. The lower portion of \textit{da} is, however, bent towards the left and I think that I can see traces of a complete \textit{u}-loop. I therefore read \textit{du}, and the following \textit{akshara} cannot possibly be \textit{mi}. It seems to me to be an unmistakable \textit{ka}. Then follows \textit{ta} as read by Messrs. Senart and Boyer. The whole passage accordingly runs: \textit{upakachaamadu kuta}. I analyse it as follows.

In \textit{upakacho} I see the dative of \textit{upakaha}, which consists of \textit{upa} and the Prakrit word \textit{kacho}, which is given as a Dēśi word for \textit{kārya} in the \textit{Dēśināmālamālī}, ii. 2, and which corresponds to a

\footnote{Cinquanteannaire de l’école pratique des hautes études. Mélanges publiés par les directeurs d’études de la section des sciences historiques et philologiques. Paris, 1921, pp. 91 ff.}
Sanskrit kṛitya. \(^1\) Upakachaa accordingly means "for the benefit of", and it should be connected with the ensuing madu, Sanskrit māḍūḥ, of his mother.

Kata I take together with the following word, for which I unhesitatingly accept the reading dana.

The concluding portion of the inscription was read by M.-Boyer as follows: anuga punavar-dhase Saghamitra-sa dana, the gift of Saṅghamitra; a servant, in order to increase his merit. I have the same objections against this reading and interpretation which I have mentioned above; the improbability of a registering of many gifts in one and the same inscription, the absence of any intelligible reason for the arrangement of the three entries, and my inability to accept the suggested reading. It might also be questioned whether Sanskrit punya could become puna or puṇa in the dialect of the inscription. We should certainly expect puṇa as in the Kharoṣṭhī manuscript of the Dhammapada.

The two first akṣaras are certainly anu. M. Boyer draws attention to the shape of the ensuing akṣara ga, which is turned towards the left and provided with a curve towards the right. He thinks that we are here faced with fissures in the stone. It seems to me, however, that such cannot be the case, and that we must read gra. Anugra might stand for anuγa, with a spirant pronunciation of g, but I have my doubts about the possibility of translating anugga, standing alone as it does, by "servant". Moreover, I think it necessary to connect anuggra with what follows and here I cannot accept M. Boyer's reading puna, or, in my transliteration puṇa. There is no trace of an u-matā, and, so far as I see, the first akṣara cannot be pa, but only ke. The akṣara na next seems to have an e-matā, but I think that sa is intended. I therefore read anapragraṇa.

The following word seems to be vardhase as read by M. Boyer. M. Senart's plate favours this reading, while the r before dh is not distinguishable in my estamponge. As stated by M. Boyer vardhase or vadhase may be an infinitive or the dative of a base vardha.

The reading Saghamitrāsa dana was established by Cunningham and accepted by his successors. I do not think it possible to read the letter after tra as sa. It is the same ra which we find in rajami, l. 2. Nor can I see how the two last akṣaras can be read dana. The first one cannot, I think, be anything else than ja, with a backward turn of the top, and the last one is evidently sa, turned back so as to avoid its running up into the akṣara standing above it. A similar distorted sa is found before Mira Boyaqasa in l. 4 of the Gudufara record, where its shape likewise seems to be due to considerations of space.

Who the Saṅghamitrāraṇa was, we cannot say. Saṅghamitra seems to be used as a title in the Jaulī inscription b, and it is conceivable that it is here used as an honorific designation of Kanishka. It is, however, more likely that Saṅghamitrāraṇa was some person connected with the place where the well was dug.

The date of the Zeda inscription is about one month later than that of the Sue Vihār epigraph of the 28th Daisios Sain 11, the Macedonian month Daisios roughly corresponding to the Indian Jyesṭhā, the month preceding Ashāḍha. I have already drawn attention to the fact that the dating is fuller than is usually the case in Kharoṣṭhī records, the name of the nakṣatra Uttara-phalguni being mentioned as current on the 20th Ashāḍha. Professor Jacobi has kindly drawn my attention to the fact that we can infer, from this statement, that the months were pūrṇimānta just as I have shown it to be the case in the calendar used in the Gudafara record. \(^2\) The nakṣatra Uttara-phalguni belongs to the śukla pakṣa where it may occur between the 5th and 8th day.

\(^1\) Cf. Pischel, Grammatik der Prakritsprachen, § 284.  
\(^2\) See above Vol. XVIII, p. 272 f.
The pūrṇimānta reckoning was no doubt an ancient Indian one, while the counting of all the days of the month as a continuous series seems to be of foreign origin, as stated in my edition of the Gudufara record.

With regard to the era used in our inscription, it has never been doubted that it is the so-called Kanishka era, but there is no consensus of opinion about the nature and the initial point of that reckoning. I do not think that anybody would now be prepared to maintain, as was consistently done by the late Dr. Fleet, that Kanishka was the founder of the Vikrama era, after Sir John Marshall has succeeded in analysing the different strata of archaeological finds in ancient Taxila. He has conclusively proved that Kanishka succeeded the Kadphises kings. Most scholars seem to be of opinion that Kanishka's accession marked the beginning of the Śaka era. Professor Rapson, the latest authority who has dealt more fully with the question, says: "The evidence obtained by Sir John Marshall from his excavations of the ancient sites of Takshashilā proves conclusively that the period of Kanishka's reign must have been somewhere about the end of the first century A.D., and a comparison of this evidence with the statements of Chinese historians and with the dates supplied by inscriptions makes it seem almost certain that Kanishka was the founder of the well-known era which began in 78 A.D." I fail to see how Sir John's description of his excavations can be explained as done by Professor Rapson. I may quote his own words: "The chronology of this period is very uncertain, but it seems probable that it was about 50 or 60 A.D. that Kujīlā Kadphises and Hermasæus wrested the Kābul valley and Taxila from the Parthians, and a few years later that Kujīlā was succeeded by Wima Kadphises, who consolidated and enlarged the empire which his predecessor had won. To about this period belong the coins of the nameless ruler commonly known as Soter Megas, who may have been a successor of Wima Kadphises—there seems to have been a break between the reigns of Kadphises II and Kanishka. Then followed, in the second century of our era, the great and powerful Kanishka, the most famous of all the Kushāns, and after him Huvishka and Vāsudeva. Kanishka made his winter capital at Purushapura, the modern Peshawar, and extended his conquests over a wide area, from Central Asia to the borders of Bengal, and it is probable that this empire was maintained intact by his immediate successors. The death of Vāsudeva probably occurred in the first half of the third century A.D."

I do not think that this statement can be reconciled with the assignation of the establishment of the Śaka era to Kanishka. On the other hand, it is in thorough agreement with what Professor Lüders remarks: "The exact determination of the era depends before all on the question whether we should identify the king of the Ta-Yüe-chi Po-t'iao, who sent in the year 229 A.D. an embassy to China, with Vāsudeva, the successor of Huvishka. In that case the era would start at the earliest with 130 and at the latest with 168 A.D. None of the grounds which Oldenberg has

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1 According to M. Sylvain Lévi, Joura. Asiat. XII, ii, 1923, p. 52, Kadphises is not a personal name, but derived from the name of the country which is variously called Kapīḍā, Kamboja, etc.

2 The Cambridge History of India, I, p. 583.

3 I shall not in this place enter into a discussion of M. Foucher's theory that the Śaka era is not originally a separate era but simply a continuation of the "Maurya" era, with omitted hundreds, because I have done so in my edition of the Gudufara record above, where I also hope to have shown that it is impossible to follow Professor Rapson in the conclusions he draws from the statements contained in Chinese historical tradition.


5 S. B. A. W., 1912, p. 830.—Ind. Ant., XLI, 1913, p. 137.


added against this supposition is decisive. On the other hand, the identification of Po-t'iao with Vāsudeva is, as observed by Chavannes, merely permissible and not necessary; besides there still remains the possibility that a later and another Vāsudeva is meant."

And, as a matter of fact, Sir John's statement agrees with everything that we know from Chinese sources.

It is a curious fact, which has often been commented on, that Kanishka's name never occurs in the historical books of the Chinese. It is difficult to think that such would have been the case, if he had ruled at a time when China was in contact with the Western Countries and received regular accounts of what was happening there, and it seems probable, therefore, that his time was subsequent to A.D. 125, when China was cut off from Eastern Turkistan, where Kanishka's power, according to Huien-Tsang, made itself felt.

Buddhist texts preserved in Chinese translations, on the other hand, more than once speak of Kanishka as a great and powerful ruler. Huien-Tsang, who tells us about his conquests, also quotes what pretends to be a prophecy of the Buddha, according to which Kanishka's accession was to take place in the year 400 of the Nirvāṇa. M. Sylvain Lévi has made it probable that Huien-Tsang's source was the Vinaya of the Mulasarvāstivādins. According to M. Foucher, Kanishka reigned in the fifth century of the Maurya era, which was still in general use at the time of his accession. Later on, when the actual state of things was forgotten, and people no more knew anything about the Maurya era, which had, in the meantime been replaced by other reckonings, the memory of an interval of 400 years was still retained, but now this interval was referred to the era of the Nirvāṇa. I do not think it necessary to make further comments on this theory in this place, because there is not the slightest reason for believing in the existence of the Maurya era. But most scholars will unhesitatingly agree with M. Foucher that the tradition of an interval of 400 years between the Nirvāṇa and Kanishka is due to some sort of misunderstanding.

There are, as is well known, more than one estimate of the interval between the Buddha and Kanishka to be found in the Chinese Buddhist works. The biography of Vasubandhu places Aśvaghōsa, who was an older contemporary of Kanishka, in the sixth century of the Nirvāṇa, and, according to the Saṃyuktaratnāpiṭaka, which was translated into Chinese in A.D. 472, Kanishka was a contemporary of the Arhat K'i-y'e-to, of whom we hear that he had left the world in the Buddha's time but reappeared seven hundred years afterwards in the kingdom of Ki-pin. This tradition, which is certainly older than Huien-Tsang, places Kanishka in the second century of our era.

In this connexion the statement found in the same work and quoted above, according to which Kanishka fought the Parthians, receives some additional significance as compared with the use of the title marjāka in our inscription.

There are, moreover, some indications which seem to point to a considerable increase of the Kushāṇa power and a simultaneous strengthening of the national pride of the Indo-Skythians in the second century of our era. In the first place we find rulers using the same titles as the Kushāṇas in Eastern Turkistan, where even a Kushanasena is mentioned about this time. And secondly, some facts connected with the history of the Western Khatrāpas point to the same conclusion. I am speaking of the coins and inscriptions mentioning the name of Chashāṇa.

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According to Professor Rapson, "all that is known as to the duration of Chashṭana's reign, both as kshatrapa and mahākshatrapa, is that it must be included, together with the reign of his son Jayadāman as Khatrampa, in the period limited by the years 46 and 72—A.D. 124 and 150." From the Andhau inscriptions we know that his grandson Rudradāman was associated with him as rājan in Kāthiāvār in Śaka 52, i.e., A.D. 130. He cannot, accordingly, have been born much later than A.D. 90, and his father Ysamotika must have held sway about the time when the Śaka era was introduced.

Now the names of Chashṭana and Ysamotika point to the conclusion that they were of the same nationality as the Śakas and Kushānas. Dr. Morgenstierne tells me that, according to Professor Andreas, Chashṭana is evidently identical with Pashto chashťan, a master, and the name Seistanhas, up to the present day, preserved the memory of ancient Śaka settlements in Afgānīstān. And Ysamotika is derived from the word ysama, earth, which is well known from documents and books written in the Iranian language of the southern oases of Chinese Turkistan.

Now Ysamotika's name only occurs in the inscriptions and coin-legends of his successors. One coin, which has now disappeared, has, it is true, been ascribed to him, but Professor Rapson is no doubt right in thinking that it was in reality a coin of Chashṭana with the name of his father only legible in the inscription. Ysamotika, however, is practically synonymous with Bhûmakā, and I quite agree with M. Sylvain Lévi in thinking that the two names designate one and the same person, Bhûmakā being only a barbaric Sanskrit translation of the real name.

Now we must recall the state of things prevailing when Bhûmakā entered on the stage. Vikramādityya had long ago replaced the Śaka rulers in Central India. A national era had been introduced, which had even been used by the Śaka Khatrampa Śoḍāsa, and Indian notions had gradually reasserted themselves. If Bhûmakā were one of the first governors appointed after the Śaka re-conquest in A.D. 78, it would be natural for him to adopt an Indianized name, though he was a Kehavarāda, i.e., was, in some way, connected with the line of Liaka Kusulaka. The use of the title rājān by Nahapāna, who is also designated Kehavarāta, Chashṭana and his successors, may be due to similar considerations.

The state of things became different with or during the rule of Chashṭana. He reintroduced the national name of his father, and this fact becomes easily intelligible if we assume that the power of his nation was essentially increased in his days. It is not necessary to assume that this increase began in India itself. If M. Sylvain Lévi was right in explaining Chen-t'an Ki-nil-ch'a of the Sūtrālakāra as Kanishka, king of Khotan, it is conceivable that Kanishka started on his career in Eastern Turkistan, after the Chinese had lost their hold on the country, and that these events were rumoured in India and awakened the national pride of the Śakas, this awakening being reflected in the introduction of the name Ysamotika instead of the Indianized Bhûmakā in the inscriptions and coin-legends of Chashṭana.

1 Catalogue of the Coins of the Andhra Dynasty, the Western Kṣatrapas, the Traiśikṣa Dynasty and the "Bolhi" Dynasty. London, 1906, pp. xii ff.
2 Ep. Ind., XVI, pp. 19 ff.
3 Cf. The important paper contributed by Dr. F. W. Thomas to the J. R. A. S., 1906, pp. 181 ff.
4 Cf. Lüders, S. B. A. W., 1912, pp. 406 ff., where attention is also drawn to the curious use of the compound ys in order to denote the voiced s.
5 I.e., p. 71.
7 kehavarāda, kehavarāta can of course be a title or the name of a family.
Now we know that Chashtana's capital was Ujjayini and that his name was known to Ptolemy. After Kanishka had consolidated his power in India he would naturally enter into relations with the Śaka rulers of Ujjayini. Now Ujjayini was the centre of the scientific study of astronomy after new methods which were taken over from the Greek astronomers. The results of this study are laid down in the Siddhāntas, and if the late Dr. Thibaut was right in thinking\(^1\) that these works may very well be based on some Greek source older than Ptolemy, I do not see any reason against applying their methods to the date of the Zeda inscription, in order to settle the question about the initial point of its era by calculating which year or years fulfil the condition: Āśādha 20 coupled with Uttarā-phalgunā.

I have therefore asked my Dutch friend, Dr. W. E. van Wijk, to examine the date in the light of the Siddhāntas. I have taken it for granted that Kanishka's accession cannot be dated earlier than the initial point of the Śaka era and not much later than A.D. 135. I have therefore formulated the question as follows: in which year during the period A.D. 89 to A.D. 150 did the 20th Āśādha coincide with Uttarā-phalgunā.

Dr. van Wijk has discussed the question in the *Acta Orientalia*,\(^2\) and I shall, in this place, only summarize the results of his calculations. If these are made according to the system of the *Sūryasiddhānta* and the equal space system, seven years during the period which would answer the conditions, viz., the expired Kaliyuga years 3191, 3216, 3221, 3229, 3240, 3246 and 3248.

This result is not very encouraging. I have, however, already mentioned that we possess a second record, from the same neighbourhood, with the same details regarding the date as in our epigraph, viz., the Und inscription of the year 61, where the 8th Chaitra is coupled with the nakshatra Pūrvāśādha.

Applying the same methods to this date, Dr. van Wijk finds that the choice is, in this case, much more limited. It is, of course, sufficient to examine the state of things in the seven years coming 50 years after those which were found to be possible equivalents to the Zeda date. And among these only three years fulfil the condition: Chaitra 8 coupled with Pūrvāśādha, viz., the expired Kaliyuga years 3241, 3279 and 3296.

If it is allowed to calculate the dates of the Kanishka era at the hand of the *Sūryasiddhānta*, its initial date would accordingly fall in one of the years A.D. 79, 117 or 134. Dr. van Wijk has reckoned with current years. If the years were expired, the corresponding years would be 78, 116 and 133 respectively.

Dr. van Wijk has further calculated the two dates according to the system of the first *Ārya-siddhānta*. His result is that in that case only the expired Kaliyuga years 3229 and 3279 fulfil the conditions required by the Zeda and the Und inscriptions respectively. He therefore thinks that, according to the equal space system, this latter correspondence is most acceptable.

In his second paper, however, he maintains, that the equal space system is a late and artificial one, and that we must, therefore, reckon with unequal spaces. He arrives at the result that June 19 A.D. 139 is the only date which fulfils the conditions of the Zeda record, and February 26 A.D. 189 those of the Und inscription. The initial date of the Kanishka era would accordingly be A.D. 128-129. Such a dating would explain the absolute silence about Kanishka in Chinese historical sources, which seems to show that his accession cannot be placed before A.D. 125. It would follow that the earliest known date of Vasiṣṭha corresponds to the rainy season A.D. 202, and the latest one to the rainy season A.D. 220, in which case Vasiṣṭha can very well be identical with Po-t'iao, whose embassy is stated to have reached China in A.D. 229.

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\(^1\) *Astronomie, Astrologie und Mathematik*, pp. 45 ff.

I now give my reading and translation of the record.

TEXT.

1. Samh 10 ashaḍāsa masasa dī 20 uttarapaghunā ise kṣuṇāmi
2. khade kue [mu]jraḍa marjha kasaa Kapishkasa ra'amāi [to]ya'māda eha bhui
da[ma]mukha Hīpea Dhiasa sarpastivadativadhase pujāne Liaka-
3. sa kahaṭra[pasa upakachaa mad[u] kata da na anugraheṇa va[r]dhaj[se] Sā-
ghamitrarajasa

TRANSLATION.

Anno 10, on the 20 day of the month Ashāḍha, in Uttarapahlugni, at this instant this well was dug, in the reign of the lord, the master of treasure Kanishka,—and further a “watergiver”—as the gift of Hīpea Dhiya for the increase of the Sarvastivāda, in honouring of the Kahatrapa Liaka, for the benefitting of his mother; the gift was made by the favour and for the increase of Sānghamitrarāja.

No. 2.—BARAH COPPER-PLATE OF BHOJADEVA; VIKRAMA-SAMVAT 893.

By HIRANANDA SASTRI.

This copper-plate, as the District Magistrate of Cawnpoore wrote to the Director General of Archaeology in India, while forwarding it for examination, was discovered on the 17th of March 1925 in the house of one Muhammad Baqar when the foundations of a new house were being dug up in the village of Barah which is said to have been inhabited during the Mughal period and lies on the south side of the main road from Cawnpoore to Kālipi at a distance of 23 miles west-south-west from the District Head-Quarters and 4 miles east of Akbarpur with which it is connected by a branch metalled road. It measures 23½" by 16½", being 1½" thick and weighs 1,250 tolas. The three big holes drilled at the left side of the plate show that there must have been a seal attached to it, though it is not forthcoming now. The plate was thoroughly cleaned under the direction of the Director General of Archaeology in India and is now preserved in the Provincial Museum, Lucknow. I edit the record from the original plate as well as from the excellent estampages kindly supplied to me by Sir John Marshall the Director General of Archaeology in India. Only one side of the plate is inscribed, there being 16 lines of writing on it. The size of the letters which are well shaped and deeply cut averages from 1" to 1½" in height, and 2½" to 3" in breadth. The record is written in the Nagari script of the period and in Sanskrit prosa, excepting a somewhat defective sloka at the end (ll. 15-16) which gives the name of the Dvātaka.

There are no orthographical peculiarities worth noting excepting the use of the upadh-
māṇiṇi in ll. 7 and 12 and the usual employment of va for ba as well as the doubling of t before ra as in putra (l. 3). The year when the grant under notice was issued is given in l. 16 where it is expressed by letters or letter numerals and a numerical figure. That it is 893 of the Vikrama era is pretty certain but the way in which it is written does not appear to be so. As put down here it would read saṁvetaśo ha (i.e.) 9083. The t in the ligature tara should go with saṁveta and the symbol ṣo be taken as representing hundred like the old symbol ा. The next symbol undoubtedly represents 8. Thus, I think, the year should be read as saṁveta 100 × 8 (i.e. 800) 90 3 (i.e., 893).

The object of the inscription is to record that Bhohadēva granted the agraḥāra called Valākṣāgrahāra which lay in the Udumbara-viśaya of the Kālaṣāra-māṇḍala in the Kanyakubja-bhūtī to the Brāhmaṇas born of the family of Bhaṭṭa-kāchāra-avāmin who

1 I have read it in consultation with Rāj Bahadur Gaurishankar H. Ojha.
belonged to the Bharadvaja-gotra and was a student of the Vajasanaśya-bākhā, with all its income barring such as had already been granted to gods and Brāhmaṇas. The document would show that the original grant was issued by sṛi-Śravvavarmmadēva and sanctioned by Mahārāja Nāgabhāṣṭādevā. It would further show that, owing to the incapacity of the controlling officer (Vayavahāra) in the reign of Rāmahadbhādeva, it was disturbed for some time and Bhūjadeva, the grandson of Nāgabhāṣṭādeva, revived it on the old terms in the year 893 of the Vikrama era on the fifth day of the bright fortnight of Kārtikā which corresponds to Wednesday, 18th October, A.D. 836.

The charter was written by Rudraṇa, the Dūtaka being Bālāditya who was the son of Rājhāṭārīkā. I have already stated that the donor of the grant was Bhūjadeva, the son of Rāmahadbhādeva and the grandson of Nāgabhāṣṭādeva. That he was the Gurjara Pratihāra king of Kanauj is too clear to require demonstration. The genealogy given in the document is too strong a proof to require further support. The point worth consideration is the identity of the Śravvavarmman spoken of in the document. We are told that the grant made by this chief was confirmed by Nāgabhāṣṭādeva. This statement would make Śravvavarmman to be the contemporary of Nāgabhāṣṭa who flourished circa 816 A.D. The fact that he is described as a Paramēśvara would show that he was a subordinate prince. The epithet of Paramēśvara reminds us of Śravvavarmman, the Maurya king who is likewise called Paramēśvara in the Asirāgadh Seal inscription. But the identification depends on the contemporaneity of the Pratihārā king Nāgabhāṣṭa. The Maurya Śravvavarmman, as I have shown elsewhere, who was the son of Itānavarmman, who flourished about the year 611 of the Vikrama era, that is, circa 554 A.D., and that he ruled about the last quarter of the sixth century of the Christian era or some two hundred years before Nāgabhāṣṭa, the ambitious Pratihārā ruler who confirmed the grant. So Śravvavarmman of this inscription cannot be the homonymous prince of the Maurya dynasty; nor can we identify him with the Śravvavarmma-Mahārāja of the Nirmadā grant of Samudragrāha or other rulers of the same name who came long before him. The only prince whose identification will fit in with this chief, as far as I am aware, is the one mentioned in the Sanjān plates of Amoghavarṣha which have recently been published in this journal. The contents of this valuable document have been fully dealt with by Prof. D. R. Bhandarkar. It tells us that Gōvinda III, perhaps the most remarkable Rāṣṭrakūta king who flourished circa 793-815, vanquished Nāgabhāṣṭa of the Imperial Pratihāra dynasty, who was the son of Vatsaraḷa or the father of Rāmahadbhādeva and the grandfather of Bhūjadeva, the donor of the grant under notice. Further, it informs us that the same Rāṣṭrakūta king after his victorious return from the north came to the Narmadā on whose banks, at the foot of the Vindhyas, he temporarily settled in the kingdom of a petty ruler called Mahārāja-Śravan. It was here that a son was born to him who was called Amoghavarṣha alias Mahārāja-Śravan. Mārasara, as has been shown by Prof. Bhandarkar, is the same as Mahārāja-Śravan and the Śrībhavana of the Radhanpur plates of Gōvinda III must have been his capital. To which dynasty this prince belonged, we are not told in any of these inscriptions. But that he must have been an important ruler seems to be clear. Our charter shows that he must have held sway over the tract around Kālaṇjara where the agrahāra or the Brāhmaṇa village Valāk (or Valākā) lay, otherwise he could not have made a gift of it. That he was a tributary of Nāgabhāṣṭa can safely be surmised from the fact that the grant made by him was confirmed by the latter.

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1 For the genealogy of this dynasty see Kielhorn’s Northern List, No. 10, and the A. S. R. for 1903-04, pp.
277 ff.; Ep. Ind., Vol. XVIII, p. 100.
Subsequently, when his liege lord, namely Nāgabhaṭa, was routed by the mighty Rāṣṭrakūṭa king he, *driven by fear, quickly went to conciliate his mind by choice heirlooms such as the Rāṣṭrakūṭa king had never received before and feet by prostrations.*1 About the beginning of the ninth century of the Christian era, the throne of Kanauj passed from one ruler to another very quickly. After Vajrāyudha, came Indrāyudha who was dethroned about 810 A.D. by Dharmapāla king of Bengal and was succeeded by Chakrāyudha who *was consecrated with the consent of the kings of all the neighbouring states.*2 About 816 A.D. he was dethroned by Nāgabhaṭa the Gurjara Pratihāra king. Śarvaśvarma, apparently, must have taken advantage of the situation and extended his territories towards the north, but had to submit to Nāgabhaṭa, when that ruler conquered Kanauj. Nāgabhaṭa was worsted by Gōvinda III, but Bhōja, his grandson, was the undisputed master of Kanauj at the time to which our charter belongs. So, in both the cases, that is in the time of Nāgabhaṭadēva as well as Bhōjadēva, confirmation of the grant by the liege lords was necessary. That the grant was impeded, as remarked above, during the reign of Rāmabhadradēva would lead us to surmise that the rule of this king was not free from turmoil.

As stated above, the grant is dated 893 of the Vikrama-Samvat i.e. 836 A.D. So this copper-plate carries the long period of the rule of Bhōjadēva back to some four years and becomes the earliest known dated document of his time.

Besides the donor, his ancestors and the donee, the grant mentions Bālādītya, the son of Bājyabhaṭṭārīkā, and also Rudrāṭa. No details being given about them, their identity remains obscure. Rudrāṭa like the names Māmṛatā, Jayṛatā, Kaiyṛatā, etc., seems to be a Kashmiri appellation. The word śvāra would show that he acted as a herald in reading out the śvāra of Bhōjadēva.

It may be remarked here that this charter also employs the territorial terms bhūki, maṇḍala and viśaya in the same sense in which they are used in charters like the Nālandā copper-plate3 of Dēvapālādēva.

The localities mentioned in this charter are these: Mahōdaya, Kanyakubja, Kālaṇjara, Udum(jv)b[jara and V(B)alakāgra[hāra. Of these, Mahōdaya, as herein described, was a skandha[vāra or camp only and was not identical with Kanyakubja (or Kanyakubja) for that is mentioned separately. Generally, Mahōdaya is taken to be a synonym of Kanauj or Kanyakubja, but our charter clearly shows that it cannot always be taken as such. Fleet4 was perfectly right when he remarked that the epithet of skandha[vāra or camp could not have been an appropriate one for a rājadhāni, like Kanauj, and that there must have been several Mahōdayas. Kanyakubja and Kālanjara are the modern Kanauj and Kālanjara respectively. Valāka, (or Valākā), the agrahara village which was the object of the grant, and Udumbara, the head-quarters of the district (viśaya) where it was situated, I have not been able to locate definitely.

1 The name of the donor is given as Bālādītya, which means 'the son of Bājyabhaṭṭārīkā.'

2 Mahōdaya, Kanyakubja, Kālanjara, Udum[jv]b[jara and V(B)alakāgra[hāra are mentioned as localities in the charter.

3 Smith, *Early History of India*, p. 393.
TRANSLATION.

Qum. Hail! From the camp furnished with a number of ships, elephants, horses, chariots and foot-soldiers and situated at the prosperous Mahādavā—(there was) the illustrious Mahārāja Dēvaśāktidēva, a most devout worshipper of God Vīraṇu; his son born of Bhūyikādēvi was the illustrious Mahārāja Vatsarāja, who meditated on his (father’s) feet and was a most devout worshipper of God Mahāśvara; his son, born of Sundaridēvi, was the illustrious Mahārāja Nāgabhaṭadēva who was greatly devoted to (the goddess) Bhagavatī and a meditator on the feet of his (father); his son who meditated on his feet was the illustrious Mahārāja Rāmaghānadēva born of Īśatēdevi and much devoted to Āditya (the Sun-god) and his son born of Appādēvi was the illustrious Mahārāja Bhūjadēva who, a meditator on his (father’s) feet, was the great worshipper of (the goddess) Bhagavatī—(he, i.e., Bhūjadēva) (thus) commands all the residents and the officers appointed to their respective posts, that have assembled at the agrahāra

1 We may read गुर्द for the sake of uniformity.
2 It was first correctly read by Rai Bahadur Daya Ram Sahni.
3 Read वृ ण स.
4 See supra p. 15.
of Valākā (or Balākā) attached to the Udumbāra district which is included in the subdivision of Kābājāra in the division of Kanyakūja:

Seeing the sāsana of the illustrious Paramēśvara Sarvavarmmadēva and the approval of the illustrious Mahārāja Nāgabhajādēva and finding that the allotment was, for the time being, obstructed through the incapacity of a legal officer during the reign of the illustrious Mahārāja Rāmahādēvā, the above-mentioned agrahāra together with all the income, exclusive of all the gifts already granted for gods and Brāhmaṇas, has been given away by me to endure as long as the Moon, the Sun and the Earth exist, for the increase of the merit of my parents, to the Brāhmaṇas born of the family of Bhaṭṭa-kāchāra-svāmin of the Bhāradvāja-gōtra and the Vaiśāsanēya-kākha, after having rejected the obstruction (of the grant) which took place for some time, and in accordance with the same old apportionment. Thus understanding, you should assent to it; the residents (of the village) also being obedient on hearing the order should take all the dues to these donees.

Here, Balāditya, the son of Rājayabhaṭṭārikā, was the dūtaka of the sāsana of long duration which was brought into force by Rudraṇa.

Composed on the fifteenth day of the bright fortnight of Kārtika in the Samvatsara 893.

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No. 3.—MAMDAPUR INSCRIPTION OF THE REIGN OF KANHARA: SAKA 1172.

By Lionel D. Barnett.

There are several towns or villages bearing the name of Mamdāpur ("Muhammad’s Town") in the Bombay Presidency; but the Mamdāpur where the present inscription was found is a village in the Gokāk taluka of Belgaum District lying in lat. 16° 6’ and long. 74° 59’ 8”. On the Indian Atlas, sheet 41, the name is spelt "Mumdapor." The inscription was found on a well-preserved stone tablet built into the wall on the left hand inside the local temple of Basavēśvara, and is 3 ft. 11½ in. high by 2 ft. 7¼ in. wide. There is no information as to sculptures. The text is here edited from an ink-impression prepared for the late Dr. Fleet and now preserved in the British Museum.—The character is a very good and typical Kanarese hand of the period, upright and decorative, but becoming at the end somewhat crabbed as the scribe became tired with his long task. The average height of the letters in the first two lines is about ½ in., and then gradually decreases to about ⅓ in. The cursive forms of m, y, and v are all found. That of y occurs only 4 times altogether; the others are much commoner, that of m being found 19 times and that of v 8 times in lines 1-10 alone. The curious little hook on the top of a letter which seems to denote a short s, and to which I have called attention in dealing with the Mādagihāl inscription (Vol. XV, p. 316), appears in ll. 51, 54, 55, and 64; it is not certain whether we should read kottar or kottara in ll. 52 f. and ādī-seṭṭiyar or ādī-seṭṭiyar in ll. 53 f., where the hook on top of the r looks like the ordinary virāma.—The language in ll. 1-46, which are mostly in verse, is Sanskrit; ll. 47-66 are in Kanarese prose, of the early medieval dialect. After r consonants are usually (but not invariably) doubled, and v is changed to b (e.g. mṛbbā, l. 5). In the Sanskrit we may note the word jagajjampya (l. 19), on which see Dr. Fleet’s note above, Vol. XII, p. 251, and in the Kanarese vajra-baisāqiga (l. 62), kambha, bāṣa (2), and haraf (l. 65), and nūle (l. 66), on which see in loco.

The matter of the inscription is as follows. After paying homage to Śiva-Chandraśekhara (v. 1), Vīshnu in his Boar incarnation (v. 2), and Śiva-Pārvati (v. 3), and describing the ocean, Śiva, Jambū-dvīpa (v. 4), Bhārata-varsha, the kingdom of Kuntala, in the latter the province of Kūndali (v. 5), a town in the latter, which was the first of a Thirty (v. 6)
and in the vernacular was named *Kurumbeṭṭa* (v. 7), it proceeds to extol the *Yadu* race and its scion the *Yadava* king *Bhillama* (v. 8), his son *Jaitugi* [I] and his son *Simhaṇa* (v. 9), of whom the last-named is here said to have been a patron to *Bhōja* and overcome *Arjuna*, the *Gūrjaras*, *Māgadhās*, *Chōḷas*, *Gaudās*, the *Tūraga-pati* (i.e. the *Āśva-pati*), and *Ballaḷa* (v. 10), Simhaṇa’s son *Jaitugi* [II] (v. 11), and the latter’s son *Kanharas*, who is now reigning after overthrusting his enemies and restoring the Vedic religion (vv. 12, 13), with his younger brother *Mahādēva* as Heir-Apparent (v. 14). Then comes a prose *praśasti* of Kanharas (ll. 18-20), giving him his usual titles, and stating that he had conquered the *Mālavas* and *Gūrjaras*, that he was suzerain to the *Tailāṅga* king, and that he was reigning at *Dēvagiri*. Next we are introduced to one of his great officers. The minister *Bīcha*, son of *Chikkakadēva*, subdued, for his master Kanharas, the lands from Himālaya to Sētu and enjoyed half the kingdom; his eldest son was *Malla* (vv. 15, 16). Malla’s son *Chāmuṇḍa* conquered the *Pāṇḍya* kingdom, the *Kōkāra*, the region around the *Kavēri*, and other lands (vv. 17, 18). Chāmuṇḍa’s preceptor is *Vagiśvara*; his wife is *Lakhhkhadēvi* (vv. 19, 20); and he has set up many images of *Śiva* (v. 21). Then follows a prose *praśasti* of Chāmuṇḍa (ll. 30-38), which states that he suppressed the arrogance of the haughty *Hoysalas* emperor *Sūṃsēśvara* and that besides setting up a *sapphire liṅga* in a certain *white temple* he consecrated in the *Trikūtapiṇḍa* of Kuṟumbeṭṭa two *liṅgas* of *Śiva* and an image of Mādhava, in the name of his father *Mellināṭha* (Malla), and his brother *Bēva-Setṭi*, in the Śaka year (elapsed) 1172, and determined to give this sanctuary into the charge of an eminent divine. This divine is *Vimalaśīva* or *Vimalaśāmbu*, disciple of *Bhūsāṅkara*, disciple of *Tryambakēśa*, in the succession of *Lakhādhyāsana*, a sage in the spiritual lineage going back to the mythical *Dvārakā* (vv. 23-27). A prose passage gives the praises of Vimalaśīva (ll. 43-45), and a verse states that the gift was duly made (v. 28). Now comes a series of prose details of endowments to this sanctuary (ll. 47-66), the first of which mentions a former foundation in Śaka 1167 by *Ādi-Setṭi*, a son of *Malli* (ll. 47-48), who now gives the village of *Sabbeṭṭa* (ll. 53-54). Prominent among the donors is the guild of merchants (Banaṭju, on whom see above, Vol. XVI, p. 332), among whom Chāmuṇḍa was a shining light (ll. 56-65).

As regards the *Yadava* kings and their exploits here mentioned, it is sufficient to refer to *Dynast. Kanar. Distr.*, pp. 518-27, and *Bombay Gaz.*, I. ii. pp. 239 ff., 243, 245. The family of Setṭis descended from *Chikkakadēva* figures also in the inscriptions published in *J. Bo. Br. As. Soc.*, Vol. XII, pp. 25 ff., 42 ff., Vol. XV, pp. 383 ff., *Ind. Ant.*, Vol. VII, p. 304, and *PSOCI.*, No. 21 (cf. above, Vol. VII, App., Nos. 351, 357), and from these sources we can establish the following pedigree:—

<table>
<thead>
<tr>
<th>Chikkakadēva</th>
</tr>
</thead>
<tbody>
<tr>
<td>Malla</td>
</tr>
<tr>
<td>Bīcha (Bōhirāya)</td>
</tr>
<tr>
<td>Cellināṭha (Malli-Setṭi)</td>
</tr>
<tr>
<td>Chaunḍa (Chāmuṇḍa)</td>
</tr>
<tr>
<td>Chāmuṇḍa (Chauṇḍi)-Setṭi, m. Lakhkhkhandēvi</td>
</tr>
<tr>
<td>Ādi-Setṭi</td>
</tr>
</tbody>
</table>

Two dates are given. The first is Śaka 1172 elapsed, *Śāhāraṇa*; *Vaiśākha* kri. 5; *Saturday* (ll. 35-36). This is practically correct, for the *tithi* specified, if calculated by the "true" *Sāraya-Studdhāsta*, ended 19 h. 33 m. after mean sunrise on *Friday*, 22 *April*, A.D. 1250, i.e. 1.33 l.m. on Saturday morning. The late Mr. R. Sewell, who with his usual kindness...
verified my calculations in this paper, informs me that the result is practically the same by the Siddhānta-Sirūmaṇi and the “true” Ārya-Siddhānta, and that by the mean system of the latter the date was quite regular. The second date is Śaka 1167, Viśvāvasu; Pushya ba. 8; Monday; the uttarāyana-saṅkrānti (l. 47). This is utterly irregular. If the Southern Cycle is intended, the tithi corresponded to Friday, 12 January A.D. 1248, and the uttarāyana-saṅkrānti occurred on Monday, 25 December, A.D. 1245. If we emend Viśvāvasu to Črodhīr, the result is slightly more satisfactory, giving the tithi in connection with Saturday, 24 December, A.D. 1244, and the uttarāyana-saṅkrānti would then fall on Sunday, 25 December; but this solution hardly commends itself. The result is no happier if we try the Northern Cycle, in which Viśvāvasu corresponded with Śaka 1164 current; and Mr. Sewell tells me that calculations by the Siddhānta-Sirūmaṇi and both the true and the mean Ārya-Siddhānta shew similar discrepancies.

The geographical names mentioned are: the kingdom of Kuntala (l. 7); the Three-thousand of Kūndi (ll. 8, 61); Kurumbeṭṭa, an “immemorial town of the Baṇājūs,” which gave its name to a kampṣa of 30 towns (ll. 10, 34 f., 48, 54, 61, 65); Dvāravati (l. 18); Dēvagiri (l. 20); the Sētu (Adam’s Bridge) and Himālaya (l. 22); the Koṅkaṅ (l. 24); the river Kāvērī (l. 24); Huligēr (l. 36); Sabbeṭṭa, in Kurumbeṭṭa (l. 54); Bāgavāḍī (l. 55); Aghapāṭṭi (l. 57); Ahiḥchhatta (l. 58); Ayāvāle (l. 59), and Ekaṭiṭya-bāḍā (l. 64), besides the kingdoms of the Gūrjaras (ll. 13, 19), Māgadhās (l. 14), Chōlas (l. 14), Gauḍas (l. 14), Mālāvas (ll. 19, 44), Tailāṅgas (l. 19), and Pāṇḍyas (l. 23).

On Kūndi see Dr. Fleet’s note in Ind. Ant., Vol. XXIX, p. 278 ff. Kurumbeṭṭa seems to be the village styled “Kurbeṭṭ” in the Bombay Postal Directory, “Shendi Kurbeṭṭ” on sheet 247 of the Bombay Survey, and “Koorerbet” on sheet 41 of the Indian Atlas, which lies in lat. 16° 12′ and long. 74° 50′. Its Sanskrit name (ll. 9-10) is mutilated; only the ending -girī is legible. Dvāravati is the modern Dwarkā in Kāṭhiawār, and Dēvagiri is now Daulatabād, in the Nizam’s Dominions. Huligērē is Lakhmēshwar, in lat. 15° 7′ and long. 75° 31′. Ahiḥchhatta and Ayāvāle are several times mentioned in connection with the Baṇājūs: cf. above, Vol. XVI, p. 332. Bāgavāḍī (now Bāgewāḍī) is the “Baghehwarree” of the Indian Atlas, which shows it in lat. 16° 18′ and long. 74° 47′. Aghapāṭṭi, which also had some connection with the cult of the Baṇājūs, seems to be no longer traceable.1 Kīkatiṭya-bāḍā is possibly Kākti, in Sāngli State.

**TEXT.**

[Metres: vv. 1, 11, 14, 20, Anuṣṭubh; vv. 2, 3, Śīkharī; vv. 4, 5, 10, 15-18, 21, Śrāgāra; vv. 6, 9, 12, 22, 23, Śārdaśvīrī; vv. 8, 25, Mālīni; v. 13, Āryā; v. 19, Triṣṭubh; v. 24, Vāsandatilaka; v. 26, Rāthōḍhataḥ; v. 27, Giti; v. 28, Praharśitaḥ. V. 7 is apparently Ārya, but the text is imperfectly preserved.]


2. Sthirā yad-dāṁśṭr-āgrē nivāsat tadṛṣṭa-vyanti-chayō Hiranyākṣa-sparśa-prabhava-durita-ddhvaṃsana-dhiyā || vi-

3. yam(ya)d-Gaṅgā-pūre dhravam-iva viśāham vidadhati(tē) Hariḥ kṛōḍa-kṛīḍāh sa jayati yasti-stutya-vibhavah || [2*]

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1 I take this opportunity to correct an error in my paper on the Belgaum inscription A. above, Vol. XIII, p. 21, l. 46, where the division of words should be "prasantarūm - Aghapāṭṭi".

2 From the ink-impression.

3 The stone mason has actually cut dhrvam-iva, and then made a slight indentation in the loop at the bottom of the kha, to show that it is to be read as mī.
4 prabhā mātāya-prāṇā-prapāya-Girījā-Śāṅkara-yutīḥ [niṣa-ārā-pād-ādha-prapāya-
jaatā-ārā-taṃmatanāni jata-prādurbhāva-prathāna]-[mi].
3 thumāṇaḥ pūnāya-kathanaḥ [3*] Asti ārāni mān-udanaṁ-bahin-i(j)va parīkṣā
sthūlā-vēlā-śčālayaḥ prakāśā-kāra-dhāvanā bhuvaasa-pura-bhavaḥ sarba-lo-
6 k-ottamāyaḥ [tan-maḥdyā bhāti] Mūrur-nirāśya-samānā-harmya-sādhyayena-
chārur-dvīpas tad-dakṣiṇā-gām-sadhī (dhi)vastati purā-jāta-jambām-sākṣa[nah] [4*]
7 Ta'y Jāthika-dvīpā-madhyā vijaratī Bharata-kṣetram-anāmā-pātrām tatrāṣṭā
Kuṭṭah-ṭṛbā jana-janita-yaśa[6*]-ārā-suṅkā-gāra-garbha [tasmin-suṣmāra-
Lakṣmī].
8 madita-jana-pada-āgānasa-pūta-ākā-kośāḥ sa śaṁpat-sampaṁrit-āśāḥ sa jayati jatā-
manḍanaṁ Kuṇḍi-āśāḥ [5*] Deśa tatra chakāstī vāstava-jana-ārī-
vartta[na].
9 pātanaṁ pura-'śeśa-tāṣṭa-kāra-sarasi(ś)-samapattī śobha-śpadanām [yat-sarbhave(tr) ā]
latānta-pālava-phala-kāraḷa-rāmy-orbaram tri(tri)maḍ-grāma-var-ādi[ ]
10 giri-nāmā ārāmatām-āśrayaḥ [6*] Tad-īha Kurumboṭṭam-iti prakhyāta[m*]
lōka-bhāṣaaya nagaranāḥ [yatram] sur-ālaya-kalāsaṁ sārddham samdihyātē
[sa-śe] [7*]
11 Bājī-āvahī || Mudita-muditaṃ sait-pārtthivānaṁ kulēnaḥ yad-uru Yadu-kulaṁ
tat-Kriṣṇa-janm-śāhīraṁ [nirbharājanī tatra kṣatra-dharma-ākāra-dhāma-
ra[na]].
12 viṣṇu-śrāma Bhīṣmanāḥ sārabhabhāmaṁ [8*] Taṣyāḥbhūt-tanayaḥ samag-
vinayaḥ śṛt-Jaṅgī-kaṁṣa-patiḥ susvāyatta-chatus-samudra-raśan-ālaṁkāra-bhū-[maṇiḍalāḥ ]
13 tat-purāṇaḥ kṛṣṇa-śāṅgappāni-charaṇāṁbhājī-āpūṭa-pa(pha)laṁ bhējē rāja-samāja-
pājīta-mahā-simhatanaṁ G(śi)ṁhaṇaḥ [9*] Apy cha || Bhūjā-āṁbhājī-ārāja-
Rūjna-vana-paṇā[ ]-Gūrzjar[ ]
14 dabhra-brāṭa-prochhanda-vātō Magadha-naga-pāvīśa-Choḷa-Paṇḍyasa-Rāmaḥ || Gauḍa-
kabved-Śū[5*]duddasas-Turaga-pati-sati-navaya-vaihavaya-datā Ballāḷa-śṭhāla-kūla
prapataṁ-taṇṭa-pura-rāmīḥ [ ]
15 hāḥ [10*] Tat-puruṣa dhavala-chchhatra-chchhyā-vīśrāntita-bhūtalaḥ || Jaṅgī-kaṁṣa-
paṁśa-kraḥ pratāpana hridaye dvīhasā [11*] Dhatteṣyā-Anāka-
durudhrētiva auto yaḥ-chakravartti-āry[ṇi] [aṁ — — ]
16Krīṣṇa iv-āś tinirnāmaṁ-asat-kukranka-Yadānāṁ kulam līl-āṁṣljita-trāṣṭra-
kāntaka-chamañčhakramahā[m5*] pālayan-ved-oddhāra-paraḥ sa Kanaḥ āti
khyātō jāgatyāṁ [ ] [12*]
17 Apy cha || Āśṭa-bhāṣa-sa-kārā-śeṣhākṣa-sāla-parisare yasya [10*] prasaraṇī
dāṇa-dhāra-jalā-janītā nītanā nadhyā(dya)ḥ [13*] Yatā Rāmasya Saumanti-
(tri)r-yyathā [ ] Dhrumaṃ-.
18 sa va Phalgunāḥ | yuvārājा-nujas-tasya Mahādēvas-tathā-bhavat [14*]

Svasti [14*] Śṛ-Prīthvi-vallabha-mahārāja-dhirajaḥ paramēśvarō Dvāravatī(])
parparv-kādhiṣvarō Vishnu-vamā-oddhava Yodava-kula-kamala-[kali].

* There are traces of a letter at the end of the line; the metre shows it to be superfluous.
* One or two syllables are lost here, apparently beginning with a 5 or 6.
* The 8 was begun as a 6, and finished as 8.
20 yaça ity-ādi-nām-āvali-virajamāna-Bhaja-bala-Praudha-pratāpa-chakravarti-srī-Kanharā-
21 mahīśvarō Dvāgarī-śrīsmito sukra-bhāṣākha-vinādā-sūtra-bhṛga-tāraskīm rājaṁ karoti || Tat-pāda-po[dätzlich?]
22 śrī(śrī) maṁ-utsaha-dhīmaṇ-abhavaṅ(d) abhiratmas-Chikkaṇaṅ-ātmajātah khyātṛa
panchāṅ-gamana-maṁstra-sthiti-nirupama-śakti-tray-ōṣṭa-śītand || srī-Bīchah siddha-
23 vāchaḥ pratiṇipra-rathini-dvāma-saṅgarā-hyānti-dvipāṃdra[- - -]
24 prāja-rājya-śonati-karapa-paṭuḥ pṛśaṇḍa-Vātā-jātaḥ || [15*] A Sētor-ā Himādīr- bhuvaṁ-avīcāraṇāyā svāyattī-bhūtāya labdhv-ānvabhavad-
25 abhirataṁ tasya rājārādhāṇ-āsah[ā] || - - -||
26 jyeṣṭhaṁ garisṛtaṁ sakalā-guṇa-gaṇair-Māmala utpullassa-kṛttījyōtsn̄ā-sampādita-śrī-
27 kajita-kuvalayō=bhūdh-asaḥ bhātaḥ-śīladya || [16*] Pāṃḍya-dhvanā-saṃprasādaḥ
29 ti jagad-ahhhtē-ṛtiḥ-dāna-śaṁdaḥ || [17*] Api cfa || Udyamy-ōdyama
bhītyah pratiṇipra-dharaṁ-bhūma[ṁ] ṝparyy-aśehan-ākramyā ākramyā desān-gaja-
30 turaga-mahā-ratna-śattī-pradeśān [1*] ādaya-ūdāya 6b|-- | - ||
31 nam-abhilashitaṁ Kanhar-ōrbbī-talakṣhīm-ānandāṅ-ānandaya bhāgyānt saṁkīrnte-
32 anubhavatyësah Chānumūḍa-rajaṁ || [18*] Vāsīśvarō tasya guṛur-maṁsaṁdṛaḥ
33 Śiv-āgama-sījīna-va[- - -] ||
34 tāh || śrī(śrī)-Somanāthisā svakulā-lābhīdēvaṁ Chānumūḍa-daṁdāhīdhipatisaṁ
35 dhanyā || [19*] Rāpa-saṁduṅdṛya-saṁbhāgya-lāvṛitya-guṇa-bhūṣhaṁ ||
36 Lakkhā-dēvi sati tasya La[kshaṁ-iva]
37 Mura-dviṣhāh || [20*] So-yān Chānumūḍa-rajaṁ sujana-jana-maṁ-vāṁchahhit-
38 śāmṛtya-bhūtajāh sampann-ābātāṅga-bhakti-krama-viḥita Śiv-āṅgihṛ-dvay-āṁbhoja-
39 pūjāh || nirmāmy-anēk-aḥ[rahmn ? - - -]
40 jagati yaśah-punyā-lakṣhmi(kaṁ) saṁśaṭaḥ prabhaṁy-aṇu-ṅagarahān saṣā
dvātānāḥ vinhdād || [21*] Rāmō Dēsaṁthīrī-yaṭhā kiṣa tathā tīmāhēka
nāma-madīrēbh[[- - -] pa].
41 tīṭhī paṁrīhāṁ śuṛi-bhāmāsū | subhrā śāhvaṁśa-kūṭa-kotīśa muni-
42 śrīhāṅgaḥ prāthēṣṭhā五百yṇy-udyaṅ-krtītī-laṅkutēs̄hīv-iva kṛiti Chānumūḍa-
43 daṁdāhīdhip āh || [22*] Saṁsta samasta. • • • •

1 This is written with a regular cavea, quite modern in form.
2 The letter after na seems to be incomplete, being like a do without a top. Perhaps we should read Malaya-Madana-kīti.
3 The gap may be filled by reading tajjājī. 4 Written with an cavea.
5 The letter after na seems to be incomplete, being like a do without a top. Perhaps we should read Malaya-Madana-kīti.
6 Perhaps rām-rājya-jaya.
7 The gap may be filled by reading visuddha-chīdōh.
34 pi-ketuḥ śri(ārt) man-mahāpadhānas-sarv-ādhikāri(ṛ)
Chāmumāḍa-đānḍādhīpaḥ
svaki(k)ya-yaśo-dhavala-prāśaṭa-mādhyaśa gagana-mahā-nī(ṛ)la-līṅgāṁ pratisṭhāḥpṛya
tasmīn-anādau Kuruṁ[ṛe]-

35 ṭṭa-pattanē Trikūṭa-prāśaṭe svasya pitur-Mallinīsthāṣya nāmā bhūtṛur-Dēva-
srēśāṭhīnī nāmā cha dvā-saptati-śat-ōttara-sahasra-sāmkhyāṁ-stīţe śakā-
saṁ[Vatsarē]

36 Saḥāraṇa-dvatsarē varttamānē Vaiśākhā-māsanā āraṇḍa-pakṣe paṁchamayāṁ
Saṇāśchara-vārē Śiva-līṅga-drayāṁ Mādhava-pratīmaṁ cha pratisṭhāḥpṛya
Hulīg[ṛe]-

37 nagārē suka-samāvāsinṛ krītvā dharmmārththa-kāmān-yathā-kālam-anussaran tad-
dharmma-sthānam lōkottamasaya tapōdhanasaya hastē samarpayi[tav]ya[m-i]-

38 ti dhīyāṁ(yaṁ) krītvā || Śri-Kailāsa-nivāsinaṁ. Paśupateṁ śīṣyēṇa

Durvvāsaśa mēndiyām-avatārīte-tivimalaḥ Śaiva-śāvyō dēṣīkaḥ || Lakṣahādhya-[na]-

39 padēṇa viśva-viditō jājō jagad-vairītita-tat-santāna-sarōja-bhānur-abhavat śri
Tryambakāṣo guruḥ || [23*] Tasmāt prasanna Śiva-bōdhaka-chakravarti
kaḥ[mā-chakra]-

40 vartī-mukūṣ-āchārīchita-pāda-pādaṁ | Śaiva-śām-bhunidhī-śīta-karō bahāva
Bhūṭām karmaḥ prāśamitī-śanāta-janma-bhūtih || [24*] Nikhilā-nīgama-vidyā-
vārīdhis-tasya śi[as]yō [Vij].

41 mālaśiva-muni(ṛ)ndṛo vartatā Sāmavēṭi | nṛpati-mukūṣa-chūṭā-chuṁb-bitī-āṁghra-
tapōdhi[r*]-Dravīḍa-vihaśya-janmā namrā-janm-āpahṛi || [25*] Vēdi-vāgmi-
kavi-dantī-kēṣarī Śaiva-[śēśa].

42 na-payōdhi-chāndramāḥ | kṛtṛi-kāmālaṇī-viśiva-dīya-mukhō mōdatē Vimalaśambhu-
dēṣīkaḥ || [26*] Sahridaya-hridaya-sarōjam pravīśya pulakāni janayati
tad-arūgē | Vimalaśiva-

43 śūkta-lakahmi(kasmiḥ)ḥ sāḥitya-kālā-viśāsa-nīja-bhūṣāḥ || [27*] Svasti

yama-nīya āsana-prāṇ-śīyaṁ - pratykāra - dhārāṇī - dhīyāna - saṁ(sa)mādhī-sāṃpādiṁs-
parama-bhaṭṭāra[ka].

44 śaiva-chāṛya-ṇikīla-nīgama - vīḍīṃ - mahāṛṇava - karnma(ṛuṇa)dihā - ādī - vāgmi-kavi-
chakravartī Malavēṃdra-pranukha-chakravartī-chakravāśa-kṛīṭa-kōṭī-kṛīṭa-
durāḷja-pād[ṛ]ṭ[ṛ]ībhū.-

45 ruḥaḥ prabha-tapah-praka[r*]sha-prasamita-pranata-durita-nivaha-mahā-śiṣka
Śiva-muni(ṛ)ndṛo sakala-bhūṭaḷa tapō-viṇyō-vībhavaṁ-nirṛpama itī niśchitya

46 taṃmaś śri(ṛ)-Vimalaśivāya daṇḍāṇīthā-Śrīmumdaḥ krama-yugayōr-nīpatyō
bhaktīya | sthāṇāṁ tat-paramam-adīd-vīṭṭṛṇa-dhārō nirbāḍha[m] sakala-
nṛpāśa-cha varmāṇyān || [28*] śṛ[ṛ]-

47 Svasti śri(ṣṛ)-Śaka-varsha 1167 neya Viśvēvasu-saṁvatsarēda Pushya-

ba 8 50 | uttarāyana-saṁkramaṇa-punya-dīnadalā Ā.
48 di-seṭṭiya tamadey-appa ēṛman-mahāpradhānāṁ Malli-seṭṭiyaru muṁmaṁ ēṛmada-
49 anādiya Baṇḍ̕µu-vaṭṭaṇam Kurumaṇṭaladu ēṛman-mahāprabh[u]
50 mūliga Holli-gavunid̕a-mukhyav-agī mūla-sthan-āchāryya samasta-sasānigara muṁda-
51 itṣṭu-koṇḍa māḍaṁ brahma-puriya haṁneradu vrīṭṭi(tti)yā [brā]-
52 hmaṇaggre dhārā-pūrbacak-āgi koṭṭa vāmuna-mudreyā nālkun kall-olagana
53 nivēśanaṁ olage tainma haṁneradu moneyṁi māḍalu
54 kkaṁ baṭṭeg-ënду rājā-ḥastada yik-kaivareyan kalaḍu vulisā nivēśanavaññ a
55 bṛ[a*]hmaṇgar[u] a Mallēsvaṇa-Dēvēsvaṇa-Māḍhava-dēvargge koṭṭaru | mattam= a
dēvar-ā[čhārya]ya-
56 ra maṭṭakke a sasānigaru a brahma-puriya [dēvāyada] paḷiḷiya ni(ṇi)|ada | 25
57 hastad-agaḷaṇa | nivēśanavañ paḷiḷi-viṣṇu temika desaya[lu kō] -
58 ṭṭaru | mattam-ā brahma-puriya paḍuvalu dāryiṁ temkāl[u]  a sasānigaru a
dēvarggey-anigaṇi ![image]
59 māḍalu Bāgavādīya baṭṭeyini paḍuval[u] koṭṭa tōta l a maṭṭakke tōta l
60 baṇabege koṭṭa nivēśana l mattam-sasānig[u] dēvargge koṭṭa ga . * *
61 Svasti samasta-bhuvana-vikhyāta-paṇṭcha-śata-vira-sasāna-labdh-āṇēka-guṇa-
62 gāp-alāṁkṛita satya-saṃc-āchāra-chaḷar-unāḥ-vaiṣṇa-viṣṇa-viṣṇa Vir-āvataṭa
63 Vira-Baṇḍ[u]-
64 ju-ga(sa)maṇa-pratipādana-viṣuddha guṇḍa-dhvaja-virājit-āṇāna-sāhas-
65 Ṛttanaṁputram punya-prasāṅgaruṇa | Aghaṇṭṭhi-gur-ūṭpatti-Balade[va-Va] -
66 sudēva-Khaṇḍal-Mūlabhadra-vanā-odbha(dhha)varun | Ahiḥcheha[tara-puri-
67 lalanā-lalāṭa-tijakaṁram | Hari-Viriṇchī-Paṇḍčhāna-Jainēḍra-pōja-nirātaraṇī śrī(ātri) Padmā[vati]-
68 dēvi(vi)-labdha-vara-prasāḍaruṇa Vira-Nāraṇa-dēva-charanā-samaraṇa-pariṇāṭ-
69 āntaḥkaraṇarūṇa-āṇmaṇ-vāyālovaṇa-yunrībhar-svāmigala[mu] -
70 khyā-samastā-muṁmu-ďaḍaṃgaخار ēḷu-vaṛa haṁmṛṇdu-vaṛēya ubhaya-nāṇā-
71 dēṣiga][uṇ chatuḥ-samдуra-mudritam-appa bhū-maṇḍalaṇa sakala-[sā]-
72 myavaitaruṇa samaya-chakravarti Kalidēva-seṭṭiyaruṁ Kūṁci mūرغ-sāśarada
73 Kurumaṇṭa-kampāṇaṁ modala anādiya Baṇḍ̕µu-vaṭṭaṇaṁ Kurumaṇṭa asa
74 y * *
75 vajra-baiṣaṇi-g(e)y-āgi kullirddu taṁna samay-āchārada tējaman-uddharisuva
76 raṇa-sērēṣhiy-appa Chāmuṇḍaṛaṇa māḍiśa Tēknī-[prāsada]-
77 kke ś saḥaṛda mōṛuṁ bāḍa gaṉvaṇḍugalaṁ sāmyavaṁtarumāṁ mithi-
78 īṭtu-konoḍu ēḷu-vaṛa ha[n*]noṇdu-vaṛēya vaḷage jala-māṛgga-pāda-
79 mā[r]gga[d]a -
80 l[u] aṁ māṇikara hoṛid-ādṝaṁ sunkav-ill-ënду koṭṭa parihārad-ettu koḍa
81 māṇvattu yippatta [†*] Kākatiya-baḍḍadali śrī-Mallēsva(eva)ra-dēvara
82 ni(ṇi)v[e]dyak[ē] koṭṭa gadde parṁne[ra]-

1 This word is added in smaller script over the word bāḍḍadali.
TRANSLATION.

(Line 1.) Ōm! homage to Śiva!

(Verse 1.) Homage to Śambhu beauteous with the yak-tail fan that is the moon kissing his lofty head, the foundation-column for the construction of the city of the triple world!

(V. 2.) Victorious is that Hari whose majesty is praised by the saints and who took in sport the form of a boar, on whose tusk-tip dwells the constant mass of his peculiar radiance (and) with the design of dissipating the guilt arising from the touch of Hiraṇyākṣha affords as it were an assured bath in the flood of the celestial Ganges.

(V. 3.) Victorious is the union of the Mountain's Daughter and Śāṅkara enamoured in eternal love, which has the lustre of a lovely moon-endowed with splendour for as long as the sun endures, the primal Pair in the birth of the universe who dissipate the sorrows of folk bowing at their best lotus-feet, (and) who are the theme of holy speech.

(V. 4.) There is a splendid ocean, like a moat without to the massive mountain on its shores which has a form shaped like a rampart for the city of the earth, which of all worlds is the noblest; in the midst of the latter shines Māru, beauteous in its likeness to a peerless palace of gods; a continent like (in shape) to an ancient jambū-tree occupies the region to the south thereof.

(V. 5.) In the midst of this Jambu-dvīpa is conspicuous the Land of Bharata, a vessel of joy. In it lies the region of Kuntāla, weighty with homes-pleasant with fortunes of glory arising for its folk. In it is supreme the province of Kūndi, which is a unique storehouse of incalculable merit (earned) by its people rejoicing in brightly smiling Fortune, and which fills the regions of space with its wealth, an ornament of the world.

(V. 6.) In that province shines a city, a veritable haunt of popular fortune, a seat of splendour in its wealth of many full tanks, wells, and lakes; which everywhere has its lands charming with flowers, buds, and fruit-trees; (and) which bears the name of... girl, the first of thirty towns, a dwelling of happy men.

(V. 7.) This town here is known in vernacular speech by the name of Kurumbeṭṭa, in it... is confounded with the finials of the celestials' dwellings.

(L. 11.) The Royal pedigree:

(V. 8.) The mighty race of the Yadus, which has been peculiarly happy among princely families, is pleasing because of the birth of Kṛṣṇa (from it). In it was born a king who was a singular seat of knightly duty, a Rāma in winning his way through battles, the Emperor Bhīlama.

(V. 9.) He had a son perfect in courtesy, the best king Jaitugi, who held in due control the [circle] of the earth having as girdle-ornament the four oceans. His son Sinhāna occupied the great throne worshipped by companies of kings, which was the fruit of the adoration paid (by him) to Śāṅgāpāṇī's lotus-feet.

(L. 13.) Moreover:

(V. 10.) A moon to the lotus Bhūja, an axe to the forest Arjuna, a furious storm-blast to the feeble crowd of the Gūrjara... a thunderbolt on the mountain Magadhā, a Rāma to that Pānastya the Chōla, a Śiva to the poison the Gauḍa, a bestower of new widowedhood to the dames of the Lord of Horses, a... river's raging flood in dashing upon the massive bank Ballāla (was he).
(V. 11.) His son Jaitugī, who had the earth reposing under the shade of his white parasol, set his majesty in the heart of foemen.

(V. 12.) His son, who carries the fortune (ārt) of an Emperor (chakravartī) as Vasudeva’s son [Krishna] carries the Fortune (Śīri) of the Discus-Learer. (Chakravartīn), adorning like Krishṇa the perfectly stainless race of the Yadus, protecting the earth wherein he has with sportive ease torn up by the roots the banded armies that were as thorns to his kingdom, intent on restoration of the Veda, is famed under the name of Kanharā in the world . . . .

(L. 17.) Moreover:

(V. 13.) At the side of the mountains of sacramental rice (thrown upon him) by the hands of Brāhmaṇas busyed in benediction gush forth new rivers arising from the water of the streams of dāna [largesses, or ichor of elephants in rut].

(V. 14.) His younger brother, the Heir-Apparent Mahādēva, was to him as Lakshmanā to Rāma, as Arjuna to Yudhishtīra.

(Ll. 18-20.) Hail! King Kanharā, the Emperor strong of arm and magnificent in majesty, who is resplendent with titles such as: ‘Great Emperor, darling of Fortune and Earth, supreme Lord, master of Dvāravatī best of towns, scion of the lineage of Vishnu, a sun for the efflorescence of the buds of the lotuses of the Yādava race, a jagaṇjampa to hostile kings, a Śiva to the Love-God the Mālava king, a god to the elephant the Gūrjara, a master architect of the Tailāṅga king, a Nārāyaṇa of kings, perfectly versed in all arts,’ is reigning for as long as moon, sun, and stars at the standing camp of Dēvagiri in enjoyment of pleasant conversations.

(L. 20.) One [that finds sustenance] at his lotus-feet:

(V. 15.) The blest Bichhâ, Chikka-dēva’s son, was fortunate, energetic, and prudent, agreeable, famous, having a mind exalted by the triad of peerless powers for maintaining five-membered policy, approved of speech, a furious great elephant for destroying the hosts of rival kings, skilful in aggrandising the prosperous kingdom of . . . ., a Hanumān in fulfilling commissions.

(V. 16.) Having made subject to king Kanharā the whole untroubled land from Sētu to the Mountain of Snow, he obtained and enjoyed an acceptable half of the kingdom. [His] eldest [son], much honoured for all kinds of virtue, was Malla, a moon on earth, who filled the circle of the world with splendour acquired from the moonlight of his blossoming glory.

(V. 17.) Terrible in destruction of the Pāṇḍya . . . . a rod for the troubles of the Kohkaṇ, a cruel arrow for cutting off the numerous heads of the lords of the fastnesses on the banks of the Kāveri, eminent among generals, a casket of learning attracting the minds of all men, his son Chāmunda is [successful?], fulfilling the objects desired by the world, impassioned for bestowing bounty.

(L. 25.) Moreover:

(V. 18.) Again and again imposing control upon the provinces of many hostile kings’ lands, again and again invading all countries that are the native places of elephants, horses, and precious stones, again and again taking desired . . . again and again gladdening king Kanharā’s fortunes, this Chāmunda-raja has long enjoyed a happy lot.

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1 Literally, “heat”; the figure hence is that of cēkācaṇī, or “peculiar causation.”

2 Śīhāśēkalā, in Kanarese śēke or sēke, “raw rice over which incantations have been pronounced and which is thrown on the heads of the bride and bridegroom during the marriage ceremony and other joyous rites” (Klitel, Diet., s.v., śēke).

3 Ṣind or is to be taken as gerund: see Speijer, Fed. u. Skt.-Syntax, § 224, Pāṇini III. iv. 25 ff.

4 Viz. of prākā, utrāka, and mantra.

5 On the five members (āgás) of policy cf. Kāmandaka’s Niṭtī-sūra, XII. 36, Śīlepā-la-vadh, II. 28, with Mallinātha’s note, etc.

6 A play on kacchaya, which means both “lotus” and “circle of earth.”
(V. 19.) Fortunate is this General Chāmuṇḍa, whose preceptor is the great sage Vāgīśvara [purified of mind?] by the lore of Śiva's traditions, and of whose family the tutelary deity is the illustrious Sōmanātha;

(V. 20.) Who has for consort Lakkhi-dēvī, adorned by the virtues of shapeliness, beauty, fortune, and loveliness, as Vishnu has for consort Laksāmi.

(V. 21.) This same Chāmuṇḍa-rāja, a celestial tree for the desires of worthy men's minds, performing adoration of Śiva's pair of lotus-feet according to the order of perfect eightfold devotion, having created many pious foundations . . . being endowed with fame, godliness, and fortune, establisheth in town after town numerous temples to the gods.

(V. 22.) Like Daśāratha's son Rāma, forsooth, the skilful General Chāmuṇḍa causes phallic images to be consecrated by most worthy sages everywhere in the circuit of earth, in holy places, on the banks of various rivers . . . in towns on the peaks of bright cloud-grazing mountain-tops, which are as it were sprouts of the creeping plant of his lofty fame.

(Ll. 30-38.) Hail! the high minister and controller of all [departments], the General Chāmuṇḍa, gladdening the hearts of the people of the world by abounding fortune in all . . . merciful to hostile kings seeking his protection, suppressing the arrogance of the haughty Hoyśāja emperor Śomēśvara, a furious elephant to the set(i) . . . a sun in the exceeding degree of his irresistible splendour, a Hanumān in (fulfilling) commissions, a Four-faced [Brahman] in the four measures of policy, a lion in five-membered counsel, a Six-faced [Kārttikāya] in possession of the six qualities, whose lotus-hands are purified by adoration of the god Sōmanātha's feet, a tree of desire to all good folk, a Love-god ravishing the mind of Lakkhi-dēvī, [Arjuna] in valour, having caused to be consecrated in a temple white as his own fame a phallic image of sapphire (blue) as the sky, and having caused to be set up in the Three-turreted Temple in this immemorial town of Kurumbeṭṭa two phallic images of Śiva and an effigy of Mādhava in the name of his father Mallinātha and in the name of his brother Dēva-śrīshṭhin during the Śaka year passing the number one thousand one hundred and seventy-two, the cyclic year Sādhāraṇa being current, during the dark fortnight of the month Vaśākha, on the fifth (lunar day), a Saturday, and having made an agreeable residence in the town of Huli̊gere, pursuing religion, worldly ends, and earthly love, each in its due season, formed the idea that this holy establishment should be handed over into the charge of an ascetic supreme in the world.

(V. 23.) In the Śiva lineage brought down to earth by Durvāṣas, disciple of Paśupati who dwells in the bliss Kailāsa, there was born a perfectly pure teacher known throughout the universe by the name of Lakshāṇyāna (and) adored by the world. A sun to the lotuses of his succession was that preceptor the bliss Tryambakāśa.

(V. 24.) After him there was Bhūdaṅkara, an emperor among expositors of (the doctrine of) the gracious Śiva, one of whose lotus-feet were adored by the diadems of emperors of earth, a moon to the ocean of Śiva traditions, who stillled his suppliants' dread of rebirth.

(V. 25.) His disciple is the great sage Viṃalāśīva, an ocean of all scriptural lore, a student of the Śāma-vēda, an ascetic whose feet are kissed by crests of monarchs' diadems, born in the Dravidian region, freeing suppliants from rebirth.

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1 The eight forms of worship are arčāka, sandana, smarana, pāda-sāčana, stava, pradākshīna, sakhyā, and śāma-sāčana or śāmārapa : see Kittel's Dict., s.v. aśākṣāhī-khāki-kriya.

2 Viz. the fomenting of discord among rivals, bribery, negotiations, and open warfare.

3 Literally, "a five-faced being." It may also mean Śiva.

4 See above.

5 These are the six branches of military science, viz. sandhi, vigraha, yana, abana, dvaidhādha, and saṁsāra.
(V. 26.) A lion to the elephants disputants, orators, and poets, a moon to the ocean of Śaiva doctrine, making the face of all the regions of space to bud with his glory, the doctor Vimalasambhu rejoices.

(V. 27.) The beauty of Vimalaśiva's goodly utterances, naturally adorned by the graces of literary art, enters the lotus of the hearts of men of taste and generates horripilation on their bodies.

(Ll. 43-45.) Hail! "the supreme master accomplished in major and minor disciplines, sitting-postures, exercises of the breath, retraction (of the senses), meditation, and absorption,—the pilot over the ocean of the lore of all scriptures of Śaiva teachers,—the emperor of disputants, orators, and poets,—he whose lotus-feet are exceedingly gay with the sport of the tips of the coronets of a crowd of emperors headed by the Mālyava king,—the great doctor who by the high degree of his most potent austerities annuls the multitude of suppliants' sins,—the noble sage Vimalaśiva is without peer on the whole earth in the magnificence of his austerities and learning":—being thus convinced:—

(V. 28.) Falling devoutly at his feet, the General Chāmuṇḍa gave to this bluest Vimalaśiva with bestowal of water this most excellent establishment, which should be free of exactions and honoured by all kings.

(Ll. 47-51.) Hail! on the holy day of the uttarāgyaṇa-samkramaṇa, being Monday, the 8th (lunar day) of the dark fortnight of Pushya in the cyclic year Viśvavasū, the 1187th (year) of the Śaka era, whereas Ādi-Setṭi's father the high minister Malli-Setṭi had formerly in the immemorial Baṇāṭja town of Kurumbeṭṭa granted with pouring of water to the Brāhmaṇas of the twelve sīfas of the Brāhmaṇa quarter, which he had founded in the presence of the Prior of the Māla-sthāna and all the Controllers of Records headed by the high sheriff and mālīga Holli-Gāvṛuṇḍa twelve dwellings for themselves among the dwellings situate within the four stones inscribed with the figure of the Dwarf, these Brāhmaṇas granted to the gods Mallēsvara, Deśēsvara, and Mādhava all the dwellings, save and excepting a strip of two cubits by the king's measure to serve for a road . . . on the east of their twelve houses.

(Ll. 51-53.) Also the controllers of records granted to the monastery of the Prior of these gods a dwelling of the same length as the wall of the temple of the Brāhmaṇas' quarter and 25 cubits in breadth, excluding the wall, on the southern side.

(L. 53.) Also the controllers of records set up and granted to these gods for the bazaar a stone inscribed with the figure of a phallus on the west of the Brāhmaṇa's quarter, to the south of the road.

(Ll. 53-54.) Also Ādi-Setṭi granted to these gods Sabbeṭṭa, a village forming part of Kurumbeṭṭa, for the personal enjoyment and theatrical entertainment of these gods, with immunity from all imposts.

(Ll. 54-55.) Also the controllers of records granted to these gods 1 garden east of . . . and west of the road of Bāgavāḍu, 1 garden to the monastery, 1 dwelling for the baṣāba. Also the controllers of records granted to these gods . . .

(Ll. 56-66.) Hail! they who are adorned by a series of many virtues obtained by the decrees of the Five-hundred men renowned over the whole earth, possessing truthfulness, pure conduct, agreeable behaviour, policy, courtesy, and intelligence, pure in maintenance of the Vīra-Baṇāṭja religion, splendid with the banner (bearing the devotee) of a hill, exalted in abundant boldness, holding holy conversation, scions of the races of Baladēva, Vāsudēva,

1 On this word see the Mīrāj Inscri., below, p. 40, f. n. 1.
2 These are the gods mentioned above on L. 38. Mallēsvara is the Śiva consecrated in the name of Mallinātha, Deśēsvara the Śiva set up in the name of Deśa-Setṭi.
3 This word usually means a 'stack'.
Khapdal, and Malabhadrā originating from the Master of Aghapanṭṭi, ornaments on the brow of that lady the city of Ahichchhattra, constant in the worship of Hari, Brahmaṇ, Śiva, and the great Jinas, having grace of boon from the blest goddess Padmavati, having souls matured by remembrance of the feet of the god Vira-Nārāyaṇa, to wit, the Five-hundred Svāmin of the blest Ayavaśe, and all the chief bearers of mummuṇi-staffs, and the dwellers in various lands on both sides (?) from the seven regions and the eleven regions, and all the liberty-holders of the land encompassed by the four oceans, and Kalidēva-Sṛṭṭi the emperor of the community, being seated in the vajra-bataiaiga 1 in . . . of the immemorial Banājju-town of Kurumbeṭṭa, the first (town) of the county of Kurumbeṭṭa in the Kṛṇḍi Three-thousand, headed by the Gṛgas and liberty-holders of the three sections2 of that place, granted for the benefit of the Three-turreted Temple constructed by the royal merchant Chāmuṇḍrāja, who restored the glory of their community’s practices, an immunity for bullocks and buffaloes thirty and twenty declaring that there should be no tolls on loads of ivory (?) and rubies in journeys by water and journeys on foot within the seven regions and the eleven regions; they granted for the offerings to the god Mallēsvara in the town of Kākati a wet-field of twelve māttar. The mālīga Holli-Gauḍa of Kurumbeṭṭa granted for the perpetual lamp of the god Mallēsvara 100 kambha and 1 . . . bauaba3 of gravelly land (?) within his honorary estate. Nāgaras granted 200 kambha for alms to the god Kapila-Bhava (?) at the (Festival of the) Thread.4

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No. 4.—TWO INSCRIPTIONS FROM KOLHAPUR AND MIRAJ: SAKA 1058 & 1066.

By Lionel D. Barnett.

I have thought it best to publish the two following records together on account of the close connection of the subject-matter. Both were issued within a few years of one another under rulers of the same dynasty, the Śīlāharas of Karhād, namely Gaṇḍarādītva and his son Viḍyādītva, and both record donations by that remarkable corporation of traders known as the Vira-Banājjas or Vīra-Vaḷaṇījya, to whose records I have referred in my note on the Hulgar inscription of the reigns of Jayasimha II and Kanbha (above, Vol. XVI, p. 332). In our first inscription we find them blowing their own trumpets with the note of fantastic and ludicrous exaggeration which they occasionally affected; and in the second we have a full list of the names of the various classes constituting the syndicate. I have edited them from ink-impressions which formerly belonged to the late Dr. Fleet, and are now in the British Museum.

A—KOLHAPUR INSCRIPTION OF SAKA 1058.

This record comes from the well-known town of Kolhāpur (anciently and more correctly spelt Kollāpura), which is situated in the Kolhāpur State, in lat. 16° 42' and long. 74° 16'. It has been noticed in Major Graham’s Account of Kolhapoor, p. 357, in Journ. Bom. Br. As. Soc.

1 Rao Bahadur R. Narasimbhachar has kindly pointed out to me that this term occurs thrice in Ep. Carens, vis. XI., Dāvange 59, l. 79 (Hariharadala vajra-bayaiaiigeṣyāqi kusīrde), V., Bélur 75, l. 67-68 (Śri-Vīrapāksha- dēṣaṇe dieya-sri-pād-pumāda sanādhāyati vajra-bayaiaiigeṣyan-ikki kusīrde), and IV., Krishnarājaśe 5, l. 3-5 (kebhāgīla śālade madaraṇe simādhe-saia-vajra-bayaiaiigeṣyan-ikki kusīrde), and is inclined to think that it is merely a synonym of vajrāraṇa, the posture defined in Yogic works thus: jahgāhāyiḥ vajraacet krita gudapajrē ṣadāvarṇik. He would connect bayaiaiige with Marathī bātsi (Sanākrt upaviś), “to sit.”


3 This word, denoting a measure of area, seems to be otherwise unknown; the common word bauaba, “stack,” is inapplicable here.

4 On the spelling of this name see Ind. Ant., XXIX, p. 280, etc.
Vol. II, p. 266, and in Kiethorn's *List of Southern Inscriptions* above, Vol. VII, App., No. 319 and a transcript is given in *Elliot's Collection* (Vol. II, fol. 313a., of the Royal Asiatic Society's copy). The stone was found on the right side of the front of the Jain temple of Pārvanātha near the Sukravāra gate of the town. It has a pediment rounded on the top, and containing some sculptures, viz. in the middle, a Jina sitting cross-legged, with hands folded in his lap, full front, inside a shrine; a little to the proper right of this, another squatting figure, full front, with uplifted hands; still further to the right, a pitcher; on the left of the central Jina, a cow and calf; above these, the sun (on left) and moon (on right). Underneath this is the inscribed area, about 3 ft. 1 in. broad and 2 ft. 2½ in. high.—The character is good Kanarese of the period, with letters varying in height from ¾ in. to ½ in. The cursive y. occurs in *ayyattu* (l. 26), and the palatal ā in *paṇcha*—(ll. 1, 5, 33).—The language, except for the introductory Sanskrit verse, is throughout Kanarese prose, more or less in the ancient dialect in the formal titles and for the rest nearer to the medieval language. The old ṣ is not found; instead we have ajid-, l. 33. Initial p in pure Kanarese and tadbhava words has become ḍ; but still we find *palaṁ pattu* on l. 28. Lexically the record is valuable, as it contains many rare words of daily life, such as the titles of various classes of traders and other words, e.g. muddoja, l. 10, sāsaniga and kājagāra, l. 22, hasara as a measure of capacity, l. 26, 29 f., 32, sāṁagāli, l. 27, mājave, l. 27, 28, kurave, l. 28, bīsiga, ibid., lampka, ibid., maravi, ibid., dāṅjiga, l. 31, 32, and ḍaṅge, l. 32. The word *dāṅjiga* in the sense of rival (l. 7) is also noteworthy.

The record begins with the stanza usual in grants to Jain temples (l. 1), and then refers itself to the reign of the Śilāhāra Mahāmaṇḍapīvara Gaṇḍakārīdhya (ll. 1-5), to whom it gives the usual titles, including those of "Lord of Tagara best of cities," "scion of the lineage of Jīnūtavāhana," and "possessing the golden Garuda-banner." Then it introduces in ll. 5-10 one of his barons, the Mahāpālama Nimbadēvarasa, who among his many other titles is described as "an awful rutting elephant to the beds of the lotuses the barons of Topḍai,"—in other words, successful in some military operations against the Topḍai-māṇḍal— and who built in the market-place of Kavaḍegolā a Jain temple. Next appears on the scene the important corporation of the Vira-Baṇaḥjas, with an enormous series of inflated self-bestowed titles of honour, and through specified representatives makes over to Śrutakirtti, prior of the Rūpa-nārāyaṇa temple at Kollāpura, certain revenues for the benefit of the temple at Kavaḍegolā (ll. 10-32). A short formula (ll. 32-33) winds up the document.

The date is specified on l. 24 as: Śaka 1058, Rākhasa; Kāṛitika ba. 5; Monday. This is slightly inexact. The *tīṭhī* ba. 5 was coupled with *Tuesday, 29 October, A.D. 1133*; but as it ended 1 h. 34 m. after mean sunrise (for Ujjain) on the Tuesday, and began 1 h. 21 m. after mean sunrise on the preceding Monday, it was current for the greater part of Monday, though strictly it could give its name only to the Tuesday.³

The places mentioned are: Tagara, l. 2; the nēla-vatū or standing camp of Vālaṉa, l. 4; Kavaḍegolā, ll. 10, 23; Ayyavole, also styled Anīchchhatra, ll. 18, 23; Kollāpura, ll. 20, 25; Miṅi, l. 20; Kūṇḍi-paṭṭaṇa, the town of Kūṇḍi, l. 21; Torambage, l. 22; Mayisige, l. 22; Balayavaṭṭaṇa, l. 23; and the *ṭhhas*, l. 33. Tagara, as Dr. Fleet has shown, is the modern Tér, or "Thair" (see Journ. Roy. As. Soc., 1901, p. 537, and above, Vol. XII, p. 253). Vālaṉa is not to be identified with certainty (see Dyn. Kanar. Distr., p. 548, and Ep. Ind., Vol. III., p. 209). Ayyavole is now Aiholo or Aivali, in the Hungund tāḷaḷa of Bijapur District. On Kollāpura, now Kollāpur, see the preceding page. Miṅi is Miṅi

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² Mr. R. Sewell, who with his wonted kindness checked and supplemented my calculations of the dates in this paper, told me that the same result was reached by using the Siddhānta-viśeṣāṇa.
EPIGRAPHIA INDICA. [Vol. XIX.

("Meeruj" on the Indian Atlas sheet 40) in lat. 16° 48' and long. 74° 12'. On the town of Kāṇḍi see Ind. Ant., Vol. XXIX, p. 280 and on the Kāṇḍi province ibid., Vol. XIV, p. 16, XVI, p. 20, XIX, p. 244, and XXIX p. 278. Toramgake may possibly be Taramb, in the Kolhāpur State, near Gārgōti. Bahayavātaṇa seems to be Balipatam or Valapatam, situate in the Chirakkal taluka of Malabar District, in lat. 11° 55' and long. 75° 22'. This town is mentioned in Ptolemy's Geography, VII. i. § 6, as Balaipatana (in some editions wrongly spelt Balaipatana), and is the Palaipatana of the Periplus (cf. McCrindle, Ancient India as described by Ptolemy, p. 45, and Commerce and Navigation of the Erythraean Sea, pp. 127, 129; Lassen, Alterthümer, III, pp. 181, 183); and probably Kern is right in identifying Balaipatna with the Baladeva-patana of the Śrīhat-saṁhitā, xiv. 16.

TEXT. 1

1 [Metre: v. 1, Anushṭubh.] 1

1 Śrīmat-parama-gambhirā-sya-yād-vād-āṅgika-lāṁchchhitānaṁ jyā-trailokyānaṁ-nāthasya śāsanaṁ Jina-śāsanaṁ || [1*] Svasti samadhigata-paṁcha-mahā-sābdha-mahāmaṁ
dalēsvarasya | Tagara-puravār-adhīsvarasya śrī-Sūryabhāranaṁ-gaṁḍīnāṁ | Jīmunatavahān-
āṅgaya-prasatam | suvarṇa-Varuṇa-dhvanīṁ maṛa-vvakaṛaṁ-sarpam | ayyana
śiṁgam | ripu-maṇḍaṁka-bhravam | vidvishṭa-gaja-kāṭhitravam | iḍuvā-
āḍīnaṁ | rūpa-Nārāyaṇaṁ | Kali-yuga-Vikramāṇaṁ | Śaṁvāna-siddhi
giri-du-
rrga-langhanaṁ | śrī-Mahalaksmi-dvāj-labdhā-vara-prasādādī-samasta-rājāvalit-
virājaṁ | ārman-mahāmāṇaṁ-dalēsvaras vam Ganḍarādityadēvaru Valavādāda na-
5 le-viśīna-sukha-sanīkathā-vinōdadiṁ rājyāṁ-guyuttam-ire | tat-pada-padma-ōpajiva
samadhigata-paṁcha-mahā-sābdha-mahāśamantaṁ | vijayal-
6 kṣaṁkantām | ripu-samanta-simantāṁ-simanta-bhujāṅgam | virāvāmaṅgaṁ-priya-
bhujāṅgam | vairi-samanta-megha-vighaṭana-samrāgaṁ | Ṛgkalāvabhya gandhā-
vā-
rpam | vidvishṭa-samanta-vilaya-kāḷam | samanta-gaṇḍa-Gopālaṁ | dāyāda-samanta-
Tār-āsura-vira-Kumāraṁ | samanta-Kedāraṁ | Ṭoṇḍa-samanta-paṇḍarika-
8 shuṇḍa-pracchanda-mada-vēndaṁ | Ganḍarādityadēva-daksha-dakshiṇa-bhūja-dauḍam | yōchaka-jana-manō-bhalisha-chintāmaṇi | samanta-sīrōmaṇi | Jina-charaṇa-
sarasīru-
9 hasadukāraṁ samyaktva-ratnākaraṁ-ahār-ābhaya-bhaishajya-sāstra-dāna-vinōdāṁ Padmāvati-dvāj-labdhā-vara-prasādāṁ | nām-āṇi(di)|samasta-prasasti-sahitaṁ ārman-mahā-
samantaṁ | Nimbodvarasaru | Kavadegolāda baliya santeya mūdgeyal-
māḍisida basadiya Pārvatātha-dvār-saṭhavādhi-ārdhamanikām-ā basadiya jirṇo-
ōdihārakass-
11 maḷiśetta ri(r)siyār-āhāra-dānakam | Švasti [*] Samasta-bhuvena-vikhyāta-
patnica-sata-vira-śāsana-labdhā-atēka-gupa-غا-ālaṅkṛita | satya-saṅch-Ścāra-ścāra-
chāritra-naya-vinayā
12 viṭāna Viṣṇu-Balaṁha-dharmma-pratipādana-visuddha guṇḍa-dhva-javāmāna-āṇi-
āsah-sottunga kirtty-amga-alṁgita nija-bhuj-ōpajjita-viṣṇu-lakshmī-nivāsa-
vakṣa[2*]-sthalāram

1 From the ink-impression.
2 Read: māra-vaśā or māra-vaśaka, as in other versions of this series of titles.

14 dhana-varjitarunum chatuṣṭa-śaṅkha-kalakalagol pravāŋgulappadārini | Brahman-arunum prakram-udārini Nārāyaṇan-ananum | dhruvīyo-moḍi kolundarini | Kājāgni-rudrān-ananum ko-

15 ndarar-apasi kolyudarini | Paraśuraman-ananum | tulidu kolvo(lv)darini mad-āṅgada-āngada-sindhurān-ananum | giri-durggaman mahe-vakkaraṇm tegovdu kolvo-edeyoi sinhad-ananum

16 Pātaḷamam pokkaram kolvo-edeyoi Vasuguk-ananum | akṣādoj-irddarin kolvo-
edeyoi Garutma-ananum | pinnipral prithvī-ananum | binnipinal kula-gi-

17 riy-ananum | guppinā-mahā-samudrab-ananum | udvagadal Rāman-ananum | parakramado Pārthana-ananum | sauchado Gāṅgēyan-ananum | sāhasado Bhīmata-ananum

18 rum | dharmmadal Dharmma-patrun-ananum | jānadāl-Sahādeva-ananum | bhūgadal-Inadrān-ananum | tyāgadal-Karpam-ananum | tējadal-Ādiyana-
ananum | Āhichhatram-emisu | Ayyavole-pura-pa-

19 ramēśvararum-app-ayurvyvar-svāmigalum gavacravaranum | gātriyanum | setṭiyarum | setṭiyum | gūmāndarum | gūmāndu-svāmigalum | bira-

20 rum | bi(bi)ra-vanigaranum | Kollāpuraṣi Bilpāṇa-setṭiyum | Gōvinda-setṭiyum | Komara Āṇumayyanum | Märujeyya Bijja-setṭiyum | Boppa-se-

21 setṭiyum | Gāndhāriyadēvara raja-srēshti Vasapaya-setṭiyarum | s maṇḍalē-

22 da sāsanigam heggade Rāva-setṭiyum | Chaudhore Boppa-setṭiyum | Toran-

23 de Goravi-setṭiyum | Belayavātna(da) Śanti-setṭiyum | Ayyavole-ayūrvvā na-

24 dhi(di)ya-āgi samastā-dēsāṇi neredu | Śaka-varshada sāsirad-ayvatt-emṭeneyya Rākshasa-samvatsaraṇa Kārttiṇa-bahuna pañchamī Sāmavārāndavā Śrī-Māla-

25 Dēśi(di)ya-vaṇa-Pustaka-gachchhada Kollāpuraśrī Rāpapānāyana-basadiy-āchāryyar-

26 rvvakamāng koṭṭam-ent-endođe ađake hēringe ayvattvu | jvalalak-irppatu hasărak-aydu | ele hēringe nūru | tale-voreg-ayvattvu | hasărak-irppa-

27 tlrnedum | tippaṇ-eṇey-embbvu koḍakke sollage siddigeg-ara-vānām saṅgādi-

28 y-valami | bhanḍiya karuseya maljaveg eradū bēṣige | jvalakke palam pattu | lāmkara-okkalalli āru tiṅgalge maṇeṭvige maravi-yembb-isvond-akkum | varshakke man-

29 chav-ond-akkum | allav-arisinaṁ sūṇthī bellulī bāje bhadramustey-embb-ivv modali-

30 rak-op-palam jirage melasu sāsvi-yembb-ivv hēring-om-mānaṁ jvalakk-arp-

31 galgarh bhandige koḷagav-ondū hēringe mānaveṛṇḍu tale-voreg-om-mānaṁ bādū kēy-embb-ivv bhandige hattu tale-vorege nāk-akkum | bhandige dāndige vōnd[u]
TRANSLATION.

(Verse 1) Victorious be the command of the Lord of the Three Worlds, enjoined by the Jinas, which bears the infallible token of the blessed and supremely profound doctrine of possible predications!

(Lines 1-5) Hail! while the Mahāmandalaśvara Gapḍarādityadēva, who is resplendent with the whole royal series (of titles) such as “the Mahāmandalaśvara who has obtained the five great musical sounds, Lord of Tagara best of cities, monarch of the bliss Śīkharas, scion of the lineage of Jīmūtavāhana, bearing a banner with (the device of) a golden Garuḍa, a serpent to adversaries, a lion to his father, terrible to opponent barons, a lion to the elephants his foes, a sun of casters (of missiles), a Nārāyaṇa in comeliness, a Vikramāditya of the Kali Age, successful (even) on Saturdays, passing through mountain-fastnesses, obtaining grace of boons from the bliss goddess Mahākāshmi,” was reigning in the standing camp of Vaiṣṇava with enjoyment of pleasing conversations:

(Lll. 5-11) for the eightfold worship of the divine Pārvanātha of the temple constructed in the mūdgala of the market-place in Kavādegolja by one who finds sustenance at his lotus-feet, the Mahāśāmantā Nimbudēvaras, who has all the titles of honour such as “the Mahāśāmantā who has obtained the five great musical sounds, beloved of the goddess of victory, a breaker of the hair-parting of the dames of hostile barons, a gallant dear to the courtiers of warriors, a wind dissipating the clouds opponent barons, a furious elephant to Nāgaladēvi, a time of world-dissolution to enemy barons, a Gopāla to the worthiest of barons, an heroic Kumāra to the demon Tāru’s rival barons, Kēdāra to barons, an awful rutting elephant to the beds of the lotuses the barons of Toṇḍai, rod for the skilful right hand of king Gapḍarāditya, a wishing-gem for the desires of the souls of suitors, a crest-gem of barons, a bee to the Jina’s lotus-feet, a mine of the gems of godliness, delighting to bestow food, protection, medicine, and teaching, obtaining grace of boons from the goddess Padmāvatī,” and for the restoration of outworn (parts) of the said temple, and for the supply of food to the holy men dwelling there:

(Lll. 11-24) hail! they who are adorned by a series of many virtues obtained by the decrees of the Five-hundred men renowned over the whole earth, possessing truthfulness, pure conduct, agreeable behaviour, policy, courtesy, and intelligence, pure in maintenance of the Vira-Balaṇja religion, splendid with the banner (bearing the device) of a hill, exalted in abundant boldness, embraced by the lady Fame, having their breasts a home for the goddess of victory (won) by their own arms, lofty in prowess (extending) over the world, seons of the races of Vāsudēva, Khaṇḍali, and Mājābhadra, obtaining grace of boons from the lady, unconquered when they strive, destroyers of adversaries, abstaining from the wives and property of others; like Brahman in being skilled in the sixty-four arts; like Nārāyaṇa in having a chakrā [discus, or association]; like Kājāgni-radra in slaying with their gaze; like Parnārūma in seeking out and slaying slayers; like a rat-blinded furious elephant in trampling down and slaying; like a lion when they seize and slay those who take shelter in mountain-fastnesses; like Vāsuki when they slay those who come to the underworld; like Garuḍa when they slay those who are in the sky; like the earth in greatness, like the central mountains in weightiness, like the ocean in profundity, like Rāma in energy, like Prithā’s son [Arjuna] in
prowess, like Gaṅga's son [Bhishma] in purity, like Bhima in boldness, like Dharma's son [Yudhishthira] in righteousness, like Sahadeva in knowledge, like Indra in enjoyment, like Karṇa in bounty, like the sun in brilliancy; they who are the supreme lords of Ayyavole city, which is known as Abhihohatra; to wit, the Five-hundred Śūrīs, the gacaras, the gātriyas, the saṭṭis, the saṭṭis-gultas, the gamaṇḍas, the chief-gamaṇḍas, the men of valour, and the merchants of valour, Bihuṣa (?)-Seṭṭi and Gōrdna-Seṭṭi of Kollāpura, Komara Aṇṇamayya, Bijja-Seṭṭi and Boppī-Seṭṭi of Mirījī, Vespaye-Saṭṭi the royal merchant of Gāndarādityadēva, Bammī-Seṭṭi of the Madalēvara's household, the headman Rava-Seṭṭi, who is recorder of the house of the Sun-god in Kāṇṭigtown, Chaundhore Boppī-Seṭṭi, Kannapaya-Saṭṭi the sheriff of Torambaige, Chaundhore Goravi-Seṭṭi the intendant of Mayisiga, Saṅti-Seṭṭi of Bālajavattamā, Hāliya-Seṭṭi the lion of the Five-hundred Ayyavole, Khapparayya the sheriff of Kavādēgolā, and others, (representing) the whole country, being assembled:—

(I. 24-26) on Monday, the fifth of the dark fortnight of Kārttika in the cyclic year Rākshasa, the thousand and fifty-eighth (year) of the Śaka era, laved the feet of Śrutasākta Traividyadēva, of the Pustaka-Gachchha in the Dēśiya-Gaṇa of the Mūla-Saṅgha, who is the prior of the temple of Rāpa-nārāyaṇa in Kollāpura, and with pouring of water gave the following revenues:—

(I. 26-33) Areca-nuts, fifty on a load, twenty on a half-load, five on a hasara; betel leaves, one hundred on a load, fifty on a head-load, twenty-five on a hasara; clarified butter and oil, a sallage on each kōṇa, half a maunda on each siddiga, one maunda on each saṅgaṣṭa. On each cloth-merchant's shop and goldsmith's shop, a panam on every gold piece. Cotton, five palas on each maļava; two bīne on each maļava of karuna (sold) from carts, ten palas on each half-load. On each house of landas there shall be every six months (a due of) stools, tripods, and mavarī, one of each; every year there shall be (a due of) one bedstead. On goods sold by weight, such as green ginger, turmeric, dry ginger, garlic, bāje, and bhadramust, there shall be (a due of) five palas on each load, two palas on a half-load, one palas on a hasara; cummin, black pepper, and mustard, one maund on each load, a half-maund on each half-load, a sallage on each hasara; on salt and the other eighteen kinds of grain, one kōṇa on each cart-load, two maunds on each load, one maund on each head-load; dry and fresh fruits, ten on each cart-load, four on each head-load; on each cart-load one dāṇḍiga, five myrobolans; on each pair of bāje one dāṇḍiga, two myrobolans; on each basket of flowers one garland; for the potters, one pot on each shop.

(I. 32-33; a Kannarese prose commemorative formula of the usual type.)

B.—MIRAJ INSCRIPTION OF SĀKA 1065 AND 1066.

Miraj, the ancient Mirījī, is the chief town of the Miraj State in the Southern Maratha Country, and lies in lat. 16° 48' and long. 74° 12'. The present epigraph was found on a slab built into the wall in the gateway of the fort. A photograph, from the stone, was published in P.S.O.C.I. (No. 96), and a notice is given in Kielhorn's List of Southern Inscriptions, above, Vol. VII, App., No. 322.—The stone bears on its top a triangular pediment containing sculptures, namely: in the centre a liṅga on a stand; to the proper right of this a squatting bull facing it; above these, on the right the sun and on the left the moon. The inscribed area

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1 A measure of capacity, of a kusara or bāja (see Kittel, s.v. sallage).
2 Siddiga or siddė means properly a leather bottle. As a measure, sidē is defined by the Kiramnār Glossary as a dry measure of 80 tolas in Kurna, Honawar, and Siddapura, and 28 tolas in Bhakal, and as a fluid measure of 32 tolas in Ankola and 28 tolas in Bhakal (p. 171).
3 Apparently something like a double siddiga.
4 Apparently "carpenters."
5 Some wooden article of furniture.
6 The acorus calamus (Linn.).
7 The cyperus henastachys (Böttler) or root of cyperus pterocnem (R. ox.)
below this is about 2 ft. broad and 4 ft. 1½ in. high.—The character is good Kanarese of the period, with letters varying in height from ½ to ¾ in. The cursive form for \( m \) (above, Vol. XII, p. 335) is found in -sthānamah, l. 6, and that for \( v \) in -vāma-putrā, l. 5, dvarṇa, l. 7, ārya, l. 14, and ārya, l. 17.—The language is throughout Kanarese prose, of the transitional period between the ancient and the medieval dialects. The archaic \( l \) never appears; it has become \( l \) in -śl (l. 9), ślatt- (l. 12), \( a \) (l. 11), \( v \) (l. 57, 59), ṣḍa (l. 58), and \( v \) in -ṣṭhēkāśīrāda (l. 12). Initial \( p \) in pure Kanarese and -tadbhāva words has become \( h \), except in padānavarana (l. 6), paryāga (l. 15), Piritugovardha (l. 18), piriya (l. 40, in a formula), pasariṅgara (l. 50), āthā-samā (l. 51), and pannal (l. 56, in a formula). The use of genitive as quasi-nominative (see Journ. Roy. Ar. Soc., 1918, p. 105) is found in l. 29, saṁgā (l. 29), māru (l. 37), kṛṣṇikā (l. 44), ātā-pāttā (l. 51), and ṣṭhēkāśīrā (l. 53).

The record opens with a copious list of the titles and special class-names of the members of the corporation of the Vira-Baṇḍajī (l. 1-12), and informs us that certain representatives of this syndicate, at a meeting held at Seḍambāḷ in Śaka 1065, made a grant of various dues to the temple of Mādhavēsvara (Śiva) in Seḍambāḷ, which had been built by Māḍirājaya, the mahā-prabhu or high sheriff of that place (l. 12-32); and these grants were supplemented by others made by the inhabitants and traders of the town, which are also specified (l. 32-38). A short formula (l. 38-41) ends the first section. Then comes a paragraph (l. 41-54) recording that in the reign of the Mahāmaṇḍavārī Vījaśāyitī (son of the Śīlāhāra Gaṅḍarātiya), in Śaka 1066, two of his officials, Bhāyipāya-Nāyaka and Māḷapaya-Nāyaka, granted to the same temple certain specified dues on the taxes collected in the town, the trustees being Śōvarāṭi. A concluding formula (l. 54-59) ends the record.

There are thus two dates. The first is given on l. 19-20 as: Śaka 1065, Dunḍubhi: Bhāḍrapada: ūśu: 2; Friday. This is irregular, for the tithi ūśu: 2 corresponded to Monday, 24 August, A.D. 1142, on which it ended about 15 h. 14 m. after mean sunrise (for Ujjain). The second date is given on l. 46-48 as: Śaka 1066, Rudhirōdgāri; Āgīha kri: 14; Vaidavāra (here apparently in the meaning of Thursday); the Śiva-rātri festival. Strictly speaking, this is slightly irregular. The tithi kri: 14 was coupled with Friday, 4 February, A.D. 1144, when it ended about 13 h. 57 m. after mean sunrise. But it was current during the last 10 h. 25 m. of the preceding Thursday, 3 February, having begun 14 h. 25 m. before midnight on Thursday; and at that midnight began the Śiva-rātri, the moon being then in the nakehātra Śravaṇa, and being still there at mean sunrise on the Friday (see Dewaṅ Bāṇadur Swamikannu Pillai’s note above, Vol. XI, p. 289); so the Śiva-rātri day was Friday.

The places mentioned are Ayyāvāle, also called Ahichchhātra, l. 9; Mārījī, l. 12, and its nāṣu, l. 44; Bāge, l. 14; Dōnkoḍu, l. 14; Tojakale, l. 15; Kündi, l. 16; Seḍambāḷ l. 16, 19, 20, 45, 49; the tālas of Piritugovāra, Siriguppe, and Jagulakoppa, l. 18; the tālhas, l. 38-40, 55, 57; and the nāve-vēdu or standing camp of Valavāda, l. 42. On Ayyāvāle (Ayyavole), Mārījī, and Valavāda see above (p. 31). Bāge may possibly be connected with the Bāgadage or Bāganāḍu Seventy, or the Bāge Fifty in the Tardavādi Thousand (see Ind. Ant., Vol. XXX, pp. 265, 267, 380). Seḍambāḷ is Sheḍbāḷ (the “Sherbāl” of

1 Pomu now means a tax on tobacco; but to understand that sense in our record would be an anachronism.
3 See Mr. Venkata Subbaiah’s Some Śaka Dates in Inscriptions, pp. 57 ff.
4 This date has also been examined by Mr. Venkata Subbaiah in Some Śaka Dates in Inscriptions, p. 107, and he comes to practically the same result.
the Indian Atlas sheet 40), in lat. 16° 43' and long. 74° 49'. The Siriguppe taṣa seems to be connected with the modern Shirguppi or "Shirgoopoo," in lat. 16° 37' and long. 74° 47', and that of Jugulakoppa with Jugal or "Joogul." in lat. 16° 36' and long. 74° 44'.

**TEXT.**

1. **Svasti** samasta-bhuvana-vl̥khyaṭa-paṁchaka-sata-vitra-sāsana-labdih-śnēka-guṇa-[gaṇ-š]·

2. laṁkrita satya-sauch-āchāra-chāru-charitra-naya-vinaya-vijñāna Vira-Baṇamja-
    [dharmma-pra]-

3. tipāḷana-viśuddhda guḍḍa-dvaja-vিṛṣṭ̤-śnāṇa-sāhas-śtutumga kṛtrtya-anigan-śIr̥ṅgita
    [niya]-

4. bhūja-vijaya-lakṣhaṁ(kahnt)-nivēṣa-vakṣha[s*]-stha[a bhuvana-parākrām-śōnata
    Yāsude[ya-Kha]-

5. nāḍal-Mālabhadra-vaṁś-ōdbhairavum dvāṭiriśad-vēḷ-vumum-saṁtāda-śaṭṭaṇamum-
    [aru]-

6. vatta-nālku ghaṭikā-śṭhānamum nānā-dēṣ-śIr̥ṅhantarat-seṭṭu nāda padināruvum-
    [gava]-

7. regarum gāṭirgarum seṭṭi-yarum seṭṭi-guttarum bachcharum baḷegārarum
    gamdhigarum gāvumṭarum gāv[ūṇḍa]-

8. śvāmigalum-[araugalum]-śāru-makka[m]um maṁkarum maṁka-morerarum
    birdarum bi(bī)-ra-vanigarum bārkarum b[ā]-

9. rīka-jana-hastarum sāśr̥-[e]-nāru gavairagum-[m]-Aḥiḥohhatra-vinirggatarum-
    Ayāvalo-pu[ra-para]-

10. mēśvarum[m*] śri-Bhagavati-dēvi(vi)-labdhā-vara-prasād-ādy-āneka-nām-śīṅka-mājā-
    virājitarum [m-appa]

11. śrīmād-saññāvva[r*]-śvīmigalum samasta-bhailureshi-dāṇḍh-hastarum mumum-śūṁ-
    daṁdamum [mu]-

12. khyav-Śagīv-Śēvatt-ēr-chēhhāśirada prabhū Prithvi-seṭṭi Mīr[m*]jeya Boppaṇayya-
    rāja-[śe]ṭṭhi mā]-

13. āṛ-yāḍa-vyavahārī Vepayaya-seṭṭiyarum samaya-samuddharaṇa Sōvana-[seṭṭi]-

14. yaruṃ Bāgeya mūliga Chikka-Chavumḍa-seṭṭiyum Dōṅkōḍa mumum-dāṇḍa
    Da ,

15. va-seṭṭiyum Jhayaṁgada Tōlakaleya Siriyama-seṭṭiyum nāda pergade
    Hemma-seṭṭ[yum]

16. Kāṁḍliya seṭṭi-gutta Malla-seṭṭiyum Kuvara Lakkā-seṭṭiyum Nīgajada Kēti-
    seṭṭiyum [Sēḍam]-

17. bāḷa Bōndalabbaya Śāra-seṭṭiyum Ākēṭa-seṭṭiyum Chavumḍa-seṭṭi alliya
    Koppa-seṭṭi .

18. yā Hōlla-seṭṭi Piriyuṇgārada taḷa Siriguppeya taḷa Jugulakoppada
    taḷa .

19. gēya taḷa jīntu samasta-taḷa-ṃukhyav-Śagī Sēḍambāḷalum mahā-nāḍ-Śagī(śi)
    ner[a Śaka]-

20. varshha 1065nēya Duṃdubhi-saṁvatsarada Bhaḍrapada-śūḍhdha 2
    Śukravārasūndu Sēḍambāḷa

21. mahā-prabhū Mādirājyaśām māḍisida śrī-Mādhavaśvara-dēva-arṣma-bhōgakke śy-
    [ūra]-

1 From the ink-impression.
22 lu Su(Šu)kravārada sanṭeyām māḍi bitṭ-ayam-ent-[ṃ]* doče mārida aḍakeya [java].
23 ḫuq- aḍakey-irppattu hasunbeg-aḍake hāmeradu katteya hērīng-irppatt-aydu ko'
24 ettina jāvalamān birichidālīy-aḍakey-ayvattu māru-goṇḍavarallī hongey-
āḍa[ke]-[t]-
25 ppatu hērīngē ele nūr-avattu enṭeṇa koḍakke solasav-eraḍu tuppada koḍakke so[lsas]
26 v-eraḍu bhāṇḍi-gοḍakke enqe māṇav-oṇḍu dhāṇya-varggakke koṇana hērīṃ[ṛ]
27 ettina hērīngē bāḷav-oṇḍu katteya hērīngē māṇav-eraḍu hasarakke māṇav-
oṇḍalū
28 saṭṭiṭugav-oṇḍu voṭṭiliṅge koḷagav-oṇḍu hattiya hasaradallī dēvara soḍarīṅge
batti-
29 ge sāndage-vatti vōṇḍu [[*]] setti-guttam tanna bitṭ-ayam-ent-emdoče
hasunbeyan-ikku-
30 valli hasaṇa jāvalī gaṁdhara-battalō oṇḍu gōṇtu vičāram-geydvapallī mudrā-
papaṇa hoṃ-
31 ge hāgam-arana bhāṇḍi mārīn(ri)dallī mēlu-dakk-oṇḍu bhāṇḍiyapalu mārīda
dhāṇya-varggakke ko-
32 lagav-oṇḍu [[*]] Chayitrāda parvvakke pura-varggada prajegalu mithunakke
bitṭa hāga-
33 v-oṇḍu Dipāvaliya parvvalalū belagava soḍar-ennge u(ṭ)a-oḷaganā seṇīgaru
34 tamma manegalige maneyal-oṇḍu hāgav-oṇḍu bitṭa hāgav-oṇḍu kuśārara
hasa[ṃ]*-
35 kke maḍake vōṇḍu akkasāle Bāmmōja-halṭadim mūḍa hōnga hāsvāna
pārīk-ā-
36 yad-oḷage dēvargge bitṭa aḍjav-oṇḍu saṁmangārallī aru-diṅgaliṅge kuḍuva
pāḍa-
37 rakhe toḍ-oṇḍu mēdarallī sanṭeṇge kuḍuva mōranu vōṇḍu mōdegarallī
aru-diṅgaliṅ-
38 ge kuḍuva miḷi vōṇḍu [[*]] Yiṃt-[ṃ] sā(ṭā)sa-maṛyāḍeyāni kiḍisid-[ṭa][ṃ]*
Gaṅgi-prayāge-Vā-
39 rapāśi-Kurukśheradalu sāyira kapileyanā konda mahā-pāṭkakan-emdu-
40 va Āḍiyāṛtṛthaṁgaḷalī tanna piriya maganāni konda avana kapāḷadal-
uṇḍa ma-
41 hā-dōkham-emduva || (2) (2) || Svasti śrīman-mahāmāṇḍadēśvaram
42 Vijayādityadēvasarar Vajavāḍa nele-viḍimālā suka-saṁkathā-vi-
43 nōdādim rājaṇ-geyyvuttam-imu tat-pāḍa-padm-ōpājiṅgal-appa mahāpradhā-
44 naṁ suṁka-veṛgaṃge Bhāyipaya-nāyakarū Mīrīṇe-nāḍa krēṇiṇārā Mā-
45 lapayya-nāyakar-ant-irvvaru Seḍāṁbāḷa prabhū sāṃtanā Maḍīrājeyṛ-
46 galu māḍisida śrī-Mādhavēśvaru-dēvar-saṅga-bhāgak-kalīya tapōdhanār-Shārā-
dāṇkāṇā Śa(śa)ka-vā
47 raha 1066 neya Rudhirōgār-saṁvatsarada Māgha-bahula 14 Vaddavāradaṇḍu
Śivarātre(ṛtri)-

1 Perhaps to be restored as kōṇa.
TRANSLATION.

(Lines 1-12) Hail! Headed by the Five-hundred Śvāmis, all the bearers of dhallumki-staffs and all the bearers of mumumari-staffs, who are resplendent with a series of numerous titles such as "adorned by a series of many virtues obtained by the decree of the Five-hundred men renowned over the whole earth, possessing truthfulness, pure conduct, agreeable behaviour, policy, courtesy, and intelligence, pure in maintenance of the Viṣṇu-Baṇḍhūs religion, splendid with the banner (bearing the device) of a hill, exalted in abundant boldness, embraced by the lady Fame, having their breasts a home for the goddess of victory (won) by their own arms, lofty in prowess (extending) over the world, scions of the races of Vāsūdeva, Khaḍḍalī, and Mālābhadrā, (inhabitants of) the thirty-two coast-towns and eighteen paṭāṇas and sixty-four ghāṭikās-thānas, the sixteen gaṅga-maras and ādās and saṭṭis and saṭṭi-guttas and bāchhas and bracelet-sellers and scent-merchants and gāmukhas and chief gāmunḍas and fresh kings' and princes' and mānikeśas and mercantile-merchants and valour and bārikas and bārika-jana-hastals.

1 The second dā has been omitted and then inserted in very small script.
2 Explained by some as a place to which there is access by land or water, by others as a place of jëvel-minas.
3 This word is fairly common in inscriptions (cf. Epig. Càra; VII. i. Sh. 94, XI. i. Dī. 170, XII. Si. 38; Madras Govt. Epigr. Report, 1912-3, p. 99, 1916-7, p. 115; Ind. Ant., XIV, pp. 13, 23 n.; S. I. I., II, p. 511), but the meaning is not quite clear. It seems to denote a place of assembly or synod, and so must be connected with gāṭīga, gāṭiga, or ghāṭiga, on which see above, Vol. XIII, p. 327 n., and which are obviously Prakrit forms of ghāṭikā. Perhaps these facts should be considered in the interpretation of the Māṇiktia inscription (see J. E. A. S., 1914, pp. 641 ff.), seeing that the normal meaning of ghāṭikā is a certain division of time or a clock.
4 This is evidently the same as the modern gaṅga-mar, "a man of the basket- and mat-maker tribe or caste" (kittel); but the meaning seems to be different here.
5 Perhaps connected with Śkt. mānaka, on which see Hoernle's Uēnaga-dośe, translation, p. 106 n.
7 Possibly meaning "fellows of the bārikas."
and the thousand and seven-hundred gazeres of the eight provinces in the interior of various lands, who have come out of Ahichchhatra, who are supreme lords of the town of Ayyavale, and who obtain grace of boons from the divine Lady."—

(L.12-19) Prithvi-Seṭṭi, sheriff of the Seventy-thousand; Boppaṇayya of Miraṇje, the royal merchant; the great trader Vesapayaṇa-Seṭṭi; Sōvaṇa-Seṭṭi, restorer of the church; Chikka Chavunda-Seṭṭi, the mēlīga of Bāge; Da .. va-Seṭṭi of Dōṅikōḍu, the bearer of the mummiṇa-staff; Jayasingada Siriyama-Seṭṭi of Tolakale; Hemma-Seṭṭi, head-man of the province; Malla-Seṭṭi, ṣeṭṭi-gutta of Kāṇḍili; Kuvara Lakkha-Seṭṭi; Nigalada Kēti-Seṭṭi; Sūra Seṭṭi, Ākēta-Seṭṭi, (and) Chavunda-Seṭṭi, (sons?) of Bondalabbe, of Seḍambāj; Koppa-Seṭṭi, of the same place; (and) ... Holla-Seṭṭi, meeting at Seḍambāj as a general county-assembly representing all the districts, namely the district of Piriyugavāra, the district of Siriguppe, the district of Juguḷakoppa, and the district of ... .

(L.19-22) on Friday, the 2nd of the bright fortnight of Bhādrapada in the cyclic year Dundubhi, the 1065th (year) of the Śaka era, holding the Friday's market in that town, granted the following revenues for the personal enjoyment of the god Mādhavēśvara, (whose temple had been) constructed by Mādirājaya, the high sheriff of Seḍambāj :—

(L.22-29) on the sale of a half-load of areca-nuts, twenty nuts; on a shoulder-bag, twelve nuts; on an ass-load, twenty-five; on opening a [? buffalo's or] bullock's half-load, fifty areca-nuts; for purchasers, twenty areca-nuts per gold piece; on each load, a hundred-and-fifty betel-leaves; on a kōda of oil, two solasa; on a kōda of clarified butter, two solasa; on each bhāṇḍi-goda,3 one maund of oil; for the various kinds of grain, on a buffalo-load six maunds, on a bullock-load two maunds, on a kasara one ladleful in every one maund, on an ottīl one kolaga5; on each kasara of cotton, one sandage-wick for wicks for the god's lamps.

(L.29-32) The setṭi-guttas on their part granted the following revenues:—on laying down each shoulder-bag, one cloth for a couch (and) one gandhara-bowl (?); for those who examine gōṣa, a stamped ājanam, one quarter ājanam on each gold piece; on each sale of arana bhāṇḍi,6 one stick of better quality (?); on the various kinds of grain sold in a cart, one kolaga.

(L.32-38) For the festival of Chaitra the people of the parish gave a quarter ājanam for each pairing. For oil for the lamps to be lit at the festival of the Dipāvali the guilds-men within the town granted on their own houses one quarter ājanam for each house; on each shop of the potters, one pot; the goldsmiths granted to the god one aḍḍa7 in the assay-fee of a ājanam on every gold piece. In the case of the leather-workers, they gave one pair of slippers for every six months. In the case of the basket-makers, they gave one mōru 8 for every fair. In the case of the cobblers, they gave one strap for every six months.

(L.38-41) So he who infringes the constitution of this decree shall incur the deadly sin of slaying by the Ganges, in Prayāga, in Benares, or in Kurukṣetra a thousand kine; he shall incur the deadly sin of slaying his own eldest son at the Āditya-ṭirṭhas and eating from his skull.

(L.41-43) Hail! While the Mahāmaṇḍalēśvara Vijayādityadēvarasa was reigning in the standing camp of Vajayāda with enjoyment of pleasing conversations:—

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1 The meaning given by Kittel for mūliya is "a vendor of (medicinal) roots"; but here it must denote some ark. Cf. above, Vol. V, p. 27, where the mūliyas rank after the mākijanas.
2 [Kuvara means son.—Ed.]
3 A measure of unknown capacity; literally, "cart-pot."
4 Equal to 4 incunila.
5 Equal to 16 maunds; hence the ottīl (literally, "pale") must be a large measure.
6 Obscure; the literal meaning is "king's cart."
7 On this weight see Kittel, s.v.
8 Apparently meaning "head-load."
(Ll. 43-49) they who find sustenance at his lotus-feet, both Bhāyipaya-Nāyaka the high minister and controller of taxes and Mālapaya-Nāyaka the kṛṣṇikāra of the province of Miliṅje, for the personal enjoyment of the god Mādhavēsvara (whose temple was) constructed by the baron Mādirājaya, the sheriff of Sejambā, and for the provision of food to the ascetics of that place, on Thursday, the 14th of the dark fortnight of Māgha in the cyclic year Rudhirōdgāri, the 1068th (year) of the Śaka era, on the occasion of the Śivarātri festival, laved the feet of Sūvarāsi Siddhāntidēva, prior of the monastery of the god, and with pouring of water granted the following dues:

(Ll. 49-54) For the shops built within the parish east of the river on the east of Sejambā, the oilmen (and) shopkeepers shall give in the paddy-market, excluding the household-tax, half the takings within the market inclusive of a koda of oil, the pomma on loads of betel leaves and the petty dues, and the tolls on bags of the various kinds of grain; on each bullock's load of areca-nuts filled up there from the antara-vatta (they shall give) one hundred and fifty superior nuts; the toll-collectors on duty in the revenue-office shall give every month an eighth on each sawarā packet.

(Ll. 54-59 : a Kanarese comminatory formula of the usual type.)

No. 5.—ANTIRIGAM PLATES OF JAYA-BHANJA-DEVA.

By the late Tarini Charan Rath, B.A.

These three copper-plates were unearthed by a ryot while cultivating a piece of waste land situated in the village of Antirigām of Pārva-kanḍa, Chatrapur Division, Ganjam District, Madras Presidency. A similar set of three other plates was also discovered along with these which will be edited separately.

The plates measure 7 inches by 3 inches, their thickness being about \( \frac{1}{4} \) of an inch. Each plate has a circular hole on its left side through which passes a copper ring of a diameter of 2 inches, from which the plates are suspended. The two ends of the ring are not in this case secured at the bottom of an oval or circular seal as usual. We have here a lump of copper of a rather peculiar conical shape, 1½ inches high, which holds the two ends of the ring together. This mass of copper is at its bottom in shape a cube, measuring about \( \frac{1}{4} \) an inch on each side and has at the top a pot-shaped finial marked by a number of circular ridges. On one side of the cube is the following inscription, written in two lines:

\[ \text{Srimad-sūkha} \]
\[ \text{Jadeva-nripatis} \]

The word 'Jadeva' in the beginning of the second line is obviously a mistake for 'Jayadeva,' the name of the king who made the grant. The first and third plates are inscribed on one side only, while the second or middle plate has inscription both on the obverse and reverse. The edges of the plates are not raised into rims. The inner side of the first plate and the two sides of the second plate have nine lines on each of them, while the inner side of the third or last plate contains ten lines, the total number of lines of the inscription being thus 37. The inscription is clear and the letters are fairly big in size. The plates with the ring weigh 72 tolas.

1 [It is very unlikely that the name of the king would be written Jadeva by mistake for Jayadeva. The suffix Bhaṣaja which is the characteristic title of the rulers of the Bhaṣaja dynasty would in no case have been omitted. Hence I think we must read Bhāṣajadeva together; and what is read in the beginning as Srimad is probably Srimad-Yada-. Besides, the last akshara in the first line clearly reads ḍhara. Thus we will have the name Jadeva-Bhaṣajadeva which according to the author himself was another name of Jaya-Bhaṣajadeva; see below page 43 —Ed.]
The language of the inscription is Sanskrit and the characters used are a highly specialised form of the old Northern Nāgari type. They deserve special notice, inasmuch as they very closely resemble the Uruiyā characters. The type is quite important for tracing the development of the present Uruiyā alphabet. The following letters on the plates are no other than the modern Uruiyā ones: śrī (3rd letter 1.1), kha (19th letter 1.5), gu (4th letter 1.7), pa (4th letter 1.6), na (5th letter 1.1), kahi (last letter 1.2), kāmī (21st letter 1.1), ṣa (26th letter 1.10), ṭya (8th letter 1.3) and pṛa (8th letter 1.10). Again the following letters also very closely resemble the present Uruiyā ones and are in fact their archaic forms: -ka (14th letter 1.1), gha (7th letter 1.1), ā (9th letter 1.1), ṇa (2nd letter 1.4), ja (26th letter 1.2), ya (22nd letter 1.1), ṭa (4th letter 1.10), ṭha (20th letter 1.3), τa (10th letter 1.1), ṭa (21st letter 1.2). Several other instances of both these classes of letters can be found in the inscription on a very close examination. Though Uruiyā was both a spoken and a written language in Orissa, its Rājas or ruling chiefs were accustomed to use Sanskrit in their grants relating to landed property. On the whole, I think, it can be said that the characters of the inscription are the prototypes of the modern Uruiyā characters.

The plates record the grant of a village by king Jaya-Bhaṇjadeva, son of Raya-Bhaṇja and grandson of Vira-Bhaṇja, on the occasion of a lunar eclipse on the 15th day of the bright half of the month of Jyāṣṭhā (May-June) to a Brāhmaṇa named śrī-Jagadha, son of Pandita Dharīdha, belonging to the Mādhyandina-Sākha and the Bhaṇḍavāja-gotra. The name of the village gifted elsewhere is Reṅgarāḍa situated at the centre of the province Khiṣajiyagada-vishaya. The grantor issued the charter from his camp Kūḷāḍa in the third [year] of the victorious reign and proclaims this fact of his grant to his ministers, his heir-apparent Vira-Bhaṇja and other sons, and also the several administrative officers of the province. The inscription was incised by Gauṇāvarta.

The village Reṅgarāḍa is stated to have been situated in the province Khiṣajiyagada-vishaya. The grant was issued from the camping place known as Kūḷāḍa. Khiṣajali, according to traditional accounts, is believed to be a tract of country forming part of the Baud State and from it the smaller States of Gumsur and Dasapalla are said to have been carved out. Kūḷāḍa was the later capital of Gumsur which continued to be so till the extinction of its Bhaṇja line of kings. It is popularly known now as Kūḷāḍa. It is situated at a distance of about 4 miles from Russelkonda, the head-quarters of the Gumsur Division and Taluk, called after the Commissioner Russel and is connected with it by a good metalled road. The remains of the old Chiefs of Gumsur are still to be seen here covered by jungle growth. The place stands on the bank of a river adorned with the venerable old temples built by the Gumsur Rājas who have richly endowed them with fertile lands and costly movable properties. It is hemmed in all round by beautiful ranges of hills. The name Khiṣajiyagada-vishaya signifies the division adjoining the fort of Khiṣajali, the former name of Gumsur. Gaḍa in Uruiyā means a fort. Khiṣajiyagada corresponds to the present name of “Gaḍamāṭha,” a subdivision of the old Gumsur State, now a British possession ever since the year 1835 when its Rāja, late Dhamanjaya-Bhaṇja, died in the course of a campaign with the British and his minor son, late Brajarāja-Bhaṇja, was removed to Vellore as a State prisoner. Village names like Bhangaraḍa and Geraḍa which are to be found to-day in the Gumsur Taluk may be compared with Reṅgaraḍa, the village granted. The copper-plate grant thus, I think, relates to the ancient State of Gumsur, formerly known as the Khiṣajali country.

The grantor is a scion of the illustrious dynasty of the Bhaṇjas, so very famous in Orissa. According to the traditional account of Gumsur it was founded in the ninth century A.D. by a son of the brother of the Bhaṇjarāja of Keunji, who had settled with his brother in Baud, both having been adopted by its king. Keunji was carved out from the ancient
Mayūrbaṅja State of Orissa, both of which still exist. The account further states that one of the Rājas of Gumsur named Pratāpa-Bhaṅja captured the Khond Chief of Kullāḍa and changed his residence by constructing a big fort there, at a very great cost, during the twelfth century A.D. Jaya-Bhaṅja, son of Rāya-Bhaṅja and grandson of Vīra-Bhaṅja, appears from what is stated in the inscription to have ruled the country around Koliṇḍa. The names of these kings are quite new and are neither met with in the traditional account of Gumsur, nor in any one of the several Bhaṅja plates hitherto discovered and published. It is not possible at present to state how the latter are connected with the Bhaṅja kings whose names have been discovered by these plates. The second set of copper-plates found with the present one and referred to in paragraph 1 above also mentions these very same names. The grantor and the grantee of both are identically the same persons, the occasion and the village granted alone being different. Jaya-Bhaṅja is, however, called therein1 by the name of Yaśa-Bhaṅja. These plates of Yaśa-Bhaṅja have been noted as No. 10 in Appendix A of the Report of the Assistant Archaeological Superintendent for Epigraphy, Southern Circle, Madras, for the year 1917-18 and noticed at page 187 thereof. This king is described therein as the lord of the entire Khīṇjalī country. The village Komyāṇa granted thereunder has been observed as being situated in the Gumsur Taluk by the above-said officer, to whom the plates had been sent by me for examination.

The grant of Jaya-Bhaṅja is said to have been made in the third year of the victorious reign, no particular era being given. According to the traditional account of Gumsur, Kullāḍa was conquered and made the capital in the latter part of the twelfth century A.D. The characters of the inscription are found to be later in date than those of the Gumsur plates of Nāṭri-Bhaṅja edited at pages 667-671 of Volume VI of the Journal of the Asiatic Society of Bengal and the Baud plates of Rapa-Bhaṅja edited at pages 321-328 of Volume XII of the Epigraphia Indica, and the inscription has probably to be assigned to the twelfth century A.D.

**TEXT.**

**First Plate.**

1 Ōṁ² []* Śvasti śrī-guṇa-saṅgha-saṁyuta-taṁkāśbhikṣṭa-śātamaḥ (][*) Lakṣham[r*]-ya[tra]

2 nivāsant saṁvīla jāṭaṅga-glā vir-śātamaḥ | Dharma yatra satā śhītā ripu-jayāh khyati-khaśa

3 tau sa[rvva]dā vaṁśa Bhaṅja-saṁśaṅga-kāri ripu-hariḥ śrī-Vīra-Bhaṅja-5[bha]vat || [1*] Tat-sūnu[r*]-dvi(i)-ja-dēva-pā-

4 [jana]raṭaṅga śrī]-Rāya-Bhaṅjaṛṇi pāriya ṅrūvāy-āri-narāndra-darpa-dalana virya-āa Śakṛ-opa-

5 maḥ [2*] tat-puruṣa Jaya-Bhaṅja-ṛṇaį]-śrāṇi rājōṣi sī(ī)rah-se(śē)kharāḥ [rē]pair-yō

6 Madan-ṛṇapaṁ kahiti-talī dānau(aiī)saṁ-cha Karṇaṇa ī-ṛṇapaṁ(maḥ) || [2*] Mānaiś-cha-apī Suyōdha-

7 n-ṛṇapa-gataṅga Śakṛ-opamō vikramaṅga ṅrūvāy-āri-kuraṅga-maṁra-ḥariḥ śrī-Śakṛku-

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1 [This is not so. They were apparently brothers. Yaśa-Bhaṅja was the elder of the two. Jaya-Bhaṅja issued this charter under the seal of his brother the king.—Ed.]

2 [Expressed by a symbol. An interesting paper on “The Svastika and the Oṁkāra Symbols” is contributed by Mr. Harit Krishna Deb, M.A., to the Jo. and Pro. A. S. B. (new series), Vol. XVII. 1921, No. 3. This is a direct refutation of the theory of some that the symbol represents a figure of Gāpati.—Ed.]
8 re bhaktimāna(n). (||*) bhaktō vai pitri-mātri-pāda-yugalō śrī-vaishnavāh sāmpramaṁ
|| [3*] [1] Sa cha ma-
9 hā-māndalēśa(sv)a-śa(sa)rvva-g[u]l-alāmikrīta-śrimad-rāja(ja) Jaya-Bhañja-dēvaḥ
kuśali|| Kō-

Second Plate; First Side.

10 lāda-kaṭaka-[sthita]ta(taḥ) pravarddhāmāna-vijaya-rājyaḥ trītiya-samvatsarē Jyēshtha-
śukla-
11 pañcchadasaś(āya)ṁ soma-graḥeṇa-vēlayāṁ Khiṇjaliya-g[a]da-vishaya-madhya-
varatī(tī)-Rēṅgarājagrā-
a-cha(chā)ta-bhata-[pra]-
13 vēṣam su[sa]rvv-ōpadravā-vivarjitaṁ sarvva-sas[ya]ṁ-ōtpatt[i]sahitaṁ cha[tu][s]-stām-
vichchhinmaṇ (||*) u[ta]kṛt-
14 ruṇa-tā[mra]ṁ [a]dhi-viḍhiṁ śāsanaṁ-akartkri(kṛ)tya (||*) Madhyadēśiya-Tākāri-vipra-
sa-
15 -mudbha[va]m-āgatāya Ko[ṇḍa]rāvaṇa-vishaya-Dakshiṇa-Tōshala-sthā-PatavājÇpād-
16 ka-vinirgatāya Bhāradvāja-sa-gōtrāyā-Āṅgira-Vā(Bā)rhas[p]atya-Bhāradvāja-
triḥ-pravaraṁ
17 Yaju[r*]-vēd-adhyāyi(yi)nē Madhyamāḍit(ud)niyā-sākhāya Paṇḍita-Dhārādhārasya
putrāya Daivaṁ-
18 [Śrī]-Jagadharāya bhūmi(m*)-dāna-viḍhinā hastōdakāṁ dat[t*]vā yathākāla[r*]-
bh[ā*]vina[ḥ] samu(∗)∗

Second Plate; Second Side.

19 [p-ā]gatāna (||*) śeṣha-pārthivāna(n) prārthhayati anyāṁ-scha rājaput[r*]-āmātya-
yuvara[ja]-
20 Vīra-Bhañjadevaḥ-akashapataṭoli(li) Vajradat [t*]a-sandhi-vigrahā(hi). Puṇanāga-prati-
nāra-Bhōpāla-rā-
tināṁ[6] rāja-
22 pād-ōpajivināḥ (||*) kirtitiḥ(ṇa)(/t)kiritiṇ Khaṇḍapāla-Puraṇiṣya-saraya (||*) yathār-
hāṁ mana-
23 itya[6] samājāpapayati matam-astu bhavatāṁ bhāmi-dānam-idad-asmad-
dat[t*]a[ṁ*] bhā-

† Superfluous.
1 [The fourth pāda of this verse is missing.—Ed.] Verses 1 to 3 are in the Šārālavikrīḍita metre.
2 Read tāmamat-adhi-.
3 [Samudbhavana-āgataya seems to be used in the sense of jātāya. It is also possible that we have to divide
the words as samudbhavanā-Māgata(dhā)ya in which case the phrase would mean "a Māgadhī born of the
Brahmaṇ of Tākāri (modern Tikāri?) who had immigrated from Madhyadeśa."—Ed.]
4 Cance. the vivaṁa.
5 [Between ga and rya there seems to be a symbol for ei which has been possibly scored.—Ed.]
6 Read -prabhriṁ.
7 [Read śrīrā; the adjective kirtiṇa being in the plural, the mention of only two heroes Khaṇḍapāla and
Puraṇiṣya must be taken to include also similar other heroes.—Ed.]
8 Read "gītra."
Seal (from photographs).

Front view.

Side view.
24 vadbhiḥ (†) bhāvibhiṣ-cha ([[†]]) a-chandr-ārka-kṣiṭi-sama-kāslaṃ pālanṭyaṃ [[||]] Atra dham-āṇu-
25 saṁ(śaṁ)sinaḥ śokāḥ [[||]] Bhūmi-dāna-samaṁ dānaṁ na bhūtaṁ na bhaviṣyaṇi | dānaṇa ya-
26 tā(t) phalaṁ prōktam pālanēṇa tatō-dhikaṃ ||[4*] Va(ba)hubhir-vassu dha dā[m*]-
27 tā rājabhīṣ Sagar-ā.
28 dībhīḥ [[*]] yasyayasya yadā bhūmis-tasyatasya tadā phalaṁ ||[5*] Mā bhūmi-
pha-la-

Third Plate.

28 saṅkā vaḥ (††) para-da[m*]-tīti pārthivāḥ | sva-dānāt-phalam-ānanta[m*] para-
datt-āṇupālanām ||[6*]
29 Svā-dātāṁ para-dāttāṁ vā yo harēti(ta) vasunḍharāṁ | sva-[vī]-shṭhāyāṁ 
krimir-bhūtā viṣṭhībhīṣ saha
30 pachyatēḥ [[7*] Asārēpi cha saṁsārē jīvitasya phala dhyāyam [[1*] pālanāṃ para-kṛtēti(ta)nā[m]
31 svaṁ kṛtītvam-anvachā || [8*] Anucchintya śrī(ī)yaṁ jīvyāṁ padma-patr-āṇuvinda(u-
vata(t) ) || vu(bu)[[dhi]vā-āt-trādāhri(hri) yat
32 sarvaṁ na lopyāḥ para-kṛtītāḥ || [9*] Asmad-vaṁsa(ā)ja-bhūpatir-yadi 
punar-bhūp-anīy-a-vāmas-ā(ā-o).
33 dhāvā mad-dāṭāṁ paripālay[ṛ]d-īha mahtiṁ tasmai dhṛtō-śmy-ātājālini ||
[10*]³ Mata(t)-śa(chha)śanē pi-
34 tri(tri)-pātāmā-bhūmi-bhāga-madvya-praddatta iha yaḥ kurute-pakāraṁ | Śambhōḥ 
pūra[k*]sthita-va[b(a)-
35 [hu]-dvija-vatṣa-poghā)ta-nīhṇatatiḥ sakala-jaṇma-śatēṣhu bhūyāt || [11*] Bhūmīm 
niyatau svarga-śāminau ||[[| [12*]]]
37 [Asya Kāla-pandī]ta[sya] vaṇika[g]-Ganē[s]vaṛēṇa Ṭ(li)khitam-īti ||
The inscription contains thirty-nine verses written in twenty-nine lines with nearly half a line of prose at the end. The character is Nagari of the thirteenth century A.D., common in Rajputana during that period. The letters show no peculiarity except in one or two instances, namely, र in र (lines 4 and 21 respectively) where it is written in a different way from that in other lines. Also, र, when joined to a letter, is written in a quite different way as in मादाक (l. 5), विधि (l. 19), etc. Such र and र are generally found in the inscriptions of earlier period. Also र is written in two ways as in मादाक and मादाक in lines 1 and 19 respectively. The letters are on the average about 3 sq. ft. The language is Sanskrit throughout with some occasional mistakes which are duly shown in the foot-notes accompanying the text. As regards orthography, it may be noted that र is used for र throughout. Consonants are mostly doubled after र as in र, र, र, र, र, र, etc. (lines 5, 7, 9 and 16 respectively). अनुभव is mostly used for nasals as in अनुभव, अनुभव, अनुभव, अनुभव, etc., in ll. 1, 2, 11, 15 and 16 respectively and also at the end of stichs and hemistichs, as in अनुभव (l. 7), अनुभव (l. 24), अनुभव (l. 26), etc., and is redundant in अनुभव (l. 7). The symbol र is used in र (l. 22) and others but not in र (l. 19). Redundant strokes are to be seen as in ll. 3, 10, 24, etc.

The inscription is a pārṣasti of the Chauhān kings of Ajmer and Ranathambhāor, and gives a eulogistic description of the family of the minister of Hammira, the last Chauhān king of Ranathambhāor. After the usual invocation of Gaṅgā and Kapāllāvara Śiva, it names the surroundings of the temple in front of which it is found, and mentions the Chakrataṭiṇi, Mandākini and Kānumukhā as flowing close by it (vv. 1-2). It then praises the Chauhān rulers. Pṛthvirāja, the well-known Chauhān king of Ajmer, is mentioned in the fifth verse; while Vāgbhaṭa, the Chauhān king of Ranathambhāor, in the sixth. Jaitraisimha, who succeeded Vāgbhaṭa, is mentioned as having harassed Jayaisimha of Māṇḍapa and killed the Kārma king and a king of Karkarālagiri (vv. 7-8). He is also said to have defeated hundreds of brave warriors of the king of Māḷwā at Jhampāthī-Ghāṭṭa (Ghāṭ), and kept them as prisoners at Ranathambhāpurā (v. 9). Hammira succeeded Jaitraisimha and is said to have defeated Arjuna in a battle, thereby depriving Māḷwā of the fame and glory which it then enjoyed (v. 11). He also erected a three-storied golden palace called Pushyaka (Pushpakas) at Ranathambhāpurā (v. 12).

Next, the family of Hammira's minister is described. In it, both Narpati, the minister of Jaitraisimha and Hammira (v. 35), and his wife Nāyaśī stand prominent on account of their many acts of charity. Verse 13 says that Ananta, Sōḍha, and Śrīdhara were born in succession in the Kāṭariyā-Kayastha family, which migrated from Mathurā. After them came Lakṣhaṇa whose son Pūrṇapāla had a son named Yāmunāpāla (vv. 14-15). His son Sōma married Sūmaladēvi, daughter of Dēvarāja (v. 16). His son was Narpati (v. 17). Narpati's younger brother was Śrīpati and wife was Nāyaśī, who got herself weighed against various metals ten times (vv. 18-20). She had five sons, namely, Padmasimha, Thīrũ, Lōlā, Lakṣhmīdāra, and Sōma (vv. 22-30). Padmasimha's son was Mūkhasimha (v. 31). Thīrũ had two sons Kēśava and Sōḍha (v. 32). Lōlā's son was Gāṅgādeva, and Sōma's was Jayaisimha (v. 33). Then, the name of the composer of the record is given as Vaijāditya, who was the Purāṇa-reciter at the court of king Hammira (v. 39). In the prose line at the end, the date is given as Samvat 1345 (A.D. 1288) and also the name of the Sutrādhāra (engraver), viz., Gājūka, son of Trivikrama.

As regards the places or other names mentioned in the inscription Kapāllāvara (v. 2) and Kādāmalaśīvāra (v. 34) are still represented by the local name Kāvālī. Chakrataṭiṇi is
the Chākana which flows to the left of Kavālji's temple. Mandakini is the Madakana which flows behind the temple. Māndapa (v. 7) is the famous fortress of Mānuḍu. Jhampīthī Ghatta, as the name shows, might be a hill pass or a river ford somewhere in or about the Kotah territory. Kētumukhā (v. 2) and Karkarālēgarī (v. 8) I cannot identify. Rāpanthabhāpura is the fortress of Rāpanthabhōr in the Jaipur State. Pushyaka (v. 12) may be the old palace of Hammira.

As to the personages spoken of in the inscription, Prithvirāja is the famous chivalrous Chauhān king of Ajmer. Vāgbhāta was the fourth in succession from Gōvindarāja, and is also known as Bāhaḍa or Bāhaḍadēva. He went for some time to Mālāw owing to some internal disension with his nephew, and consequently Ranthambhōr fell into the hands of the Muhammandans. He, however, soon returned and once more became master of Ranthambhōr. He was twice attacked by Ulugh Khān in the time of 'Alau-d-dīn Khājīji. Jaitrasimhā (v. 7) was the son and successor of Vāgbhāta. In Samvat 1339 (A.D. 1283), he handed over the reins of Government to his son Hammira and went into seclusion. Hammira (v. 10) was the last independent Chauhān king of Ranthambhōr. His fame is sung in many a Sanskrit and Prākṛit verse. According to the Hammira-mahākāśya, the date of his accession is Samvat 1339 (A.D. 1283), but, according to the genealogy given at the end of the Prabandhakāsya, it is Samvat 1342 (A.D. 1285). He led a series of successful warlike expeditions into divergent countries. In one of the many battles fought by him, he is said to have defeated Rājā Arjuna of Saraspura—a fact which does not quite agree with that of this inscription. He was killed in Samvat 1358 (A.D. 1301). Jayasimhā (v. 7), who was harassed by Jaitrasimhā, was the Paramāra king Jayasimhādeva III of Mālāw. He succeeded Jayavarman II between Samvat 1317 and 1326 (A.D. 1260 and 1269), and ruled from A.D. 1261-1280.7 The Kūrma king, who is said to have been killed by Jaitrasimhā (v. 8), belonged to the Kachchhāvāha (Kachchhapaghāta or Kachchhapārī) family of Āmber. It is generally believed that the Kachchhāvāha prince Pajjuṇā was one of the great vassals of Prithvirāja III of Ajmer. So, the Kūrma king mentioned above must be a descendant of Pajjuṇa. The Kachchhāvāhas of Āmber belonged to the junior branch of the Kachchhāvāhas of Gwalior. They were the descendants of Sumitra, the younger son of Māngalarāja, the third Kachchhāvāha ruler of Gwalior. According to the writer Muhnot Nainay (A.D. 1610-1670), Sōḍha (Sōḍhādeva), who belonged to this junior branch, migrated to Rājputānā and took Dyōsā in Jaipur territory from the Baragujāras, and established his rule there.8 His descendants took Āmber from the Minās and made it their capital. Āmber remained the capital of the Kachchhāvāhas of Rājputānā till the time of Sāvāi Jaisimhā (A.D. 1699-1743) who founded the modern city of Jaipur. As to Arjuna (v. 11) of Mālāw, who is said to

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1 He was the founder of the ruling dynasty of the Chauhān of Ranthambhōr. After the death of his father Prithvirāja in A.D. 1192, he was appointed governor of Ajmer by Muhammad Ghori but was soon driven out of Ajmer towards Ranthambhōr by his uncle Harirāja (Hemrāja or Hirāja). (Briggs' Feriḥa, Vol. I, p. 193.)

2 Indian Antiquary, Vol. VIII, pp. 63-64.


5 Indian Antiquary, Vol. VIII, p. 64.

6 Ibid., p. 73, n. 20.

7 The Parmāras of Dhdr and Mālāw by Captain C. E. Luard and K. K. Lele, p. 41.


Muhnot Nainay's Kayāta (manuscript), pp. 63-64. [Muhnot Nainay was the minister of the Mahārāja Jaswant Singh (A.D. 1838-78) of Jodhpur and was a reliable writer of historical accounts of Rājputānā.]

10 Muhnot Nainay's Kayāta (manuscript), p. 64. Supplementary notes to Tod's Rajasthan (in Hindī) by B. B. Pt. Gourishankar H. Ojha, p. 373.
have been defeated by Hammira (v. 11), he must be designated as Arjunavarman II in the genealogy of the Paramâra rulers of Mâlwa, as stated by Pandit Gourishankar Hirâchand Ojha and is different from the king named Arjuna or Arjunavarman who ruled Mâlwa, but died before Samvat 1275 (A.D. 1218) and consequently could not be the contemporary of Hammira of this record. In fact, he (Arjuna of this record) was the sixth in succession from Arjunavarman I and, therefore, must be the successor of Jayasimhadèva III of Mâlwa, who was defeated by Hammira’s father Jaitrasimha. The defeat of Arjuna might have taken place between Samvat 1339 and 1345 (A.D. 1283 and 1288); that is, between the period of Hammira’s accession and the date of this record.

The genealogy of the Chauhâns of Ajmer and Ranthambhôr in the light of this inscription and other authorities would be:

1. The Chauhâns of Ajmer.

```plaintext
  Arñorâja.
  2. Ànnalladèva.
  Ànaka.
  Ànâka.

  Oc

  Jagadèva.
  Vigrâharâja IV.
  Viṣaladèva.
  Sômâsvara.

  Prithvirâja III.
  Prithvirâja II.
  Prithvidèva.
  Pêthaçadèva.

  Aparagângéya.
  Amaragângéya.
  3. Amaragângu.

  Prithvirâja III.

  Gövindarâja.

  Harirâja.

4. The Chauhâns of Ranthambhôr.

1. Gövindarâja.

2. Bâlhaçadèva.

3. Prahlâdadèva.

4. Vâgbhañtha.

5. Jaitrasimha.

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1. According to Pritihvirâja-vijaya, Hammira-mahâkâra and several inscriptions.
2. Professor Kielhorn read this name as Avâlladèva (Ind. Ant., Vol. XIX, p. 218). The same is written in Duff’s Chronology, p. 154. The correct name, however, is Ànnalladèva.
3. This name is given by Abû Fazl in his Aîn-i-akbâr. [Cunningham’s Arch. Surv. of India, Vol. I, p. 103.]
4. According to the Hammira-mahâkâra.
Professor Dr. E. Hultzsch, Ph. D. Late Government Epigraphist  
(1886—1908).

Born: 29th March 1857  
at Dresden, Germany.  

Died: 16th January 1927  
at Halle (Saale),  
Germany.

Photo-engraved & printed at the Offices of the Survey of India, Calcutta, 1927.
The position of Arjuna of this record in the genealogy of the Paramāra rulers of Mālwa commencing from Arjunavarman I. would be (according to the inscriptions):

5. Jayasinhadēva III. (A.D. 1269-....).\(^1\)
6. Arjuna or Arjunavarman II.

**TEXT.**

[Metres:—Vv. 1, 3, 4, 7, 9, 12, 15, 19 to 22, 28 to 39, Anuṣṭubh; v. 2, Śārdūlavikṛṣṭa; v. 5, Āryā; vv. 6 and 13, Gītī; vv. 8 and 10, Vasatattālakā; vv. 11 and 26, Indrávajrā; v. 14, Ratkōḍhhatī; v. 16, Sūgatā; v. 17, Pajjātīkā; v. 18, Upajātī; v. 23, Śālinī; v. 24, Hariṇī; v. 25, Bhujāṅgāprayāṭā; v. 27, Śīkhariṇī.]

1. चोः

2. विषुवसि चन्द्रादिकालां कलचित

3. ब्रहम वामे याहि चक्राणि चक्षुणि छुषे च मंडाकिनो निधोतालमुखायां जलविधुंख प्रति श्रुति

4. चिरिविवोधित ।

5. देपमुखा अनकुमूद्रामाणेककथा

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\(^1\) His reign may have lasted longer than 1280 A.D., *vide* t. n. 7 on p. 47 above.
\(^2\) Read काजेः.
\(^3\) Read नुढ़ि.
\(^4\) The strokes are redundant.
\(^5\) Read विश्रवयः.
6. काठिनोशालं
पीदीविलंट(ثال)नकठोऽकुठारचाः। य: ककेदारलिपितपायाकपायी
खेलकरालकरालकराकारो विरंजे अश्वं

7. [मा] लेिभंगं: गवत।
वशा राजकिसम्पुरे बिजा नीतिक दासस्तं। ततस्वकु मुमुखनाधननिर्दानेन
पुरान्यायः। वस्त्रायिष्यासाधपि।

8. तात्विकासाधवाहूः
बंधुभूषारतिमिव(द्व) भूतवाच्यः। य: काशिकोभाग्यं च चकार
वेगों गाराण्यं पुनरानन्याय। निजीतं वेनाजान्माविश्वामुः।

9. श्रीमालसंसारस्वरूपः श्रेष्ठ नृत्त।
राजसंसारः दुःस्थः वेणः यशस्विनेष्यां। निषिधुमं जाताचारेभिषेको
षयति। सर्वरावीरिविन्यासायः

10. [स्व] काटारियावायायों

11. जाता श्रीवास्तेकश्विरसंसा: क्रमेण संवर्थः। यशः । लच्छश्चदु
क्रमाविशोऽस्त्रलच्छश्चदध्विवः। यावताः

12.महापुजीलावः क्षणः नस्तकल्लम्यकः। लच्छश्चदु
पूवपालः स भूपालय्यकृतं तन्योभवाः। यो: प्रायः यस्मार्गायामवान
श्रीवास्तेकश्विरसंसा: सर्वानं खुण्डिताः। सद्यम्

13. नित्यं विद्वद्विं (को)
विद्वद्विं खुल शतावशस्त्रः। देवराजाचुनीता परिशोत्ता येन शीलिंगा
प्रामाण्योऽविषयो । रावण:।

14. नकसाम्याः
कुशलयात्रां कुशलयात्रां

15. वायोरिति विकायं भार्यं नार्यक्षत्वं। ततोः

16. [अक] भिं (स) में (क्ष) में (ब) विद्वद्विं खुल शतावशस्त्राः।
Inscription of the time of Hamir of Ranthambor, Dated (V.S.) 1345.
तामराखासारिसनां दौरे सा दयासा तुलां ||२०[१०] वाच्यातो सिंचनति नीतम्यान स्नातया याया। शुष्कश्रेणवी
16
चिन्तंभो वितोषारी चुनव. जनन ||२१[१०]
आवलकांडकलाबाबुनाथ मूर्तिविभूति। रंग (फु)भुगुखुरः पंच महीरसा- नूरोपाणा: ||२२[१०] तेने भ्यो: पन्नशिरी निः
17
रीहो दौप्यमध्यस्थ यलोतिष्काः। प्रवाहितोऽवशासाचालिते शाकोरे तरामनो विसुलः ||२३[१०] यदनि-ललितानुभुत कथं द्राह खाजङ्कतया सुसरी
18
tथा तथां चलें कथाने कायापि बुहोरा।
ततदकमरीचयो भूतैशयं परितापितः समासाकुड़क्षयं हवावेशतानि पतनचया ||
२४[१०] परिवर्तः ||
19
उपाधिश्रृः
\\
समासमुज्जकािसरे\\
'वमः विनय्यच वीरक्रामः। प्रियाभोजपुः सचित्रं वैत्त लक्षोमस्मातः
20
त्याचास्सा अमावेशम शरीराः ||१४[१०] कोशिः (सू)नीयकेषिः
पुरापरतः
पादार्पणाविचारमप्रायः। भानुक्रियात्यतरंगस्मिंगिरिस्तिः \"विंधदुर्भाषः-\\
21
भूत ||२५[१०] चतुर्यं भूमावसुत्रविभूतिमोहवः
\\
त्रृष्ठि-
प्र्योधप्राप्तात्सर: समाजय व कचीर्य चतिः। यमाजयसुखिंथा युग-\\
22
पदनवंता विधिविस्तो अनुक्रान्त्यां शाखा \"विहुलमाल्कालसदृस्यम् ||२६[१०] च-\\
लां गलां मलां विलां वार्तवेवः
पारस्वः तत्[व]ी[ः]को यो वदानत्यन्यस्मिनपतुः ||२५[१०] सीमाः \स वीधो जोया-
द्वृवं यन्तरांषुमां ||। समास्थतवमिः सेेः ||
23
चम्पुरैवो चरितो || २६ [१०]
समापनमासिद्धवक्तां विलोकाय यं। हेत्ये मम्मास्मित्यमदुवदनक्षेत्र-\\
24
तवात् ||१०[१०] पन्नशिरिः तन्यो भोमोहिनः
तदा पितुः।
बैमात: विभु कर्णमायुस्मावायुस्मात् ||११[१०] णोहराच्छोऽस्ति तन्यमहियं नायवालोऽविनायस्य खर्चोरीयितयो तेने भ्यो: वेषयो नामवा पिताय: \सीढंश्च-सेेः ||
1 Read विनव।
2 Read अमडी।
3 Read मूहव।
4 Read सरमू।
5 Read विनव।
6 Read श्रमव।
7 Better read पाम धातुम।
8 The strokes are redundant.
9 Read विनव।
10 The strokes are redundant.
11 Read पिद।
12 The strokes are redundant.
13 The strokes are redundant.
No. 7.—AHar STONE INSCRIPTION.

By DAYA RAM SARNI, M.A., NABADUR.

The stone slab on which this inscription is engraved is stated to have been discovered in a ruined house in the ancient town of Ahār situated on the banks of the Ganges at a distance of seven miles north of Anīpshah and twenty-one miles from Bulandshahr. Mr. W. E. J. Dobbs, Collector of Bulandshahr, was informed of this discovery when he was camping at Ahār for the Christmas week of 1923, and at the suggestion of the Hon’ble Mr. R. Burn, C.S.I., of the Board of Revenue, United Provinces, the inscribed stone has been transferred to the Provincial Museum, Lucknow. The impression published with this paper has been kindly supplied by Mr. Prayag Dayal, the Curator of that institution.

According to Mr. H. B. Nevill, I.C.S., the name of Ahār is locally derived from ahi and ār (Sanskrit ārā), the killing of the serpent, and the present town is said to be the place where Janamējaya performed the great Snake-sacrifice. Ahār is also locally believed to have been the residence of Rukmini, the wife of Krishṇa, and the temple of Anhikādevī at Muhammadpur is said to be that from which Krishṇa carried her off. The numerous mounds in and about Ahār show that the town was the seat of a Hindu principality for some centuries previous to the Musulman invasion. None of these mounds has yet been explored.

1 Read आ.
2 Read श्रृ, श्री.
3 [Evidently an instance of popular etymology.—Ed.]
4 [Perhaps युग्ममुख्य is meant.—Ed.]
5 Bulandshahr Gazetteer, p. 172.
6 But that was in Vindischandra (Bhār) !—Ed.]
The inscription consists of twenty-eight lines which cover a space of 3' 4" x 1' 8½". The
whole of the inscription is in a perfect state of preservation except for a portion measuring
8" x 5" which is defaced on account of the flaking off of the stone in the upper left corner of the
slab. Three or four letters have also mostly disappeared in the lowest or last line. The letters
measure about half an inch in height exclusive of the vowel marks. The characters are Nāgarī
of about the 10th century A.D., and are regularly and beautifully formed and artistically en-
graved from beginning to end. The language of the inscription is Sanskrit prose throughout,
though the author of the record would seem to have been equipped with a meagre knowledge of
Sanskrit grammar while some of the mistakes appear to betray the influence of the vernacular
of the period. As regards orthography, ba has throughout been denoted by the sign for va,
while the dental sibilant has often been employed in place of the palatal. Besides this we notice
many other mistakes and defects of various kinds. Some of these are:

The use of the vowel ः for ः in place of ः (l. 14, 16 and 20) and ः for ः in place of ः (l. 11 and 27); the use of ः for ः in ः (l. 3), ः for ः in ः (l. 5), and ः for ः in ः (l. 12, 18 and 21); the use of short vowels in place of long ones as in ः in ः (l. 3, etc.); single consonants for double ones and vice versa, as in ः for ः (l. 7, 10, etc.); ः for ः (l. 7 and 20), ः for ः in ः (l. 6, 20, etc.), ः for ः (l. 9, 10, 13, etc.) and म for म (l. 10, 11, 21, etc.).

Examples of wrong ः are ः for ः (l. 1); ः for ः (l. 5, etc.). In some cases ः is ignored between the component parts of the same compound as in ः in ः in l. 2; ः in ः in l. 6; ः in l. 10; ः in ः (l. 13, etc.). Specimens of extraordinary ः, one of which is repeated several times in the inscription, are ः in ः in place of ः ः ः ः ः ः in ः (l. 4). Examples of wrong absolutes are ः for ः (l. 11), and ः for ः (l. 8 and 18). Examples of irregular participles are ः in ः (l. 3) and ः in ः (l. 17, etc.).

As regards the treatment of nouns, we observe the omission of case-endings in ः (l. 4) and ः (l. 3), ः (l. 8), ः (l. 10, etc.). Sometimes wrong cases have been employed:

Cf. ः (l. 4), ः (l. 7), etc. Bases ending in consonants are in some cases declined like those ending in ः, ः in place of ः (l. 9), and ः for ः (l. 23).

In connection with compounds, the ः is sometimes wrongly used in the earlier components, cf. ः (l. 1). As instances of irregular causatives and their derivatives, we notice ः (l. 3), ः (l. 7) and ः (l. 5 and 28). In the text given below many of the mistakes have been corrected in round brackets. Owing to bad
grammar the meaning of some of the passages remains uncertain. For this reason only a com-
prehensive summary of the contents instead of a complete translation is given.

Like the Siyadonī stone inscription, the present epigraph is a collective public copy of a
series of ten separate documents recorded at different dates. The inscription itself is not dated,
but each of the component records contains its own date. Inscription No. I is interesting inasmuch
as it is dated in the reign of the Paramabhaṭṭāraka Mahārājādhīrāja Paramēśvara and illustrious Bhōjadēva (of Kanauj), the successor and, presumably, the son of the Paramabhaṭṭāraka Mahārājādhīrāja Paramēśvara and illustrious Rāmabhadradēva. Other known inscriptions of this king are the Deōghāt Jain pillar inscription of the Vikrama year.
919 and the Śaka year 784, the Pehevā (Pehoa) inscription of the Harsha-Saṅvat 276, the undated pradasi at Gwalior, the inscription in Pāṇḍavā-kā-kila at Delhi,¹ the Gwalior inscription of Vikrama-Saṅvat 932, and the Gwalior inscription of Vikrama-Saṅvat 933.²

The remaining nine documents of the present inscription do not mention the names of the kings who were ruling at the time they were recorded. Nine of the ten dates mentioned in the inscriptions are given in terms of the Harsha era, though the name of the era is nowhere specified. This is also the case in the Dighwā Dubauli plate of Mahārāja Mahēndrapālādeva and other inscriptions, the dates of which must evidently be referred to the Harsha era. It will be observed that the tens and units figures of the dates in the first two inscriptions are denoted by numerical symbols, and the hundreds by ordinary numeral figures, as is the case with the dates of the remaining eight inscriptions. These dates range between the years 258 and 298, corresponding respectively to A.D. 864 and A.D. 904. The tenth inscription, i.e., No. IV of the series, is dated in the Vikrama year 943. The exact duration of the reign of Bhōjadēva is not known and all that we know at present is that he was ruling at Kanauj (Mahōdaya or Kānyakubja) in the years 862, 875, 876 and 882. Smith³ assigned to Bhōja a reign of half a century (cira 840-S90 A.D.), although no inscription of as early a date as A.D. 840 and attributable to his rule was forthcoming when he wrote. This want is now supplied by an inscription of Bhōja found at Barah, District Cawnpore, which is dated in the Vikrama-Saṅvat 893 (A.D. 836) and has recently been published.⁴ It clearly shows that the king had come to the throne of Kanauj even four years earlier than had been tentatively supposed by the late Mr. Smith. There is, however, no epigraphical evidence of Bhōja having continued to reign beyond A.D. 882 and consequently we can only refer documents Nos. I, II and IX with certainty to Bhōja and Nos. III, VIII and X to his successor Mahēndrapāla, who, we know from the Siyaḍāni inscription, was reigning between the years 903-04 and 907-08 A.D. The remaining four inscriptions (Nos. IV to VII) whose dates range between A.D. 886 and A.D. 902 must have been issued in the time of either Bhōja or Mahēndrapāla.

Summary of the inscription.

Document No. I. [Lines 1-2.] This epigraph simply states that on the tenth tithe of the dark fortnight of Mārgaśīra, (Harsha)-Saṅvat 269 (=A.D. 865), (given in words and figures), in the reign of Mahārājādhirāja Bhōjadēva, meditating on the feet of Mahārājādhirāja Rāma-bhadraṇadēva, this excellent eulogy was engraved at Tattānandapura at the bidding of the messenger, the ḍāṇḍapādaśa Amarāditya and under the orders of the illustrious (and) noble Chāturvaidya, i.e., the community of Brāhmaṇas acquainted with the four Vēdas.

Document No. II. [ll. 2-6.] This inscription appears to state that on the tenth tithe of the dark fortnight of Āśaḍha, [Harsha]-Saṅvat 258 (in words and figures), Bhadraprakāśa, son of Bhaddāka Amāśavāka of the tvrkik-vaṭkṣa caste which had migrated from Bhilamāla and was residing at Tattānandapura, and Māunika, son of Gōṣika and of the Lambakāmpatuk-vaṭkṣa caste, purchased with dārmas belonging to the illustrious Kaṇcchanadēvi,

¹ Ep. Ind., Vol. V, App., List of Inscriptions of Northern India, Nos. 14, 15, 16 and 546; A. S. R., 1903-04, pp. 277 seq., and the Annual Report of the Ajmer Museum for 1923-24, p. 3 respectively. The Delhi inscription was found built in a modern flight of steps inside the Talaqi gate of the Pāṇḍavā-kā-kila or the Indrapat Fort, as it is commonly called. At my suggestion this inscription has been taken out and placed in the Delhi Fort Museum.
² Oxford History of India, p. 183.
³ See above, pp. 13 ff.
⁴ Now called Chaunca.—Ed.]
an śvārī (a shop or enclosure), which contained three rooms, together with entire elevation, and that the community of the Sawarnikas traders together with the two persons Bhadra and Māruma assigned the śvārī in question to the aforesaid temple of Kančanadevi to provide funds for perpetual cleaning and plastering, saffron, flowers, incense, lamps, flags, whitewashing and the repairs of broken and cracked buildings. Obviously what is meant by the passage is that the materials, etc., mentioned above, were to be provided for out of the rent of the place acquired and the entire community of the sawarnikas, with sons, grandsons and other descendants, is enjoined to respect the transaction mentioned in the record. The inscription contains a detailed description of the situation and boundaries (chaturāghāra) of the śvārī, which stood in the centre of the town (Tattanandapura), in the middle portion of the eastern bazaar.

Document No. III. [ll. 6-7.] Like document No. I, this epigraph also simply records that this inscription was engraved at Tattanandapura at the bidding of the messenger Kaluvā and under the orders of the illustrious Uttara-sahhā (Supreme-association), on the eighth tithi of the bright fortnight of the month of Chaitra, when two hundred years of the [Harsha] era increased by ninety-eight (= A.D. 904) had elapsed.

Document No. IV. [ll. 7-11.] This inscription registers the fact that there were four persons, named Mādhava, the son of Naga, who was the son of..., his (Mādhava's) younger brother Madhusudana, Kāśava, the son of Gōvinda, the son of Sarvvasa, and Dēvanāga, the son of Sarvvasa, and that, after bathing in the Ganges at a lunar eclipse, they gave, on the 13th tithi of the dark fortnight of Pausha of [Vikrama]-Saṃvat 943 (expired), for the increase of their parents' and their own religious merit and fame, as surety for a monthly payment of ten vīnasūpakas to the illustrious Kanakaśrīdēvi, a house-site which had been acquired by their grandfather Maṅgalavarmman for a term of ninety-nine years and on which they had themselves constructed with burnt bricks two apavakas (inner apartments) which faced to the east, half of which was occupied by a large pillared hall, and which were entered by doorways on the east side. The donors further enjoined their sons, grandsons and other descendants in succession to enjoy the rent of the above-mentioned house after they had paid every month ten vīnasūpakas to the temple of the goddess named above. The house in question was situated in the central portion of the eastern bazaar of Tattanandapura and its boundaries were:

On the east, a lane; on the south, the site of the house belonging to Vijāṭṭa; on the west, the site of the house belonging to Bhaṭṭa Īndra; and on the north, the house of the merchant Ujuvāka.

Document No. V. [ll. 11-14.] This inscription states that on the 8th tithi of the dark fortnight of Phālguna, when 280 years of the [Harsha] era had elapsed, the gōshhī purchased with money belonging to the illustrious Kanakaśrīdēvi, by a deed of ninety-nine years, the southern half of a building site, measuring 27 cubits on each side, which was situated in the south-eastern portion of the same town and contained a dwelling of burnt brick facing to the west and two śvāris facing to the south together with all the inner apartments and total elevation, from Bhaṭṭa Iṣvara, the son of Mahādeva, and Mahādeva, the son of Asaiva, who belonged to the illustrious noble Chāturvaidya caste, residing at the illustrious Tattanandapura, with the consent of the mother Iyaṭṭi and gave it to the temple.

Document No. VI. [ll. 14-16.] This inscription records that on the 11th tithi of the dark fortnight of Mārggaśira, when two hundred and eighty-seven years of the [Harsha] era had elapsed, an śvārī comprising three rooms, and facing towards the west, which was situated in the middle portion of the eastern bazaar, inside the town of Tattanandapura, was acquired, with padlocks and wooden doors together with entire elevation, with money belonging to the
illustrious Kanakaśridēvi, from the kṣatrīya merchant Sāhāka, the son of Ichchhuka, by a sale deed of the extreme duration of ninety-nine years. The boundaries of the place were:—

On the east, the house belonging to the merchant Pāṇēka; on the south, the āvāri of Gandhaśridēvi; on the west, the bazaar; on the north, the āvāri belonging to Sarvavadēva, the son of the merchant Jayañīti.

Document No. VII. [ll. 16-20.] This document registers the fact that on the 14th tithi of the bright fortnight of Bhāḍrapada in the year 296 of the [Harsha] era, the Sauvarṇāśika Mahājana acquired, with money belonging to the illustrious Kanakaśridēvi, by a charter of ninety-nine years' duration, an āvāri, which faced to the east, was constructed with burnt bricks, comprised three rooms, and was situated in the town of Tattānandapura in the middle portion of the eastern bazaar, together with the padlocks and doors and the entire elevation, from Bhaṭṭa Divākara, the son of Bhaṭṭa-Tārāgaṇa, Achyutaśiva and Dāmōdaraśiva, the sons of Saiva-Bhaṭṭa-Dīyāka, and Anāhā-Bhaṭṭa-Śiva, the son of Achyutaśiva, all of whom resided in Tattānandapura, belonged to the noble Chāturvvaideya caste, followed the Bhrīrika-śākhā of the Rigvēda and belonged to the Śarkarākṣa-gōtra.

The āvāri in question was bounded on the east by the bazaar, on the south by the āvāri belonging to the illustrious Daśavatāra-cēva (ten incarnations), on the west by the temple belonging to Śrī-Nandā-Bhagavati, and on the north by the āvāri belonging to the temple of Sarvavamānaladēvi in the orchard of Sutuvāka with the consent of the mother Bhaṭṭinīr Mahādēvi.

Document No.VIII. [ll. 20-22.] This inscription was recorded at the bidding of the messenger Kaviśāka and under the orders of the illustrious Uttara-sabhā at Tattānandapura on the 13th tithi of the bright fortnight of Jyeṣṭha in the year 298 of the [Harsha] era (=A.D. 904).

Here we learn that formerly (i.e., in Vikrama-Saṁvat 943) Sarvvasa, the son of Maṅgala-varman mentioned above (inscription No. IV), together with sons and grandsons, had given a house, facing towards the east, as a surety for the monthly payment of ten visākopaṇas out of its rent. This inscription records that the kṣatrīyas Kōkāka and Padmanābha, the sons of Madhusūdana, who resided in Tattānandapura, also Lachchhikā, the wife of Dēvanāga, and Sampat, the wife of Mādhava, made over the entire rent by a deed of ninety-nine years to the holy Kanakaśridēvi in consideration of payment out of the funds of the said temple by the Sauvarṇāśika Mahājana.

Document No. IX. [ll. 22-24.] This inscription states that on the 3rd tithi of the dark fortnight of Āśadha, when 261/2 years of the [Harsha] era had elapsed, the Sauvarṇāśika-Mahājana purchased with money belonging to the illustrious Kaśchanaśridēvi, by a sale deed of the extreme duration of ninety-nine years, a house constructed with burnt bricks, together with its entire elevation, which faced towards the west, and was situated in the middle portion of the eastern bazaar in the town of Tattānandapura, from the merchant Mādhava, the son of Lēvanāga who belonged to the Māthura caste and was a seller of perfumes, residing in the above-mentioned town, who had originally purchased the house with his own money.

Document No. X. [ll. 24-28.] This inscription states that on the 5th tithi of the dark fortnight of Bhāḍrapada, in the year 298 of the [Harsha] era, the Sauvarṇāśika Mahājana acquired, by a deed of ninety-nine years, with money belonging to the illustrious Kanakaśridēvi, six āvāris, namely, one āvāri measuring 27 cubits along each side, the northern half of which was occupied by a house built with burnt bricks, one other which comprised two rooms, also three āvāris, each comprising two rooms, and one āvāri consisting of two rooms of which faced to the north and the other to the west, from Bhaṭṭa Isānadatta, the son of Bhaṭṭa Kesava, who belonged to the noble Chāturvvaideya caste, the Bhrāadvāja.

1 Mr. H. Sastrī informs me that the ninety-nine years' lease is well-known in Southern India.
gōtra and the Bhāvṛicha-kāhā (of the Rigveda). These āvāris were situated in the middle portion of the north-eastern part of the town of Tattānandapura, and had descended to the seller from his father and grandfather, after being duly partitioned with his uncle, grandfather and brothers. The boundaries of the property purchased are duly mentioned and it is further remarked that whatever rent accrues from this immovable property should be religiously applied to the provision of saffron, incense, flowers, lamps, flags and to whitewashing and the repairs of the broken portions of the temple.

From the above extracts it will be seen that as many as seven of the documents included in the inscription record acquisition of land or houses with the revenues of a temple of the goddess Kanakadēvi which was situated in the town of Tattānandapura. This goddess is denoted by the synonymous name of Kaūchanadēvi, i.e. Kaūchanadēvi, in documents Nos. II and IX. Six of these purchases (Nos. II, VI-X) were effected by the Sauvāṛṣika-Mahājana while the seventh (No. V) was accomplished by gōshthīs or a certain gōshthī, presumably the managing committee of the temple, which, apparently, controlled the Mahājana mentioned above. This assumption is borne out by document No. X from which we learn that whereas the acquisition of the property mentioned therein was made by the Sauvāṛṣika Mahājana, it was the function of the gōshthī to ensure the application of the rent derived from it to the provision of the usual materials of worship and repairs, etc. The Uttara-sāhā mentioned in inscriptions Nos. III and VIII would appear to have been identical with the gōshthī referred to above or the general controlling body. The object of these purchases would appear to have been the safe investment of the income of the temple. The houses or other property thus acquired were let out on rent and the amount thus obtained was utilized for the maintenance of the temple, the entire capital thus remaining intact.

The persons from whom the property referred to above was purchased were either merchants of different castes (Nos. II, VI and IX) or Bhaṭṭas, i.e., Brāhmaṇas (Nos. V, VII and X), all of whom resided in the town of Tattānandapura. It will be noticed that most of these sales were subject to a lease of ninety-nine years' duration. Inscription No. IV is the only record of a free gift which was donated by four private persons after bathing in the Ganges at a lunar eclipse.

The temple of Kanakadēvi, mentioned above, was situated in the town of Tattānandapura, spelt as Tattānandapura in one or two places, which must have formed part of the dominions of Bhōjadēva as is evident from document No. I. This town was most probably identical with the town of Āhār where the inscription under discussion has been discovered and like which it was situated on the banks of the Ganges. Tattānandapura must have been an important town, for, besides the temple of Kanakadēvi, it contained temples dedicated to other Brahmatical deities also. Such were the temples of the goddess Nandā-Bhagavatī and Vāmana-svāmin mentioned in inscription No. II; Gandhadēvi (inscription No. VI); the ten incarnations of Vishnu and Sarvavāmanagalaṇḍēvi (No. VII). Some of these edifices may still be buried in the mounds at Āhār. The town contained main bazaars (haṭṭa-mārgga), main streets (vīra-rathya) and small streets (ku-rathya), and the houses in it were constructed mostly with burnt bricks. It must also have been an important centre of trade, for merchants migrated to it from the distant towns of Bhīlāmāla (modern Bhīmī or Bhīlmāl), the ancient capital of southern Rājputāna mentioned in inscription No. II, and Apāpura† (inscription No. IV) which cannot yet be identified.

† It is difficult to say if this place has anything to do with Apīpu or Pīpā or Pāvā, situated seven miles to the south-east of Āhār town, where Mahāvira, the 24th Tathāṅkara, died or attained Kevalibhūth. Vide Geographical Dictionary of Ancient and Medieval India, by Nandolal Dey, Indian Antiquary, October 1923, page 143.

6 [समरचनादित्व] ......... ....... । प्रतिपादिता । यथौपरि
प्रशित समस्सौविष्कमकङ्कः (चौन गुणवीचाित्रां) यथाविलान 
कार्याचारानं करूर्वेय करणमायथो तमत
प्रथवरस्ते वेष्टमायथो तमत
7 [कांग २८४] चचैगु शृि ० ८ पाचां स्मृवासमातिवस्तु प्रायां विबंधित
मीचविन यीतसानद्व
पुरे चोमादर (त) समभारवीरत (ध) तपस्तुमायवचः लिक्षितमुक्लीकर्णता
च । [Document No. IV] त[व]स[चा] चतैतसभवत् ८.४५ पौिव(श)ति
१२ बचां तिवारिसु स्मृवादापापे का[यिं]अताता: यीतसानद्वपुरावासः
8 [य*] ....... सुतानाग: नागसुतमाधवः चर्चा लक्ष्मिनार महान
सुदून[ः] तथा स्वर्गमुनोरोपः: प्रथा चु न[ः] केशव: तथा स्वर्गसुप
देवनागः[ः] चलारी वे ते [ए*]कसमीतमुिला(व) यीतसानद्वपुरे पूविक
हस्तममप्रदेशे ध्रुवमायकः चालादारःचालुः
9 य[सिध्य] ....... [सला गङ्गभूमि]ः[ः] चारादीविताममसङ्क
बम्स्म(श्री)(या) नवनवतिसङ्क गङ्गहीता स्वकारितपूववाभिसुखपकोणः
मयवरकवरः[ः] विशालसचासु(ग्राः)चालाबंध समस्सौचक्यवसेते पूविकः
रमोहं धन्याधार(कः) वच भरवति पृविविकः करणा दशिनः
10 त: विजः[ः]सला गङ्गभूमि[ः] पवित्रती महा इद्रसः ला गङ्गभूमि[ः]
उन(त)रती विचार-उच्चवाचः एवं चतौराचः[ः]विश्रवः रयः
सोमश्रणे गणःद्वयः ध्वाना माताप्रतिठारानं पुस्तवायिमुः(भिः)कहः
(द्रौः)प्रतिश्रुवके यस(श)विश्रवकामाप्रदेयवमाः(क)कलायः
11 न योकनकः(क)देवायः(कः) प्रदत्तं स्वादीद्य पुष्पोपसङ्कतस्वातान्नभेषः
भाष(त)कसम्ये विश्रवका द्रम दला(चा) भोक्तयमिति । [Document
No. V] चतैतसभवत् २५० फाल्गुन श(व)ति ० ८ पाचां तिवारिसु
यीतसानद्वपुरे प्रतिवसमानवीमदाययाचारायतुःिवसामानभवः(कः)
12 महादेवपुकसङ्कतस्वातातिवस्मायस्म(श्रीं)तेन द्रौः पवि(त)नामवते पृवः
दशिनांदिबिभागी स्वकीयायक्षरासा दम्यास(श्री)विश्वाश्चाप्रमाणः
ध्रुव्यकः दशिनापार्थो(श्रीं)ं परिशामायिवः पक्षकः ग्रं दशिनामायिवः(श्रीं)
चालातीं प्रयासःसमापः

* Here about 22 letters are missing.
* [Possibly it stands for फितसा.—Ed.]
* Read 。 विद्यम.
* I had originally read वेष्टमायथो समस्सौविष्कमकः। I am indebted to Mr. H. Sastri for the reading समस्सौविष्कमकः.
13 रक्षी: समस्तोऽभियमानं श्रथमद्वायर्यायः (कृ) यथ मनवति पूर्वत्त: भद्र-विष्टरायकरमावमेयः[४] संलक्षेपभुमि[७] दर्शियतो ह(ह)हुष्ट्रा पविषमं: करुः पत(त)रत(त)सहवादकस्तहुष्ट्रीयः उत(त)रापत्री(कृ)थे एवं चतुराचारः(क)विशंहः वहामुः धारारोहवस्मेतः

14 धीकनकर्तिविद्या द्रव्यः मो[ह]भिः[७]क्र(क)स्त्रीतः(त) भद्र(च)शारादिभि:

[Document No. VI] तद्वायिनेषतु २५० सामीतिः व(ब)दि ११ चस्या तिष्ठत्वः शीतातान्द्रपुरे प्रथितसमानारा चाप(च)यानयः विनिक्षेपाक पुष्पकुपहुः रायः

15 पत(त)नामस्तं गृहभवः द्वीपः करीयकार्यमेतः पविषामभिसुखावारी विन्दु(च)प्रकोटा ततोः ला तालकपकास्तोऽर्ज्ञस्मतास्यायः [चा]चाहा-(ज) यथ मनवति पूर्वत्त: विनिक्षेपाककलहतः दर्शियतो(त) अोगन्नविद्यावारी पविषमः: चाप(त)रती व...

16 विनिक्षेपाकवर्धवस्तवारीवारी धीकनकर्तिविद्या द्रव्यः(च)या शीवविष्टरायकरमावमेयः शीक्षिताः शीतातान्द्रपुरे प्रथितसमानाः[४] क्रोहसिद्धार्यमासः च(व)दक्ष[च]शारादिभि:

[Document No. VII] तद्वायिः संबाहु......

17 करणः २५५ भार्यपद युः १६ चस्या तिष्ठत्वः शीतातान्द्रपुरे प्रथितसमानाः[४] क्रोहसिद्धार्यमासः च(व)दक्ष[च]शारादिभि:

18 व[च्छ] पुच्छः(च) धारान्द्रमद्वायः मातात्स्म(क)हर्षेवस्तवारीकम(क)तेन एकस्मति-भूला(च) दृष्टव पत(त)नामस्तं गृहभवः द्वीपः करीयकार्यमेतः पविषामभिसुखावारी विनिक्षेपाककलहतः दर्शियतो(त) तालकपकास्तवारीवारी समस्तोऽर्ज्ञस्मताः महद्वायिनेषतु शालम(त)विनिक्षेपाक पुष्पवायिः शीतातान्द्रपुरे प्रथितसमानाः[४] क्रोहसिद्धार्यमासः च(व)दक्ष[च]शारादिभि:

19 धाह(च) यथ मनवति पूर्वत्त: चाप(च)रती तश्विनीकर्तिविद्या द्रव्यः[४] दर्शियतो(त) अोगन्नविद्यावारीवारी शीवविष्टरायकरमावमेयः समस्तोऽर्ज्ञस्मताः महद्वायिनेषतु शालम(त)विनिक्षेपाक पुष्पवायिः शीतातान्द्रपुरे प्रथितसमानाः[४] क्रोहसिद्धार्यमासः

1 Read रक्षी:
2 Read भार्यपद महावरी.
3 The word पति is superfluous.
20 घ्न(व्र)निन कव्यक्रोतामहादिवाकायिति: न्यायवाच(त)पच्छय विक्रोता ॥

[Document No. VIII] सत्वतं २४५ छोटे शृंखले १२ खञ्चां निवासविशेष
ब्रह्मद(त)रत्नाव(हृ)नाग(हृ)तत्करातियाक्षनात् बिखित
हृश्रेण प्रतिवर्णानो च(ष)व्यातोयो कौशालकपनानाय स-

21 ध्वन्द्रपुच्छे तथा देवनागिनवार्य लक्षाका तथा माधवामाय यथा सम्प्रदायां
वन्म(सा)तेन दृष्टिनिकृतमायकिंतुनायकस्वरूपपुच्छे भीतकाले
दशाविंशो(श)एकमामायमाह(१२)कन्याकेन पूर्णाभिषुकं ग्रहं दतात(समा)सीखां-
प्रत्य कौशालकायिति: सवेभा- ॥

22 र(०)केन न्यायविशेषगत्वा क्षितकायित्वा द्रव(ष)शं कौशालकपिन्नाने
कर्मक्रोत विक्रोतादिति: सवेभाद(३)केन निवासविशेष
ब्रह्मद(त)रत्नाव(हृ)नाग(हृ)तत्करातियाक्षनात् बिखित
ब्रह्मद(त)रत्नाव(हृ)नाग(हृ)तत्करातियाक्षनात् बिखित
हृश्रेण प्रतिवर्णानो च(ष)व्यातोयो कौशालकपनानाय स-

23 देवनागिनवार्य च(ष)व्याते पत्र(त)नामस्ते पूर्ववर्ष्यं मध्याशेये खवीकयायितों
परिमामभिषुकं पकोदन्त(अ) ग्रहं सर्वपरिवाहमेतं भस्नावधाद(२१) वन
मयां पूर्वाण्तः ॥ सर्ववन्द्यकाव्यार्थे दशिनयोञ्चे(क)क्षमावत् काव्योः पौष्र-
म्यात(त) ह(ष)श्रेण्या च(ष)रतो विक्रोत(श)मेंवाकपक्यायं एवं च-

24 तुराणाध(४)विशेष यथं श्रीकथ(व)विद्या द्रव(ष)शं कौशालकपिन्नाने नव-
नवबद्धामककाव्यक्षणक्षणोत्तरे तृतीय(श)माध्येंविश्वासपद(श्र)कायां
सम्राट(सा) च ॥ [Document No. X] तथा सत्वत २४५
माद्राव व(ष)हिं ५ खञ्चां निवासविशेष ब्रह्मद(त)रत्नाव-

25 ब्रह्मद(त)रत्नाव(हृ)नाग(हृ)तत्करातियाक्षनात् पूर्वाण्ते मध्याशेये खवीक
(१२)छाच्छर(श्र)चाराणी मध्य(श्र)सतानस्य घ(ष)हृश्रेण पत्र(त)नामस्ते पूर्ववर्ष्यं
(त)रदिनिकृतमायकिंतु ग्रहं पिकु-पितामहो(च)यात्पितायपितामहवायत्नायातभायिति: यह वृक्षपुष्पं वर्ष-
(ष)व्यस्यायात अस्वयमायि यात-

26 वेयायां(म)विशेष(ष)रदिनिकृतमाय पिकु-पितामहो(च)यात्पिताय पिकु-
कायारे एकाकाण्डवर्ण तथा दिनायार(क)वारोच(ष)य च(ष)रामसुखा
वाह्य परिमामभिष्का दिनायायाय(ष)माध्येंविश्वासपद(ष)य च(ष)रामसुखा
(ष)व्यस्यायात अस्वयमायि यातअधिकारि अधिकारि अधिकारि
No. 8.—JEJURI PLATES OF VINAYĀDITYA: SĀKA-SAMVAT 609.

By Prof. D. R. Bhandarkar, M.A.; Calcutta.

These plates, which belong to the early Chalukya dynasty, came from a village called Jejūri in the Poona District. In September, 1917, Mr. P. B. Gothoskar of the Bombay Asiatic Society was good enough to send them to me for inspection. But, as my hands were then too full with other matters and I had not enough leisure, I had to be content with merely publishing a short notice of the inscription, for the information of scholars, in the Annual Progress Report of the Archaeological Survey of India, Western Circle, for the year ending 31st March, 1917. I have since then been able to prepare the necessary transcript and am now in a position to edit the plates.

These are three plates, each of them measuring about 9½" by 4". The first and the third plates are inscribed on one side only, while the second is on both the sides. The letters, on the whole, are in an excellent state of preservation, and have been neatly incised. The language is Sanskrit. Excepting the invocatory verse at the beginning and the benedictive and imprecatory verses at the end, the inscription is throughout in prose. In point of phraseology, it resembles other published records of the early Chalukya family, especially the Sorab and Haribhar grants which also belong, like the present one, to the Chalukya king Vinayāditya.

The characters belong to the Southern class of alphabets prevailing in the 7th century A.D. In respect of orthography, the letters φ, ϑ, ϝ and ϝ are doubled after ρ in arnpaśā (l. 1); Śenāṅit-ddaitya-balām (l. 16); “śaṅhīr-nnavottara (l. 21) and nirvarśaṅhī (l. 30). Ri is employed instead of rī only once in krmi (l. 35). In many places the anusvara is wrongly omitted.

The inscription refers itself to the 9th year of the reign of Vinayāditya and is dated in Saka era 609 (expired) corresponding to A.D. 687. The object of the inscription is to record the gift of a village called Vira situated between Kajalāṭáha, Paraṅchika and Hari-payiga, on the north bank of the river Nirā, in the Sātimājabhūga, in the Palayaṭṭhāna-tiṅkaya. The name of the donee is Alasārman, son of Pāṇchālāśarman and grandson of Durgāṣarman, of the Kaunṭinya-gōtra. The gift was made when the king was encamped at the village of Bhāḍali near Palayaṭṭhāna.

Most of the localities mentioned in the record can be easily identified. Palayaṭṭhāna is the same as the modern Phalṣan (North Lat. 18°, E. Long. 74° 30"), the chief town of the lower Nirā Valley and capital of the Native State of the same name. Bhāḍali, from where the grant is issued,
Is undoubtedly the present Budleebudruk (Atlas Sheet No. 39), five miles south-east of Phalçaq. Virā, the village granted, is certainly the modern Veer of the Atlas Sheet (N. Lat. 18° 9', E. Long. 74° 9'), from which the surname Virkar among Dēsastha Brāhmaṇas is derived. It is about 1½ miles to the north of the river Nirā, which again is identical with the river of the same name mentioned in this grant. The village of Kalabhaṭṭhāna cannot be identified at present. Parāṇchika is obviously Parâṇchi (or Porińche) and Harināyiga is the same as the modern Harul, about 3 and 2½ miles north and north-east of Virā, respectively.¹

Before the discovery of these plates, eight records² of the reign of Vinayāditya were known. Of these, one, namely, the Lakshmēśvara inscription, which professes to bear the earliest date (Śaka 608) among the dated records of Vinayāditya, has been proved to be spurious³ by the late Dr. Fleet. So the Jējūri inscription, which bears the Śaka date 609, is to be regarded as the earliest of the dated records of that prince.

This record is not altogether without some importance. One eminent scholar has said that Vinayāditya subdued the Pallavas, Kalabhās and others and made them his faithful vassals between his eleventh and fourteenth years.⁴ He was led to this view, because this fact ⁸ sol is not mentioned in the grant of the eleventh year of his reign (Ind. Ant., Vol. VI, p. 89), while it does occur in that of the fourteenth year (p. 92) and in those of his successors.¹⁸ But we can now say that the event certainly took place at least in the ninth year of his reign as it is found mentioned in this inscription.

TEXT.⁶

First Plate.


4 rāyaṇa-prasāda-sāmśādita-varāha-lāṃchhan-śkaṇhaṇa-kaṇaṇa- vaśkrīt- āśeṣaḥ- mahībhri-tāṁ Chali-

5 kyāṇaṁ kulam-aḷkaṇarashṇīr-āśvamēdh-āvabhṛthha-snāna-pavītrikrita-gātrasya ārī- Pulakēśi-vallabha-

6 mahārajaṇya sānuḥ parākram-ākraṇ[ih*]ta-Vanavāṣy-ādi-para-nripati-mandala-prapśi- baddha-[vi-]

7 śuddha-kṛttīḥ ārī-Kṛttivarmma-prāthīvivallabha-mahārajas-tasya-ātmajasa-samarta- saṃsakta-sakal-Ōttarāpa-

8 th-tāvra-ārī-Harshavardhana-parājaya-öpalabdha - paramēśvar - āpara - nāmadhēyas- Satyāśraya-ārī-prāthīviva-

¹ Annual Progress Report of the Archi. Surv. of India, Western Circle, 1917, p. 49.
³ Dynasties of the Kanarese Districts, p. 368, note 8.
⁵ Ibid., p. 189, note 1.
⁶ From the original plates.
¹ Read "sagōtraṇāṁ."
² Read Hārīuti*.
³ Read ākrūna.
9 llabha-mahārājādhirāja-paramēśvaras-tat-priya-sutasya Vikramāditya-paramēśvara-bhaṭṭārakasya
10 pavi-sahāya-sāhasa-mātra-samadhiṣṭata-nīja-vahāsa-samuchita-chita - rājya - vibhavasya vividha-rasi-

Second Plate ; First Side.
11 ta-sīta-samara-mukha-gata-ripu-narapati-vijaya-samupaladha-kīrtti - patāk - āvabhasita-dīg-a-
12 ntarasya himakara-kara-vimala-kula-paribhava-vilaya-hētu-Pallava - pati - parājaya-ānanta-
13 ra-parigrihiita-Kāñcī-purasya prabhāva-kuliśa-dalita-Pāṇḍya-Chōla-Kōrala-dhara-
14 ṅidhara-trāyanā-
15 ṅa-kamalasya tri-samudra-maddhyavartti-bhuvana-māṇḍal-ādhiśvarasya sūnuḥ pitur-ājñāyā[
16 Bāl-Ṣendu-śekharasya-eva Sēnānīr-ddaitya-balam-atīsamuddhatam traṁraja-Kāñ-
17 cī-pa-
18 ti-balam-avashtaḥbhya samasta-vishaya-praśamanād-vihita-tan-mano-nuraśijānaḥ sat-
yanta-vatsalatvād-Yu-
19 dhīṣṭhira iva ṛāṣ-Rāmatvāḍ-Vāsudēva iva nṛp-āṁkuśatvāt-Parāśurāma iva rājāśra-
yatvād-Bha[rata i]-
20 va Pallava-Kalabhra-Kōrala-Haṁhaya-Vīla-Malava-Chōla-Pāṇḍya-ādyāḥ yēn-
21 Aṛuva2-Garṣag-ādyai-
22 r-vinmualais-sama-bhrityatāṁ-nītāḥ Vinayāditya-Satyāśraya-ṣrī-Pṛithivvallabha-
23 mahārā-

Second Plate ; Second Side.
21 jādhirāja-paramēśvara-bhaṭṭārakasya [ ][ ] Viditam-astu vō-smābhīr-ṇanav-ōttara-
22 [vajrasbhēshv-ātitēshu śaka-varaḥēshv-ātitēshu] pravardhamāna-vijaya-rājya-
23 sarvatsare navamē vartta-
24 mānē Palayaṭṭhāṇa-pratyāsanna-Bhāḍaḷ-ārām-e-adhivasati vijaya-skandhavārē Ashā-
25 ḍa2-Paurṇapamāṣyāṁ Bhammaṇa-rāja-vijīṇāpanayā Kaunōjīna-gōtrasya Dugga-
26 saṃmaṇaḥ paurāya
27 Pāṇḍhāla-saṃmaṇaḥ putrāya Allasaṃmaṇaḥ Palayaṭṭhāṇa-viṣhaye Sā (?)-
26 timāla-ḥēgo Nīrā-nady-ūţtara-tāṭasthaḥ Kalahaṭṭhāṇa-Parānchika-Hari-
27 ṛṇayiγa-
28 grāmayaṁ ṛmaddhyasthaḥ Viṛa-nāmā grāmas-sabhōgas-sarvva-parihār-epētu datāh 

1 Read mati-sahāya".
2 Read trīyamṇa".
3 Read "saṃmahayinu".
4 Read "Kūṭa".
5 [The plate seems to have pr. — Ed.]
6 Read "yōṣ-ṃ" or read grāmāṇyam. — Ed.
7 Read Akṣaṇḍa".
28 Tad-śāgūmibhir-asmad-vahśayair-anvaiś-cha rājabhir-ayur-aiśvaryy-ādināṁ vīlasita-

Third Plate.

29 m = acharāṁsu - charńchalam = avagachchhadbhir = ś - chandr-ārka - dhar = ārṇava - sthti-

sama-kāla[m*]

30 yaśas-čichāshubhās-sva-datti-nirvīśesham pariśalanīyath [(*) 1Prōktaṁ-cha Bhag-

gava-

31 tā vēda-vyāśaṇa Vyāśaṇa [(*) Bahubhir-vasudhā bhuktā rājabhis-Sagar-ādibhir-
yyasya.-2

32 yasya yaddā bhūmis-tasyatasya tadā phalāṁ [(*) Svan-dātum-sumahach-chhakyath

33 duṃkham-anyasya pālanaṁ [(*) dāna[ṁ*] vā pālanaṁ v-ēti dānāch-chhreyo-
nupāla-

34 nam [(*) Sva-dattā[ṁ*] para-dattā[ṁ*] vā yō harēta vasundharaś[ṁ*] šaśti-

varsha-sahāśāṇi viścāhāyaṁ jāya-

35 tē kri[j]m]iṁ [(*) Mahā-sāndhivigrbhikā-śrī-Hāmapuṇyavallabhēṇa likhitam-idaṁ

śāsanaṁ [(*) Oṁ

No. 9.—SEVEN INSCRIPTIONS FROM MATHURA.

By DAYA RAM SARNI, M.A., RAJ BAHADUR.

The seven inscriptions edited in this paper are some of those brought to light in recent years by Rai Bahadur Pandit Radha Krishna, Honorary Curator of the Museum of Archaeology at Mathurā. Some of these have been found in excavations carried out by him on behalf of the Director General of Archaeology in India, while others have been acquired from private possession. All the seven inscriptions discussed in this note are comparatively short dedicatory records which register the installation of images or other objects on which they are inscribed. With the exception of inscription No. V, all the others are in a more or less damaged condition. Like most of the other Brāhmaṇ inscriptions of the Kushāna period, the documents edited here are composed in the mixed dialect, consisting partly of Prākrit and partly of Sanskrit words and forms. Peculiarities of this dialect have been fully discussed by Bühler and it is not necessary to make any further remarks here. Six of the objects on which the inscriptions are engraved belong to the Buddhist faith, while document No.IV is engraved on the pedestal of an image of the Jaina Tirthaṅkara Vardhamāna. Only one of the inscriptions, viz., No. II, contains the name of the ruler of the time, namely, Huvishka. No. I, which is dated in the year 22, must have been installed in the reign of Kanishka, while No. IV dated in the year 84 would belong to the reign of Vāsudēva. A point of interest in these documents is the mention of the names of four monasteries which existed at Mathurā in the Kushāna period. These are the Prāvārika-vihāra or the monastery of the cLoak-makers (No. I), the Śrī-vihāra (No. V), the Suvarṇakara-vihāra or the monastery of the goldsmiths (No. VI) and the Chutaka-vihāra or Chūṭakā-vihāra, i.e., the mango monastery (No. VII). None of these edifices appears to be referred to in any of the previously known inscriptions.

1 [The original has pariśalanīyam-uktā-cha.—Ed.] 2 Read -ādibhir [(*) yasya. 3 Ante, Vol. I, p. 373.

No. I.—Buddha image inscription of the year 22.

This inscription, which consists of two lines, is engraved on the lower rim of the base of a headless image of Buddha (height 2' 1"; w. 1' 6½") which was found in the city of Mathurā and acquired for the Museum in 1918. The first line is in a good state of preservation but only one or two akṣaras have survived in the second.

**TEXT.**

1. Oṁ Śūdāhūn Sa[rh*] 20 2 gri 2 di 30 asāṁ pūrvvāyāṁ Prāvārika-vihārāv Buddha-pratimā pratisht(ṭḥ)āpitā
2. . . . . . . . [saṇḍhī] . . . . . . .

**TRANSLATION.**

"Oṁ Success! On the 30th day of the 2nd [month] of summer, in the year 22, on this occasion as specified, (this) image of Buddha was installed in the Prāvārika-vihārā . . . . . . . "

No. II.—Bōdhisattva image inscription of the year 39.¹

**TEXT.**

1. [Māhārājasa dē*]vaputra Huv[i]ṣhkasya saṁ 30 9 va 3 di 5 ētasyaṁ purvayaṁ bhikṣuṇiyā Puṣahathiniyē sa-
2. bhikṣuṇiyē Buddhadēvāyē Bōdhisatvō pratithāpitō sahā mātāpitih sarva-satva-hitā-sukha[yē*]

**TRANSLATION.**

"(In the reign) of the Māhārājā, the Dēvaputra, Huvishka, on the 5th day of the 3rd [month] of the rainy season in the year 39, on this date as specified above, (this) Bōdhisattva was set up by a nun named Puṣahathini, together with the nun Buddhadēva, together with (her) parents, for the welfare and happiness of all sentient beings.""}

No. III.—Bōdhisattva image inscription.²

**TEXT.**

1. Māhārājāsa Dēva[putrasa] . . . . sa sa . . . hē . . . di 10 9 [asāṁ] purvayaṁ s[ā]jthavahāsa bha-
d-attra p[u]ηya[ṁ] ta[d-bhavatu]

**TRANSLATION.**

"On the 19th day of the . . . month of the cold weather in the . . . year of the reign of the Māhārājā, the Dēvaputra . . . . this Bōdhisattva is the gift of Dha[n]ya[bhavā, the wife of . . . . . . , the caravan merchant. Whatever merit there is in it, may it be . . . . . . . . . . . ."

¹ The image in question is described in the A. S. R. for the year 1916-17, Pt. I, p. 13, and illustrated in Pl. VII, fig. C. See also the Annual Progress Report of the Superintendant, Archaeological Survey, Hindu and Buddhist Monuments, Northern Circle, for the year ending 31st March 1917, p. 8.
Seven Inscriptions from Mathura.

No. I. Buddha Image Inscription of the Year 22.

No. II. Bödhisattva image inscription of the Year 39. First line.

No. II. Bödhisattva image inscription of the Year 39. Second line.

No. III. Bödhisattva image inscription.

No. IV. Vardhamana Image Pedestal Inscription of the Year 84. Lines One and Two.

No. IV. Vardhamana Image Pedestal Inscription of the Year 84. Line Three.
No. IV.—Vardhamāna image pedestal inscription of the year 84.¹

TEXT.
2. rikāyē kuṭubiniyēDatāyē dānam Vardhamāna-pratimā pratithapita
dharavpṛdhiṣya ni[rvartana*]

TRANSLATION.
“Oṁ Success! On the 25th day of the 3rd (month) of the rainy season in the
year 84, on this occasion as specified, (this) image of Vardhamāna, a gift of Ḍukharikā,² the
daughter of Damitra, and Datā (Sanskrit Dattā), the wife of a householder,³ was set up under the
advice of . . . Satyasēna and . . . dharavpṛdihi, of the Kōṭṭiya-gaṇa.”

No. V.—Stone slab inscription.
This inscription is engraved on a stone slab, measuring 2' 11” in length, 11” in width and
2½’ in thickness, which was reclaimed from the Gau-Ghāṭ well in the city of Mathurā. It is roughly
dressed on three sides. The fourth side contains an inscription of three lines, each measuring
1' 2½” in length. The inscription is in a perfect state of preservation.

Neither the date nor the name of the ruling king is mentioned. The inscription records the
installation of an image of a Bōdhisattva, and the slab on which it is engraved must have
been exhibited by the side of the statue.

TEXT.
1. Bōdhisatvō sahā mātā-pithi sahā upajhāyēna Dharmakēna
2. sahā ātevāsikēhi sahā ātevāsinīhi Śirī-vihārē
3. āchariyāna Samitiyār. a parigrahē sarva-Budha-pujāyē

TRANSLATION.
“(This) Bōdhisattva (was dedicated by somebody, whose name is not mentioned), togeth-
er with parents, together with the preceptor, Dharmaka, together with male pupils, together
with female pupils, at the Śirī-vihāra for the acceptance of the Samitiya teachers, for the
glorification of all the Buddhās.”

No. VI.—Stone bowl inscription.
This inscription is engraved round the outer upper edge of a hemispherical stone
bowl supported on the broken head of a male figure (ht. 1’ 8”). The fragment was lying in the
Jāmmā Bāgh on the right bank of the Jāmmā river just outside the Mathurā city and was being
used for watering cattle. Rai Bahadur Pandit Radha Krishna acquired it for the Museum by
substituting a little masonry reservoir for the aforesaid purpose. The head of the statue is

¹ Vide Annual Progress Report of the Superintendent, Archaeological Survey, Hindu and Buddhist Monu-
ments, Northern Circle, for the year ending 31st March 1917, p. 10.
² This name also occurs in a Mathurā inscription of the year 299 (Ind. Ant., Vol. XXXVII, p. 33 and Pl.
facing p. 60).
³ In the translation of the epigraph, I have interpreted the word kuṭubisi (Sanskrit kuṭumbisi) in its genervic
sense as the wife of a householder. It might equally well be a proper name. If this suggestion were correct, it
would be possible to identify the three female figures to the right of the wheel in the centre of the base
of the image with the three ladies who donated the image, and the three male figures on the opposite side with
the three men who suggested the pious act.
much defaced and the features of the face and the ears are damaged. The turban is interlaced with a flower garland and we notice, above the forehead, a large round knot encircled with a garland and leaves. The inscription consists of two lines measuring 3' 1" and 3' 2" respectively. The first line which begins immediately above the level of the right ear of the statue is preceded by a blank space of two inches to mark the commencement of the document. The inscription records that the bowl, on which it is engraved, was presented by Ayala, the son of Irñrasama or Idrasama, at the hospice of the goldsmiths in honour of all the Buddhas for the acceptance of the śākāryas, who were great preachers. The name Irñrasama may be construed as “equal to Indra” or it may stand for the Sanskrit Irñrasarman. Another bowl similarly mounted on a well-preserved female figure is now kept in the Fyzabad Museum. The bowl being described was presumably used for worship. Fa-Hian informs us that in his time the Buddha’s bowl was worshipped in a monastery at Purushapura (modern Peshawar).1 There are in the Mathurā Museum two or three other bowls of stone one of which (ht. 1' 11", diameter 2' 1") is labelled a Mahāpātra2 and must have been used for veneration as an imitation of the Buddha’s alms-bowl. It is, however, noteworthy that a stone bowl unearthed by Sir John Marshall at Sānchi bears a short inscription to the effect that the bowl in question was used for the storage of the food, which, having first been presented to the deity, was afterwards distributed among the pilgrims.3

TEXT.

1. Irñrasama [or Idrasama]-pūtasa Ayalasa dana sava-Buddhanam pājāya Suvanakara-[viharē] śāchariyan [majhōpadē]jakana
2. parighahē

TRANSLATION.

“(This bowl is) the gift of Ayala, the son of Irñrasama (or Idrasama) in the monastery of the goldsmiths for the adoration of all the Buddhas (and) for the acceptance of the teachers who were great preachers.”

No. VII.—Stone channel inscription.

This inscription is incised on one side of a stone fragment (length 11") which probably formed part of a stone channel for carrying off water. The fragment was found in the débris of a house which fell down in 1917 in the Mātā Gali lane of Mathurā city and was acquired for the Museum in August of the same year.

The inscription is complete at the top and at the bottom but broken off at both ends. A continuous translation of the document is not practicable. It is, however, manifest that it records the erection of something, possibly the channel itself, on a piece of which it is engraved, in a monastery designated Chutaka-vihāra which may possibly be interpreted as Chuitaka-vihāra, i.e., the mango monastery. The last line contains the year 91 which presumably is the date of the inscription. It should probably be referred to the Kushāna era. The pious act mentioned in the epigraph was executed for the increase of the religious piety and strength of the [Māñ}[ā][n]ghikas, one of the eighteen schools into which the Buddhist church was split up early in the history of that religion. Two akharas at the end of the first line which may be read as rājas may not at present be explained, though I am inclined to think that the word intended was vāstacya.

1 Travels of Fa-Hian, translated by Legge, p. 34.
TEXT.

1. pitö Chutaka-vihāre vyāstā
2. [Majhā]sāṅghikāna dharma-va(ba)la-[vṛiddhyarthathā*]
3. [va]raha[pā 90] kārūpika

TRANSLATION.

"... was erected for the increase of the religious merit and strength of the [Majhā]sāṅghikās (residing at the Chutaka-vihāra... ninety-one years..."

No. 10.—THE KALVAN PLATES OF YASOWARMMAN.

BY R. D. BANERJI, M.A., CALCUTTA.

The inscription edited below was discovered in a village near Kalvan in the north-western part of the Nāsik district of the Bombay Presidency. It was brought to the notice of Mr. A. H. A. Simcox, I.C.S., then Collector of the Nāsik district, by Mr. Gajanand Gopal Joshi, a teacher of a school at Kalvan, who also read portions of the inscription. In the first instance, only the first two plates were recovered from a Bihil, but on a reward being announced the third plate also was found at the same place. The plates were purchased for the Prince of Wales Museum of Bombay through Mr. A. H. A. Simcox, I.C.S., who spared no pains to obtain them for that institution.

The inscription is incised on three plates of copper each measuring 10" x 5½". There is a hole in the upper part of each of these plates proving that they were attached together at one time by a ring. The ring as well as the seal, that must have been attached to it, are missing. The first and third plates are inscribed on one side only, the second plate being inscribed on both the sides. The language of the inscription is Sanskrit and, with the exception of the impercative verses, the entire record is in prose. The inscription abounds with mistakes. Sa is generally substituted for ūsa: cf. yasa for yaśā (ll. 2, 4, 7, 8, 14), sira for sīra (l. 3), asiti for asītī (ll. 8-9), subha for śubha (l. 11), and Kalakalēśvara for Kalakalēśvara (l. 12). So also we find sa for sa in sahasra instead of sahasra in ll. 8, 33 and 37. Yakaiga (l. 21), paṁchāvisa (l. 20 f.), taṅghaṇaka (l. 22 f.), jīn-āla (l. 25), chāurika and daṇḍavāsika (l. 27) are instances of Prakritism.

The alphabet of the inscription is Nāgarī of the Northern variety of the eleventh century A.D. and may be very well compared with that of the Banswarā1 and the Ujjain2 plates of Bhōjadēva. The ai symbol is represented by the two usual strokes at the top of the consonant or by a single stroke and a vertical line placed before the letter. Long initial i is distinguished from the short by a rectangular stroke placed over the latter (l. 16). A peculiar final form of n is to be found in ān in l. 28. The letter ya in l. 2 (Siyaka) is not closed at the top as is generally done. Na has two forms (see ll. 23 and 24).

The inscription is not dated but refers itself to the reign of a subordinate chief named Yasūvarman. Even the genealogy of this prince, in whose territory the land was granted, is omitted. He is simply introduced as having obtained one-half of the town of Sāluka from the illustrious Bhōjadēva (I) and as being in the enjoyment of 1,500 villages. This Bhōjadēva is said

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1 Above, Vol. XI, plate opposite p. 182.
2 Indian Antiquary, Vol. VI, pp. 53-54.
to have defeated the kings of the Karpaṭa, Lāṭa and Gurjara countries as well as the lords of Chāḍī and Komkaṇa and to have meditated on the feet of the illustrious Sindhurājadeva, who cleansed the earth from the mountains to the sea by his wide fame and meditated on the feet of the illustrious Vākipatirājadeva (II), who meditated on the feet of the illustrious Siyakadeva (II) of the Pramvāra (Paramāra) family of Dhārā. The reference is very clearly to Bhōja I of the Paramāra dynasty of Dhārā, who was the son of Sindhura, the brother's son of Vākipatirājadeva II and the grandson of Siyaka II. The very fact that an ordinary feudatory chief dares to make a grant of land without referring the matter to his suzerain shows that the power of the Paramāras of Mālaṇa had weakened considerably at the time of the issue of the grant. It is known from the other inscriptions of the Paramāras of Mālava as well as the Haihayas of Tripuri that Bhōja I, the conqueror of the Komkana and the great patron of literature, had suffered a crushing defeat and had most probably fallen on the battle-field while trying to stem the tide of a combined invasion on the kingdom of Mālava by Karpaṭa, the king of Tripuri, and Bhima I of Gujarat. Though the successor of Bhōja I was on its throne in V. S. 1112 (=1055 A.D.), yet history shows that the kingdom of Mālava lost its independence for a short time about that period. It regained its independence under Udayāditya, a kinsman of Bhōja I, and continued to be a divided kingdom up to the twelfth century. It was during these troubled times that the grant was issued by a subordinate chief Yaśovarman, who, apparently, gave the genealogy of Bhōja I, by way of custom only. The Śvetapāda country, which is the same as the northern part of the modern district of Nasik, was once conquered by the Haihayas king Lakṣmanaṇa and again by Vapullaka, a general of Karpaṭa, the king of Tripuri, some time before the Kalachuri Chāḍī year 812 (=1061 A.D.). When he (i.e., Vapullaka) erected a temple of Śiva, in the inscription recording its construction he enumerated some of the famous battles in which he had fought for his king. Therein also mentions his having defeated a king of Southern Gujarat named Tripūchana, who is known from the Surat plates of Śaka 972 (=1051 A.D.), and a Jain ascetic named Vijjala. The conquest of Śvetapāda, which is adjacent to Surat, must have taken place after 1051 A.D. and before 1061 A.D., i.e., about the time of the fall of Bhōja I. We know from the Nāgpur prasasti of the rulers of Mālava that "Bhōjadēva's end was unfortunate, and that during the troubles which then had befallen the realm, Bhōjadēva's relative Udayāditya became king, whose great achievement was that he freed the land from the dominion of (the Chāḍī) Karpaṭa who, joined by the Karpaṭas, had swept over the earth like a mighty ocean." The same fact is referred to in v. 21 of the Udaipur prasasti of the rulers of Mālava.

The grant under notice differs from the regular land grants of the Paramāra kings of Mālava in the following details:—(1) The absence of the Garuḍa and snake seal or the emblem of the Paramāras. (2) The absence of the date and of the mention of the reigning king as kusaśi. (3) The absence of the customary verse at the beginning in praise of Śiva. It is, therefore, almost certain that this subordinate chief Yaśovarmman had issued this grant during the period of anarchy which followed the fall of Bhōja I and the occupation of Mālava proper by Karpaṭa, the king of Tripuri, the anarchical state of things lasting up to the time of the defeat of Karpaṭa by Udayāditya. The Śvetapāda country whose location is now fixed by the mention of the temple of Kālakaḷēśvara, which still exists at a distance of ten miles from Kalvan, was not included in Mālava proper, but formed a part of the country that lay within the sphere of influence of the Paramāra rulers at the time of their ascendency.

The inscription belongs to the Śvetāmbara sect of the Jaina religion and is, therefore, important, for very few Jaina grants have come down to us. Herein we are informed that the Rāpaka Amma, who was a chief of the Gaṅga family, while in the village of Muktāpālī, in the district of Audrahādī which consisted of eighty-four rent-free villages (Mānyakapāṭa), after hearing the exposition of Dharmma and Adharmma from the mouth of the illustrious Āchārya Ammadēva of the Śvetāmbara sect and having been made to understand by his teaching that the principal Jaina-dharmma gives more auspicious results than other dharmmas in this world as well as in the next, gave certain pieces of land at Mahishabuddhikā in the holy tirtha of Kālakalēśvara, on the occasion of a solar eclipse, on the new-moon day of Chaitra. The grant consisted of several pieces of land, the first of which measured 40 nīvarthanas and the second 25 nīvarthanas. The latter, however, appears to have been once given by a prince named Kakkapairājā. The third measured 35 nīvarthanas while the fourth measured two nīvarthanas and consisted of a flower garden. In addition to these pieces of land two oil mills (taśa-ghānakas), 14 Baniya shops (Vaṃk-kaṭṭāḥ), and 14 drammas were also given to the illustrious Munī Suvrataśā in the temple of the Jina in the country of Śvetapāḍa which was completely repaired (lupta-jirṇāṇādharām). The land, the oil mills and the shops were given to defray the expenses of worship, which are enumerated in detail (pūjā, abhisheka, naivedyag and Chaitra-pavitra), as well as for the maintenance of the Jaina monks, who are called Rishis. The officers mentioned are Dēsila, Grāmata, Gokulika, Chaurika (Chaurika), Saulika (Saulika), Daṇḍavāsika (Daṇḍapāśika), Prātrājyika and Mahattama. There are eight imprecatory verses at the end of the grant, which are numbered. The deed was written by the illustrious Sāmadīvinigraha Yogāśvara of the twice-born race.

Among the places mentioned, Dharā is the modern city of Dhar, which is the capital of the native state of the same name in the Mālā Agency of Central India. Kālakalēśvara, spelled Kālakalēśvara, is, as has been stated above, a temple of Śiva, ten miles to the west of Kalvan, in the Nāšik district of the Bombay Presidency. I am unable to identify the village of Mahishabuddhikā, where the Rāpaka Amma resided, and also the district of Audrahādī.

**TEXT.**

**First Plate.**

1 Svasti [[*] Śrīmān[n]—Dharāyām Mēran-mahā-giri-tuṅga-śring-ōpamē Pravāhrā-anēka-samara-saṅghaṭṭā-sa[ṣa]-
2 dhita-śatru-pakha-vistṛta-yasse(śo)-dhavalita-dig-amtaralāḥ3- ārī- Siyakadēva—pād-ānudhyātāḥ Sara[sva]-
3 tā-mukha-tilaka-bhūta(ḥ) kṛita-kāva-mukta-sāyaka-ghūrmāyita4-śi(ś)i-ṛaḥ-kavi-jana-śatta(tru)-paksha-
4 ārī-Vākpatirājadeva—pād-ānudhyātāḥ anēka-mahā-hava-vijit-ārī-jana-prathita-yasse(śo)-
nirmāna-
5 kṛita-sakala-dharādhara-dharā—jala-dhīma-ārī — Śehn(Siṃ)dhuraįjadeva — pād-[ā]\-
dhyātāḥ mahā-va[ba]la-prachamḍa-ri-
6 pu-pakha-nirddārīta-Karṇaṭa-Lāṭa-Gūrjjara-Ghedyā-s(a) dhipa — Kṛkhanasā(śa) — prabhṛti-ripu-vargga-nirṛḍārīta-

1 [If it goes with Dhārā, we should expect Śrīmatāyin instead.—Ed.]
2 Read Paramās.
3 Cancel the visarga [or the case-ending here as well as in some of the following attributa.—Ed.]
4 Read -ghuṛṣṭuyī.
7 jañita-trīṣa-yasa(ā)ḥ-dhavalita-bhuvana-trayāḥ śrī-Bhūjadēva-prasādāvāṃpta-nagarama-
Sē[lluk-āṛddha].
8 s-āṛddha-sahāra(ara)-grāmānāṃ bhōktārāḥ śrī-Yasō(ā)ḥvarmaṇaḥ [Tasmin-
vishaya Mukta-paṭyāṃ chaṭut-āśi(ā)].
9 ti-Maṅya-paṭa-Andrahaā-vishaya śamaṅtu Garīnga-kula-tilaka-bhūtaḥ śrī-
. A[mm]a-ra-
10 ṇakēna | Sve(Śve) tāṃva(ba)ra-śrī-Ammadev-āchārya-mukh-ākhyāta-dharmam-ādharmam-
āgama-vākya-pravō(bō)dihita-
11 chē[hr]e mukha[khya]-Jina-dharmam-anyē(ṇya)pāna dharma[ḍ]-ihā para-śāka-
su(śu)bha-phala-dāna[ma]-iti vichīna-
Second Plate; First Side.
12 [tya] jāta-manasa Mahishav(b)uddhikāyāṃ | śrī-Kalakalāsva(śa)ṛṇ puṇya-
tīrkhe Chai-
[kaj]echhā-
14 yā-samā Lakshmī pēn-opamaṃ ṇjīvataṃ(adam) avadhārya mātā-pitrōr-ātmanasaṇaṇa puṇya-yasa(śa)-
15 śrī-pṛddhārā ṣopāvīṇa pāṇiṇa puṇy-ōttama-tīrthe aśvum(ə) grihitvā supūrṇā.
[na] ka-
16 maṃḍalunā Chānlīvya-ānvaya-prasāta-dharmamapati śrī-Chacchērāj-śikā-kara-grihit-
[ṇikṣipta]-
17 jāleṇa pāda-prakshāya bhūmi-miyām dattā Muktāpāya uttarēṇa Māhuḍalā-
grām-ōttara-
18 disā(ṣa)ṃ bhūmi(m)i-nivarttanāni chatvāriṁ(ḥ) aṣayaṃ simā pūrvvē nadī dakhēpē
Hathāvīda-grā-
19 ma-simā Kakaṇaḥ paśchimē garttā uttarē parvvatam(ṭaḥ) evaṁ caturātṛṭa-
visuś(ṣu)dha bhūmi(m)i[ṛṣ]yaḥ ta-
20 thā Kumārīstana-dōṅgarika-ūbhaya-ṭaṭ śrī-Kakkapan-ṛṣa-datta-bhū-niva[ṛṭ]ta-
nāni [pa]jāma-
21 visā tathā śrī-Vaṅkaigala-prabhūriti-nagarēṇa Sarigāma-nagaramaṃ-pārśvē Chaḍal-
taila[gh]-
Second Plate; Second Side.
23 ṇaka-dvaya[ṛṭ] vaṇika(kk)haṭṭās-chaturddāsa drammaṇa eva śhātra[ṛṭ] caturuddaṁ
dadāti [*] Aṭṭha. 12
24 kāyam vōli[kar]† pratipatranī paṁchās(ā)ṃity-āśe(ṣe)ḥaṃ lupta-jaṛṛpōddhāraṇa
kṛtān ācāmrā-
25 rkka-kālaṃ yā[vat] Śve(Śve) tapada-Jīn-īlaē(yē) śrī-Muni-Suvratadvēya niv[ṛṭ]
dita | Pū-ābhishē-

1 [This would indicate that Yasō varman was a Sāmanta or rather some subordinate officer of Khoja.—Ed.]
2 Cancel the syllable raḥ.
3 Read varman.
4 * Doubtful; “khi(ṭṭa)nā would be more likely.—Ed.]
5 The reading seems to be muktē Jina-dharmam-anyē dharmmē ihoparākkē mu(ṭ)kapalada na iti.—Ed.]
6 Read śāmānakaṇcha.
7 Read Chānlīvya. 8 [The reading should be “read-adya.—Ed.]
9 Re. d paṛkṣenāsāst. 10 Read pūkha. 11 Read āṭṭha-āṭṭhara.
12 It seems to be asṭa[ṛ]kā.—Ed.]
13 Better read “n(ā)ṛ[ṛ]ṣi—Ed.]
14 [Doubtful.—Ed.]
15 [Vol. XIX.}
THE KALVAN PLATES OF YASOVARMA.

26 ka-naivēdya-caitra-pavitraka-grās-āchchhādam(ā)naēhu ri(r)iśīpam-upayōgyā {[*]
amin-vishasa(ya)-vāsi(i)
prātrājyī-
28 ikka-mahattama-kuṭumv(b)inē-nyāṁśa-cha tan-nivāsinē janapād-ādān v(b)ōdhayaty-asaya
(ast) vō
29 viditaṁ mayā dattam | mad-vaṁśajār-ānayaṁ-vv-āgāmi-ānṛpati-bhōgapaṭibhir-śyam-
asad-dā-
30 yō-numanatavyāḥ pālayitavyāḥ-cha | yō v-ājāna-timira pa[s]a[l]-āvṛtita-matir-āchchhī-
ndyā]-
31 d-āchchhīndyamānāḥ saḥ paṁchabhir-mmahā-pātakair-upapātakaiḥ samyuktaḥ [bh*]
syād-iti U
32 ktaṁ va(cha) bhagavatā Vyāsena | Dēva-drayaṁ guṛr-ārasyaṁ dravyaṁ ch-aiva
Jīmēsa(āvya)रेच [[*] tri(tri)vidham pata-
33 nām dṛjāṁhā dāna-bhakṣaṇa-ālaṁghanē | 1 | Shasṭīr-vvrasaṁ-sahasrā(ə)ṛQui svargaṁ
tīsthā(tha)-

Third Plate.

34 ti bhūmīdaḥ [*] āchchhētā haḥ-anumanatā cha tāṁ-śvā narakē vasēt [2]-
35 Satḥ(Sam)khaṁ bhadrāsanām chchha[tra]ṁ n var-āsvā śvā varamāḥnaḥ [*] bhūmi-
dānsya chīṁnāni
36 rīsaṭey(śa) [ntē] tāṁ Bhārata | 3 | Sapta-janu-āṁtarēn-ās(a)va yat-punyam pūrvva-
śaṁcitam | arddh-āṅgu-
37 lēnā aṁśāya haranēna praṇasya(śa)ti [4] | . Agniśṭōma-sahasra(śa)ṛ-cha 4
Vājapēya-sata(tē)-
38 shu cha | gavāṁ kōti-pradānēna 4 bhūmi-hattā na su(s)uḥdhati [5] | Kiṁ sūryaḥ-
(e)-śvra-tāpō dāha-
39 ti śāsi(śi)-kalā[ntē] pāvakōti jvalamte 4 nō rūḍhāṁ bhūmi-saṣyaṁ 4 na vasati
vishaye 4 mā
40 dhavaśa-ch-ālpa-vrīṣṭhiḥ | kiṁ gōahu kahiram-ālpaṁ śushati sarisaraṁ(6) jivālokē na
vrīddhīḥ
41 yatrāyaṁ bhūmi-hattā vasati pariñānaḥ tasya chīṁnī-māṇi(tāni) | 6 | Ya[am]mu(n)
kule jāyati
42 bhūmi-dātā 4 sa mōdatē putra-kalatra-dāṃśyaṁ| sustham prajānāṁ vasatē cha
yatra s[au]khaṁ-āli(śī)riyāyā-
43 namdlatinā bhūmipālā(ā)ḥ | 7 | Ya(Ba)jhāmbhir-vvasudhā bhuktā rājābhīṁ 4 Sagar-
āḍībhīṁ | yasya yasya ya-
44 da bhūmīṁḥ(miṁḥ) tasya tasya tadā phalam | 8 | Likhitam-īdam Dvij-ānvayē
[sā]ndhivigrahika-srī-Jōga(ge)sva(śva)-
45 rēśāti [*

TRANSLATION.

(Lines 1—8). Hail! In the illustrious (city of) Dhāraṁ, in the Paramāra family, which was
as sublime as the high peaks of the great mountain of Mēru, (was born) the illustrious Bhōjadēva

[*] Note the symbol here.—Ed.]
[Read "श्च वराह।"]
[There seems to be a superfluous cha here.—Ed.]
["Dugga is unnecessary.—Ed."]
[Read rājabhīṁ.]

[L]
who had caused the three worlds to be whitened by his fame (won by) causing fear and by destroying his enemies such as the lords of Korkkana, Chādi, Gūrjara, Lāṭa and Karpaṭa and who had destroyed the hosts of his fierce enemies by his great army, (and) who meditated on the feet of the illustrious Sīndhūrajādeva, whose fame had become extensive by his defeating the enemies in many great battles, (and) who had purified the entire earth up to its boundaries of mountains and seas, (and) who meditated on the feet of the illustrious Vākpatirājādeva who was, (as it were), the mark on the forehead of the goddess of learning, (and) who had caused the heads of poets and his enemies to be turned by his poems and arrows (respectively), (and) who meditated on the feet of the illustrious Siyakadāva who had caused the cardinal points to be whitened by his wide fame (won by) his defeating the enemies in many battles and engagements. Through his (i.e., Bhūja's) pleasure, the illustrious Yaśōvarman had obtained one half of the town of Salluka and was enjoying 1,500 villages.

(LL. 8–17). In that province, in the (village) Muktapāli, in the Ārugrāhādi-vishaya (with its) 84 rent-free (villages), the sūryanta, the illustrious Rāṇaka Amma, who was the mark on the forehead of the Gaṅga family, having heard dharma and adharmma from the illustrious Śvātumbhara Ammadēva-Āchārya (and) being made to understand by him, by words as well as by signs,¹ that this particular Jina-dharma is superior to other dharmas, in this world as well as in the next, in producing good results; (and) having thought so and having made up his mind, this land was given by him at Mahishabuddhikā, at the holy and illustrious tirtha of Kālikāḷaśīvara, on the occasion of a solar eclipse and the āmāvāsa day of the month of Chaithra, having ascertained that fortune is (as fleeting) as a shade (and) the world is as transient as the (moving) waves of the sea (and) the life (as worthless) as foam, for the increase of the merit, fame and fortune of his own self as well as of his parents, having taken water in this most holy tirtha with (his) sacred thread in his hand in a well-filled kamaṇḍalu and having washed the feet (of the Jina ?) with water thrown from the hands of his legal wife (dharmapaṭanī) the illustrious Queen Chakchhāi, (who) was born in the Chālukya family.

(LL. 17–31). This land which is to the north of Muktaṇa, on the northern side of the village of Māhukalā, (measures) forty nivartanas. Its boundaries (are) :—on the east, the river, on the south, the boundary of the village Hathāvṛja, and the Kakaṇa (?), on the west, the water-courses, (and) on the north, the mountain. This land is thus defined with its four boundaries. Again, the twenty-five nivartanas of land given by the illustrious king Kalkapali on both slopes of the hill known as 'the breasts of the virgin' ; also thirty-five nivartanas (of land) by the Vakaṇigala and others of the town, by the side of the town of Saṅgama at Chaḍalīvaṭa ; (as well as) two nivartanas of flower gardens ; 2 oil-mills ; 14 shops of merchants ; as well as 14 drāmma coins, and in market² places (and) village streets, per leaf (!) fifty. Having caused endless repairs and restorations to be made, to last as long as the Sun and the Moon endure, in the temple of Jina in the Śvētapada country, are dedicated to the illustrious Muni Suvratadēva for the purpose of worship, abhisheka, naivedya, chaitra-pavitraka, for food and clothing of Riṣis. (The following officers) and inhabitants of this vishaya :—Deśikaka, Graṇṭaka, Gokulika, Chaṭuśa, Sālauka, Domālapānika, Prāṣīrajīka, Mahattama, householders and others, the inhabitants of towns, are informed : "Let it be known to you, that this (land) given by me, is to be recognized as a gift, by my descendants as well as other future kings and enjoyers and protected, and whoever, with his mind being covered with the dense darkness of ignorance, violates this or causes this to be violated, will be connected with (i.e., afflicted with) the five great páthas as well as upapáthas."

¹ [See footnote on text line 11 above.—Ed.]
² [See footnote on text line 23 above.—Ed.]
(Ll. 32—44). It has been said by the venerable Vyāsa [here follow eight of the usual impreca-
tory verses]. Written by the illustrious Sāndhivigrahika Jñāgūśvara of the twice-born race.

No. 11.—AMODA PLATES OF THE HAIHAYA KING PRITHVIDEVA I: 
CHEDI SAMVAT 831.

BY RAI BAHADUR HIRALAL, B.A. (RETIRED DEPUTY COMMISSIONER, CENTRAL PROVINCES).

These copper-plates were found in a field in Amodā village, about a foot below the surface. Amodā is about 10 miles from Jānījirā, the headquarters of a tahsil of the same name in the Bilāspur District of the Central Provinces. These are two plates, each measuring 11" × 7", the total weight of both being 107 tolas. Each has a hole, the first at the bottom and the second at the top, for being strung with a seal which is lost. They are inscribed on one side only, the first containing 20 and the second 21 lines. The plates when found about May 1924 were deposited in the Nagpur Museum, whence I obtained them for deciphering. The accompanying facsimile copy was prepared from impressions taken by Mr. Abdus Suboor, Coin Expert of the same museum.

The writing is in a fairly good state of preservation, except where the metal has been corroded. The size of the letters averages 1" except in the last 5 lines in which it is reduced to \( \frac{3}{4} " \). The characters are Dēvanāgari of the Kalachuri type with the usual peculiarities found in the records of the kings of Tripuri and Ratanpur. No difference has been made between ka and ca, both being expressed by the sign for ca. The dental sibilant has been usually employed for the pāla-s and vice versa, for which the text may be read, where the correct sibilant has been put in brackets, just opposite the incorrect one. In many words the dental n has been used for the anusvāra, e.g., in line 5 vana stands for vanśa and in l. 8 sīhāś for sīhāḥ. The letters ta, ra and na have been so formed that they are easily mistaken one for the other, and so is the case with pa and ya, and also with va, cha and dha. The letters a, i, kha, qa, dha, bha, ra and śa bear antique forms. The record is composed in Sanskrit verse and prose, there being altogether 22 verses of which 14 at the commencement are devoted to the eulogy of the donor and his ancestors and the remaining at the end to imprecation, benediction, and mention of officials like the minister for peace and war, under whom the department of gifts was usually placed, and the writer and engraver of the charter. Between these two sets of verses is placed the business portion in prose. The salutation to the deity in the beginning and the year at the end are also given in prose.

The proper object of the charter is to record the grant of a village named Vasahā or Basahā of the Yayapara-maṇḍala to a Brāhmaṇa named Kēśava, son of Chāṭṭa and grandson of Thirācha (who had come from a place named Hastiyāmaṭha), on Sunday, the 7th tithi of the dark half of Phāḷguna in the Chēḍi year 831, on the occasion of the dedication of a Chatushkīkā or hall resting on 4 pillars to the god Vaiṣṇava at Tumāṇaka, by Prithvidēva I, son of Ratnadēva, and queen Nōṇnalā, daughter of Vajyuvarman, prince of Kōṃḍa-maṇḍala. The genealogy is traced to Kārtavirya, who imprisoned Rāvaṇa, violently shaken to and fro by the waters of the great Rēvā. In his family were born the Haihaya kings, in whose line Kōkkala became the lord of Chēḍi and other countries. He raided the treasuries of the Karṇaṭa, Vanga, Gurjara, Koṇkana, and Śakambharī kings and also of those born of the Turushka and Raghu families. He had 18 sons of whom the eldest became the king of Tripuri, while the others were made feudatory chiefs near about. To one of the younger
brothers were born Kalingaraja, whose son was Kamalaraja. The latter defeated an Utkala king and endeavoured to equal Gangayadeva in prosperity. To him was born Ratnaraja or Ratnadava, the father of the donor of this gift.

Prithividëva is described as the master of twenty thousand, the lord of the whole of Kosa, a mahamandalesvara, and sprung from the Kalachuri family. These facts are important as showing that in spite of being a lord of a very big country like Kosa extending west to east from Berar to Orissa and north to south from the Amarkantaka to the Godavari, he continued to owe allegiance to the parental house at Tripuri near Jubbulpore. It is somewhat difficult to say what the 'master of 20-thousand' means, but it appears to be a measure of importance belonging to the class in which the Southern kings usually indulged. Some writers construed the figures against place-names referring to their revenue capacity, the value of the produce or the quantity of seed required for the cultivation of the tract, but Dr. Fleet in his note on Ancient territorial divisions of India contributed to the Royal Asiatic Society's Journal of 1912 has clearly shown that the numerical figures refer to the number of cities, towns and villages assigned to each territorial division. In certain cases like Raṭṭapadi 7,50,000, Kavaddivipa 1,25,000, Gangavadi 96,000, Nolanbhavadi 32,000, the figures look enormous, but these he explains as conventional or traditional or at any rate greatly exaggerated. In the light of these, our figure of 20,000 for the lord of the whole of Kosa country is apparently very modest.

In a record found in the Madras Presidency, referring to a gift made by the Kalachuri king of Tripuri, to Sadbhava-Sambhu, the head of Golkimatha, the following occurs:—नामिः निकृष्णमनि
सत्त्यिः अर्नानुवातरति: निकृष्ण निकृष्ण दक्षिणः। i.e., to him the Kalachuri king Yuvarajadeva gifted 3 lakhs of villages. The same record assigns 9 lakhs of villages to the Daha country, lying between the Jumna and the Narmada, which Yuvarajadeva held. For our donor, therefore, to hold 20 thousand villages as a Mahamandalesvara of Tripuri, looks to be a normal affair. In those days the units must have been very small, as they are still found in backward places like the Bastar State.

The importance of our charter lies in the fact that it is the oldest dated record of the Haitayas of Mahakosa. Up till now Prithividëva's son's record of the year 1114 was the oldest. Of all the dated records of the Kalachuri kings, the one under notice stands second, the first being that of Karjadéva of the year 1042 A.D. Karja was the son of Gangayadeva, who finds a mention in our record as a king to be imitated for augmenting one's prosperity. He had died in 1041 A.D., or 38 years before the charter under notice was issued. The date of our record regularly corresponds to Sunday, the 27th January 1979 A.D. In this charter the Sainivat is given as Chedissaya, (of the lord of Chedi), and not as Chedi or Kalachuri Sainivat, as found in other records. This seems to support the hypothesis formulated by me about 15 years ago that Chhattisgarh owed its origin to Chedissagadha, meaning the forts or districts of the lord of Chedi, and not to the numerical word Chhattis meaning 36. There is no proof of the gadhhas or forts having been limited to 36. On the other hand the account books of the kings of Ratanpur which were seen by the Settlement Officer of the Bilaspur District about 60 years ago showed the names of 48 gadhhas instead of 36. In no inscription has the name Chhattisgarh been used for Kosa or Mahakosa. The Bilaspur District or at any rate a portion of it formed part of the Chedi country under the sway of the Tripuri kings and the rulers of Mahakosa were the scions of the same family and remained subordinate to that paramount power. It was, therefore, natural to call all the new forts which formed units of power as belonging to the Chediss or Lord of Chedi.

3 One record of this king is also found with a doubtful date corresponding to 1038 A.D.
The geographical names mentioned in the record include the Ṛeva river, which is an alternative name of the Narmadā, the sacred river on whose banks Tripuri, the present Tēvar, 8 miles from Jubbulpore, lay, and of whose sanctity the Sārōḍधhariṇi speaks as follows:—“The Ganges is very sacred at Kanakha, the Sarasvatī at Kurukshētra, but the Narmadā is sacred everywhere, in any village or forest.”¹ I have already spoken about the extent of the Kōsāla country in which Tumāṇaka or Tumāṇa, the present Tumān, is situate. It is 45 miles north of Ratanpur, which in its turn is 16 miles north of Bilāspur, the headquarters of the district of the same name. The district is formed of many old maṇḍalas of which Kōmō-maṇḍala, whence the donor’s mother hailed, is still identifiable with the Peṇḍra zamīndārī, in which there is still a village named Kōmō. The Yayapara-maṇḍala, in which the village Vasahār or Basahā lay, must have been the tract lying about the present village Jaijaipur, 10 miles from Amodā. Basahā apparently exist with its name unchanged in the Bilāspur tahsil, a part of which must have been included in the Jaijaipur-maṇḍala of ancient days. Among the countries mentioned as raided by Kökkala, Karnaṇṭa, the present Karnāṭak, lies far away in the south. Close to it is Kōnikaṇa, still retaining the same name. Further up one meets Gurjara, the present Gujarātī, to the east of which in Rājputāna lies the country of Śikāmbharī, the tutelary goddess of the Chauchāns. Vaṅga is (Eastern) Bengal, but it is not clear what country the Turushkas and Raghus then occupied. Apparently, the latter’s dominions had no specific name. Kamalārāja is stated to have vanquished an Utkala or Orissa king, but the personal names of the conquered have been left out in every case.

The temple of Vaṅkēvāra, as is clear from the record, was situated in Tumāṇa, where a superb temple, now in ruins, still exists. For further details I may refer the reader to my article on a visit to Tumāṇa published in the Indian Antiquity of 1924. The temple of this god has also been mentioned in a stone inscription of Jājalladēva of the year 1114 A.D.² But I cannot find a god of this name in the recognised Hindu pantheon. Apparently he was an aboriginal local deity, believed to exercise the greatest influence and was, therefore, adopted by the Kalachuris as their tutelary god in order to prevent him from doing any harm to the newcomers, unless it is another name for Śīva, of whom the Kalachuris were the great worshippers. In fact they styled themselves as Parāma-Mahēvāra, as has been done in this charter also. They belonged to a sect which is known as Pāṣupata-pantha, now believed to practise a degraded form of Śīva worship. Vaṅkēvāra means the ‘lord of vagabonds’, a title equally applicable to an aboriginal god or to Śīva, as the latter is always accompanied by an army of vagabonds. Prior to the advent of the Kalachuris in the Bilāspur District, the country was inhabited mostly by aborigines, as it is so even now in the portion where Tumāṇa is situated. It is, therefore, very likely that Vaṅkēvāra was adopted from their pantheon, otherwise we should have temples dedicated to that deity in the Dāhala country, at least in the capital at Tripuri, but we find no trace of him there.

It is curious that, barring the names of kings, other names even of high officials like ministers of peace and war sound non-Aryan. The minister was named Dhbōdhika or Dhbōdī in plain language. Although the donee was named Kesava and was given the high title of Rishi, yet his father was named Chattā and his grandfather Thrīchā, both being out and out non-Aryan names. Even the prince of Kōmō-maṇḍala was named Vaju, which cannot be considered to be flattering. His daughter who was married to Ratnadēva bore the name of Nōnunā, more correctly Nōnallo as found in other records of the same family. This seems to be an inflation

¹ 287 अङ्ग्राकर्ण प्रया कुंभवे वर्तति।
² 287 या यथावतं रक्षारो नंना कवयं नर्तह।
of Nōni which in the Chhattisgarhi dialect of Hindi means ‘a maiden,’ as it does in Oriya and Bengali. The ladies of rank apparently had the termination “allā” added to their names, as we find other queens of the same family bearing names like Āvallā, Lāchhallā, Rājallā, Rambhallā, Jāsallā, Sāmallā and Triallā.

In noticing these few points which the charter brings to prominence notice, I have been actuated by the idea that the time has come when a broader view of the manner of studying these records might well be taken, than has been hitherto the case. Up to this time attention was chiefly concentrated on kings, dates and places, but these unusual finds reveal a lot of unusual ethnographical and other data, which is well worth collection.

TEXT.

[Metres: Vv. 1, 4, 10, 11, 12, 17-23, Anuṣṭhūbā; v. 2, Upēndra-vajra; v. 3, Srāgṛhā; v. 5, 6, 8, 9, 14, Vasanta-sūkṣma; v. 7, 15, 16, Upajati; v. 13, Śikharini.]

First Plate.

1. भीम || भोगाः || नमो ब्रह्मवीर्येऽ || विशेषं व्याप्तं विनय भी || “वं ||

2. नाटक || नमः || यदि स्थापतये सम्मतो नामो ग्रामः || विनुः ||

3. रामराम || नामे: || देवोऽवाते || वीर्यं विपत्तिः सम्मता ||

4. विनुः विनुः || विनुः विनुः || विनुः विनुः || विनुः विनुः ||

5. धारीयावाद धारीयावाद धारीयावाद धारीयावाद धारीयावाद धारीयावाद धारीयावाद धारीयावाद धारीयावाद धारीयावाद धारीयावाद धारीयावाद धारीयावाद धारीयावाद धारीयावाद धारीयावाद धारीयावाद धारीयावाद धारीयावाद धारीयावाद धारीयावाद धारीयावाद धारीयावाद धारीयावाद धारीयावाद धारीयावाद धारीयावाद धारीयावाद धारीयावाद धारीयावाद धारीयावाद धारीयावाद धारीयावाद धारीयावाद धारीयावाद धारीयावाद धारीयावाद धारीयावाद धारीयावाद धारीयावाद धारीयावाद धारीयावाद धारीयावाद धारीयावाद धारीयावाद धारीयावाद धारीयावाद धारीयावाद धारीयावाद धारीयावाद धारीयावाद धारीयावाद धारीयावाद धारीयावाद धारीयावाद धारीयावाद धारीयावाद धारीयावाद धारीयावाद धारीयावाद धारीयावाद धारीयावाद धारीयावाद धारीयावाद धारीयावाद धारीयावाद धारीयावाद धारीयावाद धारीयावाद धारीयावाद धारीयावाद धारीयावाद धारीयावाद धारीयावाद धारीयावाद धारीयावाद धारीयावाद धारीयावाद धारीयावाद धारीयावाद धारीयावाद धारीयावाद धारीयावाद धारीयावाद धारीयावाद धारीयावाद धारीयावाद धारीयावाद धारीयावाद धारीयावाद धारीयावाद धारीयावाद धारीयावाद धारीयावाद धारीयावाद धारीयावाद धारीयावाद धारीयावाद धारीयावाद धारीयावाद धारीयावाद धारीयावाद धारीयावाद धारीयावाद धारीयावाद धारीयावाद धारीयावाद धारीयावाद धारीयावाद धारीयावाद धारीयावाद धारीयावाद धारीयावाद धारीयावाद धारीयावाद धारीयावाद धारीयावाद

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1. Represented by two different signs. [The first symbol possibly stands for तिरुदर्शु; see above, Vol. XVII, p. 352.—Ed.]
2. [The duandas are unnecessary.—Ed.] Here the space enclosed by the two vertical lines and just below it in the second line was reserved for making a hole for stringing the first plate with the second plate, but the hole was finally made at the bottom instead of at the top.
4. Elsewhere this reads as बिन्न पुण्य (see Ep. Ind., Vol. I, p. 34, śloka 5).
10 मन्त्र ज्ञान कल्पराजः प्रतापविकारपितारीराजः । जातोप्रव दिति निष्ठरित
प्रस्तारितः।

11 नान्योश्वयायान्तः । भरसे प्रतापस्तोयुद्धिनः रजनेनां जातानि प्रतापमानि
विकारार्मिना (भावः) । छोडः।

12 प्रसिद्धः। यथा प्रतापस्तोयुद्धिनः रजनेनां जातानि प्रतापमानि
विकारार्मिना (भावः) । छोडः।

13 दुपु (सू) कल्पत्रं परिक्रमा धीरो माधु मेघकारे स (म) मदातिणि यः ।
वैष्णवार्यम् (रश्मि) पृष्ठः।

14 रजनेनात्मिनि प्रतापस्तोयुद्धिनः स हि भरसा: । (सू) महाभरतविशेषः
परशु (यो) विष्णु (कौश्ल) पृष्ठः।

15 श्री जिनतस (सू) रमायणः हि रजनेनात्मिनि प्रतापस्तोयुद्धिनः स (सू)
दृष्टिः विष्णुवाच (सू) सामविल्यातः (सू) सन्धायातः।

16 यथा प्रतापस्तोयुद्धिनः स (सू) कायाय (विष्णुवाच (सू) सामविल्यातः
तथा स (सू) रमायणः हि

17 स (सू) रमायणः स (सू) कायाय (विष्णुवाच (सू) सामविल्यातः स यथा वज्रुणार्यः
(सू) पतारार्यः (रश्मि) पृष्ठः।

18 भविष्यवाचः संस्कृतः सीमाः (व) जनसंस्कृतः जनसंस्कृतः।
प्रतापान्तः यथा

19 तथा जनसंस्कृतः (सू) विभुज्ञान जनसंस्कृतः जनसंस्कृतः।
प्रतापान्तः यथा

20 (सू) तथा नीतिविरार्यः (सू) कायाय (विष्णुवाच (सू) सामविल्यातः
तथा। च न

Second Plate.

21 दैवके सो दैवानीपि भोक्ष (सू) नुंसुपनदातालवधयोक्ति (सू) पनीतः
समस्तप्रतिचितः।

22 पतारार्यः (सू) विभुज्ञान जनसंस्कृतः स (म) चाबुकाविद्यार्थिनितत्त्वादयित्व (सू) वरः।

23 विष्णुवाच (सू) कायाय (विष्णुवाच (सू) सामविल्यातः (सू) नीतिविरार्यः (सू)
वरः च न

—Ed.}
24 देवकुश्य (अंग्रेजी: देवकुश्य) के सुभाषित संस्कृत कविताओं में उल्लेख किया गया है।
25 भास्कर विक्रम (देवकुश्य) के सूत्र रामायण में उल्लेख किया गया है।
26 भानुय ज्योति के सुभाषित संस्कृत कविताओं में उल्लेख किया गया है।
27 प्रसाद (प्रसाद) के सुभाषित संस्कृत कविताओं में उल्लेख किया गया है।
28 ने तुम्हारे के सुभाषित संस्कृत कविताओं में उल्लेख किया गया है।
29 देवधर्सु (देवधर्सु) के सुभाषित संस्कृत कविताओं में उल्लेख किया गया है।
30 विनो (विनो) के सुभाषित संस्कृत कविताओं में उल्लेख किया गया है।
31 चंद्रधरसिंह (चंद्रधरसिंह) के सुभाषित संस्कृत कविताओं में उल्लेख किया गया है।
32 राजसिंह (राजसिंह) के सुभाषित संस्कृत कविताओं में उल्लेख किया गया है।
33 भारत सिंह (भारत सिंह) के सुभाषित संस्कृत कविताओं में उल्लेख किया गया है।
34 खाना (खाना) के सुभाषित संस्कृत कविताओं में उल्लेख किया गया है।
35 का प्रसाद (का प्रसाद) के सुभाषित संस्कृत कविताओं में उल्लेख किया गया है।
36 फिर (फिर) के सुभाषित संस्कृत कविताओं में उल्लेख किया गया है।
37 का भूमि (का भूमि) के सुभाषित संस्कृत कविताओं में उल्लेख किया गया है।
38 भूमि (भूमि) के सुभाषित संस्कृत कविताओं में उल्लेख किया गया है।

*[Reading uncertain.—Ed.]*

[a] *[Verse uncertain.—Ed.]*

[b] *[Verse uncertain.—Ed.]*

[c] *[Verse uncertain.—Ed.]*

[d] *[Verse uncertain.—Ed.]*

[e] *[Verse uncertain.—Ed.]*

[f] *[Verse uncertain.—Ed.]*

[g] *[Verse uncertain.—Ed.]*

[h] *[Verse uncertain.—Ed.]*

[i] *[Verse uncertain.—Ed.]*

[j] *[Verse uncertain.—Ed.]*

[k] *[Verse uncertain.—Ed.]*

[l] *[Verse uncertain.—Ed.]*

[m] *[Verse uncertain.—Ed.]*

[n] *[Verse uncertain.—Ed.]*

[o] *[Verse uncertain.—Ed.]*

[p] *[Verse uncertain.—Ed.]*

[q] *[Verse uncertain.—Ed.]*

[r] *[Verse uncertain.—Ed.]*

[s] *[Verse uncertain.—Ed.]*

[t] *[Verse uncertain.—Ed.]*

[u] *[Verse uncertain.—Ed.]*

[v] *[Verse uncertain.—Ed.]*

[w] *[Verse uncertain.—Ed.]*

[x] *[Verse uncertain.—Ed.]*

[y] *[Verse uncertain.—Ed.]*

[z] *[Verse uncertain.—Ed.]*

{Metre: *Upasraj.* Apparently the intention was to write in *Indrasajja* metre, but through the fault of the engraver or otherwise it has become irregular.
Takkolam, which is now a petty village in the North Arcot District and a flag station on the Arkonam-Chingleput line of the South Indian Railway, was an important place in ancient times. It occurs under the name Tiruvāḷ in the Deivaram, and is stated to have been situated in Tondai-nādu. It is celebrated for its Śiva temple, referred to in the hymns of the Tamil Śaiva saint Tiruvalluvaḷaḷ, who flourished in the middle of the seventh century A.D. Even at the present day, its Śiva temple is an old structure of the Chōḷa times, referable to the 9th century A.D., to judge from the inscriptions engraved on the walls of the central shrine. Besides being a place of pilgrimage, it is historically important as one of the ancient battle-fields of South India. In the middle of the 10th century A.D., it witnessed a sanguinary encounter that took place between the Chōḷas on the one side, and the Rāṣṭrakūṭas allied with the Ganga on the other, the bone of contention being Tondai-māṇḍalams—the plums of the Pallava dominions—while the Pallavas, in the third quarter of the 9th century A.D. The Chōḷas were under the banner of the great Parantaka I, the general being the valiant Chōḷa prince Rājāditya, while the contending Rāṣṭrakūta was the famous Kṛṣṇa III, allied with the Ganga Būtuga II. In the encounter, Būtuga managed to get into the howdah of the

1 Regarding the situation of Takkolam, see Ep. Ind., Vol. V, p. 167.
2 Tiruvāḷ is included in the first Tiruvāḷis and is stated to be a place in Tondai-nādu.
3 Of the eleven verses composed by this saint verses 6 and 7 are lost and the rest are preserved in the Deivaram.
4 The inscriptions of Takkolam are registered as Nos. I to 19 of the Madras Epigraphical collection for 1897 and Nos. 243 to 277 of the same collection for 1921. The kings represented in them are Rājakīrtivarman (Nos. 5 of 1897 and Nos. 255 and 260 of 1921), Parantaka I (Nos. 8 to 12 of 1897 and Nos. 245, 246, 248, 249, 251 to 254 and 261 of 1921), Kangaparāda (No. 2 of 1897), Parakasāvarman (Nos. 6 of 1897 and No. 250 of 1921), Paratihandavarman (Nos. 4, 7, 13 and 14 of 1897), Rājarāja I (No. 3 of 1897 and Nos. 247, 257, 258 and 259 of 1921), Rājendra-Chōḷa I (No. 15 of 1897 and Nos. 255 of 1921), Vimalakīrti (Nos. 1 of 1897), Rājakīrtivarman Vajrayājendra (No. 262 of 21), Rājakīrtivarman Viraśājendra (No. 19 of 1897), Kulottunga I (Nos. 18 and 19 of 1897 and Nos. 243, 263 and 268 of 1921), Trichyuvanachakravartin Kulottunga (Nos. 16 and 17 of 1897), Trichyuvanachakravartin Rājarāja (Nos. 265 and 266 of 1921), Vajrayājendra (Nos. 294 and 267 of 1921), Rājanarāyaṇa-Sambhuvaraya (No. 271 of 1921), Devaraya (Nos. 270 of 1921) and Suddhāvira (Nos. 269 and 272 of 1921). One bears no king (No. 273 of 1921).
5 This battle is mentioned in the Ātakār stone inscription (see Ep. Ind., Vol. VI, p. 55).
6 This fact was first surmised by Mr. Venkayya in editing the Tirukakkulam inscription of Rājakīrtivarman, dated in the 27th year of reign (Ep. Ind., Vol. III, p. 279), and subsequently proved to be correct by a statement in the Tiruvāḷanādu plates (S. I., Vol. III, p. 419, v. 49).
7 Kṛṣṇa III is invariably referred to in Tamil inscriptions by the appellation “Kachchiyum Tukkaiyum-Kongā Kongarāda,” (Kangaparāda, the conqueror of Conjeevaram and Tanjore). The Dōḍhaḷavaram inscription (No. 112 of 1899) refers to his having been encamped at Mēḻpāḍi in the North Arcot district.
elephant on which Rājāditya rode, engaged him in a hand-to-hand fight and put him to death, thus securing victory to his overlord. Soon after, Kṛṣṇa III is said to have marched through Toṇḍai-maṇḍalam.

To fix the date when the Rāṣṭrakūṭa invasion of the Chōla country took place, we may briefly state here the events of the period:

1. A number of stone inscriptions of Parāntaka I have been found dated in years 40 and later and of these the latest known so far is one belonging to the 46th year of reign. His accession being in A.D. 907, the last date takes us to A.D. 933. In the face of the existence of this record which has been recently examined and found to be clearly of the 46th year and of another dated in the 45th year, we cannot place Parāntaka’s death before A.D. 952-3.

2. The Kanyākumari inscription states that Parāntaka I himself fought with Kṛṣṇapāda and defeated him earning thereby the title Vira-Chōla, though it does not state when and where the encounter took place. If the success attributed to Parāntaka I is to be taken seriously, we must regard this event as having happened before A.D. 944 when, as will be shown in (3) below, Kṛṣṇapāda was occupying Toṇḍai-maṇḍalam.

3. The Rāṣṭrakūṭa king Kṛṣṇa III occupied Toṇḍai-maṇḍalam in at least A.D. 944, for there is a clear record of his at Siddhalingamālam in the South Arcot District dated in the 5th year of his reign mentioning his conquest of Kachohi and Taṇjai. Records of Kṛṣṇa III show that he reigned for 28 years and one of them states in unmistakable terms that he died in A.D. 967. Therefore, it is certain that his reign lasted from A.D. 940 to 967 and that his fifth year fell in A.D. 944.

4. A few years after his occupation of Toṇḍai-maṇḍalam, Kṛṣṇa III had to fight against the Chōlas at Takkōlam. We have definite information in contemporary records as to when this happened and the whole course of events that followed. The Sēlapuram record is dated in A.D. 949, which is stated to be two years after Kṛṣṇa III had fought with Rājāditya and entered Toṇḍai-maṇḍalam. Who it was that killed Rājāditya in the battle and what kind of entry is referred to here are clearly learnt from the Ātakūr stone inscription. It states that at the time when Kṛṣṇa III was fighting against the Chōla, Būtuga II (the Gaṅga ally of the

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4. Madras Epigraphical collection Nos. 384 of 1903, 232 of 1894, 82 of 1896, 530 of 1903, 310 of 1906, 225 of 1915, 345 and 333 of 1918 belong to the 40th year; Nos. 88 of 1892, 419 of 1903, 184 and 331 of 1906 and 149 of 1916 belong to the 41st year; Nos. 465 of 1918 belong to the 45th year and No. 15 of 1895 to the 46th year.
7. Quite a large number of inscriptions of the 28th year of this king have been found: see Nos. 125 of 1906 and 384 of 1902 of the Madras Epigraphical collection.
8. No. 236 of the Madras Epigraphical collection for 1913 from Kolagallu is dated in Śaka 834. Kaliya, Philipagam, &c. &c. 6, Sunday, and states that Kṛṣṇa III died in this year and Kottiga succeeded him. The date equivalent is Sunday, February 17th, A.D. 907.
9. Since the Deoli grant of Kṛṣṇa III is dated in 940 A.D. and does not mention his conquest of the Chōlas, that event should have happened after this date and most probably in A.D. 944.
Rāṣṭrakūṭa king) made the kowadah of the elephant on which Rājāditya was mounted the battle-field, fought with Rājāditya, stabbed him with a dagger and killed him. In token of appreciation, Krishṇa III gave Būtuga the Banavase 12,000, Bejvala 300, Purigera 300, Kusāvalī 70 and Bāgenāl 370. The same record further informs us that Krishṇa III having attacked Mummaṇi-Chōla Rājāditya and having fought and killed him at Takkōlām was going in triumph. Thus, it is clear that this entry into Tōṇḍai-mañḍalam which took place a few years after the Rāṣṭrakūṭa occupation of that part of the Chōla dominions was the final triumphant march or state procession in the conquered territory when all obstacles had been overcome. It will be noted that Rājāditya died long before his father’s death. Accordingly, we see that the Tiruvāḷaṅṭu plates do not state that he became king while they do say so with regard to his brothers.2

(5) Twelve years after Krishṇa III had his state entry into Tōṇḍai-mañḍalam, i.e., on the 9th day of March 959 A.D., he was encamped with his victorious army at Mēḻpāḍi in the Chittoor district when he established his followers in the southern provinces, took possession of the estates of the provincial chiefs and began to construct temples to Kālapriya, Gaṅḍamārtanda, Krishṇēśvara, etc.3

The events of the period, in the order of occurrence, may be given thus:

1. Before A.D. 944 Parāntaka I fought with the Rāṣṭrakūṭa king Krishṇa III and gained victory.
2. A.D. 944 Krishṇa III occupied Tōṇḍai-mañḍalam.
3. A.D. 947 Battle of Takkōlām: Rājāditya killed by Būtuga and the triumphant march of Krishṇa III into Tōṇḍai-mañḍalam.
4. A.D. 953 Last year of Parāntaka’s reign known so far.
5. A.D. 959 Krishṇa III’s encampment at Mēḻpāḍi and the establishment of Rāṣṭrakūṭa subordinates in the several provinces of Tōṇḍai-mañḍalam.
6. A.D. 967 Death of Krishṇa III.

The subjoined inscription is engraved on the west wall of the central shrine in the Jalanāṭhēśvara temple at Takkōlām.4 It is written in the Tamiḻ and Grantha characters of the ninth century and is in the Tamiḻ language. The record is in a good state of preservation. The Grantha letters used are svasti śrī (l. 1), sūryya graha (l. 5) and māḥēśvarakṣai (l. 11). The vu in Tiruvāḷart (l. 6) is shaped as in Grantha. A careful comparison of the characters employed in this record with those of Parāntaka I found in the same place, shows that this inscription must belong to a slightly earlier period. It is worthy of note that while the Parāntaka inscriptions in this place do not use the pūṭṭi or virāma, it is invariably marked by a small vertical line over the letters throughout this inscription, wherever necessary. The characteristic Tamil letters that

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1 Ibid., p. 55, l. 2.
3 Ep. Ind., Vol. IV, p. 281. It is stated in this inscription that Krishṇa III erected a high column of victory at Rāmēśvaram after making the Chēra, Chōla, and Pāṇḍya his tributaries (V. 35 of the Karhād plates).
4 No. 5 of the Madras Epigraphical collection for 1887.
5 It is also marked in the Tirukkajjokkungam inscription of the same king (Ep. Ind., Vol. III, plate facing page 284).
show an earlier type are ḍa, ma and ṭa. The marking of the secondary i-symbol from right to left like a circle over the letter is another archaic feature that is worthy of note. The etymology and orthography of the record do not call for any remarks.

The inscription is dated in the 24th year of the reign of Rājakēśarivarman without any distinguishing epithets and registers the grant of a silver water-vessel with a spout, made to the temple of Tiruvēral-Mahādeva by Piridipadiyār, son of Māramaraiyar, on the occasion of a solar eclipse which occurred on the first day of the bright fortnight in the month of Āṇi. The donor Piridipadiyār is no doubt identical with the Gaṅga Prīthvīpati II, son of Mārasimha, who is referred to by the name of Māramaraiyar here. It was on this Gaṅga chief that the Chōja king Parāntaka I (A.D. 907 to 953) conferred later on the Bāga kingdom which he had obtained by defeating the then reigning Bāga chief, along with the feudatory title Śembiyān Māvali-Vāṇarāyaṇa. Since before Parāntaka I the only Chōja king that bore the title Rājakēśarivarman was Adiṭya I, this inscription must belong to him. Paleographical considerations and the fact that Prīthvīpati II figures as donor in this record point to the same conclusion.

The importance of this inscription consists in the fact that it can, with certainty, be ascribed to the Chōja Adiṭya I; that it enables us to fix the date of his accession to the throne which has not hitherto been done; besides, it also reveals the fact that the Gaṅgas under Prīthvīpati II assumed a subordinate position under, or were at least friendly towards, the Chōjas even during the reign of Adiṭya I, as they certainly were in the time of Parāntaka I.

It is reported in the Udayēndiram grant that the Gaṅga king Prīthvīpati I, grandfather of the donor of our record, fought on the side of the Pallava Aparājīta against the Pāṇḍya king Varagunā in the battle at Sripurambiyam and secured victory for his ally, though he himself lost his life in the strife. The Pāṇḍya king Varagunā, who was defeated in this battle, is no doubt Vatragunāvarman, the eldest son of Śrīmāra Parachakrakōlāhala. Of his reign an inscription had been found at Aivarimalai in the Madura district dated in the 8th year and Śaka 792, from which it is learnt that he ascended the throne in A.D. 862. It is clear that the battle of Sripurambiyam must, therefore, have been fought some time after that date, perhaps in about A.D. 870. The victor in this battle, i.e., the Pallava king Aparājīta, continued his rule for some time when he had to encounter a more formidable foe in the Chōja Adiṭya I. The Tiruvēralārogy plates state that Adiṭya I defeated the Pallava Aparājīta, gained victory and took possession of his dominions. This must have happened in about A.D. 870.

The statement made in this inscription that in the 24th year of the king’s reign there was a solar eclipse in the month of Āṇi is of the utmost importance, for it enables us to fix the year of his accession to the throne as will be shown presently. Keeping A.D. 907, the year of accession of Parāntaka I, as the last year of the reign of Adiṭya I, we have to look for the date meant in the

1 Prīthvīpati I, having died in the battle of Sripurambiyam, it is impossible that he might be meant in this record though Māramaraiyar may be equated with Śivamāra or Mārasimha.
2 See S. I. I., Vol. II, page 384. See also Sholingar inscription of Parāntaka I (Ep. Ind., Vol. IV, page 224), where the following words षष्ठमवशतद्वारां वायाविःपारिधेयवधिनानां are used with reference to the title obtained by Prīthvīpati II from Parāntaka I.
5 No. 706 of the Madras Epigraphical collection for 1905.
6 The inscriptions of Aparājīta range in date from the 3rd to the 18th year of reign (see No. 135 of the Madras Epigraphical collection for 1905 and No. 351 of the same collection for 1908).
inscription. From Mr. L. D. Swamikkannu Pillai's *Indian Ephemeris*, it is seen that before A.D. 907 the following are the dates when solar eclipses occurred in the month of Api:—

1. Saturday, 5th June 829 A.D.
2. Thursday, 5th June 848 A.D.
3. Saturday, 16th June 866 A.D.
4. Friday, 6th June 867 A.D.
5. Saturday, 27th May 876 A.D.
6. Wednesday, 16th June 885 A.D.
7. Friday, 7th June 894 A.D.
8. Wednesday, 28th May 895 A.D.

It may be noted at the start that as Parāntaka I had had a long reign extending to 46 years, Aditya I, his father, could not have reigned as long. And if the fact that the Pallava king Aparājita and his Gaṅgas ally Prithvīpäti fought at Śripurambiyam in the Tanjore district not far from the new capital of the Chōḷas, without the Chōḷas taking any part in it, against the Pāṇḍya king Varagunā,—which event must have taken place after A.D. 862, the year of accession of Varagunā and somewhere about 870,—could suggest anything, it is that the Chōḷas had not formed themselves into a power to count for much. For these reasons, we cannot place the date of accession of Aditya I, prior to A.D. 862. As such, we can safely leave out of consideration the first six probable date-equivalents of the details given in our record, since they give an accession date earlier than A.D. 862. Thus, the only two probable equivalents of the day of the solar eclipse in Api given in this inscription are 7th June 894 A.D. and 28th May 895 A.D. which would place the accession of Aditya I in A.D. 870 or 871 and give him a rule of 36 or 37 years. The only other equivalent that is worthy of consideration is 16th June A.D. 885. This would place Aditya’s accession in A.D. 861 and give him a long reign of 46 years. In the absence of any evidence to show that Aditya I was a mere boy at the time of his coronation, one would rather hesitate to adopt this as a probable date for the reason that the reigns of Aditya and his son Parāntaka I would cover a period of 92 years.1 Sometime after his accession to the throne Aditya I should have thought it opportune to try issues with the Pallava victor of Śripurambiyam, i.e., Aparājita. While the Tiruvāḷaṅgāḷu plates state that Aditya I fought with the Pallava Aparājita and defeated him,2 the Kanyākumāri inscription goes further and explicitly declares that he killed him and got possession of the territory.3 It is very likely that Aparājita, after having reigned for 18 years, lost his life and his kingdom in the encounter with the Chōḷa Aditya I.

Here it becomes necessary to consider certain inscriptions of Rājakēśarivarman which have been thought, perhaps on palaeographical grounds, to be of an earlier date than A.D. 907 and consequently as belonging to Aditya I, noticed on page 96, para. 20 of Part II of the *Annual Report on Epigraphy* for 1915 and for which 5 possible equivalents are noted on page 72 of the same report. Of these equivalents, the only one that agrees with one of the equivalents of the present record is the first which places the accession in A.D. 861 and which also we consider as highly improbable. I think these inscriptions of Rājakēśarivarman should belong to some sovereign in the Chōḷa line who came after Parāntaka I and not to one that preceded him. My reasons for thinking

1 South Indian history affords an odd example where the reigns of two consecutive sovereigns together lasted for more than a century. This is the case of Nandivarman Pallavamalla and his son Dantivarman; but in this case we are assured that Nandivarman Pallavamalla was crowned king while he had not reached the teens.


3 Trut. Arch. Series, Vol. III, p. 155, v. 55, where it is stated that Aditya, called also Kōdapjārāma, pounced upon and killed in battle the Pallava king who was seated on a rutting elephant.
that they are later than the time of Parāntaka are (1) that in two of these records, which paleographically indicate the same period, there occurs a village called Uttamaśīli-chaturvādimaṅgalam which should have been so termed after Uttamaśīli, one of the sons of Parāntaka I as we know it from his inscriptions; and (2) that these two inscriptions mention a chief named Vēḷāṇ Vīranārāyaṇa or Śembiyaṇ Vēḷi-Vēḷāṇ, who must have been so called after Vīranārāyaṇa, one of the surnames of Parāntaka I. The only two Rājakēsarivarmanes to whom they could be assigned in my opinion, are Sundara-Chōja and Rājarāja I, both of whom coming after Parāntaka I bore the title Rājakēsarivarman. The equivalents of the details of dates given in these records for either of these two kings are noted below:

<table>
<thead>
<tr>
<th>No. and year</th>
<th>Details of date</th>
<th>Equivalent for Sundara-Chōja</th>
<th>Equivalent for Rājarāja I</th>
</tr>
</thead>
<tbody>
<tr>
<td>74 of 1914</td>
<td>6th yr. Makara, Friday, Punamaru.</td>
<td>4th Jan. 964 A.D.</td>
<td>2nd Jan. 991 A.D.</td>
</tr>
<tr>
<td>101 of 1914</td>
<td>7th „ Makara, Tuesday, Ārdra.</td>
<td>27th Dec. 964</td>
<td>19th Jan. 992</td>
</tr>
<tr>
<td>104 of 1914</td>
<td>7th „ Makara, Thursday, Mālia.</td>
<td>14th Jan. 994</td>
<td>11th Jan. 994</td>
</tr>
<tr>
<td>105 of 1914</td>
<td>7th „ Sinha, Saturday, Rehiṅgi.</td>
<td>15th Aug. 993</td>
<td>12th Aug. 993</td>
</tr>
<tr>
<td>127 of 1914</td>
<td>6th „ Makara, Tuesday, Svāti.</td>
<td>23rd Dec. 992</td>
<td>17th Jan. 993</td>
</tr>
<tr>
<td>130 of 1914</td>
<td>6th „ Makara, Tuesday, Ārdra.</td>
<td>27th Dec. 994</td>
<td>19th Jan. 992</td>
</tr>
<tr>
<td>133 of 1914</td>
<td>5th „ Mithuna, Wednesday, Svāti.</td>
<td>4th Jan. 991</td>
<td>27th May 991</td>
</tr>
</tbody>
</table>

The part played by the Gaṅgas in the political affairs of the Tamil country calls for some remarks. In the beginning of the 9th century A.D., the Western Gaṅgas of Talakkaṅ were hard pressed by the Rāṣṭrakūṭas who under Dhruva II raided the Gaṅga territory, actually took possession of a part of it and twice kept in prison Śivamāra II, the then reigning Gaṅga sovereign. Not long after Śivamāra II was set at liberty and reinstated on his throne by the Rāṣṭrakūṭa Gōvinda III he passed away, and the country became subject to the rule of Rājamalla Satyavākya I, who tried to regain possession of the territory lost under the late king, and when he was effecting this, he found a fierce opponent in Bāṅkēśa, a general of the Rāṣṭrakūṭas. Fortunately for the Gaṅga this general was recalled owing to certain internal dissensions in the Rāṣṭrakūṭa realm, thus affording the Gaṅgas a breathing time. Rājamalla’s successor Nitimārga had to face the rising of the Bāṅgas who took up the place of the Rāṣṭrakūṭas in causing disturbance to the Gaṅgas, and this he did effectively by gaining a victory over the Pallava army at Rājarāmaḍū and capturing from the Bāṅgas Mahārājāra-nāḍu called also the Mahārājāvaḍi (in the Cuddapah district). We find Rājamalla occupying the North Arcot district which should have been previously held by the Bāṅgas and where their inscriptions are actually found. While this was the case with the Gaṅgas, the country of Drāvīḍa was not in a state of

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1 Nos. 104 and 105 of the Madras Epigraphical collection for 1914.
Takkolam Inscription of Rajakesarivarman (Aditya I).
quiet. The successors of Nandivarman Pallavamalla could not command his strength or tact. A general like Udayachandra was also absent from the scene. The Pallava dominions were exposed to the rushing tide of the Pāṇḍya aggression which was ever threatening to sweep off at least the southern parts of it since the time of Arikēsari Māravarman.  

Seeing that the Pallavas were becoming weaker, the Bāṇas also appear to have aimed at independence. The trouble caused by the Pāṇḍya which is evidently manifested by the Pāṇḍya king Varaguṇa-Mahārāja marching as far north as Araliṣur on the banks of the river Peruppi, and the pressure that was brought to bear on the Gaṅgas by the Rāṣṭrakūṭaśas and the Bāṇas, as we have seen already, appear to have brought about a union of the Pallavas and the Gaṅgas at this period. The Chōjas were then holding, as it noted, a subordinate official position under the Pallavas and this is in evidence in the Viṣṇupālaśiṃas plates which state that the Chōjamahārāja Kumārañjikuśa was one of Nandivarman III’s principal officers. The position of the several powers of South India at the time of which we are speaking is clearly brought out when the Śivaśīnaṇḍu plates state that Śrīmāra Parachakrākāṣhala fought at Kuḍamukku, i.e., Kumbhakonam against the allied armies of the Gaṅgas, Chōjas, Pallava, Kālinga and others. Not long after, we notice the Gaṅga Prithvipati I, son of Śivamāra II, forming an alliance with the Pallava Aparājita and fighting against the latter’s foe, i.e., the Pāṇḍya Varaguṇa. We can well imagine that friendly relations must have existed between the Gaṅgas and the Chōjas, the latter of whom held then a subordinate position under the Pallavas, while the former were their allies. This relationship should have continued even after the downfall of the Pallava power which was brought about by Āditya I: it is not unlikely that the Gaṅgas aided the Chōjas in the end. The aim of the Gaṅgas must have been to secure help against the Bāṇas which they needed badly and which was fully obtained in the reign of Āditya’s successor Parāntaka I. These circumstances clearly show the interest taken by the Gaṅgas in the affairs of the Tamil country and account for Prithvipati II figuring as donor in our record and the subsequent acquisition by him of the rule of the Bāṇa kingdom together with the title Šembiyam Mahāvali Viṣṇupālaśiṃa from the hands of Parāntaka I.

TEXT.

1. Śvasthi(śt) āśī [ ||** ] Kōv-Irāsakē-
2. śāripuṇna[r*]kkū iṟāṇḍu
3. irubattu-nāḷavādu Ā-
4. yi-ttai-lk-ppiṟaiyāl
5. tiṇḍiṇa Śūryya-grahānant-

1 The Pāṇḍya king Arikēsari Māravarman is said to have gained a victory over Pallavamalla. Varaguṇa-Mahārāja is reported to have advanced as far north as Araliṣur on the Pennar and to have encamped there. Śrīmāra Parachakrākāṣhala called also Pallavabuṣjana is said to have fought the battle of Kuḍamukku against the Pallava and others.


3 S. I. I., Vol. II, p. 512, v. 26 and the Tamil portion which follows it. It is said of him that he was the heroic head-jewel of the Chōja race, that his glory was well known, that he had the liberality of Karnan and that his conduct was upright.


6 All the circumstances so far known seem to suggest that Viṣṇupālaśiṃa, the first member of the revived Chōja line, could not have had any independence. There is no question of his valour or chivalry. At the same time there is nothing to suspect the statement of the Tiruvālaṅgādu plates that he captured the town of Taṅjāpuri. What looks probable is that he might have done it being under the employ of the Pallava. Perhaps he was left to protect the Pallava interest in the southern portion of their dominions, i.e., the Tanjore district, which was exposed to attacks for years by the aggressive Pāṇḍyas.
6. ti-nāṇṇu Tiruvuṟal-Mādeva-
7. rkku Māramaraiyar magaṅgar
8. Piridipadiyār kudutta ve-
9. ḥi-kkeṇḍi niṟai muṇnū-
10. ṛḷu-orubatt-ejī kalaiṅju
11. idu paṅ-Māheśva[a*]-rakahai [‖∗]

TRANSLATION.

Hail! Prosperity! On the day of the solar eclipse which occurred on the first moon in the month of Ḍi in the 24th year of (the reign of) King Rājakēsarivarman, Piridipadiyār (i.e., Prithvipati), son of Māramaraiyar (i.e., Mārasihha), presented a silver can with a spout weighing three hundred and seventeen kalaiṅju, to (the temple of the god) Mahādeva at Tiruvuṟal. This (gift shall be under) the protection of all Māheśvaras.

No. 13.—A FURTHER NOTE ON THE BEZWADA PILLAR INSCRIPTION OF YUDDHAMALLA.

BY J. RAMAYYA PANTULU, B.A., B.L.

Mr. C. R. Krishnamacharlu’s note on the inscription, named above, and his readings or interpretation of it cannot be accepted except in one case. He says that the word “bayanna” in the 3rd line of the 4th verse (l. 27 of the inscription) must be read as mayanna (mba does not scan well) and not as maiyunna as proposed by me. Apart from the difficulties of construction, Mr. Krishnamacharlu’s reading offends the law of prosody in a very important respect. It was shown in the original article that the verses of the inscription are in the Madhyā-akkara metre. The scheme of this metre requires an indra- gaṇa at the place where bayanna stands. Bayanna is a ja-gaṇa and a ja-gaṇa cannot be an indra-gaṇa. The possible contention that ja-gaṇa may have been regarded as an indra-gaṇa at the period when the inscription was composed upsets the whole scheme of the metre adopted in the inscription. The emendation maiyunna meets this difficulty and renders the passage quite natural and clear. Admitting that emendations should not be proposed where the original reading can possibly be adopted, it may be contended that this is a case in which the original wording of the inscription cannot be adopted and an emendation is necessary.

As for the contention that the verse should be so interpreted as to mean that it was king Yuddhamalla, and not the god Kumārasvāmi that went on a pilgrimage from Chebrolu to Bezwada, it must be admitted that this interpretation is literally possible, though the interpretation offered already is the more probable one. Chebrolu does not appear to have ever been a Chalukyan capital.

The second point in the note concerns the prose passage in lines 29-36. The restoration of the lost letters suggested herein is problematical and rests upon emendations in other parts of the passage.

The third point is in regard to the reading and interpretation of the word ‘ēryu’ in lines 39 and 40. The exact reading is certainly ēryu but the interpretation put upon it by Mr. Krishnamacharlu cannot be accepted. ‘Éryu’ is unknown to Telugu. In Kanarese, it is a verb meaning ‘to be complete’, and it can hardly be used in Telugu as an adverb in the way suggested.

The fourth and last point is in regard to the reading and interpretation of the concluding portion of the inscription consisting of the last two letters of line 44 and lines 45 and 46. The deci-

1 [See above, Vol XV, p. 364 f.—Ed.]
The passage, so far as it goes, scans exactly to the Madhya-akṣara metre and the last syllable da which, for purposes of yati, matches with ta, the initial syllable of the passage, certainly suggests that the passage is part of a verse line, and a glance at the estampe cannot fail to show that the engraving is abruptly left off at this point.

No. 14.—THE KANDUKURU PLATES OF VENKATAPATIDEVA I: SAKA 1535.

By G. V. SRINIVASA RAO, B.A., MADRAS.

These five copper-plates were secured on loan from M. R. Ry. Uddi Narasimhacharya of Kandukuru, Madanapalle Taluk, Chittoor district, in 1921-22. They have raised rims and curved tops with a ring-hole, about ¾" in diameter, bored in the middle. They measure 9½" in height together with the projections and 7½" without them and are 6½" wide. To the ring, which is circular in shape with a diameter of 2½", is attached, by a hole at the back of it, a sliding circular seal measuring 1½" in diameter. On this is represented in high relief a boar, advancing to the proper left, and a dagger pointing downwards, both cut upon a horizontal double line supported by a vertical line in the centre. Above the boar are the figures of the sun and the crescent. The plates with the ring and seal weigh 307 tolas. The ring had been cut when the plates were received in the office of the Assistant Archaeological Superintendent for Epigraphy at Madras.

The inscription is engraved on the inner sides of the first and last plates and on both sides of the rest. The leaves are numbered in Telugu numerals incised to the left of the ring-hole on the first written side of each plate. The alphabet of the grant is Nandi-Nāgari except the sign 'ś' at the end which is in Telugu, and the language is metrical Sanskrit. The portion in lines 148 to 152 is, however, in the Telugu language and is evidently an addition made after the original grant was completed.

The inscription shows the various orthographical peculiarities usually seen in the Vijayanagara grants, such as (1) the invariable use of anusvāra in place of the nasal and vice versa, (2) the treatment of the second letter as adjunct to the rēpha in conjunct consonants, (3) the omission of the visarga generally before the letters sa and sa, and also in a few other cases, (4) the omission of the first member in double consonants, (5) the superfluous use of an anusvāra before nasals, (6) the use of a stroke in addition to a hook after the vowel ə to denote length as in consonants, (7) the occasional use of the letter a followed by ə to denote ai sound in consonants, (8) the substitution of their mere vowels for the letters ya and ea and vice versa.

The grant was issued by Venkatapatidēva of the Karnata dynasty and is dated in Saka 1535, Pramāthini, Vaiṣākhā, 6u. 12, which regularly corresponds to A.D. 1613, April 21.

1 No. 9 of Appendix A to the Madras Epigraphical Report for 1921-22.
Wednesday, and is, therefore, nearly three months earlier than the British Museum plates of the same king. After the usual invocatory verses, the inscription begins with the genealogy of the king which agrees with that given in all the other grants of the dynasty up to Tirumala I. Like the Dalavay-Agraharam plates and the Vilapakkam grant, this record also mentions the two sons of Tirumala by Veṇgaḷāmbā, viz., Śrīraṅgarāya and Veṇkaṭapatidēva.

In the course of the narration of his ancestry and its panegyric, the document mentions Bukkaka as having firmly established Sāluva-Nrisimha on the throne, and his son Rāmarāya as having put to flight Kāsappōḍaya and captured the hill-fortress Aḍavani protected by Sapada's army of 70,000 Sindh horse as well as Kandanavolu. Kāsappōḍaya has been surmised to be identical with Kāchapa-Nāyaka of Aḍavani who figures as a subordinate of Sāluva Narasiṅgarāya in Śaka 1420. Possibly Kāchapa, for selfish ends, made common cause with the Mussalmans who invaded the Vijayanagara dominions in Śaka 1425, and Rāmarāya continued his allegiance to the political successors of the Sāluvas under king Krishṇarāya. Sapada has been identified with Yasuś Adil Shāhī of Bijāpūr who is said to have borne the name Savass. The next important member of the line was Tirumala, the brother of Aliya Rāmarāya, who was the first to adopt the title 'Samarā'. His successor was Śrīraṅga and after him came Veṇkaṭa, the donor of the grant and the last powerful king of the family. He was born about Śaka 1471 (A.D. 1549-50) if we can rely on the testimony of Barradas who says that he was 67 years at the time of his death which, according to Floris, took place in A.D. 1614. He figures as a subordinate of king Sadāśiva in A.D. 1567-68. We learn from the Vaṣucharitramu and the Chikkadēvarāya-varṇāvalī that during his father's time he was the Viceroy of the Chandragiri-rāya comprising the Tungara, Chojjia and Pāṇḍya countries, and had his capital at Chandragiri while his brother Śrīraṅga governed the Telugu districts from Penukoḍa. When the latter came to the throne, Veṇkaṭapatī continued to be the Viceroy and held the charge of the Telugu country also. This is gathered from No. 541 of 1909 which states that in Śaka 1502 (A.D. 1580) the Golkonda Sultan Harat Ibrahīm Pādshāh acquired Udāgiri (i.e., Udaiyagiri) by driving out Venkaṭarāju and captured the regions around Vinikoḍa, etc., and Konḍavī. In the same year Śrīraṅga was taken captive by the Sultan who, with the help of the Hāṇḍe chiefs, gained effective possession of the territory lying to the north of Penukoḍa. This event is mentioned in No. 70 of 1915 dated Śaka 1506 (A.D. 1584) which states that Ahōbalam had been in the occupation of the Muhammadan chief Vībhurāmu and his Hāṇḍe allies for about 7 years. Probably it is these reverses that account for a grant of land in A.D. 1579 to a temple at Mahābalipuram by Gōbūri Tirumalai-Nāyakkar for the merit

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1 Ibid., Vol. XIII, p. 231 f.
2 Ibid., Vol. XII, pp. 159 ff.
3 Ibid., Vol. IV, pp. 260 ff.
7 The Krishṇarāya-vijayam mentions Aravīṭṭi-Bukkarāju as one of the chiefs who attended the coronation of the king. (Sources of Vij. Hist., p. 129).
9 Sewell's Forgotten Empire, p. 224.
12 In No. 333 of 1919 dated Śaka 1496 in Śrīraṅga's reign he confirms certain appointments made by Tāṭe-chārya.
14 These, according to the copper-plate grant No. 23 of 1910-11, had been conquered by Śrīraṅga in Śaka 1498. Ibid. for 1911, Part II, paragraph 57.
of Veṅkaṭapati. The Telugu work Rāmarājīyamu states that Veṅkaṭa chased the Golkonda army back and defeating it on the banks of the Penner settled, with his vanquished and suppliant enemy, the river Krishna as the boundary line between their territories. His faithful feudatories who helped him on these and other occasions were the Maṭla chief Ananta who calls himself the right hand of the Karṇaḥa emperor, and the Tanjore chief Achyutappa as well as his son Raghunātha who "brought all the Karṇaḥa territory once more under Veṅkaṭadāvarāya." But he had his own internal enemies to contend against; for we hear of a revolt of the Nandyal chief Kṛishṇama having been quelled by Veṅkaṭa early in his reign and of Kṛishṇappa-Nāyaka of Ginge having been imprisoned by the emperor and subsequently set free. Virappa-Nāyaka of Madura also seems to have aimed at independence. The Chikkadēvarāya-vanshāvālī informs us that shortly after his accession, Veṅkaṭa sent his nephew Tirumala against Madura, but the latter received bribes from the chief and retired with his army to Śrīrāmāpaṭṭana. In spite of this, Veṅkaṭapati should have asserted his authority over Virappa as evidenced by later grants. We get some interesting glimpses into the history of this period from certain Jesuit letters noticed by the Reverend Father Heras of Bombay. About A.D. 1607 Veṅkaṭa had removed his seat of government to Vēḷūr* though Chandragiri was still the royal city. Towards the close of his reign Veṅkaṭa had to yield to the rising chief Rājā-Uḍāiyar of Mysores on whom he had to confer the viceregency of Śrīrāmāpaṭṭana, as his attentions were diverted again by the troublesome Golkonda chiefs who threatened his dominions in the north. It was on this occasion that Raghunātha-Nāyaka of Tanjore came to his rescue and saved the kingdom from the Muhammadan invasion. It is probable that Muttu-Virappa-Nāyaka of Madura was also trying to shake off the Vijayanagara sovereignty, and therefore espoused the cause of Jaggarāya in the war of succession after Veṅkaṭa's death.

The object of the document is to record the grant of some garden lands and fields at Chandragiri and Gollapalle for the worship of the god and the goddess at Tirupati during certain festivals specified in it. The grant was made by Veṅkaṭapatidēva at the request of Mahāmāṇḍalēvara Gōbūri Śēshādīrīṛa, the son of Veṅkaṭarāja and the grandson of Pāpa-Timmarāja of the Solar race and the Kāśyapa-gōtra. Very little is known of these Gōbūri chiefs so far except the names of some individual members of the family. They first figure in the reign of Kṛishṇarāya at the time of his expedition against Kālingen, but came into prominence during the rule of Sadaśiva and his successors and had frequent matrimonial alliances with the latter. We meet with a certain

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2 Sources of Vīj. Hist., p. 283.  
3 This is probably in consequence of the revolt of Līngama-Nāyaka whom, according to Bahuḷāścharitram, Chenna defeated on behalf of Venkaṭa.  
4 Seward's Forgotten Empire, p. 230.  
5 Sources of Vīj. Hist., p. 121.  
6 According to the Rāmarājīyamu, Konḍamma, one of the five queens of Veṅkaṭa I, was a daughter of Obārāja, while two more daughters of his, Naraśinghama and Bā∉rāma, were respectively married to Rāma and Veṅkaṭa II, the grandsons of Aliya-Rāmarāja. Other members of the family who had marriage connections with the Arayāḷu chiefs were Gōbūri Vengāla, the father of a certain Pāpamma married to Śrīrāgā III, the adopted son of Gōpāla who was himself the son-in-law of (Gōbūri) Giriṣyappa, and Yatirāja whose daughter Konḍamma was married to Rāma IV.
Maḥāmāndalēvara Gōbūri Ōbayadēva-Mahārāja as a subordinate of Sadaśiva in Śaka 1469 in an inscription at Ahōbalam, though we cannot say for certain whether he is the same chief who is referred to as Maḥāmāndalēvara Gōbūri Aushājarājāyaya in No. 543 of the Epigraphical collection for 1915, dated in Śaka 1482, from the Bellary district. About this period some more chiefs of the family are brought to our notice, who were connected with the Kurnool, Cuddapah and Chingleput districts. For instance, we find a certain Koḍḍāru in Śaka 1473 at Kolimkunta, a Narasāraju in Śaka 1478 at Toṇḍūru, a Giriyāparāju in Śaka 1529 at Dudyāla, a Gōbūri Tīrumalai-Nāyaka in Śaka 1501, and a Maḥāmāndalēvara Gōbūri Oprarājāyadēva-Mahārāja. Barradas mentions a certain Ōbo Rāya as the brother-in-law of Venkaṭa and a Chinnasobraya (Chinnas-Obala-Rāya) as a brother of the traitor Jaggarāya who also belonged to the Gōbūri family, and whose daughter Bāyam was married to Venkaṭa. This Oprarājāyadēva should evidently have been different from Ōbayadēva, the subordinate of Sadaśiva, and possibly his grandson. He has been surmised to be a son of Tīrumalai-Nāyaka of the Kunnattūr inscription with whom again, if we may hazard a guess, Pāpa-Timmarāja, mentioned above, and Timma, who married Ōobāmē, the sister of Tīrumaḷa I, and was the father of Narasa, might be identical. In that case Venkaṭa Rāja, the father of Śeshādripāla of the present grant, Ōpurāja or Obalarāja and Narasa should have been brothers.

Of the places mentioned in the grant, Tirupati is called Śeshāchala and Phāḷiṣvara vargiri. Tadgaṭhūru is a village in the Proddūṭur taluk of the Cuddapah district. Chandragiri is too well known to require identification. Venkatajammapaṭa seems to have been a part of Chandragiri itself. The name Toṇḍavāḍa-tatāka seems to be connected with the modern Toṇḍavāḍa near Chandragiri and Gollapalli is a few miles further east. I am unable to identify Gōpīdayāpāya. Like the Maṅgalāpāḍa charter of the same king this grant was also composed by Chidambara-Kavi and incised by Kānmayāchārya.

TEXT.

[Metres : Verses 44-69 and 73-76, Anushṭath ; vv. 70-72, Ārāya ; v. 77, Šalīnt.]

Fourth Plate ; First Side.

111 • • • "बाणमयिकेष्वति

112 केवलुमणिति मककरि । प्रमाधीयमधिवि वर्ष माति पै

113 शाखानामिन् [184*] पचे वच्चे पुष्करी पुष्कराणि हादसि(यो)तिदो । बो-

114 वंकामपदामाकादिपौ चेयसाबिहि [184*] चीरामाकुष

2 Ṛangachārya's Madras Inscriptions, Kl. 110.
3 Ibid. Ck. 835.
4 Ibid. Kk. 401.
7 Sewell's Forgotten Empire, pp. 223 and 228.
8 Sources of Vij. Hist., p. 263.
10 Sources of Vij. Hist., Genealogy on page XIV.
11 Nellore Inscriptions, Part I, p. 28.
12 In lines 1 to 111 the first forty verses of the Vilāpākkam grant (Ep. Ind., Vol. IV, pp. 272-276) are reproduced with two other verses (Nos. 29 and 30) which occur in the Penagalārā grant as vv. 31 and 32 (Ep. Ind., Vol. XVI, p. 360).
13 Read शास्त्रीयम् (The name of the year is Pramādīn.—Ed.)
14 Read श्रीवाचिक.
Fourth Plate; Second Side.

128 पतितारुभाय; देवीगरिशुतु। विविधा-।
129 पुरुषदीवालंभी(वः)कालमाय । [155°] तचैव खासिनो बं-।
130 वेसंतीसखीयोपिप। नामांगोपरासारां। नैवेराय।।
131 विलिप । [156°] 'सुकोटिनिनाथोतिरितिपदिवोत्सु' । गर-।
132 पवित्र । तततपुष्पदार्पणय। । [157°] रमास्वरुपं चंद्रगिरि-।
133 राजधानीप्रसाधन । मानविपधारा राजस्वाधीन निधियाय।।
134 दिव्य । [158°] त्रिवेकरामंगंतरंदिप प्रभरंडिमाय। श्रीमुखुङ(व)ल-।
135 चंद्राच दिव्यासाग दिव मिलन। [158°] तोडवाद्रि(व)तटाकांतरोमां-।
136 चिन्त किन्तु । व(व)र्ष श्रीमपराज्ञानाक्षे त्वास्वास्तु । [160°] तंग-।
137 तूरी कोडुमुं(ह)मांवेद्यवर्ण । बिना । चुरपुरा(व)सुगमोदे-।
138 चंद्रदक्षं । [161°] गोसायणसुखविकासैः(व)दलकायप । संवेसरा-।
139 यं च तुस्के(च)मार्गमचितं । सम[त]। [161°] निधिनिधिपश्चाय-।
140 दीर्घारितं [16°] । ष [वि] प्रागामिसुङः तेषभीष्ठ समूहं । [161°] प्रदीपः।

1. Perhaps a mistake for. । देवीगरी। । 2. Read प्रतिय।। । 3. Read प्रवाह।। । 4. देवीगरी is the name of a tank at Tirupati. Almost every temple in South India has a tank or a well with a sacredness attached to it. The literal meaning of the first part of the word is 3 crores and the belief is that the tank has the collective virtue of so many sacred waters of the country. Compare the Kéli tirța at Bāmēvaram and the Sarva tirța at Conjeevaram. । 5. Read श्रीगुङ।। । 6. Read श्रीमुखुङ।
141 यति[०] ज्ञाने: प्रीतिस्त्रुतपरमे:। विश्वेषविवेच्ये[०] जीतपद्विरोधः।
142 चित्रेषिनिः।।[१४४] कार्य(ख) पारवायुपस्य कार्य(ख)पेक्षयमाणिः।। चो-
143 सत्यंियरंचन भौतिकतंिययायि।।[१४५] जीवंक्षणसंदेशः।।
144 सा सारस्य शालिन्।। प्रत्येकान्त्यात्मसंितंिया्रोपविश्वः।। रे-
145 अत:।।[१४६] जीवंक्षणसंदेशः।। कार्य(ख)पेक्षयमाणिः।। चोक्षुः।।
146 री(र्ति) एक्ष्रायमेष रवितेजः।।[१४७] विश्वविश्वानंतं विश्वसि।
147 मनुपालयसं।। जीवंक्षणसंदेशः।। कार्य(ख)पेक्षयमाणिः।।[१४८] चोषः।।
148 रण्यपयोधिरायुवसं दत्तामुद्रस्य।।[१४९] जीवंक्षणसंदेशः।। कण्ठः।।
149 ए शैरिन्द्रे चर्चाक्ति रू(र्ति)नामिन्द्रारि क्रमयागिरिकः प्रतिलोकराजकुमुः
150 गः।।

Fifth Plate.

151 जीत जीवंक्षणसंदेशः।। शामाज्ञानं दत्तामुद्रस्य।। कार्य(ख)पेक्षयमाणिः।।
152 एक्ष्रायमेष रवितेजः।।[१५०] जीवंक्षणसंदेशः।। कौशिकुष्यः।।
153 मान्यवा मृत्युभावं गुप्तज्ञानं।।[१५१] जीवंक्षणसंदेशः।। कार्य(ख)पेक्षयमाणिः।।
154 जीवंक्षणसंदेशः।। कार्य(ख)पेक्षयमाणिः।।[१५२] चोषः।।
155 दशुसुरायुस्तितरायुसंदेशः।। कार्य(ख)पेक्षयमाणिः।।
156 या।।[१५३] कार्य(ख)पेक्षयमाणिः।। कार्य(ख)पेक्षयमाणिः।।
157 न।।[१५४] जीवंक्षणसंदेशः।। कार्य(ख)पेक्षयमाणिः।।
158 गण्यपयोधिरायुवसं।।[१५५] मान्यवा मृत्युभावं।। कार्य(ख)पेक्षयमाणिः।।[१५६] दा-

Ll. 159-167 give five imprecatory stanzas Dānapālanayor, etc. etc.

168 जीवंक्षणयोः

ABRIDGED TRANSLATION.

(Vy. 44-69.) In the Śaka year computed by the arrows (5), Śakti (3), arrows (5) and moon (1)—(i.e., 1535)—in the (cyclic) year called Pramādīn, in the month known as Vaiśākha, in the bright fortnight, in an auspicious asterism on the sacred tīrtha of Dvādāśī, at the holy lotus-feet of (god) Śrī-Veṅkaṭāśa, the abode of all happiness,—to the (same) glorious Vishnu known as Vēṅkaṭanātha and Śrīvaivasa, and living at Śeshāchala, ever sporting in his residence on the banks of the Śvāmi-Pushkaraṁ (tank), whose chest is made the abode of Indirā, the mother of

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1 Read "शानिं.
2 The second half of this verse is wanting though the sense is complete.
3 This word is written below the line.
4 Read चीरिवित्तम.
5 The letter seems to be a correction from र.
6 Read चीरिवित्तम.
7 In Telugu characters.
all the worlds and is adorned with the Śrīvatsa (mark) bearing marks of musk from her breast, who bears on his chest the Vanamālīkā (garland) resembling the mossy creeper (growing) in the milky ocean clinging to his couch; who holds in his hands the conch and the disc glowing with lustre, whose left and right eyes are the Moon and the Sun, who wears on his head the magnificent jewelled crown appearing (by its brilliance) as if it were the very halo of light of those dual luminaries settled (thereon), and who adorns like a crest-jewel the glorious Venkāṭa, the king of mountains, for various cake offerings and excellent unguents to this lord of Phañūsvaragiri (Śēśāchala) who adorns every month the jewelled māṇḍapa of great value illuminating with its splendour (all) the quarters, built in the pleasure-garden (found by) the prosperous Gōbūri Śēśādirīra, which is situated to the east of the Red Hillel, to the south of the fair garden (called) after Narasāṇa-Nāyaka, to the north-west of the broad car-street and to the north of (the garden) Śayaskara-Jiyagarītōta; for worship with sandal and various offerings (to the god) in the same place during the Brahmūśava (grand annual festival) and Vasanthūsvava (spring festival), and for the intermittent offering of flower-garlands particularly during the floating festivals of the goddess (Nāchchārū) in the Mukkōṭītīrtha (tank); with due regard to the wise request (made for this purpose) by the illustrious Mahāmadālēsvara Gōbūri Śēśādirīra possessed of great excellence and of splendour like that of the Sun, who was the grandson of the famous Pāpa-Timmarāja and the son of Venkāṭa-Mahīpāla, the destroyer of his foes, who was the gem of the Solar race and the light, as it were, of the Kāśyapa-gōtra and was of the school of Kāśyapī-kalpa, and who was the foremost of the fortunate; the glorious king Vīra-Venkāṭapati-Mahārāja, being surrounded by pious and amiable priests and several wise and learned men following the path prescribed by the Vedas, gave away with pleasure, to the accompaniment of libations of gold and water, excluding the small māṇḍa field of Kopḍu-Bhāṭṭa of Tāghāṭūra, the whole beautiful plot of garden-lands and fields called (after the canal) Sūrappa-kālvā which is the very abode of Ramā (Lakshmi) and the ornament of the capital city of Chandragirī and is situated to the east of the high-road to Gōpīdēvī-pālya and of the happy Venkāṭajāmmapēṭa, to the south of (the rock) Nūvulabaṇḍa, to the west of the extreme border-line of the (tank) Tōḍavāḍī-taṭāka and to the north of the field called (after the canal) Gōparāja-kālvā; and also the group of fields (known as) Ulvand-kālvā in Gollapalli, together with the trees (growing on them) and (the other eight privileges such as) natural resources and deposited stores, stones, realised and realisable (income), water, akṣaṇī and āgīmi, as a sāramāṇya with the four boundaries (marked out) on all sides to be enjoyed by the god (in perpetuity).

(Ll. 148-152.) (The god) Śrī-Venkāṭajāvarami ordained (the payment of) 24 vārākas every year to the Dharmakartī Śēnā-Modalāri Krisnāyagārū. For the watershed at the entrance of the garden and for the maintenance of the gardeners, (He) was (also) pleased to command (payment to be made) from the cash (income) from the above kāḷēd.

V. 70. [In praise of king Venkāṭapati.] (This is identical with verse 124 of the Kūniyūr plates of Venkāṭa II.)

1 Vanamālīkā is thus defined:—

[Vasanta] the mark on his breast
[which is] like a garland of flowers and like a blooming creeper while going on a hunt.

2 Of Dasharatha is described as wearing a garland or Vanamalika on his crown while going out hunting. (Raghunāṭa IX, 51.)

3 In the vernacular idiom any beautiful place is known as the favourite haunt of Lakshmi, the Goddess of Prosperity, who is supposed to dance there for sheer joy.

4 The meaning of the word "ājapraṇām" occurring in the verse is not clear. Perhaps it is a Sanskrit rendering of the Tamil word "ēḻappu" which means "offerings made on special occasions and distributed to the devotees then assembled." It is called chārūpā in Kannarese and Telugu.
(Vv. 71-72.) By the order of the king, Chidambara-Kavi, the sister's son of the poet Śiva-Sūrya, composed this edict and Kāmāyāchārya engraved it on the plates.

(Vv. 73-77.) The usual imprecation and admonition.
(L. 163.) Śri-Veṅkaṭēśa.

No. 15.—MATHURA PEDESTAL INSCRIPTION OF THE KUSHANA YEAR 14.

BY DAYA RAM SAINI, M.A., RAJ BAHAUDUR.

This inscription is an entirely new discovery, photographs and estampages of which have, with his characteristic promptitude, been supplied to me by Rai Bahadur Pandit Radha Krishna, the Honorary Curator of the Museum of Archeology at Mathurā. The stone image pedestal on which the epigraph is engraved was found in an elevated part of the Dalpat-ki-Khirkī Mohalla in the city of Mathurā when an inhabitant of that town was digging foundations for his house. The excavation was not done with care with the result that the pedestal was broken into several pieces. Of the statue itself only the feet remain with the lower portion of a small standing figure at each side. There is thus nothing to show the exact nature of the central image, though from the tenor of the epigraph and other indications it must have been a standing image of Gautama Buddha.

The epigraph consists of three lines (measuring respectively 14½", 14½" and 4½") and is in a perfect state of preservation, except for the two aksharas, which have been partially cut away at the end of the first line. The characters used belong to the Brāhmī alphabet of the Kushāṇa period. It must, however, be noted that the m everywhere shows the advanced form of the Gupta period with a small knob attached to the left of the letter instead of the triangular base. Similarly the akshara 'h' assumes the form peculiar to the eastern variety of the Gupta script in which the horizontal base-stroke is completely suppressed, the hook of the akshara being turned sharply to the left. The anuvātra is throughout represented by a short horizontal stroke instead of the usual dot. The long medial ā is in some cases not distinctly defined. The inscription is composed in the usual mixed dialect, though the deviations from the Sanskritic mode of spelling, the rules of sandhi and declension, etc., are much fewer than are generally found in the inscriptions of the Kushāṇa period. The irregular forms met with in the inscription are:—asmin divasā in place of asmin divasē in l. 1; bhagavatō pitāmahasya in place of bhagavatō pitāmahasya, sammya-sambuddhasya in place of sanyak-sambuddhasya in l. 2; and dukkha instead of dukkha in l. 3.

The object of the epigraph is to record the fact that, on the 10th day of the month of Pauṣa in the year 14 of the Mahārāja, Dēvaputra Kaśinātha, a certain Samghilā, the wife of the Prāvarika Hasthi (?), installed, for the cessation of all misery, an image for the worship of her favourite deity, the Lord, the Pitāmaḥa, who is truly and perfectly enlightened. It will be noticed from the text given below that the name of Gautama Buddha is not mentioned in the inscription. The title sammya-sambuddha (Pāli, sammā-sambuddha) is ordinarily applied in Buddhist texts to any supreme Buddha. The term is, however, often used as a proper noun, signifying Gautama Buddha himself, as for example in the sentence, namō tassa arahato samīma-sambuddhasa, which is generally written in the beginning of Buddhist texts. The substitution of the word pitāmahasya for arahato in the inscription is inexplicable. Both in Buddhist and Brahmanical texts this word is commonly applied to the Hindu god Brahmā, and I am unable to say why it is used here as an appellation of the Buddha.

1 Vide Kauṭākāyaṇa's Pāli Grammar by Francis Mason (Bibliotheca Indica, No. 123), p. 162.
Mathura Pedestal Inscription of the Kushana Year 14.

(From a photograph).

Hirananda Sastri.

Scale about a third.

Survey of India, Calcutta.
The main interest of the inscription lies in the fact that it is the first Brahmī inscription of the Kushāṇa period which quotes the month of its date by its Hindu solar name instead of by the season name, which is invariably the case in other Brahmī inscriptions of this period. This remark, of course, does not apply to the Kharoṣṭhī inscriptions, as several of them contain the solar names of months. The inscription is also important for another reason. Hitherto we possessed no inscription dated between the years 11 and 22 of the Kushāṇa era which was definitely assignable to the reign of Kaniṣṭha. The present inscription is clearly dated in the year 14 of that king.

TEXT.

1 Mahārāja-Dēvapatrasya Kanishkasya sarvatsarasā 10 4 Pausha-māsa-divasī 10 asmin divasē Prāvarika-Ha(ṣṭhisya]
2 bha(ā)ryā Sāṅghilā bhagavatō pitāmahasya Sarvībuddhāsva śvamataṣya dēvasa pujārthath pratiṣṭhā- pratiṣṭhā-
3 payati sarvva-dukkha-prahārṣṭthath—[II]

TRANSLATION.

On the 10th day of the month of Pausha in the year 14 of the Mahārāja Dēvapatra Kaniṣṭha, on this day, Sāṅghilā, the wife of Prāvarika Haṣṭhi (?), installs (this) image for the veneration of her favourite deity, the Bhagavat, the pitāmaḥa, Gautama Buddha (lit., who is truly and completely enlightened), for the cessation of all misery.

No. 16.—PATNA MUSEUM PLATES OF SOMESVARA II.

BY R. D. BANERJI, M.A.

The inscription edited below is inscribed on a set of three copper-plates discovered in the Baundū State of Orissa by Mr. L. E. B. Cobden Ramsay, I.C.S., Political Agent, Orissa Feudatory States. The plates were sent to the late Dr. D. B. Spooner, B.A., Ph.D., then Superintendent, Archæological Survey, Eastern Circle, who had them sent to Rao Bahadur H. Krishna Sastri, the then Government Epigraphist for India. A short note on the inscription was published in the Annual Report of the Archæological Survey, Eastern Circle, for the year 1916-17. A set of impressions of the record was supplied to me by Dr. D. B. Spooner for publication. Later on, at my request, Sir Edward Gait, I.C.S., K.C.S.I., then Lieutenant-Governor of Bihār and Orissa, kindly lent the original plates to me for examination.

The plates are joined together by a thick ring of copper to which is attached the seal, bearing a lion couchant in relief but no inscription. The first and third plates are inscribed on one side only while the second plate is inscribed on both sides. The characters used in the inscription are Oriyā of the fourteenth or fifteenth century A.D., and are much later than the Sonpur plates of Kumāra Sūmēśvara and the Mahāda plates of Yogēśvara-
dēsavārman. The beginning of the cursive Oriya script are to be found in the form of a in l. 25. The first eight lines contain three verses giving the genealogy of the donor. The first person mentioned is Challamarāja of the Chōla lineage (l. 2), whose son was Jasarāja (=Yaśōrāja), whose son was Sōmēśvara I. This prince was succeeded by his nephew (bhṛtrijja) Jasarāja II. The donor of the grant is the latter's son Sōmēśvara II. An additional name is furnished in the prose account of the genealogy in l. 8-14, according to which Sōmēśvara II meditated on the feet of the Paramamāhēśvara Jasarāja II, who meditated on the feet of the Paramamāhēśvara Chandradityadēva. The last named person may be the younger brother of Sōmēśvara I and the father of Jasarāja II. Sōmēśvara II is styled the lord of the entire Kōsalā (sakala-Kōsal-ādhiśvara), the devout worshipper both of Śiva and of Vishnu (Paramamāhēśvara-Paramavaishnavā), a Mahāyāna-patī, Rāja and Rāṣṭra. These titles indicate his subordinate position and, most probably, he was a subordinate chief under the Eastern Gaṅga kings of Kāliṇga. He is also called the bee on the lotus feet of Vaiḍyanaṭha. This Vaiḍyanaṭha is evidently as that mentioned in the Mahāda plate of Yōgēśvara-dēva varman, and identified by Mr. B. C. Masumdar with a temple of that name in the State of Sonpur.

The object of the inscription is to record the grant of the village of Phullamuṭhi together with Dōhalī situated, probably, in the viśhaya of Chārōḍā. The grant is addressed to the people of another village named Vaṇjiyāvandha, the connection of which with the two villages granted is not understood. The donees were Utṣavakara and Divākara, the two Brāhmaṇas belonging to the Gaṅga-gōtra, who followed the Rig-vēda and had studied the rites of the Yajur-vēda. The grant was made with the object of pleasing the Lord Nārāyaṇa (l. 23-24), on the sixth day of the bright half of the month of Jyaishṭha in the year 17, evidently of the reign of Sōmēśvara II. The inscription was written by Paṇḍita Nārāyaṇa and incised by Lōkanātha, a Viṃśa (1).

I am unable to identify any of the localities mentioned in this grant (viz., Chārōḍā-viśhaya, Vaṇjiyāvandha, Phullamuṭhi and Dōhalī), except Svarnānapura (l. 14) which is the modern Sonpur in Orissa. I edit the inscription from the original plates.

**TEXT.**

First Plate.

1 Oṣiṭ [ii*] Āuit kahatriya-sattamō Ravi-saṁputpanne-ta Chōl-ānvayē śrī.
2 mān Challamarāja ity-ari-vadhū vaivahaya-dikṣā-guruḥ tat-patru
d3 Jasarājadēva iti viṅkṣāṭaḥ satā[m*] vallabhō jītvā vairi-vai(ba)laṁ va(ba).
4 bhūva na(nur)patīra-dāmo(va)śchirah Kōsalā || [1*] Tasmād-ahūd-ari-kulaṁ*
kṣaya-dhūma.
5 hētuḥ Sōmēśvarō nṛpāt[r*]ṛ-pratīma-pratāpaḥ tad-bhṛtrijas-tadan[u*] ī
t6 niti-vidā[m*] variaḥthaḥ śrīmān-abha(bhū)n-nara-patiṣ-Jasarājadēva vaḥ || [2*] ī
7 Tat-tanayō gunasālī pratisiddha-mad[h]imā jīt-āri-vara-vrvga[gh*]

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1 The script is not so late. See Mr. H. Krishna Sastry's remark in the note referred to in the preceding para.—Ed.  
2 This chief is probably mentioned in the Kaṅkālī and Kavardhā inscriptions No. 235 of the Descriptive Lists of Inscriptions in the Central Provinces and Berar, by Rai Bahadur Hirzalal, pp. 156-66.  
3 Rao Bahadur Krishna Sastry is inclined to identify him with Challamarāja; see Ann. Rep. of the Arch., Sur. of India, E. C., 1916-17, p. 4, para. 5. A chief of this name is mentioned in the Bāṅśir inscription, Descriptive Lists of Inscriptions in the C. P. and Berar, pp. 144-45, No. 198, who also claims to be a Chōla.  
4 Expressed by a symbol.  
5 The metre is Bṛddhaśadbṛddha.  
6 The anamodā is superfluous.  
7 Delete the duḥṣa.
Second Plate ; First Side.

8 dharmam-aika-vasatir-amalaḥ sa jayati Sōmēśvarō nripatiḥ || [3*] Paramamāhēvara-
9 samasta-prāṣṭāya-alahkrita-śrīmaḥ-Chandradītyādēva-pāḍ-ānudhyāta-Paramamāhēva-
10 ra-samasta-prāṣṭāya-alahkrita-śrīmaḥ-Jāstājaḍēva-pāḍ-ānudhyāta-Paramamāhēvara-
11 pāras: ||

12 ānavaishnava-samasta-prāṣṭāya-alahkrita-dōrdhaddā-saṁdźima-khaṇḍīt-ārati-keśatrya-
13 kula-mahi-
14 mā-Mahādeva-Chōla-kula-kamala-kalī-kā-śikṣa-bhāvanavya-Vaṭiyā(dya)nāca-pa(pā)d-pa-
15 ānka(ānka)brahmārap-śakala-Kōsala-āchārya-pārśva-prabhupati-Rāṇaka-śrīmad-raja-
16 Sōmēśvarādēva-pāḍāḥ kuśalināḥ | Svarṇapura-samāvāsāt | Chārōḍā-vi-
17 shayya-Vaṇīyāvandhā-[grā]ṃś | vrā(brā)hman-ādi-śamasta-jaanapada māṇayanti |
18 vō(bō)dhanyati samādīsanta cha | viditam-astu bhavatā[m] | grāmō-yāṃ Phulamūṭha-
19 Dōhali-sahitaḥ oṣṭhaḥ-sīmāvachchhūnaḥ sajalā-śālaḥ samatsya

Second Plate ; Second Side.

18 kachchhapaḥ prastara-nikha(ā)ta-krīta-simōchita(ṭṭa)-bhaṭṭa-pravṛṣṭaḥ sakala-vādhi-
19 virōḍh-ādi-ra-
20 hitaḥ samasta-rāja-dōya-nikara-vijay-ādi yāvad-udpatitam
21 na-nāyānā śeṇa-kṛta-śaṅkita-samakālaḥ | Gṛgga-sagāṭra-bhayām Try-ārṣa(ś)ya-
22 pravāra-bhayām | Ṛig-vedibhayām Yajur-veda-vihiḥ-ābhyāsibhayām | śrīrī-ṛṣi-pu-
23 rāj-ādī-śrīsāvēśa-nīhata-kalmaṣābhāyāṃ nitya-sad-anuṣṭhāna-pavitra-bhayāṃ
24 mahā-vṛś(br śr)hmanya-sōbhithābhyaṃ śādhu-Ucāvaka-Kara-Dīvākarābhīyāṁ Bhaga-
25 vatō Nārāyaṇa-bhāṣṭārakasya prītaye mātā-pitrōr-śamanasa cā puṣya-
26 yaśo-bhavindhy-ārthaṁ tāma-śārakaśāya praTatōsūmabhiḥ | atah pra-
27 bhṛti etāyōr-adhisthīnibhyāḥ vṛ jrāhika-pratiyāya-nikar-aḍikah
28 dadānāḥ sukham pratisātā karahata cha | asma-d-anantar-

Third Plate.

28 bhāvibhiṣ-cha rājabhir-bhūmi-dā[na-pājl]ana-puṣya-āravanāḥ haraṇa-
29 n-araka-pātā-bhayād-asma-d-dattam-idān sva-dattam-iv-anumōdyā pari-
30 paripālanāyata | Bhavanti ch-ātra dharmam-āmsa(sa)dhinaḥ əlōkāḥ | Bhūmiḥ yaḥ prati-
31 grīḥṇati yaś-o bhūmiḥ prayaochchati [*] ubbhaus tau puṣya-karmmāṇu niyatam
32 sva-a
33 rga-gāminau || [4*] Gāṃ-ekāḥ svarpaṃ-ekāḥ cha bhūmś-apy-arddham-
34 sāgun(gu)laḥ | hara-na-
35 rakam-Āṃśiḥ yāva[10]a-bhātisānūlpatra(va)h || [5*] Va(Ba)hubhir-vasudhā dattā
36 rājabhir śa-
37 gar-aḍibhiḥ | yasya yasya yadaḥ bhūmīs-tasya tasya tadda phalam || Samvat
38 17 Jayaśita śudi 6 [*] likhitam Paṇḍita-Nārāyaṇa[*] utkṛṣṭaṇā Vijñāni-Lā(Lō)
39 kanā-
40 thēn-ētē(ti) [11*] ||

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1 The metre is Āṛṣya.
2 The letter grā was actually written ṣyā. 4 The anātrāya mark is paccari.
3 Avarāhā is used here.
4 [Hardly any distinction is made between t and ta, n and na and also m and ma in some cases.—E.L.] 6 This word is superfluous.
5 The avarāha-like sign after eva is superfluous.
6 This and the two following verses are in the Avarāha metre.
7 The letter da is written over the line.
These copper-plates were discovered at Rithapur (Riddhapur of the Mahānubhāvas) in the Morsi taluka of the Amaravati (Amraoti) district of the Central Provinces, along with a set of copper-plates of the Vākṣṭaka queen Prabhāvatigupta, and were lent to the Bhārata-Itihāsa-saṁśodhaka-Manḍala of Poona by Mahanta Dattarāja. The Secretaries of this Manḍala handed them over to me for decipherment, and with their kind permission I edit the interesting record incised on them, in this Journal.

The grant is engraved on three copper-plates, which measure 7½" long, 3½" to 3½" broad and ½" thick and weigh 87½ tolas. The first plate has no writing on its outer side; the second and the third plates are engraved on both the sides. The letters are well-cut and well preserved, except a few on the back side of the third plate. Their average size is ¾" to ¾". There is no seal attached to the plates though holes, 1" in diameter, apparently meant for the ring, are to be seen on the proper right margin of each plate.

The alphabet is of the box-headed type which was current in the Central Provinces about the 5th century A.D. The peculiarities are:—(1) the contraction of the breadth of letters, and (2) the conversion of the curves, seen in older forms, into rectangular strokes. Though the box-headed type of the alphabet used here is decidedly Southern, yet the influence of the Northern script is clear enough. The most marked Southern characteristics in the present record are:—(1) The retention of the ancient forms of pa, sa, and as open at the top, of the old ma and the semi-tripartite ya; Cf. ꢁnṛṣa-vahīlā l. 2, vishayēchāṭhā l. 11 and sadaśa-l. 16. (2) The right hand stroke of the long a is longer than the left ; Cf. ṇāhāṭ- l. 14. (3) The right-angled ornamental strokes to the left of the verticals of a, ḍa, ḍa, na, ra, of the subscript ra, and of the medial u and ū, which are evidently developed out of the curves. (4) The ḍa with two right angles, evidently an adaptation of the ḍa with the round back; Cf. pīṇḍarākā- l. 19. (5) The medial ri with a curled curve to the right; Cf. ꢁnṛṣa- l. 2. (6) The form of pa; Cf. hirany-ādayāḥ l. 11. The influence of the Northern script is observable in the following cases:—(1) Ga and ḍa with bends at the left downward stroke; Cf. ꢁgirī-grāmā l. 3 and sadaśa-l. 16. There are two forms of the letters ga and ḍa in this inscription, of which one is with a hook and the other has no hook, (2) Na with a loop and ḍa without a loop; Cf. Nandivardhāṇḍat l. 1 and aṃgrihītāna l. 24. (3) The occasional peculiar mātrās above the line, though the horizontal and the middle mātrās are most common as in the Southern script; Cf. ꢁāsmākam- l. 6 and ꢁsamaṇvat( ś)dyē l. 5. The raised marks for the long ā are seen in the Southern alphabet also, (4) The turn of the medial i to the left; Cf. ꢁnivarttanākāḥ l. 16. There are also some examples of the medial i turning to the left.

The epigraphical peculiarities of the present record are:—(1) The loop on the left side of ya is complete in some cases while not so in others, thus shewing the transition from the tripartite form to the bipartite one: Cf. ya in -Yamunayēśa l. 5, ya in Mātṛākhyāśīya l.7, and yā in -tārīkayā l. 12. (2) The tha with a peculiar transitional ringlet at the base as in the

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3 See Bühler's Ind. Pol., Tafel VII, col. XIV.
4 Ibid., col. X.
Western script: Cf. ēkādaśi-ētha l. 20. (3) The form of ba is two-fold in this record: in Brāhmaṇa l. 3 where it is a correction from pa, and in Bāppardēvāna l. 26 where it is open on the left side: but in Bakasāmalakam l. 19 it is closed on this side. The initial a occurs in ll. 1, 13 and 16; ā in ll. 10, 12, 23, 24 and 24; ē in ll. 10, 12, 17 and 20. The final t and m are reduced in size and slightly different in shape when compared to their usual symbols: Cf. t in ll. 1, 15, 16 and 24 and ma in ll. 6, 7, 9, 10, 21 and 23. The letter ma is written in this record in three different forms:—(i) with the box-head attached to the left arm of the letter (ll. 1 to 5), (ii) with this head attached to the right arm of it (grāmaḥ in l. 12), “maryyādā (in l. 14, etc.), and (iii) with the head attached to both the arms (Kumāra in l. 8, navamāya and Mātra in l. 10). Similarly there are also two different forms of the subscript m, viz., one with one box-head (varmā and Brāhmaṇa in l. 3, smābhīṣṭ in l. 4), and the other without the box-head at all (ūma and Brāhmaṇa in l. 10, smābhīṣṭ in l. 16). The letter su is written in two different forms: one with the u-sign turned to the right as in l. 11 and the other with the sign turned to the left as in l. 13. The letter su is written differently from this letter in the box-headed type shown in Bühler’s Palaeographical Table VII, Col. XI, where the u-sign is turned to the right of the letter and not to the left as in this record. On this account there is a very slight difference between the shapes of a and sa in our inscription. The medial ī is shown by one curve but the ī is expressed by this curve supplemented by a smaller curve within it.

With regard to orthography we may note the doubling of consonants (with the exception of sibilants) following r, such as Mātrādhyārya and Dēvārya l. 7. In this process of doubling, if the letter is the 2nd or the 4th of its class, the first member is replaced by the 1st or the 3rd of its class, e.g., Nandivardhanā l. 1. The letter su is doubled when it comes after the anusvāra either in the same word or in the following; see saṁsvāyī in l. 5 and loṭam eva in l. 15. The class nasals are generally used in this inscription: Cf. kutaṁbina l. 4, Gangā (l. 5), etc. The rules of sandhi are often ignored:—vibhavaḥ Nalanripha-vara-prasūtaḥ tripatākā l. 2; asmābhīṣṭ Bhagavata l. 4; ch-eṣṭa-evaṁ ātmanavamāya l. 9 and 10, etc. The Upanīdānīya occurs once (l. 23) and is used wrongly, being followed by cha. It is likely that the engraver discovered his mistake and tried to change ḍha to ma. The engraver seems to have misread the draft in the following cases:—For samahattara he has put in sama-harttara l. 3; for ma-avichāryam he has engraved āvavachāryam l. 23.

The language is Sanskrit prose, excepting the verse in the Āryā metre which gives the date and mentions the writer of the grant.

The inscription refers itself to Mahārāja Bhaṭṭāraka-Arthapati Bhavatavarmman of the Nala family. Arthapati, I understand, is only an epithet. It literally means ‘the lord of riches’, that is, a king. But it is probably not used in its general sense in the present record. The Assistant Archeological Superintendent for Epigraphy, Southern Circle, Madras, copied sometime ago at Pōḻiągaḍḍu in the Jeypore Agency (Vizagapatam district), an epigraph of the 12th year of the son of king Bhavadocatta, also of the Nala family. This document has been briefly noticed in the Annual Report on Epigraphy for the year 1921-22, where a facsimile of it is also given. The possibility that Bhavatta may be a prakritised form of Bhavadocatta is not altogether precluded. But it is presumptuous at this stage to identify

1 Fide f. n. 7 on p. 103 below.
2 See p. 95 and plate II. [It was first noticed by the late Mr. Robert Sewell who in his Lists of the Antiquarian Remains in the Madras Presidency, p. 317, mentioned it as an inscription on the rock in Dēvanāgarī characters without giving its contents.—Ed.]
3 [It is interesting to observe here that another name, which in all probability was Durggā-datta, has been written (l. 9) as ‘Durggattha’, and that in ‘Dvadatta’ da was added as a correction below the line.—Ed.]
Bhavadatta with Bhavattavarman. As very little was known so far about the Nalas, these two records are of special value for they help us in determining the country over which they ruled.

The inscription records the grant of a village called Kadambagiri-grāma to Mātrāḍhyārryya and his eight sons, namely, Dēvārryya, Dēvadattārryya, Kumāradattārryya, Vi(Vi)radattārryya, Vasudattārryya, Gō(Gau)ridattārryya, Dhruvadattārryya and Durggaṭhhategoricals(ratt)ārryya of the Parāśara-gṛaha. The grant was issued from Nandivardhanahana but actually made at Prayāga or the confluence of the Ganges and the Jumna. However, it does not follow that Prayāga formed part of the dominions of Bhavattavarman, for grants of distant villages, we know, were often made at exceptionally holy places or tirthas like it or Benares. The charter was written at the oral instructions (of the king) by Chulia, his confidential officer, and engraved by Boppadēva, the grandson of Paddōḍhyāya.

The document is dated on the 7th day of the dark fortnight of Kārttika of the 11th (regnal) year of king Bhavattavarman. Palaeographically the record may be assigned to the latter half of the 5th or the first half of the 6th century A.D.

Of the localities mentioned, Nandivardhanahana, from where Bhavattavarman issued the grant, deserves notice. Perhaps, it is different from the Nandivardhanahana which has been identified by Rai Bahadur Hiralal with Nagardhana in the Nagpur district, and is identical with Nandur in the Yeotmāl taluka of the Central Provinces, which has a good camping ground. Kadambagiri-grāma is apparently Kalamba in the same district, without the appendage giri-grāma. Other villages I am unable to identify.

**TEXT.**

First Plate.

1 सिल[म] "करक्तैं ["] निर्मित्वानालं ["] महेश्वरसाविनागिनिष्टः-
2 राजाविभवः सतवर्षप्रसः जीवताकाष्ट्यः गौभाराजः-
3 भवत्त्वान्विकल्पितानि ["]महाश्रणुरोगानु समवादीम्-
4 कुटौक्षी[स्म] मন: समवादपति युगस्मुक्तिम: भवतस: प्राप्तिः[सन्]
5 प्रत्यासिलेवेले महायुनमवेले[स्य]द्वे प्रहारस्त्रितिशदकुष्ठः

Second Plate ; First Side.

6 सम चार्य(पित) मह[ि]रिखकायाश दृश्य(द्राय)विश्वासाकामत्र्यशालेन्द्र
7 मालावांद्रिकायां पुनाना वाह्यातानाम(ना) यथा द्रायायेक
8 भेद्दा[साविभ] कुमारद्वारवेला विल्लोर(वर्ष)द्वारावेला वशुद:-
9 नावाख्याम गो(तो)रिखायां भुवनदारवेला दुर्गेनव(द्रास्ता)वेला चेन्नम्
10 भाण्यमायमा चार्यायां इत्य(तो) यत् एवेहाम् ब्राह्मण(ना)

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1 See the Dynasties of the Kanarese Districts of the Bombay Presidency, p. 6, and the Early History of the Deccan, p. 49.
2 From the original plates.
3 The letter छ seems to be a correction from भ.
4 [The plate reads सम(ि)रिख(ि)कायाश दृश्य(ि)विश्वासाकामत्र्यशालेन्द्र महायुनमवेले। — Ed.]
5 Superfluous. [Or perhaps छविः is meant. — Ed.]
6 छ is added below the line by way of interlineation. The two horizontal lines in the margin may be noticed
No. 17.

Second Plate: Second Side.

11 चः[(को)ङ्खा]: हिरव[ः]्य: शव्रव्यः[(ि)ङ्खा]: दर्तव्य: शूय्रः[(च)ङ्खा]: स्बारः
12 फः च यात: प्राचन्दतारकः खिला स्बारंङ्खाविशेषज्ञः
13 द्रव्यवेश: चवः: भङ्खः[(िक्य)ङ्खा]: स्बारसारः(रिक)ङ्खः: चिवलः
14 लायमयःकमयःत्वः न क्रिह्यविधः[(ः)ङ्खा]: यो या काँच्छो(को)ङ्खःभादगाधा
15 कर्तः भूमिलोष(ः) याः(ः) कुङ्खः: स प्रभृत्तिहङ्खःपततःकःङ्खः: भः
16 वेदः [(ः)ङ्खा: चवामित सद्भिन्यङ्खानः: सहः: सवाधः

Third Plate: First Side.

17 शासनम् दृश्य: तन उत्तरः(ः) न काँच्छो(ः)नारः शिरितः बश्यः
18 शासन मन्त्रेन पर्ययः: वियवि((को)ङ्खानिको कत्यात्कः सह मः
19 सुरङ्खिलः शङ्खःकसङ्खः पिरिकाङ्खितः बकसामङ्खः(ः) वियङ्खः
20 य विरः: राज्यः(ः)सङ्खः[(ः)ङ्खा]: "याचे चाकःङ्खः वर्षः कार्तिकङ्खायः
21 सदा्मः [(ः)ङ्खा: समुखः(ः)वाहः(ः)निर्मिषि(ः): (ः) रशिः निमुङ्खः(ः) युङ्खः
22 योहङ्खः
23 चावङ्खःप्रभारः(ः) भाषः: मातापितः: पुष्पकीर्तिवर्णःभावः(ः)

Third Plate: Second Side.

23 [पुष्पकीर्तिवङ्खः(ः)]मः: चावङ्खःकष्टितः [ङ्खा: कांकः(ः)ङ्खा:] चावः स्बारः भवितः
24 न[(ः)ङ्खा: चाङ्खःप्रभारः(ः)सारः(ः)कःङ्खः:शः(ः)मः(ः)कःङ्खः: कार्यः
25 फः [(ः)ङ्खा: स्वः गोङ्खःप्रभारः(ः)ङ्खः: फः(ः)ङ्खः]
26 यांपः(ः)यांपः युङ्खः चांपः वीरः(ः)ङ्खः चतुसः(ः)ङ्खः

[¹ङ्खा: is engraved below the line.
² The कः of शब्दः is entered below the line.
³ यः is written above the line.
⁴ Here follows a verse in the अर्यः metre.
⁵ [A letter like कः seems to be written below the symbol for भः, apparently, as a correction.—Ed.]
⁶ The reading उङ्खः is not quite certain; but the traces of the damaged letters favour the reading भङ्खः at any rate. [Then द्रव्यः would require correction. Cf. reading in L. 7 above.—Ed.]
⁷ [The correct reading seems to be कः[(ः)ङ्खा:[(ः)ङ्खा:] रङ्खः भवितः.—Ed.]
⁸ The engraver seems to have inserted यः above चावः so as to make it याचः.
TRANSLATION.

(Lines 1-21.) Perfection has been attained! Hail! From Nandivarddhana. The illustrious Mahārāja Bhavattarvarman, whose banner bears the Tripatākā (hand with three fingers stretched out or whose banner consists of three pennons), who is born of the lineage of the Nala kings, upon whom has been bestowed the glory of royalty by Mahēśvara (Śiva) and Mahēśeṇa (Kārttikeya), orders the house-holders and great men headed by the Brāhmans, residing in the village of Kadambagiri, as follows:—(Know ye that) by us while staying at Prayāga, the place blest by the favour of the Divine Prajaḍpati (Brahmā) at the confluence of the Ganges and the Jumna, (this village) is bestowed for blessing the matrimonial relationship of ours, i.e., myself and (my) queen, with libations of water, on Mātrāḍ̄hyāryya of the Parāṣāra-gōtra and his eight sons, namely, Dēvāryya, Dēvadattāryya, Kumāradattāryya, Vi(VI)radattāryya, Vasudattāryya, Gō(Gau)ridattāryya, Dhruvadattāryya and Durggatth(datt)āryya, he himself being the ninth (recipient).

To these Brāhmans, therefore, all the taxes including gold duly accruing from the place (mentioned below) should be given and (all customary) services should be rendered. And this (grant of the) village is to endure with the moon and the sun (i.e., for ever), free from all taxes. It is not to be entered by soldiers or horses. It is to be free from tolls and customs duties and from disputes.

Nothing shall be said (against this grant) with (reference to some) tamarind or palāśa tree or any boundaries in the village. Whoever out of covetousness or passion, levies taxes or takes away the land (granted), shall incur the five great sins. This village, measuring in extent ten nivartanas, is given together with (the right of) ploughing and the garden, for which nothing should be spoken (against it) by anybody. The boundaries of this village are: to the north is the mountain, the extreme limit of the viśaya (district), Māluka-viraka with the cultivated ground, Madhuka-latikā, Bakasāmalaka with the pomegranate tree, Trinamandra-viraka, and the boundary of the district (rāja); which (royal grant) has been written at our oral command by Chulla, the Confidential Officer, on the seventh day of the dark fortnight of Kārttika in the eleventh (regnal) year.

(Lines 21-26.) This copper-plate charter, which is the abode of the virtue of increasing the sacred fame of his father and mother, has been caused to be made by the illustrious Mahārāja Arthapati Bhāṭṭāraka, who has been favoured by the kindness of respectable people, so that it may last undisturbed (in the possession) of the (said) eight sons (enduring) with the sun and the moon. (May there be) prosperity to cows, Brāhmans and subjects! May there be success! Engraved by Bōppadēva, the son's son of Paddōpādhyāya.

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1 नेग: may either stand for a horse in particular or a conveyance in general.
2 विरचः apparently stands here as well as below (1. 2) for a village or its suburb.
3 असुकायार्य, असुकालक्षम and विरचः विरचः: are apparently the names of bordering villages or suburbs.
4 राजī does not mean a kingdom here. It is used for a division of a kingdom.
5 See L. n. 5 on p. 102 ante. — Ed.
6 This is apparently, as suggested by Mr. K. N. Dikshit, M.A., an epithet of king Bhavattavarman. If construing these words as I have done, there will be, I must admit, the fault of dārśana.
No. 18.—TWO INSCRIPTIONS OF THE PALLAVA KING RAJASIMHA-NARASIMHAVARMAN II.

By V. Rangacharya, M.A.

A.—THE MAHĀBALIPURAM INSCRIPTION.¹

This record is engraved on the plinths of two platforms in the western side of the second courtyard of the Shore Temple at Mahābalipuram (Māmallapuram), and was discovered by the Archaeological Department in 1912. The platforms have been surmised to be either the balipitāhas of the two main shrines of that temple or the supports of their missing flagstaffs. One of the three Chōja inscriptions² of the Shore Temple, discovered in 1887, calls the god of the temple “the Lord of Tirukkañiamallai.” Another calls the temple itself Jalaśayaṇa, while the third mentions the shrines of Khaṭrīya-simha-Pallavēvara-dōva, Rājāsimha-Pallavēvara-dōva and Pāllickondaruliyā-dōva. Rao Saheb Krishna Sastri³ believes that the two platforms, above mentioned, and the monolithic dhowajastamba in the sea are the probable remnants of the three shrines referred to in the last of the Chōja epigraphs. The discovery of the inscription on the platforms is important for the fact that it throws light on the identity of the king who built these shrines, a question about which nothing definite has been known. It is true that the names Rājāsimha and Khaṭrīya-simha, after which two of the deities were named, indicated a Pallava origin to the temple; but no direct or contemporary evidence had been available to prove it. The present inscription supplies it.

The inscription⁴ is written in the Pallava-Grantha character and consists of a single line running round the plinths. It is much damaged. The existing portion comprises six Sanskrit verses in the Ārya, Vasanatilaka and the Anushkubha metres, besides the attributes [Bhaya]rahitah and Bahunapāṇah after the first verse and the title śri-Udāyaṅchandraḥ after the second verse, which are in prose. They contain the names, surnames and titles of a Pallava king who, as will be shown presently, has to be identified with Narasimhavarman II. The first verse, which is wanting in the last three syllables, gives the king the epithets of Apratima, Avarinibhūthaṇa, Akalaṅkā, Dharanīchandra, Arimardana, Atulabala and Kūltilaka. The second verse gives him, among others, the titles of Atyuktākāma, Apraṅjita, Chandrākṛtābhis-⁴

¹ See my Topographical List of Inscriptions, Vol. I, pp. 327-329. The local inscriptions herein noted (Cg. 50-81 f.) do not include those taken from the Māmālī, which are 31 in number. Of the thirty-six included in the list twenty (Cg. 58-74 & 77-79) have been edited by Dr. Hulthæus in S. I. L., Vol. I, pp. 1-16 and Ep. Ind., Vol. X, pp. 1-11. Two inscriptions (Cg. 75 and 76) discovered by the late Mr. Venkaya in 1907 are edited in Ep. Ind., Vol. X, p. 8, under Nos. 18 and 19. All these belong to the Pallava kings from Mahādhayamana I onward. Of the remaining nine inscriptions four belong to the Chōja kings Rājākumāra I, Rājāudiantesa, Vira-Rājendrā and Kālīkṣṇa-Chōja I: the details of two (Cg. 52 and 54) are not available; and one (Cg. 50) is dated in the reign of the Vijayanagara emperor Aṣṭikṣṇa-saṭyakṣṇa. The inscription which is edited above, forms No. 556 in that year's official list of epigraphs and Cg. 40 in my Topographical List.

² These are Nos. 1, 2 & 3 of 1887 and Cg. 50-53 in the Topographical List. They have been edited by the late Dr. Hulthæus in S. I. L., Vol. I, under Nos. 42, 40 and 41 respectively.

³ Madr. Epigr. Rep., 1913, p. 88, para. 8. The Rao Saheb surmises that god Talaśayaṇa whom Tirunāgai-Aṣṭikṣṇa refers to was Vishnu and the Śūdrī god, Khaṭrīya-simha-Pallavēvara "who is directly facing the sea and being even washed by it, appears to have received the name Jalaśayaṇa"—the one being on land, and the other on water. It seems to me that Jalaśayaṇa is a later purānic variant of Talaśayaṇa and that both the terms can refer to Vishnu Pallikkondaruliyā atone, as Śiva is not in the āsana posture. Moreover, Talaśayaṇa is only a shorter form of Kaṭalimallai-Talaśayaṇa and, as such, need not be taken as a term of contrast to jalaśayaṇa.

⁴ It may be pointed out that the analysis given in this paragraph is not based on the plate given in the Madr. Epigr. Rep., 1913 (p. 88), but a revised one kindly prepared by the Government Epigraphist for the present edition. A comparison of the two plates will show that the order of the verses is changed.
ërkhara-sikhâmani and Chaṇḍâsâni. The third verse is identical with the last verse of the inscription round the outside of the Râjasimhâsvara shrine in the Kailâsanâtha temple at Kâñcipuram. Verses 4 and 5 give, among others, the birudâ Śri-kârûma, Kânâkala, Abhîrâma, Rânapbîma, Gunaîlā, Śri-Vallabha, Atrimâna, Urjita, Unnatarâgâ and Yuddharjuna. The last verse, which is damaged in the beginning and which cannot be satisfactorily read, makes, however, clear mention of the expression Nařāndrasimhâ in its latter part.

The identification of the king who bore the above titles is, as Mr. Krishna Sastri has pointed out, easy enough. First, it is obvious that he was the same as the builder of the Kailâsanâtha temple at Kâñchî. Secondly, the identity of verse 3 in the present epigraph with the last verse of the Râjasimhâsvara epigraph at Kâñchi gives a clue to the eulogy of the same sovereign. The Kâñchipuram epigraph tells us that Râjasimhâ was the son of Ugradaṇḍâ or Paraṁâsâvarâ, who was the destroyer of the city of Rañarasîka. Dr. Fleet has pointed out that Rañarasikâ is an epithet of the Western Châryaka king Vikramâditya I (A.D. 655-680), that Ugradaṇḍâ is identical with the Pallava king Paramâsâvarâvarman I who, the Kârîm Plates tell us, crossed arms with Vikramâditya, and that Râjasimhâ (alias Narasimhavâsinâ) must be identified with Narasimhavarman II. Now, an inscription of Râjasimhâ Narasimhavarman II discovered at Vâyalur in 1908 says that he had also the title of Kaṭhâtrasimhâ (Kshatriyasimhâ of other inscriptions). To quote the passage itself:

\begin{quote}
\textbf{रीप्रवन्यान्यकृताचरिताः}
\vspace{0.5em}
\textbf{व: सचिरः ह्रत विभुतपुष्पकोजिः।}
\end{quote}

It is thus clear that the two Śiva shrines of the Shore Temple, Râjasimhâ-Pallavâsvara and Kshatriyasimhâ-Pallavâsvara, were named after Narasimhavarman II and are, therefore, his works.

In his analysis of the scripts of the Mahâbalipuram and Śâlavâkkâppam inscriptions Dr. Hultsch distinguishes four styles. Of these one is entirely northern and may be ignored for the present discussion. The remaining three, he attributes respectively to the epochs of Narasimhavarman I, Atyanâtâkâma (whom he identifies with Paramâsâvarâvarman I) and Atiranâpâcândâ (whom he assigns to the age of Nandivarman Pallavamalla). The palaeography of our inscription closely resembles that of the Atyanâtâkâma group. As will be seen from my note 12 at page 108 below, I believe that the attribution of the second set of inscriptions to Paramâsâvarâvarman I by Dr. Hultsch is without sufficient basis and that it cannot be equally legitimately ascribed to his son Narasimhavarman II. I am also disposed to believe that Atiranâpâcândâ is Narasimhavarman II himself (see below, page 109, note 3). But this difference of opinion regarding the identity of the kings need not cause a doubt in regard to the relative times of the three sets of scripts, though even from this standpoint there can be no agreement in regard to the exact chronological gaps dividing them. A comparison of their scripts from the fine facsimile plates given above (see Vol. X, plates Nos. 1 to 6) shows clearly that the first of these is archaically simple, the second very florid and ornamented with elaborate flourishes, and the third much simpler though not so simple in formation as the first set.

2. Ibid., verse 5.
5. Cg. 1255 in my Topo. List. I am thankful to the Government Epigraphist for permission to consult and note from the office copy of this inscription.
A close study of the palæography of the present epigraph shows that the Shore Temple inscription is later than the Atyantakāma and Kāčhipuraṃ inscriptions and earlier than those of the Aṭirāpaṇaḍa group. Incidentally it shows that to judge of the identity of kings from the palæography of their inscriptions alone, is dangerous in-as-much as at least three styles, namely, those of the Atyantakāma and Rājasimha group, the Shore Temple inscription and the Aṭirāpaṇaḍa group, have to be attributed to the same king, i.e., Narasimhavarmān II. This question as well as the chronology of the epigraphs will be discussed in my paper B on the Panamalai inscription of the same king printed below.

TEXT.¹

**Platform A.**

**West Side—**

श्री: [I*] आर्थितसम्बन्धितमुखलमक्षुरश्चरचित्समरसवनस्त्रौष्ट्र: [I*] चरिता: तमानसः

**South Side—**

[ल]म् कुण्ड्याकान् इति नवमिति ्ति ...

**East Side—**

नाम श्रेष्ठमपरार्जितमकाराजेशार्य: शेषेकुण्ड्याकासनायामहें यथा [I*] खण्डः

**North Side—**

तिष्ठ इवतिष्ठवातस्य श्रेष्ठस्य कामविव नवमि जीविककः [I*] श्री:(श्री) दयचन्द्रः: [IV]

**Platform B.**

**West Side—**

श्रीराजसिंहो रणजयः [I*] जीवितशिवकारणः [I*] एककोशिरम्यात गर्भचूडः मणिकाम्बिकः: [I*] श्रीकामकः

**South Side—**

कालकाल: कालः ... [I*] [ल]मिरामो विन्यते रथभीमो गुणालयः: [IV] [IV] जीवितविवस्ति

¹ From the plate prepared by the Editor of this Journal. I must also thank him for his having permitted me to consult his transcript.

² The space available at the beginning of this line is more than necessary for the letter य.

³ As the śrīṣṭa of this verse is Arya, four śātras are wanting in order to complete the verse. Adopting the above reading, the word धर्म, will suit the purpose, र and स being appositional. साधिरा: would suit equally well.

⁴ Two syllables are wanting here. They may be रिण्य or रिण्य as in the 22nd and 9th niches respectively of the Rājasimhāvara temple inscription. See S. L. I., Vol. I, pp. 15 and 16.

⁵ The sūstrue of this word is seen in the beginning of the east side.

⁶ The reading अतिरिक्त: is also possible.

⁷ This symbol has been used as a punctuation mark.

⁸ यां: seems to be the more probable reading, in the opinion of the Government Epigraphist.

⁹ Six syllables are wanting to make up the अमस्तर्विण्य metre. It might be restored by some such expression as अतिरिक्ताः.
East Side—

MANA RAXPRIE KUH1 . . . . . 1 [²] JAIJITAMUHATAMAMUTA YUH-

[³] . . . . . [³] ⁴ [⁵]

North Side—

. . . PAMITRAhattI SHALAM . S . S . JANANATHA . . NARENDRAJANUSHRAMA

NIPA: M [⁴]

Translation.

(Verse 1.) Prosperity! Those kings (are fortunate who) bow to (the king) who is unequallled, the ornament of the earth, the spotless, the moon of the earth, the conqueror of enemies, the matchless in strength, the ornament of (his) family.

The learned as (or the guileless). The great statesman.

(V. 2.) The world of men, having obtained this (king) is happy, as if it has obtained its desire—the king whose desires are endless, the invincible, the sole ruler, the wearer of Siva as his crest-jewel, the wonderful, the fierce thunderbolt who is intolerable to great (hostile) kings.

1 This space should have been filled by six or seven letters representing eight sūtras. Such as pāramārṣa or kāmārṣa.
2 As pāramārṣa is Imperative, 2nd person, plural, we have to suppose that this is an address, and an expression like aitābhā may be understood. The letter य is found in smaller size after ज and thus enables us to decipher the word यानप्री, which also occurs in S. I. I., Vol. I, No. 25, niche 15.
3 This reading is tentative. As the space is available for 32 letters, this verse may be in the Aṣṭādhyāyā metre; but the last portion does not agree with this, and suggests the Aṅgā metre. The Government Epigraphist would read the earlier portion thus: सन्धियेंह सत्यप्रीया. मसालसात्र विनयमें विनयमे. The whole verse is so defaced that the reading given above is, as it is, meaningless. [In the Vāyalur inscription also Mahānāla occurs as a surnames of Narasimhavarman II.—Ed.]
5 The same is found in niches 8 and 9 above in modified forms.
6 Cf. प्रतिरंगिक प्रतिरंगिक in niche 19 of the above.
7 Ibid., niche 4. Compare also प्रतिरंगिक in niche 44.
8 Ibid., niche 26.
9 Ibid., niche 22.
10 Ibid., niche 22 where the expression अर्द्धसिद्धि is found and niche 22 where the epithet महापूर्व is given.
11 The epithet श्रीमाल्ल: and महापूर्वार्क्ष: occur in the 3rd and 42nd niches of the above epigraph.
12 This is also विरदेश in S. I. I., Vol. I, No. 24, verse 5; ibid., No. 25, niche 1; and the Vāyalur and Tirupūr inscriptions. Aityantakīma was also a biruda of Narasimhavarman I as is proved by No. 5 of the Dharmarājarathas inscriptions at Mahabalipuram. The late Dr. Hultzsch believed that it was also the title of Paramēśvaravarman I, to whom he attributed No. 17 of the Dharmarāja-rathas epigraphs and those in the Gaḍḍa temple (S. I. I., Vol. I, p. 4, No. 18 and Ep. Ind., Vol. X, p. 8, No. 20), the Dharmarāja-mañḍapa (ibid., No. 21) and Rāmānuja-mañḍapa (ibid., No. 22). The reason why he concluded this is the mention of Paramēśvara. It seems to me to be, however, a mere pun and not a real name. The palaeography of the epigraph in which it occurs, moreover, is the same as that of Rājakesha in the Kallīmāthu temple. On these grounds I seriously doubt the correctness of identifying AITYANTAKI with Paramēśvaravarman I and am disposed to think that all the birudas attributed by Hultzsch to this king must be attributed to Narasimhavarman II.
14 Ibid., niche 37.
15 Compare जिववानासिद्ध in verse 3 and महादेवानासिद्ध in the Vāyalur epigraph.
17 Ibid., niche 10 which gives the expression जिववानासिद्ध.
The glorious rising moon.¹

(V. 3.) [For the translation of this see S. I. I., Vol. I, p. 14.]

(V. 4.) The blessed archer,² the death to Death,³ the beautiful,⁴ the terrible in war,⁵ the abode of virtues,⁶ is victorious.

(V. 5.) O kings! bow (to him), who is the beloved of Śri (Lakṣmī), who is highly proud,⁸ the hero in battle,⁹ the mighty,¹⁰ the exalted and lovely,¹¹ like Arjuna¹² in war.

(V. 6.) ...... The lion¹³ among kings ...... all kings obeyed ......

B.—THE PANAMALAI INSCRIPTION.

The subjoined inscription and the temple on which it has been engraved are mentioned in Mr. Sewell’s Lists of Antiquities, Vol. I, p. 209, and the Gazetteer of the district of South Arcot, p. 385. It was brought to the notice of the Assistant Archæological Superintendent for Epigraphy, Madras, by Prof. J. Dubreuil of Pondicherry in 1915. The village of Panamalai is situated sixteen miles north of Villupuram. An inscription¹⁴ from this place consisting of one Sanskrit verse which is identical with the last verse of the Kailāsanātha inscription¹⁵ of Rājasimha and the third verse of the Shore Temple inscription¹⁶ of the same king at Mahābalipuram, has been published in S. I. I., Vol. I, p. 24. Rao Sahib H. Krishna Sastri had the present inscription copied and registered as No. 616 of 1915 in his Report for 1916. A facsimile of the inscription is published, together with a summary of its contents, (p. 114, para. 5 and plate III opp. p. 114) in the same Report. Prof. Dubreuil also has published a photo of the epigraph in his Pallava Antiquities (Vol. I, Plate I), together with a tentative translation of it by Prof. S. Krishnaswami Aiyangar.

It is stated in the Epigraphical Report for 1916 that the beginning and the end of the inscription are covered by the paved floor of a mandapa in front of the temple. The visible portion of the record consists of a single line in the Pallava-Grantha script cut over a

¹ Ibid., niche 11.
² Compare विद्यामाने in verse 3 and niche 13 in S. I. I., No. 25 and नीमकान्तार्क in Ibid., No. 26, niche 16.
³ This title is proved by the Mahāendravarmanēvara temple inscription of queen Raṅgapatīkā (S. I. I., Vol. I, No. 29) to be the title of Narasimhavaranē and so the latter should be Rājasimha-Narasimhavaran II. It follows logically that the Mahāendravarman of that epigraph is the third king of that name. As Kāḷakāla was also the title of Atirāṣṭraprēśa (see Ep. Ind., Vol. X, p. 12) we have to conclude that the latter was identical with Narasimhavaran II.
⁵ Ibid., niche 32.
⁷ Ibid., niche 2 and Ibid., No. 26, niche 4.
⁸ This is seen in both the inscriptions referred to in the previous note. See the 6th and 9th niches respectively.
¹⁰ This is only the variation of Rājasimha and gives a clue to the name of the king, Narasimhavaran II. It occurs also in the Vāyalar inscription.
¹¹ This is No. 31 in S. I. I., Vol. I. Prof. Dubreuil points out that the inscription is not, as it is generally described, in a temple cut in the rock, but “simply on an anfractuosity of the rock within which an image of Kāḷī (Mahāshīvarmanī) has been placed.” See his Pallava Antiquities, Vol. I, p. 11.
¹³ See above, p. 107.
belt of granite running round the temple as in the case of the Kailāsa inscription of Rājasimha at Kānchipuram. It is a pradasti of king Rājasimha II and, like the one in the Shore Temple at Mahābalipuram, has no reference to his building of the shrine. The close resemblance, however, which the Panamalai temple bears to the Kailāsa inscription in its style shows that the builder of the one must also have been the builder of the other.1 The similarity of the contents of the two inscriptions, moreover, proves the identity of their subjects of praise. The Panamalai inscription consists of six verses in the Sragdhārā and Vasantaśatiākā metres. It begins with the names of Āvatthāman (Dravuṇi) and his eponymous son Pallava, the founder of the dynasty (verses 1 and 2). It then gives a eulogy of the Pallavas and mentions the birth of Rājasimha to king Ėkamallā Paramēśvara,2 which it compares with the birth of Guha (Subrahmanya) to Paramēśvara (Śiva). The next two verses describe the virtues of Rājasimha, his valour and his devotion to Śiva. The last verse is in the form of an assertion and mentions the revival, in his règime, of the tree of dharma, in spite of the cruel and scorching sun of the Kali age. The Conjeeveram epigraph gives the same details, often the same expressions. In its description of Rājasimha, for example, the latter uses the phrases सुधृ च वर्मादीक्षरादात्तथा (verse 5) and उल्लिकमुद्वुधुकुरकराण्यिन्द्र: (verse 11), which are practically the same as those occurring in the present inscription in verses 3 and 4. The Kailāsa inscription, however, is more elaborate and adds the titles of Atyantakāma, Śrīhara and Rāpanoṇyaya to Rājasimha. It may be noted here that two other inscriptions in the same temple3 which give more than 200 titles to Rājasimha must be attributed to the same king.

This identification of the builders of the Kailāsa and Panamalai temples may be objected to on the ground of paleography, for a comparison of the Panamalai script with that of the Kānchipuram temple shows that the former is much simpler and therefore later in date. In fact it bears a very close resemblance to the Atirāpañchaṇḍa group of Mahābalipuram and the Śālavākumpam epigraphs, and not the Atyantakāma group (which is similar to the Kailāsa inscription). Compare the letters, for example, क, ग, न, म and the signs for the secondary vowels त, त्, and ड and the correctness of the contention will be immediately obvious. It can be incidentally inferred from this that the Mahābalipuram Shore Temple inscription of Rājasimha which I have proved to be later than the Atyantakāma and Kailāsa inscription, and earlier than the Atirāpañchaṇḍa group, was slightly earlier than the present inscription. Dr. Hultzsch,4 who believed that paleography alone could give a clue to the identity of the kings, was of opinion that the earlier Kailāsa inscription belonged to the age of Rājasimha or Narasimhavarman II and the Atirāpañchaṇḍa group to the time of Nandivarman Pallavamalla of the Kāśakudri plates. Regarding the last, he has said: "It resembles, though it is not identical with, the alphabet of the Kāśakudri plates of Nandivarman. The name or surname Atirāpañchaṇḍa is unknown from other sources. As the alphabet of stone inscriptions sometimes differs slightly from that of the contemporaneous records on copper, there would be no objection to assigning these records to the time of Nandivarman, the contemporary of the Western Chālkukya king Vikramaditya II."
But I have endeavoured to show in my edition of the Shore Temple inscription of Mahābālipuram that the Kailāsanātha, the Atyantakāma, and the Atirāpanāchanāda groups should all be attributed to the same king, viz., Narasimhavarma II. The identification of Atyantakāma with him is proved by the Kānchipuram, Vāyalur, Tiruppōrūr and Shore Temple epigraphs and that of Atirāpanāchanāda with him by the Kānchipuram and Tiruppōrūr epigraphs (which were apparently not known to Dr. Hultzsch), while the epigraphs at Sālūvankuppam show that Atyantakāma and Atirāpanāchanāda were the titles of the same king (see S. I., No. 21, verses 1 and 5). The attribution of the Atirāpanāchanāda group to the age of Nandivarman II cannot thus stand. The palaeographical comparison of it with Kāsākudī plates, moreover, shows that the inference of contemporaneity which Dr. Hultzsch makes, cannot be maintained. In regard to letters ṣ, ṣh, sh, and secondary vowel ṣh, we find that the Kāsākudī plates are distinctly later and more modern than the corresponding letters in the Atirāpanāchanāda style. The same remarks apply to the present inscription which, as has been already mentioned, is exactly like that of Atirāpanāchanāda. This conclusion will naturally give rise to the question how an archaic style like that of the Kailāsanātha-Atirāpanāchanāda group could have co-existed with the more advanced styles of Sālūvankuppam and Panamalai (as well as the style of the Mahābālipuram Shore Temple which comes midway between the two). This has been, in my opinion, satisfactorily answered by Prof. Dubreuil. He believes that the more archaic and florid alphabet was “perhaps devised by the predecessor of Rājasimha, fifty years earlier. As it was much embellished and little employed, it was handed down without any change, and the sculptors of the time of Rājasimha who wished to employ this alphabet were satisfied with copying the old models instead of embellishing the writing of their days.” Amongst the peculiarities of the present epigraph may be noted the combination of the conjunct rh and medial k with a double curve (e.g., k in verse 4 and k in verse 6), and the characterisation of the final k with a slanting stroke (as well as smaller size), like k.

A few words may be mentioned here about Narasimhavarma II. He seems to have been a man of peace, devoted more to religious pursuits than war and conquest. His father Paramēśvaravarman I had gained the victory of Peruvajalallur over the Chālukya Vikramādiyā I (655-680 A.D.) and saved the integrity of the Empire, though he had not apparently been equal to the task of dispossessing the Chālukyas of the district of Kurnool and possibly of Nellore which they had seized. A clue to the date and site of the battle

1 It may be mentioned that Prof. Dubreuil agrees with Dr. Hultzsch in identifying Atyantakāma with Paramēśvara I, but while I agree with him in regard to the style of the script of Paramēśvara’s time, I am not able to see eye to eye with him in regard to his identity with Atyantakāma.
3 Bottom block, which reads: श्रीमध्यधार्मिक विड्य वेदिके; पादार्थविके त्रिविकासस्मानाम...
4 Piece No. 7.
5 See ante, p. 106.
7 Piece No. 4.
9 See the Udayēndram plates of Nandivarman, lines 16-17, which say: तत: चित्रवर्णमालां विद्विधवर्णस्यः प्रमोदानमात्राः.
10 The Kūram plates of Paramēśvara I describe how he made Vikramādiyā take to flight, covered only by a rag (see S. I., Vol. I, p. 149, lines 40-41). The latter is evidently a reference to the engagement at Peruvajalallur. The Kānchipuram inscriptions also refer to the destruction of Rapuraka’s city (i.e., the city of Vikramādiyā). See S. I., Vol. I, p. 12, verse 5.
11 See KI. I and 4-6 in my Topographical List.
12 Ibid., NL 483. See also Ep. Ind., Vol. IX, pp. 98-102.
of Peruvalanallur is given in the Gadvāl Plates of Vikramāditya I. These plates record a grant by him in A.D. 674, while he was encamped at Uragapura on the southern bank of the Kāvēri in the Chōla kingdom. Uragapura has been identified by Venkayya with Urāiyūr and the correctness of this has been confirmed by Prof. Dubreuil who has identified Peruvalanallur with a village of the same name, about ten miles north-west of Trichinopoly. The latter scholar further points out how the Pallava Paramēśvara was probably helped by the contemporary Pāṇḍya Kōchchādāyaṇ and the Ceylonese king Mānavammi. He further surmises that Kōchchādāyaṇ married the daughter of the Pallava prince Rājasimha (later on Narasimhavarman II) and hence had a son named Rājasimha, so named naturally after his maternal grandfather. However this might have been, Rājasimha must have succeeded Paramēśvarvarman I sometime after A.D. 675. He evidently did not distinguish his reign by any war. All his inscriptions, while describing his martial valour in vague and general terms, agree in calling him an ardent devotee of Śiva, a saviour of Dharma and Truth. He seems to have furthered the arts and blessings of peace, if we are to attach any importance to his epithets

हतिहासियप, काव्यप्रबोध, वोशानारद, वातीदत्तमुख, वायविवाधा, etc. It was he that built the central shrine in the Kaṭāsatnātha temple at Kāṇchipuram, the Shore temple at Mahābalipuram, the Panamalai temple, and, as Prof. Dubreuil observes, the Airāvatēśvara temple at Kāṇchipuram. To these must be added some other structures from which the pillars containing Rājasimha's birudas were transferred to the later Kandavāni and Vyāghrapūrāvāvā shrines at Tiruppōrū and Vāyalūr respectively.

It only remains to be mentioned that the date of the present epigraph is not incapable of being ascertained. It has been already mentioned that Paramēśvarvarman I won a victory at Peruvalanallur over Vikramāditya I in A.D. 674. Supposing that Paramēśvara lived for a few years after it, we may suppose that he ceased to rule, about A.D. 680. The struggle between him and Vikramāditya I was inherited and continued by their successors,—the Pallava Narasimhavarman II, Mahēndravarman III, Paramēśvaravarman II and Nandivarman Pallavamalla on the one hand, and the Chāḷukya kings Vinayāditya Satyāśraya (A.D. 680-96), his son Vijayāditya (A.D. 696-733) and his son and successor Vikramāditya II (A.D. 733-746) on the other. Of these the last Pallava king was defeated by the last mentioned Chāḷukya king about A.D. 740. Now, as Narasimhavarman II lived two generations before Nandivarman, we may reasonably suppose that he lived in the years which immediately preceded and followed A.D. 700. And this is in keeping with the date we have assigned for the termination of the reign of Paramēśvaravarman I. These facts enable us to fix the Panamalai epigraph at about

1 Vide Madr. Ep. Rep., 1910, p. 10, para. 10. The record is dated in Vaśiśtha, full moon, S. 596 (the 20th year of his reign), i.e., Tuesday, April 25, A.D. 674, according to Dr. F. Leo, or the next day. See also Ep. Ind., Vol. X, pp. 100 ff.
3 See his Pallava, 1917, p. 43.
4 The 5th king in the Viṣṇukada grant, the father of Tēmrāraśi Rājasimha I (Ariṅkasari Paramākosa), and the victor at Marudūra and Mahāgali puram over Mahāratha. Prof. Dubreuil believes that Mahāratha was the Chāḷukya Vikramāditya I. Mānavammi was king of Ceylon from about 660 to 695, according to Dubreuil, but 691 to 726 according to the Mahārakāṣa.
5 See Eq. 194 in the Topographical List. The chief epithets found are Aviratadānā, Isānārāṣaṇ. Jātikidañgar, Guṇavindah, Daiṣāmīlakāh, Atārāgahādah, Arikākāsari, Prithvīmān, Ayantakāmā and Aḥāyadānuśa.
6 See Eq. 1234. Besides giving a full genealogy of the Pallava, the record gives the titles of Nārēndravīśa, Ayantakāma, Raṇajāya, Śrīnāghi and Kāśṭhīrāyaśrīma to Rājasimha. This inscription has been edited by Rao Bahadur H. Krishnna Sastri, above Vol. XVIII, pp. 145 ff.
A.D. 700. Prof. Dubreuil ascribes it to between 700 and 710. The Shore Temple inscription at Mahabalipuram should be slightly earlier, while the scripts of the Kailasanatha-Atyantakāma group might be based on a script about 50 years earlier (i.e., A.D. 650), but engraved a few years before 700.

TEXT.

1. . . . . . . "नोदापादि प्रविष्टभूमिस्त्रो कृष्णा" रंगः पुराने: [१] [२] ययाद- 2 च्यो तत्तात्पीर्यस्य तोपिनस- 3 लादाविरासोदायादग्यावाविसरं द्व शान्तिस्य [३] पाम् वायः [४] 4 यक्काद्विद् [५] . . . पवित्र विविधायायायायेन माननीयो मन्दायिकाणः [६] प्रवा- 5 हि: शान्ति द्व मन्दावनीय: पशुवानाम् [७] [८] समवाजावम्भेवाहम्- 6 चम्करं भूसुणा पशुवानामस्व- 7 द्वीपावान्य विमलतमर्कावं श्रीवानाम् [९] केती- 8 रमोऽवाहुद्रविभस्तमशिचक्रविववाहकावीर्वेजः देवा- 9 प्रेक्षामनाहु द्व पर[मादीचित्ताचातजान्मा] [१] [१०] 10 . . . १० . . शुधुऽविषाधार्य सलो- 11 विख्या: समरटब्र्मम्भाव: [११] यो राजसिंह चैति बिखः.

2. This is the 4th quarter of a stanza in the Srngādhā metre. The first three syllables (which should be three gurus) are wanting.
3. Read श्रीम.
4. Prof. Krishnaswami Aiyangar wrongly reads it as श्रीजय.
5. There is an unwritten space of one foot here, capable of holding those three letters, which are found in the Kāśchhipura inscription. See S. I. I., Vol. I, No. 24, line 11 (verse 3).
6. The space (about a foot) is unwritten. The three syllables which are necessary for the metre may be प्रभु: or प्रवाह, which will be the predicate of ब्रह्म.
7. Prof. Krishnaswami Aiyangar corrects पान्ने into पान्नी (see Pallava Antiquities, p. 13); but this is absolutely unnecessary as पान्ने is plainly the adjective of प्रवा.
8. Read ची.
9. The stone on which the inscription is engraved is broken here and the passage inserted has been taken from S. I. I., Vol. I, No. 24, verse 5.
10. As the metre of this verse is Vasantaśīlāha, the first six syllables (a ta-pasa and a dha-pasa — ० ० ० ० ०) are wanting. An expression like सर्दिचे विश्विनिः will do.
11. Read ऋ.
12. Read श्लो.
13. Prof. Krishnaswami Aiyangar wrongly reads it as द्र. He also confounds य with द्र and suggests the wrong reading समाव in place of प्रवा. See Pallava Antiquities, 1, p. 13.
Verse 1. (To him) was born Draupi, the part-incarnation\(^1\) of Purâi, who was famous for the strength of his shoulders.

\(\text{V. 2. From that }\) Asvattāhāman who was spotless with the great penance performed by him, there arose, like the extension of the Āṅgavidyā\(^{17}\) (science of Vyākaraṇa, etc. contributing to knowledge) from the Veda, the beloved king of the earth called Pallava; and from him who trod the path of purity, came, like the floods of the Mandākini from the moon,\(^{13}\) this great family of the Pallavas.

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\(\text{1} \) Read \( \text{fr} \).
\(\text{2} \) Prof. Krishnaswami Aiyangar mistakes it for \( \text{fr} \) (dērī).
\(\text{3} \) This verse is in the Indrāsastra metre.
\(\text{4} \) Read \( \text{fr} \).
\(\text{5} \) Read \( \text{ug} \). Prof. Krishnaswami Aiyangar has the wrong reading \( \text{sung} \). (Pallava Antiquities, p. 14, note 1.)
\(\text{6} \) This word is also wrongly read as \( \text{ug} \) by Prof. Krishnaswami Aiyangar.
\(\text{7} \) Read \( \text{fr} \).
\(\text{8} \) Read \( \text{fr} \).

\(\text{9} \) As the verse is in Sragdhara metre, seven syllables are missing here: two gurus and five laghus like — — — — —

\(\text{10} \) Five syllables — — — — — are wanting.
\(\text{11} \) Read \( \text{fr} \).
\(\text{12} \) Read \( \text{Sābha} \).
\(\text{13} \) Four letters, viz. — — — — — are probably missing to make up this pāda.
\(\text{14} \) The late Mr. H. K. Sastri thought that \( \text{ug} \) was the more probable reading.
\(\text{15} \) Read \( \text{Sābha} \). If the reading \( \text{subhit} \) is taken instead of \( \text{subhit} \), then it is unnecessary to correct \( \text{ug} \).

\(\text{16} \) Notice the singular account which the Pallava inscription at Amaravati (S. I. I., Vol. I, No. 32) gives of Asvattāhāman's origin. It says that Drōga propitiated Siva for obtaining a son who would found a race.

\(\text{17} \) Asp. defines it not only as the \( \text{abhito} \) But according to the \( \text{Brahmagaha} \), as 'the science of foretelling good or evil from the movements of the limbs.'

\(\text{18} \) The Ganges flows from the matted locks of Siva midst which the moon also shines. The Kaillikānuma inscription compares 'Pallava' to the first-born Manu in regard to his being the founder of a race of kings. See S. I. I., Vol. I, p. 12, verse 3. The composers of the Pallava eulogies seem to have been very fond of calling them the \( \text{vallabha} \) or the beloved (of the world). Cf. Kūram plates, Sanskrit portion, line 11.
Vv. 3 & 4. From the lord Ėkamalla whose fame spread over the globe, conquered by his inexhaustible might and wealth and who was the ornament (lit. flag) of the Pallāvas who were emperors, who shone by the baths which concluded the performance of the Aśvāmedha, who were the enjoyers of earth, who were not touched (even) by a bit (lata) of danger and who had their origin in the highly pure family of Bharadvāja—from him was born, like Guna (i.e., Kumāra) from the great Īśvara, he who shone by his.... might and wealth, whose greatness was seen in the field of battle, who was valiant and powerful, who was well known as Rājasimha of holy reputation and who was a royal lion to the elephants of daring, hostile kings.  

V. 5. The conqueror of crowds of hostile kings, the doer of a series of auspicious acts, in whose mind, purified by the feeling of incessant devotion, Mrigāṅkamalī (Śiva) rests his foot.  

V. 6. The tree of Dharma which has got many śākhās (i.e., Vedic divisions in the one case, and branches in the other) in the form of .......... the Veda; which is sprinkled incessantly by the waters of his virtuous acts; and which bears the splendour of the fruits and flowers—flourishes, though scorched by the cruel sun of the Kali age.  

No. 19.—TWO LOST PLATES OF THE NIDHANPUR COPPER-PLATES OF BHASKARAVARMAN.

By Mahamahopadhyaya Pandit Padmanatha Bhattacharya, Vidyavinoda, M.A.

The three copper-plates which were discovered in 1912 at Nidhanpur in Pańchakhaṇḍa, Sylhet, containing an inscription of Bhāskaravarman were published by me in this Journal (vide Vol. XII, No. 13, pp. 65 et seq.). There I stated that one plate was missing. It now turns up that the number of copper-plates missing was more than one, as I have got two plates, one of which is undoubtedly the 3rd plate, and the other the penultimate plate; and the rumour goes that a third missing plate is in the possession of a Musalmān and efforts are being made to get it from him. I have not, however, thought it advisable to defer any longer the publication of the two plates that have since been discovered, and if any missing plate be forthcoming at all, it will contain only a list of donees supplementary to what is found in the two plates under discussion.

The discovery of these two lost plates has rendered some of my statements in the previous article, made, of course, on mere conjecture, liable to revision. In fact the grant had

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1 It is plain that Ėkamalla is the title of Paramēśvaravarman I. The Kāśichipuram inscription (S. I. I., Vol. I, No. 24) calls him Ugraṇaṇḍa, the adversary of Rāparasikā (the W. Chālukya Vikramādiya I, A.D. 655-80). Another inscription in the same place (ibid. No. 27) gives Paramēśvara, the title of Lōkādiya.

2 Compare Śvānuśābdayāvat: parvad in line 11 of Kūram grant.


5 Compare the epithets Śāṇkarabhakta, and Isvarabhakta, in the Kāśichipuram inscriptions. Also expressions like दोषिष्ठाचारकामछ, द्रव्याचारकामछ, कक्षाकामछ, संस्कारकामछ, etc.

6 The epithets धनोज्ज्ञ, धनोविज्ञ; धनोज्ज्ञी found elsewhere show that the king had a great reputation for virtue.

7 The simile of the Kali age is commonly met with in the Pallava inscriptions. In the Rājasimhēvar inscription the king is said to have heard the divine voice even in this Kali age, and elsewhere in the same inscription he is said to have saved the people from the jaws of the horrid monster, the Kalige. Similarly the Pallavas are given the title of भूवा भुवाहीनेष्ठावर्न. (See S. I. I., Vol. I, No. 24.)
been made by Bhūtivarman (named Mahābhūtavarman in the second plate of these inscriptions) who was the great-great-grandfather of Bhāskaravarman; and it was only renewed by the latter in favour of the descendants of the original donees. The locality of the grant—Mayūrasāmal-āgrahāra in the district of Chandrapuri—I am unable to identify. While in my former article nothing was known of the donees we find now that actually there was a host of them of different Vēdas and gōtras—apparently the successors on the sons' and probably also on the daughters' side of those Brāhmaṇas who had got the original grant from King Bhūtivarman. A tabular statement of these, shewing the Vēdas and the gōtras and shares, is given at the end of this article. The total of these shares comes to 97 1/9, which, with the addition of seven shares more for bāli-charu-satras (worship, oblation and hospitality) comes to 104 1/9. Certainly the land could not have been divided into 104 1/9 shares, involving the fractional part of an anśa. It is not impossible that the rumour about another missing plate may be true, or that there may be something wrong in my interpretation of the terms like gōtra-anśa.

These two plates, namely, the third and the penultimate plates, have great importance as they contain information about a good number of Brāhmaṇas of many a different gōtra, and it is expected that this will throw a flood of light on the history of the Brāhmaṇas in this part of India.

Bhāskaravarman is known to have ruled over Kāmarūpa during the first half of the seventh century A.D., and if we calculate four rulers in a century, his great-great-grandfather Bhūtivarman must have flourished by the end of the fifth or the beginning of the sixth century. It is remarkable that while in the neighbouring province of Gauḍa (Bengal) the alleged import by Ādi-Sūra of five Brāhmaṇas from Kanaṇu or the mythical creation of the Saptakali (700) Brāhmaṇas is not attributed to a period earlier than the eighth century A.D., there should be so many Brāhmaṇas found in a single village in Kāmarūpa two centuries earlier.

It will not be difficult to understand why the grant was made to such a large number of Brāhmaṇas at a time. We learn from the accounts of Yuan Chwang that while the neighbouring kingdoms were full of Buddhist monasteries, the country of Kāmarūpa was altogether free from them. "They (i.e., the people of Kāmarūpa) worshipped the Dēvas and did not believe in Buddhism. So there had never been any Buddhist monastery in the land. The Dēva temples were some hundreds in number and the various systems had some myriads of professed adherents..." His Majesty (Bhāskaravarman) was a lover of learning and his subjects followed his example; men of abilities came from far lands to study here." If such was the state of things in the Kāmarūpa of Bhāskaravarman's time, we might safely surmise that the condition of Kāmarūpa was the same also in Bhūtivarman's time. Bhāskaravarman was only maintaining the tradition of his illustrious predecessors whose excellent qualities are recorded in these inscriptions. A party of Brāhmaṇas probably

1 That this grant was a renewal after the burning of the original plates is known from the last verse on the last plate (above, Vol. XII, p. 78).
2 In fact in the opening verse of the inscriptions plurality of the Brāhmaṇas was indicated by "bhūtimatāṃ drīgāṇamānām" which was then looked upon as a case of honorific plurality.
3 Bāli means offerings to gods as flour, fruits, rice, etc. (uncooked); charu signifies "cooked offerings"; and satra indicates distribution of food to the guests and the poor. This would show that there was a shrine or common place of worship in the locality for which a provision was made by allotment of these 7 shares.
annoyed at the Buddhist predominance in their own place (which was most likely in Mithilā) came to settle in Kāmarūpa that was free from Buddhism and the rulers whereof were reputed to be the patrons of Brāhmaṇas, the custodians of the old faith; 1 hence this grant was made to these Brāhmaṇas and the name agrahāra added to Mayūrasālmallī supports what has been stated above.

The locality of the grant, though it cannot be positively ascertained, must have been very near the precincts of Kāruṇa-Suvarṇa, as the term Gāgipī occurring in the description of the boundary of the grant indicates that the locality must be in some region where the word in its modern form of Gāgīna exists even now. In modern Kāmrūp the term is unknown—whereas in the locality near about Karatāyā (which was the western boundary of the ancient Kāmarūpa), 'Gāgīna' is still in use—so the grant must have been located there 3 and hence near Kāruṇa-Suvarṇa. 2

How the plates containing the record could be found in Sylhet has yet to be answered. It is stated in the third plate (l. 12) that Manohrāthasvāmin of the Kātyāyana-gōtra was a 'pattakapati', i.e., the holder of the copper-plates, evidently, as he was one of the leading men of the locality. There was still another person Sādhārupasvāmin, apparently, the foremost of them all, as his name mentioned in the first place would show, who was also termed 'pattakapati': and though probably the plates were originally kept in the joint or alternate charge of both, yet they must have fallen eventually into the hands of the heirs of Manohrāthasvāmin of the Kātyāyana-gōtra who were among the Brāhmaṇas who migrated to Sylhet—as is inferred from the mention of 'Kātyāyana' amongst the 10 gōtras of the Sāmpradāyika Brāhmaṇas 4 of Sylhet. The Sāmpradāyika Brāhmaṇas designate themselves as 'Maithilas' (i.e. belonging to Mithilā) and so do most of the Brāhmaṇas even of the modern Kāmrūp, who, as well as the Sāmpradāyikas, follow the smṛiti (law) of the Mithilā school. It is quite possible that in course of time these settlers in Sylhet lost the memory of the place from which they had come, and the oblivion was helped by the eventual loss of the copper-plates which they had taken with them to Sylhet and which have lately been discovered about ten feet below the surface of the earth. Or, it may be that the migrants having belonged originally to Mithilā gave themselves out as 'Maithilas' when they settled in Sylhet.

One thing worth remarking in these two plates is the abbreviations used: 'Śvā' is written for Śvāmī, 5 'aṁba' for 'ek-āṁba' and 'gōtra-āṁba' for 'gōtra-sahit-āṁba'. A remark made in my previous article regarding the defective nature of the Ārya metre which has been copiously used in these inscriptions, should be amended here: the remark was based on the

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1 It may be also that the settlers might have been students who had come to Kāmarūpa for study (vide extract from Watters' Yuan Chuang, above).
2 In the copper-plate inscriptions of Vanamalidēva (vide Journal of the Asiatic Society of Bengal, 1840, pp. 708 et seq.) we find 'Chandrapari' south-east of the grant, a village named Abhiravalamka, west of Trirōtā. This 'Trirōtā' is the modern 'Toota', a river in Raigur, Bengal, and is a little east of the river Karatāyā. If this Chandrapari be the Chandrapuri (puri in Vanamalida's inscriptions may be an error of the reader for puri, and the reading is full of errors) of Bhāskaravardhana's inscriptions, within which district the grant was situated, then what has been stated here would become substantiated.
3 In fact the former article 'Gāgīnā' was deemed as one of the factors in coming to the decision that the grant belonged to Kāruṇa-Suvarṇa (vide footnote No. 3, p. 68, Ep. Ind., Vol. XII).
4 These ten gōtras are: Vata, Vāsā, Bharadvāja, Krīshnārāyaṇa, Parāśara, Kātyāyana, Kāśyapa, Maudgalyā, Svarṇa-Kauśika and Gaṇatā. Of these, seven gōtras are found mentioned in the plates, exactly as stated above; Vata' and 'Parāśara' are mentioned in the plate as 'Vata' and 'Parāśara' (patronymic forms); while the remaining gōtra, viz., 'Svarṇa-Kauśika', is evidently represented by 'Kauśika' in the plates, as the rākalotak of the gōtra into 'svarṇa', 'rājata', 'gṛihita', etc., did not probably take place then.
5 The form Śvā has in every case been taken as an abbreviation of Śvāmī (in the nominative case singular) as is clear from l. 11 where Sādhārupasvāmin occurs as the attribute of ārta dīnya dēkētā.
prosodical test of verse No. 8 in which there was something wrong in the 2nd foot—that could not be improved by any tentative reading. The other verses seem to be all right and conform to the rules of prosody.

TEXT.  

Third Plate; First Side.

1. [lijñgana² - prakṣaṭit-ābhikā(ga)m] (jka³ - guṇ-ānurā-ga-vrīttīḥ) Kal[i]jyang-para-kramā-akalita-vigra-

2. hasya samuchchha(che)-hvaSa iva Bhagavatō Dharmasya nasyasy –ādhishthūnam= śaspadam guṇānām nidhih

3. pravayinām-upaghnaḥ santrastānāṁ ār-śaṃpadām-śayatanam Vasumati-suta-kram-ādhi-

4. gata-pada-sanukaraha-r(śh-a)darshirēti-prabhava-śaktiv-mahārājāchirījaḥ śrī-

 Bhāskaravarmma-

5. dēvaḥ kuṣali || Chandrapuri-viśhayē varttamana-bhāvinō viṣhaya-ṛatīn-adhikara-

6. nāni cha samājñāpayati [*] Viditaṃ astu bhavatāṃ etad viśhayā-antahpātī-Śayāna(Ś)ra-

ra-

7. śālmal-āgrahāra-kahṛītram(triḥ) rājā śrī-Bhūtvārmanā śāmāpapāṭikītaṃ yata[ḥ] tat-tāmra-paṭī-ābhi-

8. vāt-karadam-iti Mahārāja(jena) Īyēṣṭhābhadra(drān) vijnāpya punar-asyābhinamra-

(va)-paṭṭakaranāya-āśaṁ(sa)-

9. naḥ datvā(ttvā) chand-ārka-kahiti-samakālaṃ-akāicchit-pragāhītāyā bhūmi–chohhi-

dra-nyāyena pūrva-bhō-

10. ktu(kṛti)-Brahmapēhīyaḥ⁴ pratipādītaṃ yattra(tr) Brahmaṇā(ṇa)–nāmāni Prāchētasō-

Vijayanēyī-paṭṭakapan-

11. tiḥ aṇśā(aṇśa)²-dvaya-bhōktā Sadharaṇasvā[m]⁶ || Śrīvasu(sur)-bhrātri-tttra(trayēṇa)²

ēkō-aṇśa(h) || Śomavasur(sur)-bhrātiṣhāhī-ṛddh-aṇś[a]h] ||


pāt[ī]h] || Ardhd-aṇśā(Ś) Vīṣṇuḥgoḥa-[svā] [i[*]


Ghōṣadēva-svā ardhd-aṇś[a]h] || Nandade-

14. [va-svā] ardhdh-aṇś[a]h] || Bhāradvēya-Chchhāndg-Orkadaṭṭa(ttō) gōtttra(tr)-saḥit-

ādhyarddh-aṇś[a]h] || Tuḥṭidatta-svā arddh-

Third Plate; Second Side.

15. aṇś[a]h] || Kāṣaya-sagōṛa-Vijayanēyī-Rishidāma-svā aṇś[a]h] || Śubhadāma-svā-

aṇś[a]h] || Kautsō Vijayanē-


svā dvīr-aṇś[a]h] || Nara-svā aṇś[a]h] || Nārāyaṇa-

¹ From nāk impressions.

² The portion of the compound in which preceding plate is a-yohalita-nirantara-prapya-sa-bhār-ākṛṣṭha-Kāmarūpa-Lakṣmanē-saṃad, where the last two words must be Laḥpiṛi-saṃa – see above, Vol. XII, p. 70.

³ For the qualities called a-yohalita-guppa see the Nītiśāra of Kāmikāra, iv, vv. 6.3 and Fletc, Cor. Ins. Ind., Vol. III, p. 186 n.

⁴ It should be noted here that both ṣa and ē are written exactly alike in these inscriptions: so the same letter has been transliterated as ṭa or ‘ṣa as the case requires.

⁵ aṇśa is often spelt aṇśa; as the correction is apparent it has been left uncorrected after this.

⁶ See, as already stated, is apparently an abbreviation of Śdmi and has been left as such (i.e. unamended) after this.

⁷ [Here sahitā seems to be understood. – Ed.]
SECOND PLATE.

(From photographs).

Hirananda Sastri.

Scale about half.

Survey of India, Calcutta.
Penultimate Plate.

(From impressions).

SCALE ONE-HALF.
17 svā arddh-ānās[h*] || Vishṇu-svā aṇās[h*] || Sudarṣana-svā aṇās[h*] || Gopēndra-svā aṇās[h*] || Arka-svā aṇās[h*] - chaturthi bhāga
18 Bhānu-svā [a*] arddh-ānās[h*] || Bhūyaskari-svā arddh-ānās[h*] || Kṛṣṇāṭrēyō Vāja-
sanēyi-Yaśā(ō)bhūti-svā || gṛttā(trā)-nās[h*] || Bhāradvāja-
19 ā-Čhāndōgō Varuṇa-svā aṇās[h*] || Kauṇḍinyō Vājaśanēyi-Madhusūna-svā aṇās[h*] ||
Gautamās = Čhāndōgō
20 Dhruvasōma-svā aṇās[h*] || Vīṣṇūsōma-svā aṇās[h*] || Bhāradvājo Vājaśanēyi-
Vishṇupālita-svā
21 [a*] dhvy-arddh-ānās[h*] || Suchipālita-svā aṇās[h*] || Mitrapālita-Ārthapālitaśō[h*]
arddh-ānās[h*] ||
22 Prajāpatipālita-svā aṇās[h*] - chaturth-bhāga[h*] || Gautamō Vājaśanēyi-Madhu-svā
aṇās[h*] ||
23 Chakrādēva-svā arddh-ānās[h*] || Vātsaś-Čhārakeyō(āḥ) Kūṣmāṇḍapattātra(trā)-svā
chaturth-ānās[h*] - hūma-pāḥda[h*] || I(Ī)svara-
24 datta-svā dvir-aṇās[h*] || Maudgalyō(a)-Vājaśanēyi(yi)-Sudarṣana-Dīnaka-svāmibhyāms
aṇās[h*] || Saubha(ṇa)kō
25 Vājaśanēyi-Yajñākupā-svā [a*] dhv-arddh-ānās[h*] || Yaśa[h*]kupā-svā pād-ādhikō-
aṇās[h*] || Śrīddākupā-svā aṇās[h*] ||
26 Nārāyāṇa-kupā-svā aṇās[h*] || I(Ī)s varākupā-svā arddhapād-ābhyaadhika(ō)-nās[h*] ||
Śaktikupā-svā
27 aṇās[h*] - chaturth-bhāga[h*] || Tōshakupā-svā arddhapād-ābhyaadhika(ō)-nās[h*] ||
Pārśārṇya-Čhārake
28 Śādhu-svā aṇās[h*] || A(Ā)śvāna(ṇa)ma-Čhāndōgō Gaṅga-svā aṇās[h*] || Vārāh
Bā[h*]jyṛichyō Nara(I)-svā aṇās[h*] ||

Penultimate Plate; First Side.

29 Śa(ā)laṅkāyanō Vājaśanēyi-Sūrya-svā aṇās[h*] || Bhāradvājo Vājaśanēyi-Bhavādēva-svā
aṇās[h*] ||
30 Sarvādēva-svā aṇās[h*] || Gōmidēva-svā arddh-(ā)lōs[h*] || Sa(ā)vitra(trā)dēva-svā
dvir-aṇās[h*] || Arkādēva-svā arddh-āṁs[h*] ||
31 Śādhrāpan-svā aṇās[h*] - chatur- bhāga[h*] || Gā[r*]gyō Vājaśanēyi-Dāmarāṭa-svā aṇās[h*]
|| [“"] Bhāradvā(ā)vājō
32 Vājaśanēyi-Vasuddāta-svā dvir-aṇās[h*] || Ālaṃbāyanō Va(Vājaśanēyi-Jā(Yā)gēsva-
vā dvir-aṇās[h*] ||
33 Viśēśvara-svā aṇās[h*] || Divyēsva-svā aṇās[h*] || Gaṇēśvara-svā aṇās[h*] ||
Buddhēśvara-svā aṇās[h*] ||
34 Jaṭēśvar-Āṅgēśvarbhīyān(m) aṇās[h*] || Dhō(ā)dvēśvara-svā aṇās[h*] - chatur- bhāga[h*] ||
Māghēśvara-svā aṇās[h*] - chatur- bhāga[h*] ||
35 Jāhē(hnvā)lvēśvara-svā arddh-(ā)lōs[h*] || Nandēśvara-svā aṇās[h*] || Āṅgīrasō
Vājaśanēyi-Dāmarāṭi-

1 [Denāpas are unnecessary.—Ed.]
2 The "st" at the end of a word should not be changed into s (asurāra) when followed by a word begin-
ing with a vowel; yet such a change is seen here and also in some other places (e.g. l 39 "bhāya-
ās[h*]mbhāga"). But the plate reads bhīyā.—Ed.
3 The letter "ānās[h*] seems to be scratched and probably "Va" was attempted to be included in its stead.
4 The name is illegible, but it seems to be of two syllables whereof the first is bhūṣa. The name
Nara occurs at another place also (vide. l 16 above).
5 [Chaturthi is expected.—Ed.]
36 svā anāśa[h*] | Kāśyapa Bahyricha(chya)[h*] Prakāśavara-svā(ā) bhrātri-sahito-ānāśa[h*] | Yāskō Vājasanīyī-
37 Gāyatri[ī]pāla-svā anāśa[h*] Pārāśarya Bāhvīrīchya[h*] Sāntaśarma-svā anāśa[h*] | Kauśikō
38 Bāhvīrīchya[h*][*] Padmāśa-svā gōtr-ānāśa[h*] | Goyardhaṇa-Yajna[ā]na-Paṇu-
Sudrāśanaśvāmi-
39 bhīyā(m)mā arddh-ānāśa[<sup>1</sup>]. Pāṇkalyāś-Chhāndogō Gōpāla-svā anāśa[<sup>1</sup>] Kāśyapa-
ītattā[tt]īrīya Ugradatta-svā
40 anāśa[<sup>1</sup>] Bārahaṣatpō Bāhvīrchyō Bhaṭṭinanta(nda)-svā anāśa[<sup>1</sup>] Sādhu-svā anāśa[<sup>1</sup>] Dēvakula-svā anāśa[<sup>1</sup>]
41 Janaśana-svā [a*]rddh-ānāśa[<sup>1</sup>] Sunayana-Nārāyaṇa-Vṛddhi-svāmībhīyō-rddh-ānāśa[<sup>1</sup>] Gautamō Bāhvī-

Penultimate Plate; Second Side.
12 chya [t]I[ā]varambhāṭṭa-svā, anāśa[<sup>1</sup>] Bṛhi-svā arddh-ānāśa[<sup>1</sup>] Bhāradvājō Bāhvīryō-
Kudraghōṣha-svā anāśa[<sup>1</sup>] Kāṣyapānaa-Chatrakā Bāhuśo-
13 ma-svā anāśa[<sup>1</sup>] Gautamō Vājasanīyī-Prabhākapātī-nta-svā anāśa[<sup>1</sup>] Śāṇḍilyo Vājasanīyī-
Ananda(nda)-svā anāśa[h*]
44 Śaunakō Bāhvīrchyō Gatihaṭṭi-svā anāśa[<sup>1</sup>] Šeja-bhaṭṭi-svā anāśa[<sup>1</sup>] Manu(ntra)ghōṣha-
Tējāhaṭṭi-Nandabha-
45 ti-svāmībhīyān[<sup>1</sup>] (bhīyā[<sup>1</sup>]ma[<sup>1</sup>]-rddh-ānāśa[<sup>1</sup>] Dāmabhaṭṭi-svā anāśa[<sup>1</sup>] Mēdhābhaṭṭi-svā-
anāśa[<sup>1</sup>] Sumatihaṭṭi-svā Tōṣha-svā
46 Suyogabhaṭṭi-svā anāśa[<sup>1</sup>] Vātaya-Bāhvīryō(ā)-Śāvadāma-svā anāśa[h*] Gautam-
maa-Chāndāgō Tōṣha-svā
47 anāśa[<sup>1</sup>] Vārāhō Bāhvīryō Bhāṭṭihara-svā anāśa[<sup>1</sup>] Bhāradvājō Vājasanīy-
Nāgādatta-svā [a*]-rddh-ānāśa[<sup>1</sup>]
48 Ālamāyanō Dūrūvara-svā bhrāṭā sah-arddh-ānāśa[<sup>1</sup>] Bhāradvājō Rūpādhyya-svā-
a[a*]-rddh-ānāśa[<sup>1</sup>] Kō[O(au)]sīka-
49 Bāhvīryō(cha)-Chandradāśa-Vimarddandāśa-svāminōr-ēkō-ānāśa[<sup>1</sup>] Kās[y*]Japō Vāja-
sanīyī-
50 Supraśīthita-svā anāśa[<sup>1</sup>] Gautama(ō) Nandena-svā anāśa[<sup>1</sup>] Śākṣayōnī(ās)-Tōṣha-svā-
51 arddh-ānāśa[<sup>1</sup>] Gautama-Kāśayapya(yō)[a*]-Sārās-Vakula-svāminōr-ēkō-ānāśa[<sup>1</sup>] Bhā-
radavājō(Ja)-Vidūṣā-
52 svāminō(r-a)rddh-ānāśa[<sup>1</sup>] Bali-charu-srat-opayōgya sapt-ānāśa[h*] Yad-
etat-erator-ōpachitaka-kṣhētram
53 tat-praḥ[pha]a[m*] pratigāhaka-çhrā(Brāḥ)māpanām-ēva yat-tu Gaṅgīnyo-āpachitaka-
kṣhētram tad-yāthā-lihitā-
54 ka-Brāhmaṇa[a*] samaṇu vibhajyātāṃ-iti Śimānō yatra pūrvēṇa Śuṣhka-Kauśikā |
Pūrva-dakshī-
55 nēna saiva Śuṣhka-Kauśikā Duṃbāchchhēda-svā(ājī) Čakṣhipāṃ-āpi Duṃvarā |
chchha(chochhē)da[h*] [Dakshina-]

ABRIDGED TRANSLATION.

To whom was exhibited, with a fast-embrace, the course of love for the abhigāmikagūnas<sup>4</sup> by the Lakshmi of Kāmarūpa drawn by an excessive sentiment of constant

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<sup>1</sup> The letter va (or ba) has also the ri-sign added to it at the bottom.
<sup>2</sup> [Dandaśi are superfluous.—Ed.]
<sup>3</sup> [But the reading seems to be "bhīya", not "bhīyā."—Ed.]
<sup>4</sup> For pachāminēa, etc., see the last plate (above, Vol. XII, p. 75).
<sup>5</sup> Felt translated it as ‘the virtuous qualities of an inviting kind.' See references in foot-note 3 on p. 118 above.
affection\(^1\) who is, as it were, the breath of the holy Dharma whose person has been seized by the powerful Kali (Iron age), the abode of Politics and good qualities, the receptacle of friends, the shelter of the terrified, the abode of good luck, whose dignified power was shown by the elevated rank obtained in order of succession from (Naraka) the son of Vasumati (Earth)—the king of kings, the illustrious Bhāskaravarman, in sound health, commands the present and the future district officers, as well as the courts of justice in the district of Chandrapuri (thus) : let this be known to you (all)—that the land of the Mayuraśālīn-āghārā (grant to Brāhmaṇas) lying within this district granted by issuing a copper-plate charter by king Bhūtivarman has become liable to revenue on account of the loss of the copper-plates, so by the Maharāja having informed the senior respectable persons\(^2\) (and) having issued orders for making a fresh copper-plate grant, the land has been awarded to the Brāhmaṇas who had been enjoying the grant already in the manner of bhūmi-chhiddra,\(^3\) so that no tax is levied on it as long as the sun, the moon and the earth will endure. These are the names of the Brāhmaṇas (donees).\(^4\) For bāli (worship), charu (oblation) and sātra (hospitality) seven shares are allotted. The produce of the land that is increased by the Kausākī (river) will go to the Brāhmaṇas, the donees of the grant, but the land which is enlarged by the Gaṅgịḍi shall be equally divided by the Brāhmaṇas as recorded.\(^5\) These are the boundaries—to the east, lies the dried Kausākī, to the south-east, that very Kausākī marked by a (piece of) hewn fig tree, to the south even, a (piece of) hewn fig tree, to the south-west, etc., vide the last plate.

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<td>1</td>
<td>Vājasanēyin (i.e., Yajurvedin)</td>
<td>Prāchētasa</td>
<td>Sādhārana-avāmin (patrakapati, i.e., holder of the copper-plates)</td>
<td>2</td>
</tr>
<tr>
<td>2, 3, 4, 5</td>
<td>Do.</td>
<td>Do.</td>
<td>Śrīvasu with his three brothers</td>
<td>1</td>
</tr>
<tr>
<td>6, 7</td>
<td>Do.</td>
<td>Do.</td>
<td>Śōmavasu with his master(^6)</td>
<td>4</td>
</tr>
</tbody>
</table>

\(^1\) Contains translation of the preceding portion of the compound (vide foot-note 2 on page 118 above).

\(^2\) The reading in the text may be—Mahārāja-Jyēṣṭhābhadra-vijayapīṭaś in which case the meaning will be 'at the request of Maharāja-Jyēṣṭhābhadra.'

\(^3\) 'Chhiddra' means 'land not fit for cultivation' (vide Yādavaprabhāśa's Vaijayantika, Bhūmikāpāśa-Vaiśya-ādhyāya—Verse 19) : 'bhūmi' or 'bhū' prefixed to 'chhiddra,' is merely explicative. In the copper-plate grant of Vaijñādeva (Ep. Ind., Vol. II, p. 353, l. 51) we find 'bhūchchhiddraśca akūcchchhiddra-rāgyam' which indicates the meaning of 'bhūmi(or bhū)-chhiddra-nāyāma' in copper-plate inscriptions: 'like a (worthless) plot of land unfit for cultivation.' Such land when granted would naturally be exempted from assessment of revenue. [See Mr. K. M. Gupta's interesting note on the words bhūmichchhiddra and bhūmichchhiddra-nāyāma in Ind. Ant., Vol. LI (1922), pp. 77-79.—Ed.]

\(^4\) See the list at the end.

\(^5\) This special treatment of the acceptions to the Kausākī and the Gaṅgịḍi most probably shows that in the time of King Bhūtivarman these boundary rivers had been streams with current and in the course of a century and quarter they became (in Bhāskaravarman's time) so much denuded of current that one got the qualifying term śukkha (dried) prefixed to it and the other had the name Gaṅgịḍi (meaning the bed of the dried river) given to it. In such circumstances, it is impossible now, after a lapse of more than fourteen centuries from Bhūtivarman's time, to identify the locality of the grant with the help of the description of the boundary.

\(^6\) The serial number, of course, is not to be found in the plates.

\(^7\) Where there is no mention of the Vāda or the Gōtra, it has been supposed that the immediately preceding one holds good for the case.

\(^8\) When the number is not stated, only one individual has been presumed and the serial number also put accordingly.
<table>
<thead>
<tr>
<th>Serial No.</th>
<th>Veda etc.</th>
<th>Gosra.</th>
<th>Name.</th>
<th>Share</th>
</tr>
</thead>
<tbody>
<tr>
<td>8</td>
<td>Chhândöga (i.e., Sáma-véadin)</td>
<td>Kátyāyana</td>
<td>Manómatavämin (páthokapata)</td>
<td>1⅔</td>
</tr>
<tr>
<td>9</td>
<td>Do.</td>
<td>Do.</td>
<td>Váspaughða-svämin</td>
<td>⅓</td>
</tr>
<tr>
<td>10</td>
<td>Do.</td>
<td>Do.</td>
<td>Védaghðha-svämin</td>
<td>1</td>
</tr>
<tr>
<td>11</td>
<td>Bühvrickya (i.e., Bég-véadin)</td>
<td>Yäska</td>
<td>Dämädäva-svämin</td>
<td>1⅓</td>
</tr>
<tr>
<td>12</td>
<td>Do.</td>
<td>Do.</td>
<td>Gbóshadöva-svämin</td>
<td>⅔</td>
</tr>
<tr>
<td>13</td>
<td>Do.</td>
<td>Do.</td>
<td>Nandadöva-svämin</td>
<td>⅓</td>
</tr>
<tr>
<td>14</td>
<td>Chhändöga</td>
<td>Bháradväja</td>
<td>Arksadatta-svämin with his clan share</td>
<td>1⅔</td>
</tr>
<tr>
<td>15</td>
<td>Do.</td>
<td>Do.</td>
<td>Tushñidatta-svämin</td>
<td>⅓</td>
</tr>
<tr>
<td>16</td>
<td>Väjasanñeyin</td>
<td>Káyapa</td>
<td>Bishidämä-svämin</td>
<td>1</td>
</tr>
<tr>
<td>17</td>
<td>Do.</td>
<td>Do.</td>
<td>Subhadämä-svämin</td>
<td>1</td>
</tr>
<tr>
<td>18</td>
<td>Do.</td>
<td>Kauths</td>
<td>Śanaścharñbhūti</td>
<td>1⅔ (clan share)</td>
</tr>
<tr>
<td>19</td>
<td>Bühvrickya</td>
<td>Gauraträya</td>
<td>Sankarashapa-svämin</td>
<td>⅔</td>
</tr>
<tr>
<td>20</td>
<td>Do.</td>
<td>Do.</td>
<td>Nara-svämin</td>
<td>1</td>
</tr>
<tr>
<td>21</td>
<td>Do.</td>
<td>Do.</td>
<td>Näräyapa-svämin</td>
<td>⅓</td>
</tr>
<tr>
<td>22</td>
<td>Do.</td>
<td>Do.</td>
<td>Váshpú-svämin</td>
<td>1</td>
</tr>
<tr>
<td>23</td>
<td>Do.</td>
<td>Do.</td>
<td>Sudarsána-svämin</td>
<td>1</td>
</tr>
<tr>
<td>24</td>
<td>Do.</td>
<td>Do.</td>
<td>Gópündra-svämin</td>
<td>1</td>
</tr>
<tr>
<td>25</td>
<td>Do.</td>
<td>Do.</td>
<td>Arka-svämin</td>
<td>1</td>
</tr>
<tr>
<td>26</td>
<td>Do.</td>
<td>Do.</td>
<td>Bhänu-svämin</td>
<td>⅔</td>
</tr>
<tr>
<td>27</td>
<td>Do.</td>
<td>Do.</td>
<td>Bhuñyashaka-svämin</td>
<td>⅓</td>
</tr>
<tr>
<td>28</td>
<td>Väjasanñeyin</td>
<td>Kṛishña-träya</td>
<td>Yaśabhūti-svämin</td>
<td>1⅔ (clan share)</td>
</tr>
<tr>
<td>29</td>
<td>Chhändöga</td>
<td>Bháradväja</td>
<td>Varupa-svämin</td>
<td>1</td>
</tr>
<tr>
<td>30</td>
<td>Väjasanñeyin</td>
<td>Kaundinya</td>
<td>Madhuśéna-svämin</td>
<td>1</td>
</tr>
<tr>
<td>31</td>
<td>Chhändöga</td>
<td>Gautama</td>
<td>Dhruvaśöma-svämin</td>
<td>1</td>
</tr>
<tr>
<td>32</td>
<td>Do.</td>
<td>Do.</td>
<td>Váshpuśöma-svämin</td>
<td>1</td>
</tr>
<tr>
<td>33</td>
<td>Väjasanñeyin</td>
<td>Bháradväja</td>
<td>Váshupálitä-svämin</td>
<td>1⅔</td>
</tr>
<tr>
<td>34</td>
<td>Do.</td>
<td>Do.</td>
<td>Suchipálitä-svämin</td>
<td>1</td>
</tr>
<tr>
<td>35, 36</td>
<td>Do.</td>
<td>Do.</td>
<td>Mitrapálitä and Arthapálitä</td>
<td>⅔</td>
</tr>
<tr>
<td>37</td>
<td>Do.</td>
<td>Do.</td>
<td>Prañésipálitä-svämin</td>
<td>⅔</td>
</tr>
</tbody>
</table>

1. When only 'amta' (share) is stated, 'one share' has been presumed; in the preceding case (serial 19) ekamta (one share) is clearly mentioned; but for brevity's sake éka (one) has been omitted in subsequent cases.

2. 'Gótra-sväna' (clan share) seems to be an abbreviation of 'gótra-sväna-adhy-ardh-eśi' (one and half shares with clan share), as in serial No. 11 above; so here, as also in other places, 'gótra-sväna' is taken to mean 1½ shares. It is not, however, clear what 'gótra-sväna,' indicates; it is given only in a few cases either to the sole representative of a gôra or to the head of the gôra.
<table>
<thead>
<tr>
<th>Serial No.</th>
<th>Veda etc.</th>
<th>Gótra</th>
<th>Name.</th>
<th>Share</th>
</tr>
</thead>
<tbody>
<tr>
<td>38</td>
<td>Vájasanāyin</td>
<td>Gautama</td>
<td>Madhu-svāmin</td>
<td>1</td>
</tr>
<tr>
<td>39</td>
<td>Do.</td>
<td>Do.</td>
<td>Chakradēva-svāmin</td>
<td>4</td>
</tr>
<tr>
<td>40</td>
<td>Chāskya (i.e., Yajurvéśin).</td>
<td>Vāsa.</td>
<td>Kāshmāṇḍapatra-svāmin</td>
<td>7/8</td>
</tr>
<tr>
<td>41</td>
<td>Do.</td>
<td>Do.</td>
<td>Īśvaradatta-svāmin</td>
<td>2</td>
</tr>
<tr>
<td>42, 43</td>
<td>Vájasanāyin</td>
<td>Maudgalya</td>
<td>Sūdarāṇa and Dinakara-svāmins</td>
<td>1</td>
</tr>
<tr>
<td>44</td>
<td>Do.</td>
<td>Do.</td>
<td>Yaśākunḍa-svāmin</td>
<td>1/4</td>
</tr>
<tr>
<td>45</td>
<td>Do.</td>
<td>Do.</td>
<td>Yaśokunḍa-svāmin</td>
<td>1/4</td>
</tr>
<tr>
<td>46</td>
<td>Do.</td>
<td>Do.</td>
<td>Śrāddhakunḍa-svāmin</td>
<td>1</td>
</tr>
<tr>
<td>47</td>
<td>Do.</td>
<td>Do.</td>
<td>Nārāyaṇakunḍa-svāmin</td>
<td>1</td>
</tr>
<tr>
<td>48</td>
<td>Do.</td>
<td>Do.</td>
<td>Īśvarakunḍa-svāmin</td>
<td>1/4</td>
</tr>
<tr>
<td>49</td>
<td>Do.</td>
<td>Do.</td>
<td>Saktiṇḍa-svāmin</td>
<td>1</td>
</tr>
<tr>
<td>50</td>
<td>Do.</td>
<td>Do.</td>
<td>Tōshakunḍa-svāmin</td>
<td>1/4</td>
</tr>
<tr>
<td>51</td>
<td>Chāraka</td>
<td>Pārāśarya</td>
<td>Sādhun-svāmin</td>
<td>1</td>
</tr>
<tr>
<td>52</td>
<td>Chhāndōga</td>
<td>Áśvalayana</td>
<td>Gāṅga-svāmin</td>
<td>1</td>
</tr>
<tr>
<td>53</td>
<td>Bāhrīchya</td>
<td>Varāha</td>
<td>Nara-svāmin</td>
<td>1</td>
</tr>
<tr>
<td>54</td>
<td>Vájasanāyin</td>
<td>Śālaṅkāyana</td>
<td>Sṛṣṭya-svāmin</td>
<td>1</td>
</tr>
<tr>
<td>55</td>
<td>Do.</td>
<td>Bhāradvāja</td>
<td>Bhavadeva-svāmin</td>
<td>1</td>
</tr>
<tr>
<td>56</td>
<td>Do.</td>
<td>Do.</td>
<td>Śravadeva-svāmin</td>
<td>1</td>
</tr>
<tr>
<td>57</td>
<td>Do.</td>
<td>Do.</td>
<td>Gomīdeva-svāmin</td>
<td>1</td>
</tr>
<tr>
<td>58</td>
<td>Do.</td>
<td>Do.</td>
<td>Sāvitradeva-svāmin</td>
<td>4</td>
</tr>
<tr>
<td>59</td>
<td>Do.</td>
<td>Do.</td>
<td>Arkadeva-svāmin</td>
<td>2</td>
</tr>
<tr>
<td>60</td>
<td>Do.</td>
<td>Do.</td>
<td>Šādharāya-svāmin</td>
<td>4</td>
</tr>
<tr>
<td>61</td>
<td>Do.</td>
<td>Gārgya</td>
<td>Dāmarāṣa-svāmin</td>
<td>1</td>
</tr>
<tr>
<td>62</td>
<td>Do.</td>
<td>Bhāradvāja</td>
<td>Vasaundatta-svāmin</td>
<td>2</td>
</tr>
<tr>
<td>63</td>
<td>Do.</td>
<td>Álambāyana</td>
<td>Yāgōvāra-svāmin</td>
<td>2</td>
</tr>
<tr>
<td>64</td>
<td>Do.</td>
<td>Do.</td>
<td>Viśvēvāra-svāmin</td>
<td>1</td>
</tr>
<tr>
<td>65</td>
<td>Do.</td>
<td>Do.</td>
<td>Divyēvāra-svāmin</td>
<td>1</td>
</tr>
<tr>
<td>66</td>
<td>Do.</td>
<td>Do.</td>
<td>Gaṇēvāra-svāmin</td>
<td>1</td>
</tr>
<tr>
<td>67</td>
<td>Do.</td>
<td>Do.</td>
<td>Buddhēvāra-svāmin</td>
<td>1</td>
</tr>
<tr>
<td>68, 69</td>
<td>Do.</td>
<td>Do.</td>
<td>Jāṭēvāra and Áṅgōvāra-svāmins</td>
<td>1</td>
</tr>
<tr>
<td>70</td>
<td>Do.</td>
<td>Do.</td>
<td>Dhautēvāra-svāmin</td>
<td>1</td>
</tr>
</tbody>
</table>

1 It is stated in the Bhāgavata-Parāšāra that Chāraka was a disciple of Vaiṣampāyana who was a Yajurvéśin (vide verses 52 and 61 of Chap. VI, Sk. XII).
<table>
<thead>
<tr>
<th>Serial No.</th>
<th>Vēda etc.</th>
<th>Gōtra.</th>
<th>Name.</th>
<th>Share</th>
</tr>
</thead>
<tbody>
<tr>
<td>71</td>
<td>Vāasanéyin</td>
<td>Álambāyana</td>
<td>Māghēvara-svāmin</td>
<td>1</td>
</tr>
<tr>
<td>72</td>
<td>Do.</td>
<td>Do.</td>
<td>Jāhna-viśvara-svāmin</td>
<td>1</td>
</tr>
<tr>
<td>73</td>
<td>Do.</td>
<td>Do.</td>
<td>Nandēvara-svāmin</td>
<td>1</td>
</tr>
<tr>
<td>74</td>
<td>Do.</td>
<td>Áṅgirasa</td>
<td>Dāmabhūti-svāmin</td>
<td>1</td>
</tr>
<tr>
<td>75, 76</td>
<td>Bāhvrchya</td>
<td>Kāyapa</td>
<td>Prahassvara-svāmin with brother</td>
<td>1</td>
</tr>
<tr>
<td>77</td>
<td>Vājasanesiśin</td>
<td>Yāka</td>
<td>Gāyatrīpāla-svāmin</td>
<td>1</td>
</tr>
<tr>
<td>78</td>
<td>Bāhvrchya</td>
<td>Pārśārya</td>
<td>Śāntasarma-svāmin</td>
<td>1</td>
</tr>
<tr>
<td>79</td>
<td>Do.</td>
<td>Kauśika</td>
<td>Padmadāsa-svāmin</td>
<td>1</td>
</tr>
<tr>
<td>80, 81</td>
<td>Do.</td>
<td>Do.</td>
<td>Gōvardhana Yaśnapāla and Paṇu Sudar-šana-svāmine.¹</td>
<td>1</td>
</tr>
<tr>
<td>82</td>
<td>Chhándōga</td>
<td>Pāśkalya</td>
<td>Gōpāla-svāmin</td>
<td>1</td>
</tr>
<tr>
<td>83</td>
<td>Taṭītrīya (Yajur-vedin)</td>
<td>Kāyapa</td>
<td>Ugradatta-svāmin</td>
<td>1</td>
</tr>
<tr>
<td>84</td>
<td>Bāhvrchya</td>
<td>Vārhaspatya</td>
<td>Bhaṭṭinandira-svāmin</td>
<td>1</td>
</tr>
<tr>
<td>85</td>
<td>Do.</td>
<td>Do.</td>
<td>Śādhu-svāmin</td>
<td>1</td>
</tr>
<tr>
<td>86</td>
<td>Do.</td>
<td>Do.</td>
<td>Dēvakula-svāmin</td>
<td>1</td>
</tr>
<tr>
<td>87</td>
<td>Do.</td>
<td>Do.</td>
<td>Janārdana-svāmin</td>
<td>1</td>
</tr>
<tr>
<td>88, 89, 90</td>
<td>Do.</td>
<td>Do.</td>
<td>Sunayana, Nārāyaṇa and Vṛddhi-svāmin.</td>
<td>1</td>
</tr>
<tr>
<td>91</td>
<td>Do.</td>
<td>Gautama</td>
<td>Iśvarabhaṭṭa-svāmin</td>
<td>1</td>
</tr>
<tr>
<td>92</td>
<td>Do.</td>
<td>Do.</td>
<td>Bherug-svāmin</td>
<td>1</td>
</tr>
<tr>
<td>93</td>
<td>Do.</td>
<td>Bhāradvāja</td>
<td>Rudraghōṣa-svāmin</td>
<td>1</td>
</tr>
<tr>
<td>94</td>
<td>Chāraka</td>
<td>Kātyāyana</td>
<td>Kauśīmā-svāmin</td>
<td>1</td>
</tr>
<tr>
<td>95</td>
<td>Vājasanesiśin</td>
<td>Gautama</td>
<td>Prabhākarakirtti-svāmin</td>
<td>1</td>
</tr>
<tr>
<td>96</td>
<td>Do.</td>
<td>Śaṇḍāliya</td>
<td>Ananta-svāmin</td>
<td>1</td>
</tr>
<tr>
<td>97</td>
<td>Bāhvrchya</td>
<td>Saunaka</td>
<td>Gaṭibhaṭṭi-svāmin</td>
<td>1</td>
</tr>
<tr>
<td>98</td>
<td>Do.</td>
<td>Do.</td>
<td>Tējabhāṭṭi-svāmin</td>
<td>1</td>
</tr>
<tr>
<td>99 &amp; 100</td>
<td>Do.</td>
<td>Do.</td>
<td>Manraghōṣa, Tējabhāṭṭi and Nandabhūti-svāmin.²</td>
<td>1</td>
</tr>
<tr>
<td>101</td>
<td>Do.</td>
<td>Do.</td>
<td>Dāmabhāṭṭi-svāmin</td>
<td>1</td>
</tr>
<tr>
<td>102</td>
<td>Do.</td>
<td>Do.</td>
<td>Mōdabhāṭṭi-svāmin</td>
<td>1</td>
</tr>
<tr>
<td>103</td>
<td>Do.</td>
<td>Do.</td>
<td>Sumatiḥbhāṭṭi-svāmin</td>
<td>1</td>
</tr>
<tr>
<td>104</td>
<td>Do.</td>
<td>Do.</td>
<td>Suyōgabhāṭṭi-svāmin</td>
<td>1</td>
</tr>
</tbody>
</table>

¹ If it were not for the dual sign ‘bhṛm’ after these names, these would be considered as three persons not four. This ‘bhṛm’, however, may be an error for ‘bhṛm’, as ‘om’ and ‘ō’ marks are easily interchangeable (vide inscription, penultimate plate, II 38 and 39). [See I. 3 on p. 120 above.—Ed.]
² Manraghōṣa (or Mandraghōṣa)—the word in the plate is Managālāśa [or Maṇju.—Ed.]—seems to be an adjective to Tējabhāṭṭi, probably to distinguish him from the preceding Tējabhāṭṭi (serial No. 98).
No. 20.—THE SECOND HALF OF A VALABHI GRANT OF SAMVAT 210.

By D. B. Dinkalkar, M.A., Rajkot.

The plate published below was discovered in 1894 in the small town of Iyaveja which lies 10 miles to the south-west of Pālitāna in the Gohelwār prānt of Kāthiawār. It was found by Mr. Tudor Owen, I.C.S., the Administrator of the Pālitāna State some years ago, and is now preserved in the Watson Museum at Rajkot. As is clearly shown by the measurements, the distance between the holes of the ring, the characters and the opening words, it must be the second half of the grant the first half of which has already appeared in Vol. XVII, pp. 108 ff., of this journal.

The present plate, containing 15 lines of writing in clear and bold characters, is like the first one in an excellent state of preservation. There are comparatively few grammatical mistakes found in the inscription. The sandhi rules are many times not observed. The sign for upadhmāniya is found in lines 2, 5 and 6.

The grant issued by Dhruvasena I, as may be seen from the first plate and from the year 210 in this plate, when as many as four other grants were issued by him, makes a gift in the follow-
ing way: (a) a hundred pādāvartas in the south-east quarter of the village Bhadrāṇikā in the Surāśāṅkṛā to a Brāhmaṇa named Šāntiśarman, resident of Nagaraka and of the Aṭrāya-gātra and the Vajasanēya-sāhkhā, (b) a hundred pādāvartas as well as a vāpihollāra with an area of twelve pādāvartas in the same quarter, to Dēvasarman, brother of the same (Brāhmaṇa).

The meaning of vāpihollāra cannot be definitely given, but it seems to denote 'an unused well filled with earth'.

The Dūtaka who executed the present grant was Rudradhara. It may be mentioned that in the grants of Dhruvasena I, preceding the present one, the Dūtaka is found to be Mammaka, while in this and in the subsequent grants he is Rudradhara. The writer, as in the preceding and the subsequent grants of the king, is Kikkaka.

TEXT.

1 सन्यस्तप्रजाज्ञारिणी तथा भक्तेऽभूतेऽदेवसम्म्यं चायमेव मोक्षि
2 पादावर्तमाणं वारीरस्मारं च हादशपादतपाक्षिरस्मा मया मातापिस्मा
3 नास्य*]अन्वेषिकासुधिमनिविशिष्टपालिकामिनिमितमसम्भद्राकृष्णंचितिस्वरूपः
4 तत्वांतसमकालिन्म पुनःपीपानयो मथियमममण्डलमवक्ष्येउऽ(अ)देवपानां ज्ञायणम
5 पाण्डवमुद्वषसिवर्णमितं निमितं वहलोकोऽपिपेश्वरदेयस्विष्णुज्ञातोऽपि
6 कर्णायताःप्रदिष्टाः च ब्रस्वल्क्ष्यान्धाये विवाहणा वा काययात्सहस्येः
7 गामिन्यपतियतिरियप बलितायेश्ब्रयोधि चामिर सातपेः सनवेः सामान्यं भूमि-
8 द्रानपाः न च(स)मवाक्ष्यमस्वपण्डिततमसममध्यम: नयाचक्षुविदाचित्यसमां वासुनिवे[त]
9 स एवस्मृति: महापेःत: नवकपततक: नयुक्तकसार्धितः— भग्नाचार्यासिः
10 नोका मयालिं— रहित(हित)॥वेषसहस्रणि खमो मोदति भूमि: [१०]
11 चाच्चेताः भानुमताः च
12 क्ष चतु: प्राणपिनिविष्णुविब्यध् [१२] वहरावस्म्यस्तु मुक्ताराजः

* So much account of the first grantee is known from the first plate. This must be read in continuation of text l. 15 on p. 109 of this Jo urnal, Vol. XVII.
* From the original plate.
* Read ग in place of ||.
* Danda is superfluous.
* [Superfluous.—Ed.]
This inscription, which is published here for the first time, was discovered at Sohāwal in the Baghelkhand tract of the Central India Agency. It records a grant engraved on two copper-plates, which were brought to the Rājputāna Museum, Ajmer, by Thākur Sāheb Gopal Singh of Kharwā (in Ajmer-Merwāra) for decipherment. An abstract of the contents of the inscription was published by Rai Bahadur Gourishankar Hirachand Ojha, Curator of the Museum, in the Annual Report of the Museum for the year ending 31st March 1924.

The copper-plates are bored at the top, and their thick as well as somewhat raised edges have largely contributed towards the excellent preservation of the writing on them. The ring, which must have passed through the hole, and the seal, if there was any, are missing. The first plate bears inscription on one side only, while the other on both the sides, though it contains only five lines of writing on the back. The plates measure $7\frac{1}{2} \times 5\frac{1}{2}$ each and weigh about 23 lbs. or 95 tolas. The average size of the letters is $\frac{1}{4}$.

The characters belong to the northern class of alphabets (Gupta-lipi), being almost similar to those of the Allahābād pillar inscription of Samudragupta. Excepting the usual benedictory and imprecatory verses which occur in ll. 21-27, the document is written in Sanskrit prose.

As regards orthography, some of the points may be noted here:

1. Consonants are mostly doubled when combined (i) with a superscript $r$, as for instance, in श्वेतमयि (l. 7), वन्दनं (l. 9), वालसि (l. 10), गतो (l. 32), कहिले (l. 33), etc. and (ii) with a subscript $r$, as in लुङ (ll. 1, 2, 4, etc.), तिर्मीको (l. 29), रुङ (l. 32), etc. (2) The conjunct consonant ह is employed with the subscript $y$ in चन्द्रगति (ll. 3, 4, 5 and 6); (3) the occasional use of $ba$ for $va$, as in भधनालि (l. 21), सम्भासि (l. 27), and vice versa, as in बालि (l. 15) and बस्माहिको (l. 30); (4) the use of $n$ instead of anusūra before $\delta$, as in कालभर (l. 8), समाहणि (l. 17), and before $l$ in द्वितिष्ठेय (l. 19); (5) the use of न instead of न in पाणि (l. 22); and (6) the use of upadhrāma in स्वप्पि (l. 19).
The genealogy given in the record is identical with the one usually found in the grants of Sarvanātha, and the text is also similar.

This inscription is also a charter of Mahārāja Sarvanātha which was issued from Uchchakalpa. Its object is to record that Mahārāja Sarvanātha granted the village of Vaśyavāṭaka, as an agrahāra on certain conditions herein laid down, for the maintenance of the temple of Kārtikīya, to two individuals named Viśākhadatta and Śakti. The date is given in words and reads as the year one hundred and ninety-one, and the tenth day of the intercalary month of Ashāḍha (June–July). Assuming that the era used is of the Gupta reckoning, the year of the issue of the grant would correspond to 510–511 A.D. The document was written by Mahāsāṃdhivigrāhika Manḍūratha, the son of the Bhūgaṇḍa Varāhadinna (=Skt. Varahadatta) and the grandson of the Bhūgaṇḍa, the Amāya Phālgudatta, the Dūkapāta being the Mahābalādhikṛita, the Kasatriya Śivagupta. These persons are identical with those mentioned in the Khoh copper-plate inscription of Sarvanātha.

The Mahārājas of Uchchakalpa ruled over the territories lying to the east and south-east of Bundelkhand (i.e., in Baghelkhand) at the time when the Parivrājaka Mahārājas ruled over modern Bundelkhand and its vicinity. Uchchakalpa was probably the name of their capital. The inscriptions of these rulers do not help us much to know the history of their family. These chiefs seem to have been the tributaries of the Vākāṭaka rulers of the Central Provinces and Northern Deccan.

Till now, four copper-plate inscriptions of Mahārāja Sarvanātha have been discovered. Of these, three are dated in the years 193, 197 and 214, or A.D. 512–13, 516–17 and 533–34 respectively. No document of the successor of Sarvanātha has yet been found. The present grant is the earliest known record for this king.

Antiquarians seem to differ in regard to the era to which the dates of these inscriptions belong. Prof. Kiernorn was inclined to refer them to the Kālachuri era. R. B. Gourishankar H. Ojha is of opinion that they should be referred to the Gupta and not to the Kālachuri era, and I quite agree with him. My reason for holding this view is that the stone pillar inscription at Bhumāra makes it certain that Mahārāja Hastin of the Parivrājaka family and Sarvanātha were contemporaries, and the date of Hastin’s inscription refers to the Gupta era.

I am unable to identify Vaśyavāṭaka, Daṇḍapāli, Gavāyanagartikā and the river Kardamīla mentioned in the document.

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1 Corp. Ins. Ind., Vol. III, Nos. 28 and 29.  
2 Ibid., No. 30.  
3 Fleet’s Gupt. Ins., p. 126.  
4 Ibid., p. 114.  
5 Ind. Ant., Vol. IV, p. 103. Dr. Barnett supposes them to be the feudatories of the Guptas, [Antiquities of India, p. 47], while Dr. Fleet of the Kālachuri kings, [Gupt. Ins., p. 8 (preface)].  
7 सरायका राजाति इत्यविभि यून्तराधिको स्तुति इत्यविभि[11]  
8 Inscriptions from the cave temples of Western India, by Dr. J. Burgess and Pt. R. Indrāji, p. 89.  
12 For Dr. Fleet’s views on the question see Ind. Ant., Vol. XIX, p. 228. See Prof. G. J. Dubreuil’s remarks on the dates of inscriptions of the Uchchakalpa in the Ind. Ant., 1926, p. 103.—Ed.]
TEXT.¹

First Plate.

1. [侦查]² स्मरणकालीः महाराजा गदेश्वरस्य पुनरुत्तमादुन्दा [ते] महादेवः यामः
2. कुमारदेवे महाराजकुमारदेवस्य पुनरुत्तमादुरः
3. तुमाराती महादेवं यवकमिन्तागतपो महाराजज्ञानाम् [18] ते [ख]
4. पुनरुत्तमादुनुदातो महादेवं रामदेवानुदातो महाराजायात् [18]
5. तस्मप पुनरुत्तमादुनुदातो महादेवायामकिल्लातेवालसुखस्य महाराजः
6. जयनाथस्य पुनरुत्तमादुनुदातो महादेवाः सुरुष्कदेवासः
7. तो महाराजाज्ञानामः कुमार वै गदेश्वरसे ब्राह्मणादीन्दुकुमारः
8. न ज्ञानवन्कायेन समाभापति [18] विदितः (ते) वेशम Yayın शामी
9. महादेवकाक्षः सोपिरकः चताभरः
10. प्रामेशः चिलिकाकरमेशः चोरंदवर्जितः उत्तराधैये ब्राह्मणः
11. पुनरुत्तमादुनुदातार्कार्यािः एतपौर [पोर] प्रापत्युक्तादुनुदातार्कः तामः
12. शायनेनाधल्लारभितिः [18] चाभामिण्य मया [तु] मोदितकं यदीः
13. [प] रिहितकिल्लमेषे श्रवणमिल्ले श्रवणमिल्ले किल्लपितकथागमयः
14. नामितके व्याहिमापनाना खण्डः [18] प्रतिस (स) समाक राजनय
15. वन्तुवहसत्वम् प्रणातिपन्तेन प्रवर्तनाय चातिष्ठः [18]

Second Plate; First Side.

16. ते [वन] मये मये समुचितभागनोकषराकारिष्यादिप्रवाहयो [प] [न] [य] करिष्टः
17. येहयानस्वर्णविविधः भविष्य [18] वे चालक स्मोलवधानकराजः [ः]
18. तत्कलाति विभोपातुमोदनी [18] वधकालः प्रतिपालीनो [18]
19. समुचितायामाहायकर्मप्राप्तायाम न याज्ञा: [18] य रक्षाम निकोपहेयस्य [प]
20. विभूतिपपत्रकेऽपपत्तकेऽ सुगुड़यादुरः महाभारते

¹ From the original plate.
² Read "आयमाहायामः.
³ "समुचितायामाहायकर्मप्राप्तायाम न याज्ञा" is not a correct Sanskrit word but it might have been formed on the analogy of याज्ञाम.
⁴ Add धर्मवर्षः: after धर्मवर्षः.
⁵ Read "समर्थः.
⁶ Read "समर्थः.
⁷ Read "समाभापति.
⁸ This is expressed by a symbol.
⁹ Read "दृष्टः.
¹⁰ Read "मान्यः.
¹¹ Read "कार्यः.
¹² Read "कार्यः.
¹³ Read "कार्यः.
¹⁴ Read "कार्यः.
¹⁵ Read "कार्यः."
23. Prajna. Vibh..
26. Vrsam. Vrsam...
27. Vrsam. Vrsam...
28. Vrsam. Vrsam...
29. Vrsam. Vrsam...
30. Vrsam. Vrsam...

Second Plate; Second Side.

34. Vrsam. Vrsam.

TRANSLATION.

Lines 1-8. O! Hail! From Uchchakalpa—(There was) the Maharaja Oghadeva. His son, who meditated on his feet, (was) the Maharaja Kumatadeva, born of the Mahadevi Kumarakdeva. His son, who meditated on his feet, (was) the Maharaja Jayasvamin, born of the Mahadevi Jayasvamin. His son, who meditated on his feet, (was) the Maharaja Vyagha, born of the Mahadevi Ramadevi. His son, who meditated on his feet, (was) the Maharaja Jayanatha, born of the Mahadevi Ajjhatadevi. His son, who meditated on his feet, the Maharaja Sarvanatha, born of Mahadevi Murnjadevi, being in good health, issues a command to Brahmans and others, householders, and all the artisans at (the village of) Vaisayavataka—

Ll. 8-12. “Be it known to you that this village is granted by me in a copper edict as an agrahara to Vissakadatta and Sakti, sons of Khathana of Uttarapatha, (to be enjoyed by) their sons, (grandsons), great-grandsons and their sons, (and) to last as long as the moon and the sun will endure (i.e., in perpetuity), with the udraiga and the uparika, (and with the privilege that) it is not to be entered by the irregular or the regular troops, with (the right to) taxes on ploughs, (but) with the exception of (the right to) fines imposed on thieves.

1. The metre of this and the following four verses is Samasadar.
2. Read "patra. bh.
3. Read "parind.
4. Read "sambat.
5. Read "patra. Bh.
6. Read "sambat.
7. Read "patra. Bh.
8. Read "sambat.
9. Read "patra. Bh.
Moreover, it is also given to them according to the same terms as mentioned above (and) confirmed by me, for the increase of my own merits, for repairs to whatever may be worn out or broken (in the temple) of Lord Kārttikeya established by me, as also for the maintenance of bāli, charu, sattrā, perfumes, incense, lamps, and oil.

Therefore, you yourselves shall offer to these persons (donors) shares, the tribute of the customary royalties, taxes, gold, etc., and shall be obedient to (their) commands.

And this grant shall not be confiscated by those kings who will be born in our family, (but) should be assented to, and preserved, as in the (previous) time. (And) the tribute of the taxes which by custom should not belong to the king, should not be taken.1

Whosoever confisicates this grant—he shall be contaminated with (the guilt of) the five great sins and the minor sins.”

[LL. 20-27. The usual benedictory and imprecatory verses.]

Ll. 27 ff. (This charter) has been written, in a century of years, increased by ninety, on the tenth day of the second month of Āshāgha, by the Mahāsindhvigrhṛthika Manoratha, the grandson of the Bhūgika, the Amātya Pāhludatta, (and) the son of the Bhūgika Varāhadinna. The Dūtaka (is) the Mahābaladhikṛta, the Kshatriya Śivagupta. Moreover the Dūtaka, in the matter of conveying the letter (ordering) the remission of taxes on ploughs, (is) the Upārika Mātriśiva.

The boundaries (are):—in the north, a boundary-trench as far as (its) mouth. On the east, the river Kardamila. On the south, again. (there is) a trench with a winding course up to (its) mouth. Near the village Gavāyanagartikā (there is) a low hill (kachhhaka)2 in the middle of the trench facing Daṇḍapāli towards the south. On the west of the village, there is a western trench.

No. 22.—PEYALABANDA GRANT OF KRISHNARAYA.

BY Y. R. GUPTA, B.A., M.R.A.S.

These copper-plates, which belong to Mr. Archaka Venkatasachar, were obtained on loan by the Tahsildar of Rayadurg for the Assistant Archaeological Superintendent for Epigraphy, Southern Circle, Madras, who noticed the record incised on them in his Annual Report of Epigraphy for 1913.4 The following is an extract from the description of the plates he has given there:—“The plates which are well preserved are held together by a ring with a seal which bears on its countersunk surface the figure of a boar facing the proper right. The plates measure on an average about 7\(\frac{1}{2}\)” from side to side and about 11\(\frac{1}{2}\)” from the highest point in the curved top to the bottom.”

The language of the record is Sanskrit verse throughout, with the exception of lines 88 to 98 which are written in Kanaarese prose. The alphabet is Nandināgarī of the period to which the inscription belongs, i.e., about the 16th century A.D. As regards orthography, the record contains most of the peculiarities and defects common to the Vijayanagara grants of the period, which need not be mentioned here.

1 [Apparently from Fleet’s O. I. I., Vol. II., p. 129.—Ed.]
2 Dungar in Central Hindi and Marathi.
3 Probably ‘a row of bars’, or ‘a bridge’.
4 See p. 13, Appendix A, No. 7.

s 2
Omitting that portion of the grant which is common to the Hampi and the Conjeeveram records, which have already been published, we find that the inscription, incised on these plates, refers to the reign of king Krishnârâya of the second Vijayanagara dynasty and records the grant of the village Pêyalabanḍa, also named Krishnâriyapuram, which was situated within the limits of the principality of Naḍugâla, to Nrisimhâdhvariśarma, son of Pañchâgâni-Vishnâyathâya, the Agastya-gûra and the Boddhâyana-sûtra. It describes the donee as having commented on all the sãstras and performed the Sarvaârât sacrifices.

The date given in the charter is pûrṇimâ of the month of Vaishākha in the Śaka year 1446 corresponding to the cyclic year Târâpa. It is regular and, according to the late Mr. L. D. Swamikannu Pillai’s Ephemeris, equivalent to 18th April 1524 A.D., Monday.

Of the places mentioned in the grant, Pêyalabanḍa is evidently Pailanâtha in the Madakâra Taluk of the Anantapur District and Kurrubâsvâra is apparently Paalâvâram. The latter might have been called Kurrubabivâram because of its being inhabited by shepherds (Kurrubas).

TEXT.

[For the first 28 stanzas, which are here omitted, see above, Vol. I, pp. 363 ff., and also Vol. XIII, pp. 126 ff.]

Second Plate ; Second Side.

61 62 63 [28*] शालिवाचनमननिष्ठि-
65 ते मकाव(च) सचतुःतूः। परद्वारिनिधिके: संध्याते हे-
66 नमिः नरे ||[28*] तारणी कस्मर साप्ति वेशाके पौरी(गी)मारित-
67 चि [१*] तुम्भवत[दनी*]तीरे वीवर्षपास्मीनिव ||[१०*] अगस्त(ह)मो-
68 चालताय योवीरयस्मानि || यारवाचारिने
69 वेदवेदानसत्त्वं ई ||[१३*] वंचाताविविषा(श)यज्ञायंसुनबे
70 जितमयेन || सवविन(त)महायागयाजने जीतवविविन [११२*]
71 कक्ष(व)चानो(त)विशारङ्गाय वियाताय महायान। विन-
72 वेद(व)चाय शानाय विविष्ठारमसंभं ||[१३*] नहोणावस्थातु-
73 मेव रावी प्राची प्रतिनिव(छ)तम ||[१*] कृष्णशोवसेवियामानं
74 रसयायं विविषा(स्तिति) ||[१४*] कल्कर्नामकामादिव(ह)सिम
75 प्राची प्रतिनिव(छ)तं || इत्यवनामकाहमाद(ह)दशिस्थानामण
76 दिविः स्थितं ||[१८*] मच्छो दामागोर(त) प्रतीव दिशमातिव ||[१*] क(क)
77 कृष्णशोवसेवियामानं वामादुस्तरं: स्थितं ||[१६*] गामे वेदवेदानबे-
78 कृष्णशोवसेवियामानं समस्तानं। कृष्णशालापुरं वेदिः प्रतिनामो।
79 पशोभिगत ॥ [१ ४५] सर्वभाष्य चतुःस्वामसंख्यं च सम्बन्धः ॥
80 सर्वदा सर्वस्वामायां बहुरामादिसंतु ॥ [१ ४६] निधिनिनः
81 केषपारायणायोः समाः(स)विलयं । विविषेष फलेययं
82 कम्पन्योः समूहं ॥ [१ ४७] वापीकृपतपातकैव कल्पेषाराय परः
83 में(स)विलयं । पुनःप्रवचनिषिद्विषेष थमाद्रिङ्ग(द)गातरः ॥ [१ ४८] द्वाराधमस्डिष्टप्रिवेक्षेत्रामधुराः
84 नवाश्रमनन्योः विविषेषेषाराय परः ॥ परिवः ॥ प्रवय
85 ती[१] फिक्तीैै (कैै) परमीहित्योतिरेणैै || । [१ ४९] श्रीरोक्षणाप्रेयाः द्रामायाः
86 वी महानाः ॥ द्वितियसिकं धारापूर्वः दत्तवन्युद्धः ॥ [१ ४१] तेन
87 स्ते: समह्म: । [१ ४१] वृक्षशः रूहासः अन्यात्मकः प्राथ्यादिः क्रमाद्यः । कौमरसः
88 यहासस्त्र लिख्यते ॥ श्रीमायाः ॥ [१ ४२] इंद्रयांकालेऽप्रभुः
89 दद चतुः ॥ भवीश्वरणायात्मकः स्वरः । धामद ध्रेण्याद्
90 श [१] दिनादिरिय ठुगुलो दोहाकरियादिलिन्यवरः
91 वामनसुद्रोः । चंबिण्ड तेन्तुलो करणिकावेशालिन्याः

Third Plate: First Side.

92 पु(के) वर्त्तमानमसुद्रे । कुलिहिन डुगलो । नेक कलिण में
93 रथे मूडमेरे । वेवनमयी तेन्तुले नेक वामनसुद्रे
94 धामोदर मेरे ॥ [२] । चंबिण्ड पठुलले नेकले मुल्ले पारतमान
95 मुल्ले नेक कलिण । तेन्तुले मेरे मुल्ले कलिण सुगललो
96 नद(नेडा)दाद वामनसुद्रे ॥ पठुलले मेरे मुला । पारतमान
97 द ध्रेण्याद कलि परियंतरमा मुखलाणि मुहुरं(में) वरमा
98 मुल्ले कलिण । तेन्तुले वारा(व)वद मुला कलिण

[LL. 99 to 105 contain four admonitory verses.]

106 त्रिभुवनपाच

ABRIDGED TRANSLATION.

LL. 64-87. In the year, computed by ten hundreds and four hundreds plus forty-six determined according to the Śālivāhana era and named Tārāṇa, in the month of Vaisāka and on the pūrṇima-tīthī, on the bank of the river Tungabhadrā in the presence of Śrī-Virūpākṣa, to the best Brāhman, named Nrisirmāhādhvari, who is calm, a great soul, well-known, expounder of all the añtras, who has achieved success in discussions, is a sacrificer, who has performed all the great yugas (sacrifices), who has controlled anger, is

1 Written in Telugu-Kannada characters,
the son of Pañcāgni-Vishṇa(u)yāvṛtya, knows the Vēdas, the Vēdānta and the traditional lore, i.e., who is studying the Yajus, is of the stūra of Bōdhyana and of the family of Agastya, the well-known beautiful village of Pēyala-banda which is adorned with the other name of Krishṇarayapura, is included in the great principality of Naṅgalladurga on the pleasant boundary of Kurrubaśīvara, whose boundaries have been defined (as follows), which lies to the east of the village called Karṇāṭrē, to the south of the village called Halūru, lying to the west of the great military road situated to the north of the village named Kurrubaśīvara, free of all taxes, on all sides well defined by the four boundaries, always rich in having all the plants, full of houses and gardens, accompanied by the eight kinds of enjoyments (beginning with treasures, deposit and stones), having different fruits, to be enjoyed by one, with what is grown on the land having ponds, wells, tanks, even with mounds or marathy grounds, to be enjoyed by sons, grandsons and others in succession till the moon and the stars last, with the due right of sale, mortgage and gift, the brave Krishṇarāya, king of kings, high-souled, and surrounded by the pious and devoted head priests with delight granted the village with dakaṁī and libations of water.

Ll. 88-98. The boundaries of this agrahāra are given in the language of the country. To the north-east of the village, to the west of the military road (the boundary stone having) the Vāmana-mudrā cut on it (planted) in the pit called Doḍakariyagupūḍi; from that place to the south the natural stone which is the boundary mark having the Vāmana-mudrā written on it posted near the pit called Kariyakallu; the boundary of the stone planted (is) the eastern limit to the north of the margsa tree, the planted stone having Vāmana-mudrā (is) the south-east limit; from that place (to the) west upto the south-west the planted stone bearing the Vāmana-mudrā; southern boundary from the stone (planted) in the south-western corner (to the) north the stone planted; the western boundary from the stone planted in the north-western corner upto the stone (planted) in the north-east stone (planted) in the direction of the east; the planted stones bearing Vāmana-mudrā (form the) northern boundary.

L. 106. Śrī-Virupāksha.

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NO. 23.—VIṣHAMAGIRI PLATES OF INDRAVARMADEVA.

BY THE LATE TARINI CHARAN RATH, B.A.

These copper-plates are three in number and were discovered from a piece of barren dry land, near the village of Viṣhamagiri, situated within the Sanakhimedi Zamindari, Aska Taluk of the Ganjam District, when it was reclaimed for cultivation. They were found suspended by a ring on a small stick in an earthenware pot, filled up with sand, the two ends of the stick resting on the edges of the pot.

The plates measure 7 inches by 3½ inches each, their thickness being ½ of an inch. They are held together by a copper ring measuring 4 inches in diameter and passing through a circular hole on them proper right side. The ends of the ring are secured by a circular seal about 1 inch in diameter, bearing marks which are not quite distinct. The figures on the seal appear to be a couchant bull and a crescent. The plates together with the ring and the seal, weigh 156 tolas.
The first and third plates are inscribed on one side only while the second plate has inscription on both the sides. The edges of the plates are raised into well-formed rims to protect the writing. The letters of the inscription are big enough and quite clear, their size being a little more than ½ of an inch. There are in all 35 lines, each side having 9 lines on it, excepting the second side of the second plate which contains only 8 lines.

The language of the inscription is Sanskrit and the script used is later in form than that of the Dhanantara plates of Sāmantavarman which I have already published in this journal.¹ The record is not dated.

The object of the inscription is to record that Mahārāja Indravarmadeva of Kāliṅga, a devotee of Śrī-Gokarṇēśvaravāmin seated on the summit of the Mahēndra mountain (near Mandasa in the Ganjam district), granted some land whose boundaries are specified in it and which lay in the Amēraśīṅga village of the Jalāmvūra-viśaya (district) of the ancient Kāliṅga country, to Jakshasvāmi-śarman, a Brahman of the Vaiṣṇava-charaya, Kāpva-sākkhī and Jātukarṇa-gōtra, for the increase of his and parents’ merit (punya). The Dūtaka or messenger of the grant was Mahāśāmnata Śrī-Nāgakhōḍḍi. The inscription on the plates was written by Mahāpratiḥāra Ādityavarman and the king’s seal was affixed to it by the minister of peace and war (Mahāśāmnata-śŗyakha) Chandapāka. It was engraved by the brazier (Kamsāraka) Dēvapīla. The grant was issued from Śvētaka.

The record does not state the ancestry or lineage of the king, but there can be little doubt that he belonged to the Eastern Ganga family of Kāliṅga. A grant of king Indravarman I of Kāliṅga, otherwise known as Rājasūrīha, has been published in this journal,² under the name of the Aχyutapuraṃ plates. The characters of these plates appear to be somewhat older than those used in this inscription. The king Indravarmadeva of the present plates is not the same as that of the Aχyutapuraṃ plates. He cannot, I think, be identified with even Indravarman II whose grants have also been published with specific years of the Eastern Ganga era. On paleographical grounds, the characters of the present plates, which are an admixture of the northern and southern types, may be assigned to the eighth or ninth century A.D. These plates are noted as No. 9 in Appendix A of the Annual Report of the Assistant Archaeological Superintendent for Epigraphy, Southern Circle, Madras, for 1917-18, to whom they had been sent by me for examination.

TEXT.

First Plate.


¹ See above, Vol. XV, pp. 275-278.
³ "pra[bb-ā]" might be the reading.—Ed.
⁴ Read śrīnāṭī.
Second Plate; First Side.

nayaka-vishayapatii-granmapati-vastrasabhama-purigaman-e-

First Plate; Second Side.

nayaka-vishayapatii-granmapati-vastrasabhama-purigaman-e-

Second Plate; Second Side.

bhuta-pitra-svarnagha[vs]* e matirav-saraswati-

Third Plate.

r[jh]ti[ta] vasundharan [**] svavishthayyam krimir-bhuvv\a\a pitribhi[s*].

Abridged Translation.

LL. 1 to 12. Hail! the glorious Mahanaga Indravarman who has acquired a store of virtue by the worship of the lotus feet of the divine lord Gokarnavara, the almighty master of the animate and the inanimate, who wears the crest ornament of the half-moon, is the cause of existence, genesis and destruction, and who resides on the summit of the Mahendra mountain;—he, possessing the overlordship of the entire Kalinga country, won by the strength of his own arms, endeared to all his vassals by the pre-eminence of his threefold powers, a great devotee of Siva and meditator upon the feet of his father and mother, advises and commands, from the

\*ka is written below the line between pa and ti.
\* Readpayam.
\* The letter sa is cut below the line between pa and nahi.
\* The visarga is superfluous.
\* Read raabhhu=s.
\* Danda is superfluous.
No. 24.—Two Copper-Plate Inscriptions of Eastern Chalukya Princes.

By the late K. V. Lakshmana Rao, M.A., Madras.

The two copper-plate inscriptions which are now for the first time published, with plates, deserve special study by the students of South-Indian history. They are issued by the two brothers Bādapa\(^1\) and Tāla II, sons of Yuddhamalla II, not hitherto known to us. The first of the plates viz. the Ārumbāka Plates of Bādapa will be referred to as A and the second viz. the Śripūndī Plates of Tāla II as B.

A.—The Ārumbāka Plates of Bādapa.

These plates were found in 1921, buried underground in a pot, at a village called Polamārī in the Tanuku taluk of the Krishna District, Madras Presidency. I received them from a gentleman of that place and forwarded them for examination to the Assistant Archaeological Superintendent for Epigraphy, Madras. The ring was not cut when they were first sent to me. They are noticed in the Annual Report on Epigraphy for 1920-21 and are numbered as No. 16 of Appendix A, in that report. I edit the inscription from the original plates and from one set of ink-impressions kindly supplied by Mr. G. Venkoba Rao, the Assistant Archaeological Superintendent for Epigraphy, Madras.

The plates are five in number and measure 4\(\frac{1}{2}\)" high and 3\(\frac{1}{2}\)" broad and are hung together on a ring 5" in diameter. A massive seal with a diameter of 3\(\frac{1}{2}\)" is fixed on to the ring. On its surface are cut in relief at the top the figures of the crescent and an ākṣāya in horizontal position placed below it, with the legend Śri-Tribhuvanā[-m]kuśa cut below the latter.\(^2\) Below the

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1 This proper name has been read as Bādapa in the Epigraphical Reports, Southern Circle, for 1920, p. 108 and for 1920, pp. 86-7. But examining carefully all da’s and da’s in these two inscriptions and comparing them with each other I have come to the conclusion that the second letter in this word is a dental and not a lingual.

2 The last syllable of the legend is put in the second line, to the proper right of the boar.
legend is the figure of the boar standing on a lotus. The figure of the sun is cut towards the proper left of the seal near the head of the boar. The bottom of the seal through which the two ends of the ring are inserted and in which they are fixed, has the petals of a lotus engraved on it. The plates are rather thin and their rims are raised to protect the writing. The material of the plates is pure copper and that of the seal is bronze.

The discoverer of the plates appears to have subjected them to several mechanical and chemical processes of test. The second plate has therefore been broken and a small piece of it has dropped away. In almost all the plates several letters are hopelessly disfigured and could not be deciphered even with the help of a microscope.

The language of the inscription is Sanskrit. There is a admixture of prose and poetry throughout the inscription. Some of the phrases are bodily borrowed from the inscriptions of Amma II such as e.g. the Naamārū granth published in Ep. Ind., Vol. XII, pp. 61 ff.

I propose to deal with alphabets the and orthography of both the inscriptions A and B together, for the sake of convenience. The secondary form of the vowel ā, which is called ṭalakatū in Telugu, is a horizontal straight line in B, just as we find the head line in Nāgari letters of to-day. Then, again, the secondary form of ē in B is very peculiar. It bends at right angles to the horizontal line on the head of the original letter and generally comes down straight to the foot-level of the letter and sometimes is prolonged a little downwards on the right side, e.g. tā, mā (1.1), and rā (1.9). Thus it almost resembles the secondary form of ā in Nāgari letters. The secondary form of ā in A goes up in a few cases, directly above the original letter like a tail, e.g. mā, nā (1.1), ṭā (1.8), ṭā (1.23), jā (1.24) and jā (1.30). We find two different symbols for the short and long initial forms of ri in B (see II. 9 and 35); and in the secondary forms a clear distinction is made in both the plates. In A three different ways of representing the secondary form of the vowel u are seen. The first of them and the one generally used here and in other inscriptions of the period is prominently to be seen in the letter bhū of bhuvana (1.1). The second form, which differs from the first, is found in pu of ḫāṭiputrāṇā (1.1). Both these forms are prominently visible in I. 37. The third form of the secondary u is found in Kalpataru (1.22). Here the secondary form assumes altogether a different shape and resembles the secondary form now used in the Nāgari alphabet. All the three forms of u are seen together in line 38, where they can be conveniently compared and contrasted. The first form is used for all the consonants, the second, for m, p and y, and the third is seen only with the consonants r and k (I. 21, 23, 25). In B we find only the first and the last of the secondary forms. The last form makes no distinction between the long and short vowel (A. II. 53, 63; B. I. 25). The secondary form of ē is represented in two ways in A, as in Mahāsēna (1.2), and vallabhendru (1.4). The first of these is placed on the left side of the letter at the foot almost touching it. The second form is over the letter and is perhaps the precursor of the present Telugu ēvam. B has two more forms in addition to the two found in A. The line on the left side comes downwards from the top of the letter as in Velanāṇu (1.24). The fourth form, as in aśvamēhta (1.6), and kritakātā (1.20), resembles the modern secondary form of ē. This may be due to the mistake of the engraver. From a study of the paleography of these inscriptions we find that the Telugu language of that period must have had a short ē. In A, for instance, the name of the sub-donor is given as Chandēpa (I. 63), and we can safely infer that the vowel ē in the syllable de is short, as it is in the ninth letter in a foot of the metre called Indratuṣat. We have again in A and B the word Velanāṇu with a short ē on v (1.24). This makes it clear that both the short and long ē had only one symbol in writing. The secondary form of o is written in two ways, e.g. A. Sarvāmārā (I. 53), pad-āñbājā (I. 54); B. tad-anuyā (I. 19), gotrāņā (I. 2). The first is the combination of the secondary forms of ā and ē and the second one is an
independent symbol. The first method of representing ☯ is still found in Telugu only in the case of a few consonants such as m and y. The secondary form of ☯u in A differs from that used in B. In A it appears twice in Kauśiki (l. 1), and śanaka (l. 38). This form is common to the other inscriptions of that period. But B uses a form which is the same as that of ☯ (Kauśiki, l. 2). Perhaps this again is due to the error committed by the engraver. The vowel ri is usually confounded with the consonant ri and vice versa, e.g. on the seal of A we have Tribhuvanāmakuṣa instead of Tribhuvanāmakuṣa, bhīrīṣuṁ for bhīrīṣuṁ (l. 33).

Coming to the consonants, we must note the existence of ṣa, marked in this inscription by the symbol ṣ (A. l. 26; B. l. 19). This sound is represented in Tamil by ṣ. Dravidian philologists were not aware of the existence of this sound in Telugu. The Bezwaḍa pillar inscription of Yuddhamalla II prominently brought it into light. This is of course a purely Dravidian sound. In B it appears in the proper name Tāḷa (l. 17, 19). The word Tāḷa is found in many inscriptions of the Eastern Chāḷukyas and is spelt in various ways, such as Tāḍa, Tāḷa, Tāḷa, Tāḷa. This variation in spelling is a sure indication that the second consonant of this word, which was originally ṣa, gradually gave way to ṣa in the Telugu country and to ṣa in the Kanarese country.

In both the plates the anusvāra followed by a letter of the ta-varga or ṭa-varga are invariably changed into the nasal of that varga, e.g. A. manyamśa (l. 31), Gaṇḍanārāyaṇa (l. 43); B. Velanāṇḍu (l. 24). A special symbol is used for the compound letter ṣaḥa, e.g. A. l. 65; B. l. 37. This symbol is also similar in both these plates. In cases where letters of other variagas follow, the anusvāra is shown as such invariably and the nasal of the varga is never used in its place. So the southern system of representing the nasals of the variagas by anusvāras was already in vogue in the tenth century as far as the first, second and the fifth variagas (k, ch, ṭ) were concerned.

The inscription begins with the usual eulogy of the Chāḷukya race found in numerous other Chāḷukya inscriptions, and then enumerates in order the names, the mutual relations and the periods of the reigns of the Eastern Chāḷukya kings from Kubja-Vishnuvardhana to Bhimarāya or Chāḷukya-Bhima II. All the details here given agree with those generally found in the other inscriptions of this family. The last king mentioned in the plates as the immediate predecessor of Bāḍapa, the donor, is Amma II, son of Chāḷukya-Bhima II. The length of his reign, which we know from other sources to be twenty-five years, is not given in this inscription. Amma II is praised (ll. 16-17) as a virtuous king who ruled the country of Vēṅgi together with Trikalīṅga, properly and justly, according to the injunctions of dharma. However, Bāḍapa, the donor, who was the son of Yuddhamalla II of a collateral branch, defeated and sent into exile Amma II with the help of one Karnarāja-Vallabha (ll. 17-18). Bāḍapa further claims to have defeated other dayās (i.e., dayādas), to have held the titles of ‘Samastabhuvanārāyaṇa, Vijayāditya-Mahārāja, Paramēśvara, Paramabhaṭṭāraka,’ (ll. 22-23). He had also the title ‘Adhirāja’ (v. 2).

Tracing next, the genealogy of the donor, the plates refer first to a certain [Bāḷ]āditya who had a son called Nripakāma. His wife was Nāyamsāmba. To them was born Gaṇḍanārāyaṇa who was a famous archer (l. 55). To this Gaṇḍanārāyaṇa was given by Bāḍapa the village of Ārumbāka situated in the Velanāṇḍu-viṣhaya. Gaṇḍanārāyaṇa in his turn gave

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1 Ep. Ind., Vol. XV, p. 150. Mr. Ramayya Pantulu, however, thinks that the first portion of the inscription may refer to Yuddhamalla I.
2 See my note on this inscription; above, Vol. XV.
3 The system is now found among the Marāṭhā, the Telugu and the Kanarese people. The Tamilians, however, follow the north Indian system, [apparently, because there is no anusvāra in that alphabet.—Ed.]
the village to one Chandena who was the son of his mother's younger sister (II. 59-61). The boundaries of the granted village are: to the east Chérakumballi, to the south Śripūndi, to the west Kāvuru, to the north Gomāduvu. The executor of the grant was Kāṭakanripa; the poet, Ayyana-bhaṭṭa; and the engraver, Bhaṭṭādeva.

Karparāji-Vallabha, as the epithet Vallabha clearly indicates, was a Rāṣṭrakūṭa king and evidently the same as Kāṇa (or Kriśna) III who was a contemporary of Amma II and ruled from A.D. 939 to 968. The poet of our plates, of course, mistook the word Kāṇa for the tadbhava of Kāṇa, while in reality it is the Prakrit tadbhava of the word Kriśna.

Though no date is given in the inscription itself, it is not difficult to fix it. Bādapā claims to have conquered Amma II and to have reigned immediately after him.1 We know from several inscriptions that Amma II ruled for twenty-five years (A.D. 945-970). We can, therefore, safely infer that Bādapā issued this inscription after he established himself as the king of the Vēṅgi country after A.D. 970. Following the statement made in the inscriptions of the later Chāljukya kings commencing with Śaktivarman, a period of 27 years, viz. A.D. 978-999, is generally considered by historians as an interregnum in the history of the Eastern Chāljukyas. But these plates of Bādapā and Tāla reveal to us for the first time that there was no real interregnum during that period, but that the collateral or junior line then ruled the country sending the senior line into exile. The interregnum was only from the point of view of the senior line, whose members, driven away from the Telugu country, had to spend their time for 27 or 30 years in the Tamil or the Kanarese countries. The so-called interregnum (āracikika) does not connote absence of rulers or anarchy in the Telugu country, as has been represented by the Chāljukyan kings of the post-restoration period or has hitherto been believed by some scholars, but only suggests the complete exclusion of the members of the senior branch from the Vēṅgi and Kalinga countries. I shall discuss in detail the history of this period (the so-called interregnum) in the light of these and other plates, in a separate article.2

The villages mentioned in the inscription can easily be identified. Ārumbākā, the village granted, is found by the same name in the tālukā of Repalle in the Guntur District. The other villages mentioned in the plates are also found now in the vicinity of Ārumbākā. They are all around it within a radius of four miles. Śripūndi is now known as Śripūndi; Chérakumballi is now called Cherukumilli; Kāvuru has not changed its name even now.3 I am told Gomāduvu is the same as Gōvāḍa which is three miles to the north of Ārumbākā, in the Tenali tālukā. I must here add that the village Śripūndi, which is described as the southern boundary of Ārumbākā in these plates, is the subject of a gift by Bādapā's younger brother Tāla II as found in Plate B below. All these villages were situated in the Velanāṇḍu-rīśhaya4 at the time of the gift.

The donees of the grant is one Gaṇḍanāṛayana and the sub-donee is his aunt's son Chandena. The donee and his ancestors are described in the plates at great length and with a flourish of rhetoric, in more than thirty lines (II. 25-55). The grandfather of the donee was an expert archer like Panaśūrāma and Arjuna (I. 26). His son Nṛipakāma was also an archer and was

1 [It is very doubtful if this is so. The participle saṁpravāraya cannot indicate that Bādapā had once for all ousted Amma II from the Eastern Chāljukya throne. He might have temporarily displaced him for a time. The Māngallā plates (A. E. on Epigraphy for 1917, Part II, paragraph 24) clearly state that Amma II in the 11th year of his reign had to go to fight with Kriśna, i.e. the Vallabha Rāṣṭrakūṭa king Kriśna III, who befriended Bādapā according to the Ārumbākā plates.—H. K. S.]

2 [It is very much to be regretted that this promised article is never to come, for Mr. K. V. Lakshmīnāraṇa Rao is now dead. Had he been spared to us, he would have made his mark in the field of Epigraphy, as he actually did in his wide researches in Telugu literature and philology.—Ed.]

3 Vēde Taluk map of Repalle, published by the Survey Office, Madras.

4 See above, Vol. IV, p. 33.
entitled 'Kārmuk-ārjuna' (l. 30-33) and the 'Lord of the Lake' (Sarō-nātha) (l. 35). He was also called Satya-Ballāṭa (l. 49). Nripakāma seems to have been a petty chieftain perhaps of the Lake region, i.e. Kollēru, well known for his valour, benevolence and patronage to learning. He was a worshipper of god Śiva (l. 41) and is said to have killed five warriors at a time with his sword (l. 43). By his wife Nāyamāmbā, he had a son, the donee Bhāskara surnamed Gaṇḍanārāyaṇa (v. 23). We can identify the father and the mother of our donee with the father-in-law and the mother-in-law of Amma II, as stated in his Gaṇḍuḍogalān plates.¹ These clearly tell us that Nripakāma āhūt Sarō-nātha (Lord of the Lake), also a worshipper of god Śiva, was the father-in-law of the king, and that Nāyamāmbā was his mother-in-law.² Thus Gaṇḍanārāyaṇa was the brother-in-law of Amma II. It is therefore very strange that Bādana who drove away Amma II should patronise his brother-in-law Gaṇḍanārāyaṇa. But we know that in times of revolt and revolution, political adventurers change their allegiance very often. Gaṇḍanārāyaṇa was, perhaps, also related to Bādana and was instrumental in overthrowing Amma II and the senior line.

The sub-donee to whom Gaṇḍanārāyaṇa gifted away the village was the son of his mother's younger sister Sāma{k}āmbā. As the plates were issued by and under the seal of Bādana and not by Gaṇḍanārāyaṇa, it is clear that the sub-donation was also recognised by the king.

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**TEXT.**

First Plate.

1 स्वमतिः [२४] योधमति समस्थ मन्मत्रमानगमानयस्मवधास्मायसृष्टिद्वाराः स्वाधिकि विशिष्टः।
2 वर्णकम्बराज्याः सतर्जनविपरिजलताः स्वाधिकि सर्जनविपविजलताः भववानाः।
3 वर्णकम्बराज्याः वर्णकम्बराज्याः वर्णकम्बराज्याः वर्णकम्बराज्याः वर्णकम्बराज्याः
4 वर्णकम्बराज्याः वर्णकम्बराज्याः वर्णकम्बराज्याः वर्णकम्बराज्याः वर्णकम्बराज्याः
5 वर्णकम्बराज्याः वर्णकम्बराज्याः वर्णकम्बराज्याः वर्णकम्बराज्याः वर्णकम्बराज्याः
6 वर्णकम्बराज्याः वर्णकम्बराज्याः वर्णकम्बराज्याः वर्णकम्बराज्याः वर्णकम्बराज्याः
7 वर्णकम्बराज्याः वर्णकम्बराज्याः वर्णकम्बराज्याः वर्णकम्बराज्याः वर्णकम्बराज्याः
8 वर्णकम्बराज्याः वर्णकम्बराज्याः वर्णकम्बराज्याः वर्णकम्बराज्याः वर्णकम्बराज्याः

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³ Read "रंगसिंह", from the original plates.
⁴ Read "सृष्टिद्वाराः",
9 न: पर्यायम्। तथुतो विजयादित्वन रेवाकमलाराजस्वाधारिणिर्गां।
तथुत: कालिविषयुः।
10 ईनोऽ(वाक्यपर) [ि] तथुतो गुणमोक्षविजयादित्वथुतुचरवारिणं। तद्दुः-युवराजः।

Second Plate : First Side.
11 कामादिलिङ्गम्[समसन्वाकुलकम्]भूषापालिण्यम्। तत्सूः: कालिविषयादित्वतः।
12 व्य: पवमानान् [ि] तथुद्वारा[समसन्वार्ण] [ि] तथुतं विजयादित्ववा:
कालम् तालणो मा:
13 समेत।।। तस्मात जिला चालुक्यभृसत्[विकालिलिङ्ग] एकादश मासान् [ि]
तत्ततं राजप्रत्यवयः।
14 सुती युद्धस्य: सस्तववाणि। तस्मात जिला कालिविषयादि[वि] जयादित्वभृतो
भीमराजो बादम्य वधवः。
15 विनिधिः। तस्मात मणिभर[सृष्टि] हेन्ने महमानानाति: लोकहिंदुः: कु
16 माराम्य: खलु नवकोमव द्वाराजाथः: प्रस्तो सम्दा द्वाराजायों वागरेदिः वि:
17 कालिविषय कर्तित जय [ि] चालुक्य क[वि] राजाधिकारान्न बादपातिपित: [ि]
विनिगमैव तदेत्वे।।
18 [वि] द्वाराजाख्यासुविजयं[ि] [क] [ि] जिला [ि] [दा] यान्त्रिको विनिचित्रमयियार्यििः वागरेदिः द्वारा [संपूः] वि:
19 नन्दास्तककुण्यार्यिःकालिः [ि] नानी सुरि श्राद्धविरही: यात्रार्यिि भूि
20 भीि। भेि गोि युद्धस्यविशिष्टविमतिनाया बादपातिपितारजः। [ि] यान्त्रिको
स्वाभित सन्तोि।।। जिला -

Second Plate : Second Side.
21 नेकायस्यधैर्यिः। समयिः [ि] द्वारात्तिको निरोचितिपंकितस्यस्यप्रचो देखः।
[ि] नानुस्य सस्यार्यानां जनमेकः।
22 नववेदेषवधश्वर्गाणि [ि] काम इव [ि] शिमोऽनामविजयानां शकतानां। [ि] [ि] सम्यमभूवनायहयोविजया।

1 Read कहाः।
2 The शस्त्रवार्ता is marked on the left top corner of the letter का।
3 Read कविता।
4 Read सेनाः।
5 [Perhaps the traces of the letter in brackets indicate a ि।—Ed.]
6 Read िणी।
7 Read िणी।
8 Read िणी।
9 Read िणी।
10 Read समवस्त्र।
11 Read िणी।
12 Read िणी।
13 Read िणी।
14 Read िणी।
15 Read िणी।
16 Read िणी।
17 Read िणी।
18 Read िणी।
19 Read िणी।
20 Read िणी।
21 Read िणी।
22 Read िणी।
23 दिद्धिमध्यमाराजास्वरूपेऽस्ते[व्रज:][स्वर:][स्वर:][स्वर:][स्वर:][स्वर:]

कमलिका[व्रज:][स्वर:][स्वर:][स्वर:][स्वर:][स्वर:]

24 एकायो वेशनानात्विविद्यविविधोऽस्ते[व्रजः]

कमलिका[व्रज:][स्वर:][स्वर:][स्वर:][स्वर:][स्वर:]

25 सुव[व्रजः][स्वर:][स्वर:][स्वर:][स्वर:][स्वर:][स्वर:][स्वर:][स्वर:][स्वर:][स्वर:][स्वर:]

हिंसा रामकीर्तिस्वरूपे च[व्रजः][स्वर:][स्वर:][स्वर:][स्वर:][स्वर:][स्वर:][स्वर:]

27 विविद्यकालानाथः[व्रजः][स्वर:][स्वर:][स्वर:][स्वर:][स्वर:][स्वर:][स्वर:][स्वर:][स्वर:]

28 [व्रजः][स्वर:][स्वर:][स्वर:][स्वर:][स्वर:][स्वर:][स्वर:]

29 सय[व्रजः][स्वर:][स्वर:][स्वर:][स्वर:][स्वर:][स्वर:][स्वर:][स्वर:]

30 कामम्बुकाज्ञानप्रदेशः[व्रजः][स्वर:][स्वर:][स्वर:][स्वर:][स्वर:][स्वर:][स्वर:]

31 [व्रजः][स्वर:][स्वर:][स्वर:][स्वर:][स्वर:][स्वर:][स्वर:][स्वर:][स्वर:][स्वर:]

32 [कर्मः][स्वर:][स्वर:][स्वर:][स्वर:][स्वर:][स्वर:][स्वर:][स्वर:][स्वर:][स्वर:][स्वर:]

33 [कर्मः][स्वर:][स्वर:][स्वर:][स्वर:][स्वर:][स्वर:][स्वर:][स्वर:][स्वर:][स्वर:][स्वर:]

34 [कर्मः][स्वर:][स्वर:][स्वर:][स्वर:][स्वर:][स्वर:][स्वर:][स्वर:][स्वर:][स्वर:][स्वर:]

35 [कर्मः][स्वर:][स्वर:][स्वर:][स्वर:][स्वर:][स्वर:][स्वर:][स्वर:][स्वर:][स्वर:][स्वर:]

36 [कर्मः][स्वर:][स्वर:][स्वर:][स्वर:][स्वर:][स्वर:][स्वर:][स्वर:][स्वर:][स्वर:][स्वर:]

37 [कर्मः][स्वर:][स्वर:][स्वर:][स्वर:][स्वर:][स्वर:][स्वर:][स्वर:][स्वर:][स्वर:][स्वर:]

1 Read स्वरः.
2 Read स्वरः.
3 Read स्वरः.
4 Read स्वरः.
5 Read स्वरः.
6 Read स्वरः.
7 Read स्वरः.
8 Read स्वरः.
9 Read स्वरः.
10 Read स्वरः.
11 Read स्वरः.
12 Read स्वरः.
13 Read स्वरः.
14 Read स्वरः.
15 Read स्वरः.
Third Plate; Second Side.

38 क[दितम]ावधाररत विषमानामालाध्यायकोशिकोविराग्यसम्पूर्णतः [19]
39 दीनानाथनाथन ननकालिस्तिदशनवीराध्यकोशिकोविराग्यसम्पूर्णतः गुरुनाथायो
40 यज्ञकालात्म [११३] च[वल]युक्त भवनाथाय भवनाथाय भवनाथाय भवनाथाय
[१४]द्वाराथाय
41 तित: सम्भवरतः भक्तभक्ति सम्भविनाथो विनाथित कृत: कृत: [१२०]
42 पौर्रवसिपथसुङ्गकारहर्षलोकारायन! [१५] एनविद्यात सुचि भावात्म
43 सद्भवितस्वाभाविकाम [१६] भर[व]ित कृत: [१६] योजनेितित्विहारिक: पंचनीरावला
44 [शाशु] चतुर्य शतवर्षाकालानुसार भावात्म [१५] एकात्मकेदारीयकेशकेश
शुभाराणाः

Fourth Plate; First Side.

45 [व]याभवव: वाक्यावृत्तार्थोत्तरकाली अजयी शुभाराणाः [१५] भैय: [१५] तथा तथाः
46 सङ्गरकालसरपते: [१५] तस्माद समा प्रिया भावाय नायमिता[१०] द्रवत
47 [शु]ता [१६] समीकरणंपत्रा स्वर्णश्रीभक्तिः। स्वर्णश्रीभक्तिः महा-
48 [स]हतव] तस्वीरी [१६] तस्ता विश्वनाथारायणकालरािति: [१६]
49 लवलशास्त्रानांक: पात क्रमममन्ता [१६] वाणिजयाराजः
50 [व] गुहा श्रहरेिश रेतिर्ज्ञित [१६] जयन्त भवनारायणानुसार तयाभावात्मानाय यो...
51 [व] ठाकुरको वृहस्पतिः [१६] स्वन्तप्रतिमिेश: [१६] महेश्वरीयेह्नि महाराज

Fourth Plate; Second Side.

52 बाहुमुख्यान्ति: [२०] भुजकामस्तनात्योत्तरो ज्ञानित्विकाम: शतवर्षाराण [१६]
53 तोमाङ्गजातिकुक्कुलाणाः [२१] पटकामस्तनात्योत्तरो [२०] ज्ञानित्विकाम: [१६]

1 Read 'कहाँतत'.
2 Read 'ददा'
3 Read 'ददा'.
4 Read 'ददा'.
5 Read 'ददा'. The two letters at the beginning of the next line look like 'स: स: on the original plate.
6 Read 'ददा'.
7 Read 'ददा'.
8 Read 'ददा'.
9 Read 'ददा'.
10 Read 'ददा'.
11 Read 'ददा'.
12 Read 'ददा'.
13 Read 'ददा'.
14 Read 'ददा'.
15 Read 'ददा'.
16 [Dasha is unnecessary.—Ed.]
17 [The anusvara is placed on the syllable 'ि'.—Ed.]
18 Read 'ददा'.
19 Read 'ददा'.
20 Read 'ददा'.
21 Read 'ददा'.
22 Read 'ददा'.
23 Read 'ददा'.
24 I would read it as 'ददा'.—Ed.]
54 कप्रेषः[६] सूक्ष्मकालिगच्च ||[२२] मातापितयांदभिरजबसरी भास्कः।
55 रो ट[१०] गद्गदनरायणाशि यस्यविष्णुभिषिता ॥[२२] ॥ तथा
दादपाराजाधि‌।
56 [१०] जी राजस्थलयाण्व: [१०] मेत: प्रादायकमारामाराकाशिनिगति विपुतः॥[१४] ॥
57 [उपनाम]यशाय वेलनाष्टियियं भाषावकानमात्रम् ॥ ज्ञंतकारणिः
58 [तस्य]श्रीसनी[कल्य म]या दस तिथि ॥ बादपराजन्त्रेश्वर दस (दत्र)५, यासं लोकला।

Fifth Plate; First Side.
59 .. गद्गनरायणाशि[६] यथ्र खंताय माद्या: कन्यखी सदैवद्विर सा-
60 [स]काव्यां त[स्य: त]वन्देयस्य। ॥ तथां चन्द्रेष[शा] स्वयम लोकतास्थानागमाः
पुरुषशंकत् देव भा
62 ति च[२०] शुरुः कुमारस्य[र]वस्मवराताशि सक्षागम्या: [१०]
कार्याशि
63 भा।तितश्चतुहता चाह[१२] दयो भास्तिकुशनायणाः। [२५] तथा भाकम्यान-
ब्य: पूर्वन्
64 त: चेतर्कविष्णुपाचित: कृपुष्क पवित्रस्त: कारुक उत्सर: मीमां
65 चास्य: भास्य
66 तो परदन्त तो यो चते वस्मरां [१०] वस्त्रवस्त्रस्ताचास्यं विद्य(ह्र)यां
श्रीये जामि। [२५] आदिना[पु]

Fifth Plate; Second Side.
67 श[१०] वदुवस्मस्तुदा दता वदुवास्तुपालिता [१०] यख यस्य यदा
भूमि१२ तथा तथा तदा फले। [२७] भानसि
68 [१०] कर्तवर्य: कविनरोपनमवस्त्राश्रित: [१०] लिखितं भ्रवित्य मायानमा-
चन्द्राराजनः || [२८]
TRANSLATION.

(Lines 135). Hail! The brother of Satsavara-Vallabhendra—an ornamental to the family of the blessed Chalukyas, who belonged to the gstra of the Mâyavas praised by the whole world, who are the sons of Harihara, who acquired (their) kingdom through the favour of (the goddess) Kâla, who are protected by the assemblage of (divine) Mâtris, who meditate on the feet of god Mahâsesa, who have subdued the realms of (their) enemies in a moment by the (mere) sight of (their) superior boar-banner which was obtained by the grace of Lord Narâyana, and who have purified their bodies by sacred bathings (performed) at the end of horse sacrifices, was Kubja-Vishnuvardhana.

(Ibid. 15). (He) ruled the Vêngi country for 18 years; his son Jayasimha, for 23 (years); Vishnuvardhana, the son of his younger brother Indraraja, for 9 (years); his son Manîg-Yuvaraja, for 30 (years); his son Jayasimha, for 13 (years); his younger brother Kokkila, for 6 months; dethroning him, his elder brother Vishnuvardhana, for 37 (years); his son Vîjayaditya-Bhushârika, for 18 (years); his son Vishnuvardhana, for 36 (years); his son Vîjayaditya-Naryana-Mahâraja, for 48 (years); his son Kâl-Vishnuvardhana, for a year and a half; his son Guoșavana-Vîjayaditya, for 44 (years); king Chalukya-Bhuma, the son of his younger brother Vîyvara-Vikramaditya, for 30 (years); his son Kollabigañḍa-Vîjayaditya, for 6 months; his son Ambarsa, for 7 years; dethroning him, his son Vîjayaditya, who was a boy, Tâlapa, for one month; having conquered him, Chalukya-Bhuma’s son Vikramaditya, for 11 months. Then Tûlpara’s son Yuddhamalla (ruled) for 7 years. Having conquered him, Bhimarsa, the son of Kollabigañḍa-Vîjayaditya, for 7 years; Tûlpara’s son Yuddhamalla (ruled) for 7 years. Having conquered him, Bhimarsa, the son of Kollabigañḍa-Vîjayaditya, for 12 years.

(Ibid. 15). This king Bhuma, the personification of Mahâsesa, begot by his wife Lôkamahâdâvi, who resembled Uma in form, a son called Ammarâja who resembled Kumâra. This (Ammarâja) ruled well the Vêngi country with Trikalinga, according to the injunctions of Dharma.

(Verse 1). Tâlapa with the help of the Vallabha (king) called Karpâraja drove away from the country the prosperous (king) called Ammarâja.

(V. 2). Having defeated the dhttps://www.gutenberg.org/files/48967/48967-h/48967-h.htm?pg=126 ajas (ascetics) and crushed the multitude of enemies, given a heap of things to suppliants and honoured his relations, the Adhirâja called Tâlapa, son of king Yuddhamalla, lord of Vêngi, rules the earth and conducts himself according to the injunctions of Maha, adorned with all virtues. He is highly famous and valorous, a man of self-respect and a warrior.

(V. 3). During the reign of this king the country, rich with abundance of many and full-grown crops, was mindful of its duties (dharma-anurakta) and free from calamities, diseases and thieves.

(V. 4). He was Manu to all his subjects, a father to all his servants, Cupid to women, and a desire-filling tree to suppliants.

(V. 22-25). He, Samastabhuvandraya, Śrî-Vîjayaditya, Mahârâjâdhirâja, Paramavatsa Paramabha-tra, the great worshipper of Mahâsesa (Śiva), most hospitable to Brahmins, one who concentrates his mind on the feet of his parents, having called together all the chiefs of families headed by the Râshtrakûtas residing in Velañcâhu-vasa, ordains (them) thus:—“Be it known to you.”

(V. 5). There is one who is well-known by the famous name of [Sala]ditya, a superior archer whose greatness is taken for that of a re-incarnation of the Destroyer of Kârtavirya (i.e., Parasurâma) in the Kali age, who is equal to Râma and Arjuna (in archery), is devoted to Dharma, speaks the truth, and is the saviour of ...... and a sâra of destructive to his enemies.

4 [See foot-note on Text I, 13.—Ed.]
(Vv. 6 and 7). His son, known as Nripakāma, is one who never swerves from his word...in the practice of the bow and well-known as a mine of prowess. Besides, in his kingdom, on the roads, the cloths of the travellers are not even loosened by the winds; the robbers...by the fire of his prowess. He received the appellation of Kārmuk-ārjuna (an Arjuna in archery) because he conquered his enemies with a bow, and the title Śityaballāṭa because...

(V. 8). The excellent king Kārmukārjuna is taken by crowds of wise Brahmans to be the teacher (guru) Vyāsa; by kings, to be a helper;...to be their father; and by supplicants, to be the desire-fulfilling tree. It is a wonder that by great archers, he is taken to be many Pārthas (Arjuna) though (he is) one (unequalled) and victorious (hero), and by passionate women to be Cupid (the god of beauty).

(V. 9). His valour, indeed, is born in the heavy blows dealt in battle-fields to the multitude of enemy-kings; his charity is charming by satisfying (fully the wishes of) Brahmans, dependents and supplicants; his glory, white as the moon, purifies (or makes white) the whole world. So shines he, the good Kārmukārjuna, Śarō nātha (lord of the lake), powerful and victorious.

(V. 10). The noble and good Nripakāma, lord of the lake (Sarabhpati), shines on this earth like the sun, a repository of brilliance (or rays) to the delight of the lotus-like faces of his dependents, always rising and destroying the darkness, viz. the enemies.

(V. 11). He is adorned with the pearl necklace of great virtues, such as charity, unstinted kindness, strength,...proficiency, purity, forgiveness, respectability and imitable worship of Śiva; he is the source of pleasure to the poor, the forlorn, the actors, the blind, the naked, the poets, great orators and Brahmans. So shines the illustrious and famous chief Śityaballāṭa, the conqueror in battle-fields.

(V. 12). With pure virtues and unsullied fame, he brightens the points of the compass, destroying his enemies. He, the devotee of Bhava (Śiva), enjoys the pleasures of this world through the grace of Bhava and is very famous.

(V. 13). With prowess like that of the sun he destroys his enemies and is the foremost of archers, the abode of wealth, modesty, forgiveness, authority and mercy, and the fearless one. This Śauri (Vishnu), viz. the good king Nripakāma, patronising truthfulness, shines always in this world, a destroyer of sins.

(V. 14). Strong and glorious, he killed single-handed with his sword five warriors (at a time), and with full(-stretched) bow, thousands of enemies in the battle-field.

(V. 15). Just as the gods Brahma, Iśa (Śiva), Indra, Hriṣhtkēśa (Vishnu) and Kumāra (Skanda), have for their beautiful wives the Goddess of Speech (Sarasvati), Umā, Śachi, Lakshmi and Jayārī (the Goddess of Victory), respectively,

(V. 16). so, Nripakāma-Sarabhpati, who resembled those gods, had a wife who was dear to him and who resembled those (goddesses) and was well-known as (i.e., by the name of) Nāyamamba.

(V. 17). She had (on her body) all auspicious signs and was adorned with all ornaments. She knew the principles of all the duties of a woman, and was a house-wife (satt) possessed of virtuous character and conduct.

(V. 18). By that devoted wife he, surnamed Śityaballāṭa, begot a worthy son named Gaṇḍamāṭyāṇa.

(V. 19). Just as Guha (Skanda) was born to Umā and Śiva, (or) Jayanta to Śachi and Indra, a son was born to them who were equal to those two divine pairs.

(V. 20). With an expanded chest and shoulders like those of a bull, he resembled Skanda in valour. With strong arms and extraordinary strength, he possessed great energy and perseverance.
(Vv. 21-23). The illustrious Gaṇḍānārāyana, the eldest son of Nṛpakaṁa-Sarṅātha, was highly intelligent and proficient in mounting elephants and horses. He was strong, brave, pure, clever and possessed virtuous character and conduct and good qualities. He was the best among the archers and the most proficient in all the arts. This sun among men named Gaṇḍānārāyana is the best of all warriors and a bee at the lotus-like feet of (his) parents.

(V. 24). To him Bādana, the king of kings, and the mightiest among great kings, being pleased, gave the big and famous villageĀrumbāka saying:

(Ll. 56-58). "I have given to Gaṇḍānārāyana having issued an order on plates of copper the village called Ārumbākā in Vēlanādu-vishaya free of all taxes."

(Ll. 58-62). Having accepted the village granted by Bādana, the best of kings, Gaṇḍānārāyana, in his turn, gave, with an oblation of water, the thus accepted village named Ārumbāka to Chandaṇa who was the son of Sā[m]a[k]ambā, the uterine younger sister of his (Gaṇḍānārāyana’s) mother Nāyamambā. After accepting the village, (the said) Chandaṇa shone like the full moon who receives the (sixteen) kalas (phases).

(V. 25). Resplendent is this Chandaṇaśa, a brave young man, the foremost of good warriors, who, among men of the Sūrās (lake-lords), possesses the knowledge of all the āgamas, is compassionate, is the destroyer of proud enemies and is rising fortune.1

(Ll. 63-64). The boundaries of that village (are) : to the east Cheṛakumbali, to the south Śripūndi, to the west Kāvuru, and to the north Gōmadevū.

(Ll. 64-67). No one shall interfere with this village. If any person so interferes, he shall incur the five great sins.

[Here follow the two imprecatory verses (26 and 27), viz., Dvitaṁ grahana etc. and Bhuddhaṁ etc. (sung by Vyāsa), which are well-known.]

(V. 28). The executor (nīṣapt) (of this order) is Kaṭaka-nipāsa; the poet is Ayyanabhaṭṭa who knows all the dīstras. The edict was written by Bhṛṭadēva, to last as long as the moon, the stars and the sun would last.

B.—THE ŚRIPŪNDI PLATES OF TĀLA II.

These copper-plates, registered as No. 5 of Appendix A of the Annual Report on South-Indian Epigraphy for 1908-09, were received from the Collector of Guntak in 1908 by the Assistant Archaeological Superintendent for Epigraphy, Madras, and noticed by him at page 108, paragraph 61 of the same report. But it may be noted that these plates had been examined, transcribed and included, already about A.D. 1800, in the Mackenzie Collection of Manuscripts.3 In one of the copies of the plates thus preserved it is remarked that 'the original copper-plates were found buried in the ground, some fifteen years before, in the village of Śripūndi by the karnams of the place'. It is further preserved that there was a tradition in the village that it was given by a king called Vishuvardhana to some Bhṛṭadēva—a Telugu caste, analogous to the Bhṛṭas of Rājputāna.

The inscription consists of five plates with raised rims measuring in height 8" and in breadth 3½" to 3¾". The first and last plates are written only on the inner side. They are strung on a circular copper ring measuring 4½" in diameter and nearly ½" in thickness. The

1 [and possesses a lovely appearance.—Ed.]
2 See Bk. No. (15-5-35), pp. 170-182; Bk. No. (5-6-21), pp. 136-138, and Bk. No. (15-5-35), pp. 41-43, preserved in the Oriental MSS. Library, Madras. The second, the third and No. 5 of 1908-09 (Appendix A of the Madras Epigraphical Report) have been noticed by Mr. V. Rangacharya in his Topographical List of Inscriptions of the Madras Presidency, as Gt. 529, 607 and Ma. 105 and are given as separate copper-plates, while in reality they are copies of the same. In one of the copies (viz. Bk. 15-5-35) Rāmaṇakēsa is read as Sūrdrakēsa,Śripūndi as Śrīdūrā, Vēlanādu-vishaya as Viṇḍyāsana-vishaya, and Bhṛṭadēva as Bhṛṭāharmādharmaḥārāya.2
ends of the ring are soldered into the bottom of a circular seal measuring $2\frac{1}{5}$ in diameter. The bottom is fashioned into a flower of several petals which support the seal. An expanded lotus flower and above it the legend श्री-त्रिभुवनाशिा are cut in relief on the seal but are slightly damaged. Above the legend is a standing boar facing the proper left with the tip of its snout slightly raised. Above the boar is an aṅkūṭa laid in a horizontal position and above the latter, the crescent with a dot which latter, perhaps, stands for the symbol of the sun. The ring had been cut when the plates reached the Assistant Archaeological Superintendent's office. The plates are in a perfect state of preservation, and not a single letter is illegible as the work of engraving was most carefully done. They are now deposited in the Madras Museum.\(^1\)

Remarks on the palaeography and orthography of this inscription have been included in my introduction to the grant A above.

The inscription commences with the usual titles of the Eastern Chālukyas beginning with the words "स्वस्ति स्रीमाताम" and ending with "चालुक्यानादम." It then enumerates the kings of the Eastern Chālukya line from Kubjā-Viśnūvardhana, the brother of Satyāśraya-Vallabhaṇḍra, down to the donor Viśnūvardhana-Tâla (II). Unlike the other inscriptions of the Chālukyas, the periods of reign of the different kings are not given in this inscription. The genealogy also differs widely from the genealogy given in A above—the Árumāḷākā plates of Bādapā and from the other published grants which supply a genealogical list of the Chālukya kings.\(^2\) The relationship, for example, of the ruling kings from Jayasimha-Vallabha to Mangi-Yuvāraja, is different. The interval between these two kings includes five generations instead of the usual two. From Viṣṇuviḍīya-Bhaṭṭāraka to Amma I the genealogy is correctly given and in the right order of succession. Next, coming to Amma I, it is stated that he, Viṣṇumaditya (II) and Tâla I, ruled one after another, and then came Yiśhamalla II and the latter's two sons, Bādapā and Tâla II. The omission of the short reigns of Bēta-Viṣṇuviḍīya V and Bhima III, the two sons of Amma I, and the reversing of the order in the case of Viṣṇumaditya II and Tâla I, perhaps suggest that the author of the record intended to represent that after Viṣṇumaditya II, from Tâla I to Tâla II, there was an unbroken succession quite contrary to what is stated elsewhere. This seems to be the reason why he took care to omit to mention the number of years each king ruled.

The donee is one Kuppānāyya, grandson of Kalivarma and son of Makṣariyāraja. He occupied the position of a great feudatory and minister (mahāśāṃkṣānti) under the king, had successfully stood the test of the four kinds of honesty (upādi), viz. loyalty, disinterestedness, and courtesy and courage, and was a member of the family of Pallavamallā. His father Makṣariyāraja is stated to have suffered and lost his life in serving his master. Thus it is evident that both father and son were in the service of Tâla II. The Vāndram plates of Amma II also mention a donee by name Kuppānāyya or Kuppānāmātīya; but there, his grandfather was one Tārkiyā-Padidyā or Tārkiyā-yajyā. We cannot therefore identify Kuppānāyya of our plates with that Kuppānāmātīya. From the appellation 'varma' applied to the name of the grandfather of the donee we may take it that he belonged to a family that claimed to be Kshatriyas. Regarding the family-name Pallavamallā, we know that the usurper Pallavamallā Nandivarman, the last great king of the Pallavas, flourished about A.D. 717 to 779.\(^4\) After the fall of the Pallavas, some of the later members of the family may have settled in the Telugu country; and Kuppānāyya's family has evidently to be traced to one of them. The high-sounding titles of the donee indicate that the members of the family may have once enjoyed a great position.

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\(^1\) They are numbered as Eastern Chālukya plates No. 12, in the "Catalogue of Copper-plate Grants in the Government Museum, Madras" (1912). In the remarks on these plates, there, it is stated that the grants must have been made by Tâla I who reigned for a month in 925 A.D. But we know from the plates themselves that these were issued by Tâla II, the grandson of Tâla I.

\(^2\) In the "Catalogue of Copper-plate Grants in the Government Museum, Madras" (1912). In the remarks on these plates, there, it is stated that the grants must have been made by Tâla I who reigned for a month in 925 A.D. But we know from the plates themselves that these were issued by Tâla II, the grandson of Tâla I.

\(^3\) Tod., Vol. XX, p. 282.

\(^4\) Above, Vol. IX, p. 131.
The language of the plates is Sanskrit prose which is very carelessly written. Telugu words are, however, used in describing the boundaries. Some of these are out of use in the current spoken dialect and are not found in standard Telugu lexicons. They are therefore of great interest and must be carefully interpreted with the help of cognate words in other Dravidian languages:

(1) Māṇḍi-mona-kha-chinta: māṇḍi means 'bent' (Kittel) and chinta means 'a tamarind tree'; mona may be taken as moka which means 'a sprout' or 'a young tree'; māṇḍi-mona-kha-chinta will mean 'the young tamarind tree which is bent'; perhaps the tree was known in the village by that name.

(2) Kōda-madavu ... We may try to interpret this compound word thus:—The top sill of a sluice is called goṇagubāṇḍa (lit. the umbrella-slab) in Telugu, perhaps because it stands like an umbrella on the sluice. Similarly the top plank of a door-way is called a goṇagu-ballā. In Tamil and Kanarese, the cognate word for goṇagubāṇḍa is koṭai or koḍa. Madova in Tamil means a sluice. Hence koṭa-maṇḍavu may mean a sluice of a tank with a top sill, i.e., a sluice with masonry construction, as contrasted with an ordinary sluice. If we take koḍa as koša then the word would mean a sluice on the hill-side.

(3) Gōgurēvu: gōgu means 'hemp' and rēvu beginning with r and not with g means in the current Telugu language 'a ford, a ferry, a landing place, a fort.' Kittel's Kannda Dictionary gives this word in both the forms rēvu and rēvu in the same sense. In the Nandamāṇḍi plates of Bājaraja I, we have the terms taḍa-rēva (l. 82) and gōla-rēva (l. 86). We have in Telugu Chākali-rēvu, the place where washermen do their washing business. I take rēva and rēvu to be the same word and interpret it as a place where a group of people or of trees is to be found. If this interpretation is correct, gōgurēvu would mean the plot of land in which generally gōgu plants are cultivated or grown in abundance.

(4) Kadama-pūr. Kōpu is a conical bar or column as the small pillars of earth left in the middle of pits by earth diggers, to indicate the original depth of the pit at different places. Bars of slate pencils are also called balapāpa kōpu. Kadama may be kadambu, the Dravidian form of the Sanskrit word Kadamba. The compound word then means 'the trunk of a kadamba tree which was like a cone'.

(5) Kalavelagula-peddā-chinta. To make some sense out of it I would like to correct this compound word as Kalavelagula-peddā-chinta. Kal is 'stone' and velagula or (velagula) means a 'fence'. We can translate the whole phrase as 'the big tamarind tree adjoining the stone fencing'.

(6) Chīruḍi-maddalu. Chīruḍi is perhaps the name of a village or a variety of maddalu, and maddalu means 'the maddi (bricadella retusa) trees'.

(7) Goragopallamu and Kaṭṭumbōdaḷu. Gorag is a Śaiva mendicant and pallamu means a low land, a wet land, a paddy-field. Therefore the first phrase means 'the paddy field belonging to the Śaiva mendicants'. Bōda means a tiny embankment constructed to irrigate a field. Kaṭṭumbōdaḷu would mean 'artificial embankments', or, as there is no distinction made in these plates between a short and a long o, we may read this word as Kaṭṭumbōdaḷu and divide it as kaṭṭu(m) + podalu. Kaṭṭuva means 'a fence' and podalu means 'bushes'. The compound word would then mean 'the fences made of (natural) bushes'.

(8) Bādīya-bola-yaṇṭapāda-rīgu-kinta. The meaning of Bādīya is not clear. It may be a village. Bola is pōla which means 'boundary'. This word is found in this sense in the Nandamāṇḍi grant (ll. 81, etc.). Yaṇṭa is aṣṭa and means 'touching, near, by the side of'.

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2 [The Tamil word for 'a sluice' is madag or maṇḍai.—Ed.]
3 [The word may be corrected into kurala-velugala, that is, 'of bifurcated wood-apple trees'.—Ed.]
Pādaru means 'poor'; pādārīyāku may be translated as 'poor-leaved', (with very small leaves). The tree perhaps had peculiarly tiny leaves. The whole phrase may be translated as 'the dwarf-leaved tamarind tree which is near the boundary limits of Bādava.'

It is not clear from the text whether the village given away was Śrīpūndi or the adjoining Ādāru or both. In ll. 29-30 it is stated that the small village (grāmatikā) of Śrīpūndi is given; while in ll. 35-36 Ādāru is mentioned as the hamlet (grāmatikā) which is the subject of the gift. I think this contradiction is due to a mistake of the writer. I believe that in ll. 29-30 he ought to have written (Ādāru-grāmatavartini) Śrīpūndi-nāma-grāmatikā mayā dattā but omitted by mistake the letters put in brackets, and he ought to have repeated the same words in ll. 35-36. It may also be suggested that the mistake of the writer was rather in ll. 36 than in ll. 30. He ought to have stated śiṃantarvartini-Ādāru-(sahita-Śrīpūndi)-nāma grāmatikā ēta. Thus it would be that the king gave Śrīpūndi with Ādāru (as its upagrāma). But it is not likely that Ādāru formed part of the gift, because it is mentioned in the plates as a boundary to the place mentioned which is the subject of the gift (l. 32) and because if Ādāru was one of the villages given, the donor in all probability would have defined its boundaries also. Anyhow the limits of the village do not seem to have touched the boundaries of any of the neighbouring villages except that of Ādāru in the south. It may, therefore, be inferred that instead of giving away the whole village of either Śrīpūndi or Ādāru, a new hamlet was carved out of the old village or villages for the purpose of this grant. This view is strengthened by the boundaries given in the plates of Bādava. There, Śrīpūndi is given as the southern boundary of Ārumbāka (l. 64). If the whole village of Śrīpūndi was given, we should have expected the name of Ārumbāka as the northern boundary of Śrīpūndi. Instead of that we have some embankments or bushes as the northern limit.

There is no doubt about the identification of Śrīpūndi. Because it is given as the southern boundary of Ārumbāka in A and we find it in the same position even now in the Repalle tāluka of the Guntūr District. But Ādāru is not found now. Perhaps it has merged in the parent village. In describing the position of the village Śrīpūndi it is said that it was in the middle of (or between) vāgaru. But what is vāgaru? I think it is a compound word consisting of two words vāgu and āru. Vāgu means 'a stream' and āru may be equivalent to āru which means 'a river' in Tamil, the cognate of āru in current Telugu. The land given by the grant seems to have been situated within a delta formed by streams, one of which was known by the name of vāgu and the other āru or āru.

The date of the grant, though not given in the plates, can easily be guessed. Of the kings mentioned in the plates Anma II is the last one known to us and the grant must have been therefore issued subsequent to his reign and prior to the restoration. Whether Tāḷa II of record B actually ruled for some time and whether this grant was issued during his de facto rule or whether he considered the reign of his brother Bādava as svarāja-samaya cannot be definitely determined. But the probability seems to be that Tāḷa did not rule independently of his elder brother Bādava. The legend on his (Tāḷa's) seal and the epithets used for Bādava and Tāḷa in these plates support this view. The legend on the seal of Tāḷa is 'Tribhuvana-siha' instead of the imperial legend of 'Tribhuvana-takaś' which we find on Bādava's seal. In mentioning these prior kings the inscription uses no royal epithets. But on coming to Bādava he is styled as 'Bādavāraka-Mahārājādhīrīja-Paramās-vara' (ll. 18-19). This clearly indicates that the previous kings were dead and Bādava was the living supreme ruler according to the writer of the inscription. Again, in mentioning Tāḷa, he is styled at one place only as Tāḷa-bhāpala (l. 19) and at another place Mahārājādhīrīja (l. 24), but the epithet of Paramēs-
vara is not applied to him. We know that Pulakēśīn II acquired this title as a sign of paramountcy after defeating Harsha, the paramount lord of the north, who had this title. From this we can infer that Bādapa was ruling as the supreme lord of the kingdom, and Tāla acted as a subordinate and lieutenant. It is not necessary that such charities should be conferred by the reigning prince alone, and svardājya-samaya need not necessarily mean the reign of the donor. It may here mean the period during which the once-excluded junior line obtained possession of the kingdom, which, in their view, really belonged to them. Tāla, of course, considered the possession of his elder brother as his own possession.¹

TEXT.

First Plate.

1 "कक्षा [i] चीतां सकलपुवनस्थङ्ग्यमनमानंथयमानवमानम्
2 सनन्दार्यां बारीतिऴत्रार्यां बरोमबीवर्सादल[ः]राज्या-
3 म[ः] तमाणपरमिताराणा आस्मियक्षेत्रलिनाम्
4 दातातानां भागवतारायणप्रसादसमा-
5 चारितर्वर्षराष्ट्रवर्णो च वर्षवर्षवशीक्रियतारातिम-

Second Plate; First Side.

6 खल्ल्नां चारभीधायस्तः वरमपिश्वलियतात्वपुर्वा
7 चादुश[ः] नां कुकमद्दकरिणो शाखायवमश्रेण
8 ब्याङ्का कुकविश्ववर्गः । तद्वत्ती यज्ञसिंहव-
9 क्षमः । तद्वृत्तस्य राजः । तपुर्णः । हरिवधाकर-
10 कः । तरसुलो विश्ववर्गः । तबुतः । सत्यायं । तबुतः-

Second Plate; Second Side.

11 मश्वन्तरजः तरसुलः । कः । तड्डः च विश्वराजः । तद्वर[ः]-
12 ता विश्वविद्यः । तरसुलो विश्ववर्गः । तद्वरतो विजयाधिक-
13 वालनारः । तरसुलः । विश्ववर्गः । कुकविश्ववर्गः । तबुतो नरेशः-
14 विजयाधिकः । [ः] तरसुलः । किलविश्ववर्गः । तत्ततो नरेशः-
15 गुप्तनाथस्य विजयाधिकः । तद्वृत्तसुतो भिमराजः

¹ Vide Fleet's Dynasties of the Canarese Districts, p. 321.
² The marks of a floral design are faintly visible here.
³ The letter भ is cut above the line in the plate.
⁴ Read "वाकंसेत".
⁵ Read "तोढ़त".
⁶ Read "बुडबत".
⁷ Read "बुडबत".
⁸ Read "कुकविश्ववर्गः".
⁹ Read "वालनारः".
¹⁰ Read "कुकविश्ववर्गः".
¹¹ Read "वालनारः".
¹² Read "नरेशः".
¹³ Read "किलविश्ववर्गः".
¹⁴ Read "वालनारः".
¹⁵ Read "भिमराजः".
Third Plate; First Side.

16 तबुन: कोप्सविजयादिवर: तबुनिन्महराजि: तदनि वि-
17 क्रमादिव: [1*] तदनि भृगामृति: तदनि भृगामृति: तदनि [1*] वेगु-
18 ब्रह्म[1*] तबुनी पाबाद(पा)भयमहराजि: पाबादि-शंकराय-
19 र्: तदनिन्म हिंसाविषयादिकृतादिष्टाराज: क्षराय्ज्ञ-
20 महे परम्परिपौन्यक्षराय शिलाध्यायके[क]रजस्त्रक्षरायक्षराय-8

Third Plate; Second Side.

21 पलवादियं चतुर्द्वारादवस्म महामहामातामह-नुके-
22 पद्मनियमस्म शक[५]शुभ्यमालिकमात्थिने पति(पति)धिमल-व
23 ल्य नानाकंकुयोऽहैपारम्परिपौन्यक्षराय-9
24 दलायादिविषयवीणमहराजाधिमिशाराजि: शेखनागाद-
25 विषयविषयिनो राजकु(क)प्रसुक्षान: कुटुंबिन भाहन-8

Fourth Plate; First Side.

26 य इवमहामातामहि क्षतिअवति प्रविद्धुपनो भीषाभी: चचं-
27 पवनमाताय वर्गवर्गोस्म पीतादै: प्रविद्धु-9
28 सावर्गस्म प्रव[१]प्रविद्धु महामहामातामह-8
29 पुत्र[१]य गुप्तवन्यवर्ग[चे], गुप्तवन्यवर्ग[चे]11
30 कोपुरिनामाङ्कारनिका15 मय[१] दर्16 तथाप[१] प्रव[२]वध्य: 1 पुत्र-8

Fourth Plate; Second Side.

31 त्7 मणिस्मृतिकिर्तिनन् ज्ञानयं: कोडमुँदु दिविकात्: च-30.
32 दूर भीमान(ले) गोभुवन्य नैरिन्यति: कदमकोपु पवनाद्-12 क-
33 लावलघुपरिवर्षिना। वाययान: विषाण्य:90-
34 निर्माजहु उत्तारान: गोरगराजसत्सरसुन काङ्क्रोदलु
35 ईशानान: वादियमवर्ग[चे] पद्यसंकालीना88 एतकामालाव-11

1 Read ताराभावः। 3 Read राजाधिराजः। 5 Read माउँ.
2 Read महामाता। 4 Read माउँ। 6 Read विषयावर्गः。
3 Read कोपुरिनामाङ्कारकानिका। 8 Read पुत्र। 9 Read वादियमवर्गः।
5 Read विषयविषय। 7 Read प्रविद्धु। 10 Read प्रविद्धु। 11 Read प्रविद्धु।
8 The superscription (here and in line 31 below) is written in the form of a final n; while in other cases (such as l. 6 सासं) it is formed as in modern Telugu.
12 Read माउँ। 13 Read माउँ। 14 Read माउँ। 15 Read माउँ। 16 Read प्रविद्धु। 17 Read प्रविद्धु। 18 Read माउँ। 19 Read माउँ। 20 Read माउँ। 21 Read माउँ। 22 Read प्रविद्धु। 23 Read माउँ।
Fifth Plate.

36 सिनो | ञार्[००]वनाम(ि) त्राम्यक वृक्ष|परिपरिणिषिण मानपक्रमा
37 इस | ्तित [११] कस्मिपरि न शेष चाषा[००] कृताया त् | करोति स पंश-३
38 चक्षा[पृ]नतर्वन्यको अधिन | तत्ति श्रीम् खोवेन | खदमान प्रदनस[३]
39 वा यो चरेत वल्युत्त[११] (३) परत्वशुष्क [००]पिनि विल[००]ि-
40 या जाचये किमि ९ | त्रिबस्तवायावेंश लिखिते १

TRANSLATION.

(Lines 1-8). [The usual titles of the Chaćukyas, and the mention of Satyāśraya Vallabhenḍra as in ll. 1-4 of A.]

(LL. 8-19). His brother was Kubja-Vishnuvardhana; his son Jayesintha-Vallabha; his son Vishnurāja; his son Indra-Bhatṭarakā; his son Vishnuvardhana; his son Satyāśraya; his son Māṇghi-Yuvaraja; his son, Kokkili; his brother, Vishnurāja; his brother Viṣayadītya; his son Vishnuvardhana; his son Viṣayadītya-Bhaktaraka; his son Vishnuvardhana; his son Nārāṇḍra-Viṣayadītya; his son Kali-Vishnuvardhana; his son Gunakāṇḍala-Viṣayadītya; his younger brother's son Bhīmarāja; his son Kollabi-Viṣayadītya; his son Ammarāja; after him, Viṣramadītya; after him, Bhima's younger brother Tālabhṭapāla; his son Śrī-Yuddhamalla; his son Māhārājādhirāja Paramēvara Bādapa; his younger brother Vishnuvardhana Tālabhṭapāla.

(LL. 19-26). (This) Vishnuvardhana-Mahārājādhirāja, during the period of his rule (śravīṣa),-(moved) with heart full of great kindness on account of the various services rendered by one, who was very much devoted (to him), who won the heart of his master by hard work and good behaviour, who belonged to the family of the Pallavas, who came pure out of the four tests (loyalty, etc.), who was appointed to the position of a great sāmanta and archdya, who was adorned with all virtues and who was pure in the cause of his master—sent for the chiefs of families residing in Velanāru-vishaya headed by the Raśṭrakūṭas and ordered them thus:-

(LL. 26-30). "Be it known to you that to this (done) named Kuppanayya, of the family of Pallavamallas, grandson of Kalivarman, and son of Makariyārāja who has suffered and died in our cause, we have given the small village (śrīmaṇḍika) named Śrīpūṇḍi (situated) in the middle of Vagaru.

(LL. 30-35). "Its boundaries are: to the east mangīnukka-chinta, to the south-east koḍa-madana, to the south goguneve which lies at the end of the boundary of Aduru; to the south-west kadamu-kōru, to the west kalavīkala-tada-chinta, to the north-west Chirnāṣi-dīmaddalu, to the north kaṭṭum-bādalu north of Gōraru-pallamu, to the north-east bādīyanakamāṇa pādārikakka-chinta.

(LL. 35-37). "Within this boundary I have given you as mānya the small village called Aduru exempted from all taxes."

(LL. 37-40). None should interfere with this (village). One who does so shall be deposed to have committed the five great sins. Vyāsa has also said: [the usual imprecatory verse अद्रणं पदरा, etc.]. Written by Rāvarmāsāchārya.
No. 25.—PANCHADHARALA PILLAR INSRIPTION OF THE KONA KING CHODA III.
SAKA-SAMVAT 1325.†

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An inked estampage of the inscription (No. 210 of 1899) was supplied by the late Mr. Venkayya and made over to me by Prof. Lüders. The inscription is engraved on three faces of a square pillar at the eastern entrance of the Dharmalingavara temple at Panchadhārala in the Vizagapatam district of the Madras Presidency. On the north face are five verses (pañchakarnata) which are not connected with the inscription, but were composed, as stated in the first five lines of the west face, by a certain Chen[a]jepag[ga]jaḍa Chennakavirāja-kalahanās in praise of the god Dharmalinga. That these verses were engraved at a later time than the inscription is shown by a Telugu inscription§ on a pillar at the western entrance of the same temple dated in Śaka-Samvatsara 1465, which mentions a certain Chennapeggaḍa Chennakavirāja, and by a pillar inscription¶ at the entrance of the Vishṇu temple in the same village dated in Śaka-Samvatsara 1452, which contains a verse by a poet called Chennakavirāja. There can be no doubt that the person mentioned in these two inscriptions is identical with the author of the ‘pañchakarna.’

The inscription contains 93 lines of writing. The average size of the letters is 1 inch. The alphabet is Telugu. Peculiar is the subscript form of the which resembles the in its full form (see e.g., Shāyuśailaḥ, l. 14; puritīṅ-ārthitham, l. 37). The same sign is used for expressing the second da in the ligature dhā (see e.g., Varasidhāhaliṇa, l. 83). The language is Sanskrit, and, with the exception of the last remark in Telugu (śōkam 20), the whole inscription is in verse. Regarding the orthography it may be stated that after anusvāra as well as after r, consonants are sometimes doubled, as in limgas-ārthitham in l. 43.

The inscription contains 99 lines of writing. The average size of the letters is 1 inch. The alphabet is Telugu. Peculiar is the subscript form of the which resembles the in its full form (see e.g., Shāyuśailaḥ, l. 14; puritīṅ-ārthitham, l. 37). The same sign is used for expressing the second da in the ligature dhā (see e.g., Varasidhāhaliṇa, l. 83). The language is Sanskrit, and, with the exception of the last remark in Telugu (śōkam 20), the whole inscription is in verse. Regarding the orthography it may be stated that after anusvāra as well as after r, consonants are sometimes doubled, as in limgas-ārthitham in l. 43.

The inscription begins with verse 3. In Arjuna Kārtavirya’s race there was Chōḍa I, who governed the country lying between the Vindhyā mountain and the ocean (v. 3). His biradus are enumerated in verse 4 and are: Miḥishmati-adhipa, Saubhadra, Birudakkarudra, Āṭāya-gōtra Gaṇḍavēṇḍa, Maḥniya-kahmāpalli-mriga-vēṅṭakāra. The title of ‘the lord of Miḥishmati’ seems to be founded only on the fact that he derived his descent from Arjuna Kārtavirya. Chōḍa I was married to Mallāmbā (v. 5).

Their son was Upāṇḍra (v. 5), of whom nothing is recorded except that his birada was Gaṇḍavēṇḍa (v. 8), and that his wife was Bimbāmbikā (v. 7).

From her he had a son, Chōḍa II (v. 7). In verse 8 we are told that he ruled over the kingdom which was given to him by his father, the honoured Gaṇḍavēṇḍa, the ruler of

† [I had to make a few alterations in this and the next article and am alone responsible for them.—El.]
‡ See the Annual Report on South-Indian Epigraphy for 1900, p. 39, No. 211.
§ See ib., p. 40, No. 220.
¶ See above, Vol. VII, p. 120.
¶ The same birada was borne by a prince Viṣṇapāla, who is mentioned in a Telugu inscription from the same Dharmalingēvara temple at Pāṇḍahālāra, dated Śaka-Samvatsara 1416, and by a king Lakkana-Chōḍa in an undated inscription from the same place. See Annual Report for 1900, p. 39, No. 212 and p. 40, No. 222.
Madhyadēśa. Madhyadēśa is usually taken to be the name of the country lying between the Gaṅgā and the Yamunā. It seems impossible, however, that this region should be meant by the Madhyadēśa of our inscription, because we are told in verse 5 that Chōḍa I ruled over the country between the Vindhyā mountain and the ocean. For this reason Madhyadēśa must be taken in a sense different from the usual one. It apparently denotes the region lying between the two rivers Gōdāvari and Krishaṇā, which by its natural condition bears a certain resemblance to the country between the Gaṅgā and the Yamunā. In the same meaning Madhyadēśa appears to have been used in two other passages. In the Pithāpuram pillar inscription of Prithvīvāra, dated in Śaka-Samvat 1108, the chiefs of Vellanāṉdu claim their origin from Indrasēna, whose capital is said to have been ‘Kīrtipura in Madhyadēśa, (a city) that was the only receptacle of the bliss of the enjoyment of all pleasures (akṣha-rūka-sāmbhūga-
hūyadēśa-aika-bhājānam | Madhyadēśa-bhavat tasāya sthānam Kīrtipurām mahat ||).’ Since we know that the chiefs of Vellanāṉdu ruled over a tract of the Telugu country, it is highly probable that here also Madhyadēśa is to be understood as the name of the country including the Gōdāvari and the Krishaṇā. This conclusion is corroborated by verse 23 of the same inscription. There we read that the king Vēdura II won a victory over an unnamed Pāṇḍya king under orders of Vira-Chōḍa, who conferred upon him, as a reward, one half of his crown and the Sīndhuyugmāntara, ‘the country between the pair of rivers.’ The late Prof. Hultzsch was certainly right in identifying the ‘pair of rivers’ with the two rivers Krishaṇā and Gōdāvari. Sīndhuyugmāntara, then, would be the same as Madhyadēśa.

The second passage occurs in a verse in Rudrābhāṣṭa’s commentary on the Vaidīyasūtra: Yatrāgata Tryambakapatravataḥ-cha Gōdāvari sīndhunāva yuktā | tat-āsti Gōdātaṣṭa-Madhyadēśe Śatākṣhātanāḥnāvam nāgarām susamyam ||. The Gōdātaṣṭa-Madhyadēśa of this stanza cannot be the country between the Gaṅgā and the Yamunā, but must be looked for in the vicinity of the Gōdāvari, as the region included by the Krishaṇā and the Gōdāvari.

In verse 9 we are told that Chōḍa II set about in aid of the harassed Sultaṇ (suratṛāṇa) of Paṇḍuva, vanquished the Emperor of Pṛili (Delhi), and gave the goddess of victory together with twenty-two elephants to the king of Utkalā (Orissa).

The ‘Sultaṇ of Paṇḍuva’ is, apparently, Iliyās Khwāja Sulṭān, the first independent ruler of Bengal, who in 1353 A.D. transferred his capital from Gaur to Pandua in the Mālā district, and the verse of our inscription refers to the war between him and Firūz Tughlaq, the Emperor of Delhi and successor of the well-known Muḥammad Tughlaq. According to Ferishta the campaign took place in 1353 A.D. which would agree well with the statement of the present inscription, that the grandfather of Chōḍa III, whose date was 1401 A.D., took part in the campaign against

1 Above, Vol. IV, p. 32.
3 The town of Śatākṣhātaka I am unable to identify.
4 There are altogether three places of the name of Paṇḍuva. The first is a village in the Gōdāvari district, situated about 40 miles to the south-west from Dākhărāma (see v. 10), but it is quite improbable that the Paṇḍuva of our inscription should be identical with that place which apparently in early times was only a village. In his Late of the Antiquarian Remains in the Presidency of Madras, Vol. I, p. 39, Mr. Sewell mentions that there is a copper-plate inscription dated in Śaka 1056 which records the grant of the village of Paṇḍuva, as an agraḥāra to certain Brahmanas, by Kolani Kēţappu-Nāyaka, lord of Sarasipura. Another Pandua is found in Bengal in the Hāḍī district. It is as present a village, but in ancient times it was fortified and the seat of a Hindu rājā, but it never was the capital of a Mahomedan ruler (see Imperial Gazetteer of India, New ed., Vol. XIX, p. 394). For the third place of the name of Pandua in the Mālā district, see ibid. p. 392.
the Emperor of Delhi. Of the war Ferahta gives the following account in his *History of the Rise of the Mahomedan Power in India*:

"In the year 754 (i.e. 1353 A.D.) the King (Feroze Tughlak, the successor of the well-known Mohamed Tughlak) having hunted at Kallanore, caused a palace to be built on the banks of the Soorsutty. In the month of Shuwal, of the same year, he appointed Khan Jehan to the charge of Dehly, and himself marched towards Luknowty, to subdue Hajy Elias. This chief had assumed royal honours, and the title of Sums-oof-Deen, and had also occupied with his troops the whole of Bengal and Behar, as far as Benares. On the King’s arrival in the neighbourhood of Gorukpoo, the zemindars of that place made the usual presents, and were admitted to pay their respects. The King then penetrated as far as Bundwa, one of the stations of Hajy Elias; and the latter retreated to Yekdulla, whether the King pursued him, and arrived there on the 7th of Rubbee-oool-Awul. An action ensued on the same day; but Hajy Elias having entrenched his position very strongly reduced the King to the necessity of surrounding him. The blockade continued for twenty days, when, on the 5th of Rubbee-oool-Akhir, Feroze, intending to change his ground, and to encamp on the banks of the Ganges, went out to reconnoitre. The enemy, imagining that he meditated a retreat, left their works, and drew up in order of battle. On perceiving it was the King’s intention to attack them, however, they again retreated, but with such precipitation and confusion, that 44 elephants and many standards fell into the King’s hand. The rainy season soon after came on with great violence; peace was concluded; and the King returned to Dehly, without effecting his effects."

The last remark leaves no doubt that Firoz Tughlaq did not succeed in subduing Ilyas Khwaja, which would be quite in harmony with the statement of the present inscription, that the Sultan of Pañduva gained a victory over the Emperor of Delhi. From the inscription we may further gather that the Sulga of Pañduva was aided by the king of Orissa, and from the account that Choda II gave the Sri of Victory together with twenty-two elephants to the king of Utkala it becomes likely that he was a vassal of the ruler of Orissa, or a general in his army.

According to verse 10, the Bhimesa-liṅga in Dakhsharāma, the modern Dracharam in the Godavari district, four miles from Ramachandrapuram, was the idol of king Choda II. He was married to Attemamba (v. 11).

The son of Choda II was Bhima (v. 11), of whom nothing is recorded except that he was married to Lakkamba (v. 12).

His son was Choda III (v. 12). In verse 16 he is said to have protected the princes of the great Shatkūsa. The name of Mahā-Shatkūsa seems to be identical with Koṇa-śima and Koṇa-maṇḍala, the local designation of the Godavari Delta. In the Naḍupuru grant of Anna-Vēma dated in Śaka-Samvat 1296, we find the name Koṇasthala which, according to the late Prof. Hultsch, is the same as Koṇa-maṇḍala and Koṇa-śima.

From the Pithapuram pillar inscription of Mallidēva and Manma-Satya III we know of a certain dynasty that ruled over the Koṇa-maṇḍala. The last of the princes here mentioned is Manma-Satya II, who ruled in Śaka-Samvat 1117. Since the dynasty of our inscription has no connection with that older dynasty, it seems that in the 13th century a change of dynasties

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2 Bundwa undoubtedly is the Pañduva of our inscription. Panduva is situated some twenty miles from Gaur.
3 With regard to the name of Dakhsharāms, see Hultsch’s remark above, Vol. IV, No. 37, note 3.
6 See above, Vol. IV, p. 83.
took place, though the cause of it is unknown to us. Perhaps it will be best to distinguish the new dynasty from the older one by calling it the second Kōṇa dynasty. Its pedigree according to the present inscription would be as follows:

Chōḍa I.
m. Mallāmbā.

Upendra
m. Bimbāmbikā.

Chōḍa II.
m. Attemāmbā.

Bhima
m. Lakkāmbā.

Chōḍa III
Śaka-Samvat 1325.

With verse 16 we come to the real purpose of the inscription. We are told (vv. 16, 18, 20) that Chōḍa III built a gopura and laid out a grove at the eastern entrance of the Dharmalinga-śvara temple at Pañchadhārālā, the modern Pañchadhārālā in the Vizagapatam district.

The date of this event is given twice, both times in chronograms. According to v. 18 it took place in the Śaka year that is unfolded by the arrows (5), the arms (2), the Rāmas (3), and the moon (1); according to v. 20 in the Śaka year counted by the arrows (5), the arms (2), the Rāmas (3), and the earth (1), in the year Svabhānu, in the month of Rādha, on the 6th day of the bright fortnight, on Friday. This date corresponds to A.D. 1403, April 27, Friday.

TEXT.

West Face.

1 नियमवतु गुजाबःः] भैयं\ dors\[-
2 दी गुणांस ् स सुन्दरवनाधी
3 रमायं द्वराणां । चक्षितम-
4 समस्तम: कंदुयो यथा ना-
5 भोक्तारविशेषभ: कुमिभ-
6 नीमाधारिकासु ॥ [१] नामविवशोरज-
7 नि ् स विविष्ठस्वस्तर ् समस्तांकी- ।

1 The accent stands at the beginning of the next line.

2 Metro: Mālāna.
8 तो स्वतंत्रता: कश्यपःस्वतंत्र च:।
9 मान्द्राब्रम्हार्मवश्चतुस्राद्वितीयः।
10 भुजनी मङ्गल: स्वतंत्रवश्चतुस्राद्वितीयः।
11 चाणक्यो दुर्गा:सर्वस्वतंत्रवश्चतुस्राद्वितीयः।
12 चाणक्यो दुर्गा:स्वतंत्रवश्चतुस्राद्वितीयः।
13 चाणक्यो दुर्गा:स्वतंत्रवश्चतुस्राद्वितीयः।
14 भागुरुहयं:स्वतंत्रवश्चतुस्राद्वितीयः।
15 भुजनी मङ्गल:स्वतंत्रवश्चतुस्राद्वितीयः।
16 भुजनी मङ्गल:स्वतंत्रवश्चतुस्राद्वितीयः।
17 भुजनी मङ्गल:स्वतंत्रवश्चतुस्राद्वितीयः।
18 भुजनी मङ्गल:स्वतंत्रवश्चतुस्राद्वितीयः।
19 भुजनी मङ्गल:स्वतंत्रवश्चतुस्राद्वितीयः।
20 भुजनी मङ्गल:स्वतंत्रवश्चतुस्राद्वितीयः।
21 भुजनी मङ्गल:स्वतंत्रवश्चतुस्राद्वितीयः।
22 भुजनी मङ्गल:स्वतंत्रवश्चतुस्राद्वितीयः।
23 भुजनी मङ्गल:स्वतंत्रवश्चतुस्राद्वितीयः।
24 भुजनी मङ्गल:स्वतंत्रवश्चतुस्राद्वितीयः।
25 भुजनी मङ्गल:स्वतंत्रवश्चतुस्राद्वितीयः।
26 भुजनी मङ्गल:स्वतंत्रवश्चतुस्राद्वितीयः।
27 भुजनी मङ्गल:स्वतंत्रवश्चतुस्राद्वितीयः।
28 भुजनी मङ्गल:स्वतंत्रवश्चतुस्राद्वितीयः।
29 भुजनी मङ्गल:स्वतंत्रवश्चतुस्राद्वितीयः।
30 भुजनी मङ्गल:स्वतंत्रवश्चतुस्राद्वितीयः।
31 भुजनी मङ्गल:स्वतंत्रवश्चतुस्राद्वितीयः।
32 भुजनी मङ्गल:स्वतंत्रवश्चतुस्राद्वितीयः।
33 भुजनी मङ्गल:स्वतंत्रवश्चतुस्राद्वितीयः।
34 भुजनी मङ्गल:स्वतंत्रवश्चतुस्राद्वितीयः।
35 भुजनी मङ्गल:स्वतंत्रवश्चतुस्राद्वितीयः।

1 Read कश्यपः
2 Read मान्द्राब्रम्हार्मवश्चतु
3 Read भुजनी मङ्गल:स्वतंत्रवश्चतु
4 Read मान्द्राब्रम्हार्मवश्चतु
5 Read भुजनी मङ्गल:स्वतंत्रवश्चतु
6 Read भुजनी मङ्गल:स्वतंत्रवश्चतु
7 Read भुजनी मङ्गल:स्वतंत्रवश्चतु
8 Read भुजनी मङ्गल:स्वतंत्रवश्चतु
9 Read भुजनी मङ्गल:स्वतंत्रवश्चतु
10 The anusvāra stands at the beginning of the next line.
11 [Mālakāli, a variety of ōṣi usually employed in Telugu verse.—O. B. K, Ch.]
36 सिर्दा चु पंडुवसुरराण्यांशिना
37 परिवाराण्यम प्रतिमाय बालिव
38 भवानिक्षेत्र द्रक्किपित || हाविन्ह

South Face.

39 लुक्द्रदितिभिः प्राममदावोधे
40 धिरामुलखोपावः शि
41 भूपितं सुरवरहोभमलु
42 खानिप || [३२] दैवं दावारामनि
43 महामुलकाथधे मोदा यूपवावा
44 धरोधा || को० || श्रडा शतसंगाम
45 हा चोड्युक्रम चीराप वोविधाली || [१९] ४
46 तसादृशतन्तरमकामसंविका सं
47 दे दूरीयाँव विपक्विदविदित || एप
48 लिंप पोभम दृत दर्षां रणि पिक्वाव
49 भोम : क्रयते स्या नामत : || [११] ७ भोम्भे
50 शिष्यों भुजंवंतबायागाभिका
51 द्रोद्यतोड़ चोडकुमारसावत
52 नयं प्राणोगुप्राभिमणि || सा रा
53 झाकरमेखला वसुमती गृहि यथा
54 खर्चमं लक्षणा लक्षतीदवेव विरचि
55 के पुष्येणाहै पंचभम : || [२२] || चोड्युकारालि
56 तसादृश लोकानमं भजति राजसं
57 स्वयिनै || कुवासुतलसिप विकस
58 लक्षमाकरतामेपैति सतामोमधे
59 || [११] ९ तसादृश भणेनु जनावरिवल भावके
60 बानार परिमेंवेद || चोड्युक्रमावित
61 खा विर तथाम : स्वायम् भजते सु
62 वि राजविश्वा || [१४] १० दानमं दीवानिर्मिशत

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1 The anusvāra stands at the beginning of the next line,
2 Read शिष्ये.
3 Read को०.
4 He is for the sake of metre the vowel ए is to be treated as short. Telugu recognises a short ए :—Ed.
5 The anusvāra stands at the beginning of the next line.
6 इंद्रावराज्य.
7 इंद्रावज्र.
8 इंद्रावज्र.
9 शिरालिक्रिडिता.
10 इंद्रावज्र.
11 इंद्रावज्र.
12 अर्यपित्री.
(V. 8.) Being satisfied by the king who was great on account of the kingdom given (to him) by his father, the honoured Gāṇḍāvenḍā, the ruler of Madhyadēśa, the four castes laughed at the gift of the celestial tree.

(V. 9.) But this was an unique (and) wonderful (deed): having set out to protect the harassed army of the Sultan of Panḍuva, and having by the strength of (his) arm completely vanquished the ruler of Dīlī, that king gave the goddess of victory together with twenty-two great elephants to the king of Utkalā, and the Turks to the excellent damsels of the gods.¹

(V. 10.) King Chōḍa's idol (was) the Bhimēśa-līṅga at Dākshārāma, his bathing-place, (was) the Gōdā,² the banks of which were beset with sacrificial stakes, his pure fame (was) complete through the seven saṁtānas³ and his Śri (was) the distributer of happiness.

(V. 11.) From him Attemāmbikā bore a son, praised by the wise, as the second day of the bright fortnight (beats) the moon; he was called Bhīma by (his) father (because he said to himself): 'he will be terrible in battle by (his) wrath to (his) enemies'.

(V. 12.) From king Bhīma who had gained victories by (his) arm, Lakkāmā (whose girdle was set with many gems), the jewel among women, obtained as a son prince Chōḍa who (was to exhibit) in future without effort the display of fortune, as the heavy earth, whose girdle are the oceans, (obtains) the growth of treasures, a happy conjuncture having been effected by the five auspicious planets.

(V. 13.) While this king Chōḍa displayed the splendour of a rājahānāsa praised by the world, the surface of the earth became an ever-blossoming lotus-field (and obtained) perpetual joy.

(V. 14.) In reasoning, in (fulfilling) religious duties, in helping the people, in destroying the enemies of the country, the four royal sciences, after they have attached themselves to king Chōḍa, at last attain to their real purpose on the earth.

(V. 15.) Let the law of this king Chōḍa expand on the earth until (the end) of the kalpa—(of this king), whose liberality granted more wealth than the miserable ones had asked for, whose glory was adorned with virtues, whose companion was Sarasva, whose beauty was honoured by the noble ones, whose splendour, famous through his valour, took away the darkness of pride in the minds of (his) enemies.

(V. 16.) To the delight of (god) Dharmēvara in the town of Paliṣchadāra (of Dharmēvara) renowned in the worlds, the glorious king Chōḍa, by whom the princes of the great Saṭkōṇa-land are protected, had a gōpura (gate-way) erected at the eastern entrance (of the temple), brilliant by its charms, a new pleasure-hill, as it were, for the damsels in heaven, to behold (from there) the charming festivals (in the temple).

(V. 17.) In the park of the town where the bread-fruit, the jambīla,⁴ the cocoanut, the plantain, and the mango-trees nursed by him, who bears the name of king Chōḍa, are flourishing as if the five wish-giving trees had descended (from heaven) to witness his liberality.

¹ I.e., he killed them.
² Gōdā is an abbreviation of Gōdāvari, cf. e.g., Hāmachandra's Abhidhiṇachintāmāni 1084, Rāja-vanśa XIII, 35 (au-Gōdā), and the verse in Rudrāhrāta's commentary on the Vaidya-vanśa, quoted above.
³ The seven saṁtānas or saṁstatis are enumerated above, Vol. VI, p. 119, v. 15.
⁴ Dviṭigā is the second day of the bright fortnight. See e.g. Rasāvarta, act II.
⁵ Ixtaṭaṭa is jambīla or the 'rose-apple'.

R 2
(V. 18.) This gopura erected by king Chôda in the Saka year that is unfolded by the arrows (5), the arms (2), the Râmás (3), and the Moon (1), and (for this reason), as it were, in its innate strength, (the display of which is like that of Râmacandra in whose arms there are arrows), shall flourish, together with the park, as long as the moon and the sun will last.¹

(V. 19.) May this holy Râjarâjâsva, who, always surrounded by five hundred liṅgas, is dwelling on Mount Nâgândra, who by the ancients was formerly called Varasiddhâlîṅga on account of his (granting) successes, (but) according to tradition later on Dharmâśa on account of his being gracious to the faithful Pârjavas,² always protect king Chôda.

(V. 20.) Let this excellent gopura publicly established together with a grove by the glorious king Chôda in the Saka-year counted by the arrows (5), the arms (2), the Râmás (3), and the earth (1) in the year Svabhânu, in (the month of) Râdha, on the sixth bright day, on Friday, endure as long as the moon and the sun, for the repose of Pârvati and Dharmâśa.

(Line 93.) Twenty verses.


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Two inked stamphages of this inscription were supplied to me by the late Mr. Venkayya through Prof. Lüders. The inscription is engraved on three faces of a pillar in the kulyûnamâṇḍapa in the Dharmaliṅgâsvara temple at Pâñchadhârâla in the Visagapatmam district. The name of the engraver is Dêvâchârî.

The characters are Telugu not differing from those of the pillar inscription of King Chôda III of the Kōga dynasty, dated in Saka-Samvat 1325 which has been published above.³ The following peculiarities, however, may be noted. The remark about the combinations ttha, ddha, and stha does not hold good for the present inscription. In the former, da and dha, i and i could clearly be distinguished, in the latter, they are constantly mixed up.

The language is Sanskrit verse throughout; only at the beginning and the end there is some prose. In the beginning we have Śrī-Vâsavárâya namaḥ, which is an invocation to Śiva, the illustrious lord of the universe. At the end comes the passage Hari-Hara-Hiraṇyagarbho(v)bhya namaḥ which means 'adoration to Vishnu, Śiva and Brahma', and is followed by the name of the engraver Dêvâchârî, written in Telugu as Dêvâchârî-līkkhatum. The style is very similar to that of the foregoing inscription, from which one verse (v. 25) has been borrowed almost verbally. This is not surprising if we bear in mind that the former inscription is but four years older than the present. There can be little doubt that both originated from the same author.

¹ The word grasa, not found elsewhere at the end of a chronogram, seems to have been used on account of the dēśa; it means 'development, development of power, power.'
² With regard to the term bhaktarâvela, cf. Bihâra's Viṣṇumânakadêvacharîta—II, 50.
³ See pp. 155 ff.
In regard to orthography, it may be stated that after anusvāra and ra the doubling of consonants, unlike the preceding record, has not often been resorted to. The visarga, furthermore, is sometimes to be found where it is out of place (see vv. 19, 22, 25). Taking in view that it stands at the end of a verse, and once (v. 19) before a caesura, we may take it as some sort of hyphen.

The proper object of the inscription is to record that the Eastern Chalukya king Viśvēśvara erected a maṇḍapa for the kalāyaṇa festivals of the god Dharmēśa of Paṅchadhārāla in Śaka–Samvat 1329, and that he set up an idol of Viṣṇu in the Upāṇḍravar–āgrahāra built by himself.

After an invocation of Gaṅgā (v. 1) the inscription opens with some mythical ancestors of the Chalukyas. From Viṣṇu’s navel sprang Brahmā; he had a son Atri, from whose eyes the Moon arose. His eldest son was Budha. His son was Purūrasva, and one of his descendants was Pāṇḍu (v. 2). His son was Arjuna (v. 3), his son Abhimanyu, his son Parikshit, his son Janamejaya (v. 4). From his race descended Viṣṇupuṣvardhana (v. 5) with whom we come to the historical ancestors of Viśvēśvara.

Viṣṇupuṣvardhana is said to have practised the life of an ascetic on the Chalukya mountain which I am unable to identify. It is also mentioned in the Korumelli plates of the Eastern Chalukya Mahārājāḥdirāja Rājarājā I Viṣṇupuṣvardhana and also in a grant of Vira-Chōḍa.

In Viṣṇupuṣvardhana’s race was born Chalukya-Bhimēśvara [I] (v. 6). We are told that the Śiva temple Kumārārāma, being largely enriched with treasures by this king, was called after him Chalukya-Bhimēśa. This temple to be found even at the present time at Bhimavaram near Cocalanada in the Godāvari district. In other inscriptions this town is called Chalukyabhīmēśvar-pura, Chalukyabhīma-nagar, or Chalukyabhīma-pura. That in former times the temple was named Kumārārāma, we may gather from some unedited inscriptions where the town Bhīmapuram is called Kumārārāma or Skandārāma. In the Pithāpuram pillar inscription of Mallapadēva, dated Śaka–Samvat 1124, we are told, in contradiction to the passage in the present inscription, that Chalukya-Bimma [I] himself founded the Śiva temple, called after his own name Chalukya-Bhimēśvara. But there is no doubt that the account of the new inscription corresponds with the real fact.

From Chalukya-Bimma’s race originated king Vimalāditya, who is said to have ruled over the land lying between the Vindhyā mountain and the sea (v. 7). The same is recorded of the Kōpā king Chōḍa [I] in the Paṅchadhārāla pillar inscription (v. 3), noticed above. Of course, they were princes who ruled over a small part of that country.

The son of Vimalāditya was Rājamahēndra, called Rājarāja [I] in other inscriptions. After him a town on the Godāvari is named Rājamahēndra (v. 8), which is identical with the modern Rajahmundry.
Rājamahendra's son was Kulottunga-Choda (I). In verse 9 we are told, "that he played with his majesty on the summits of the Sandal-Mountain, and against the horrible Pāṇḍya". As may be concluded from the Tamil inscriptions of this king, the name Malayāchala (=Chandāchala) refers to the territory of the Chēra king, generally called Malai-nādu. The modern designation of Malaya (or Malekottā) is Malabar. In this country, too, dwelt the five Pāṇḍyas. Kulottunga-Choda's victory over the Pāṇḍya princes and king Chēra is very often mentioned in the Tamil inscriptions. In the same verse the king is called Kēsarī, an abbreviated form of Kēsarivarman or Rājakēsarivarman of other inscriptions.

So far we had to deal with princes, already known from other inscriptions. The remaining verses introduce new kings. From Kulottunga-Choda's lineage arose Vijayāditya (v. 10), who was married to Chandāmbikā (v. 11). His son was Mallapātāva (I) whose biruda was Sarvalokāsraya (v. 11). His wife was Lakshmi (v. 12). From her he got a son, Upāndra (I) who, as verse 12 seems to hint, bore the two surnames Karavālabhairava and Dharanīvarāha. He was married to Gaṅgāmbi (v. 13). Upāndra's son was Mallapātāva (II) (v. 13), who was married to Chōḍambikā (v. 14). She bore him Upāndra (II) whose biruda was Rājasēkhara. He is said to have founded the town Chōḍamalla in honour of his parents (v. 14). His wife was Mallāmbikā (v. 15) and his son was Köppa with the surname Paraganabhairava (v. 15). He was married to Gaṅgāmāmbi (v. 16). Köppa's son was Upāndra (III) who bore the biruda Rājanārāyana (v. 16). His wife was Bimbāmbi (v. 17). From him originated Manum-Opendra (IV) (v. 17), to whose praise five verses (17-21) are devoted. He bore the three birudas Rājasēkhara, Sarvājīja, and Śañkarā (v. 20). His wife was Lakkāmbikā (v. 22). The son of Manum-Opendra (IV) was Viśvēvara, also named Viśvanātha (v. 1), Viśvabhūmāvara (v. 26), Viśvadharaḥbharti (v. 28), Viśvanripa (v. 29), and Viśvēśa (v. 30). The record of his deeds must be considered the chief object of the present inscription. From verse 23 we learn that his biruda was 'Sarvalokāsraya', verse 29 mentions another, viz., 'Rāyaganḍaugāpā', and verse 30 a third one, i.e., 'Dhaṅgāvarāha'. A historical fact is reported in verse 24. We are told that in the year which is counted after the gatis (5), the arms (2), the śaktis (3), and the earth (1), and which is called Chitrabhānū (Śaka-Samvat 1325), king Viśvēvara overcame the Andhra army in the sphere of Sarvasiddhi, which town lies seven miles south-west to Paṇcchadhārala. We do not know, however, the near circumstances of this event. Verse 26 records the erection of a maṇḍapa for the success of the kalyana-festivals of the god Dharmēsa of Paṇcchadhārala. According to Kittel's Kannada-English Dictionary, kalyana is a 'festival' and especially a 'marriage'. This last meaning the word must have in the present inscription; for the god Dharmēsa is called 'pratyaḍām pariṇātṛ', 'he, who marries every year'. This marriage, certainly, was every year celebrated in this maṇḍapa. Verse 28 furnishes us with the exact date of this maṇḍapa; it was erected in the year, counting after the nine (9), the arms (2), the Rāmas (3), and the moon (1), i.e. 1329 of the Śaka era in the month of Suchi (Jayśāṭha), on the seventh bright day, and Sunday. This corresponds to Sunday, the 12th June A.D. 1407.

The last verse (30) records that Viśvēvara set up an idol of the god Viṣṇu in the Upāndrarāvar-āgrāhara, built by himself, and probably called after his father's name.

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2 [This statement is incorrect.—Ed.]
3 See ibid., Vol. II, passim.
4 [Kalyana-maṇḍapas are meant for such marriages of gods and goddesses.—Ed.]
The pedigree of the new princes may be represented thus:

Vijayāditya
  m. Chandāmbikā.

Mallapadēva I.
  m. Lakshmi.

Upendra I.
  m. Gaṅgāmbā.

Mallapadēva II.
  m. Chōdāmbikā.

Upendra II.
  m. Mallāmbikā.

Koppa
  m. Gaṅgamāmbā.

Upendra III.
  m. Bimbāmbā.

Manum-Upendra IV.
  m. Lakkāmbikā.

Viśvesvara.

TEXT.¹

[Metres: vv. 1 and 17, Mandākrānta; vv. 2, 6, 23 and 25 to 28, Śārdulavikṛṣṭa; vv. 3 and 30, Indravanhā; vv. 4, 5, 8, 14 and 18, Upajāti; vv. 7, 9, 13, 16, 20 and 21, Anuśṭubh; vv. 10, 24 and 29, Gītī; vv. 11, 15, 19 and 22, Indravajrā; and v. 12, Praharshiṇī.]

South Face.

1  वीवेशराय  नामः ।
2  कीसन्ध[विं]  विरसवतः ।
3  राण  चेतसं  स  प्रतापवानः—
4  काणं  कुलदिनविविंमचनाश्रयः राज—
5  म  ||(i)  मातादेवी  जनवामिसर्वबंधृधः—
6  न  युंजनु यवस्विंमच विद्वधिवं संप।
7  प्रभासः गच्छाया । १ ।  विषोत्तिराक्षोः
8  हाद्रभवद्रुषा  तमान्थोहिन्ययथ—
9  बनोदिति:  गयाहरस्वायत्सुद्रं ।
10  तत्रेत:  शुकेन्द्रा  रघुरावपनांवरस्—

¹ From ink-impressions. ² Read "चानवयः. ³ Read "विंद्रवयः. ⁴ Read रघुरावयः.
11 नाहिं संदेशकुण्डा गतेशु पासुत्रजनि झा्
12 पासुत्रासमिति: । ॥ । । 
13 दंडकूड़ा: बोधसूक्तितुम्बकारकः।
14 संप्रासादार पापताक्षीवेशारूः को नाम
15 तेनतिमस्ते मरसार: । । । 
16 यक्तदामः परिचितमोदः । तस्म निम्पः। बो:।
17 केशु रेणेव जनमेजयस्तुतः जिने कामेवदयवः।
18 ग्रामः: गुरुः। । ॥ । 
19 न: संबहानि: राजकुमार चतुर्भ:। चक्कुमालिः
20 तप्सां भिन्नंत्रही उँहुँष्टः: यज्ञविदः।
21 संहः: । । आसी दून्तुक्लाशीप्रजापति: चाकुमभी:।
22 मेघेश्वरोऽरात्रिविस्तारविदः विषुः कुमः
23 वि: तैयारित्वमेव पुरुषसदा चाकुमभीमश नुविच्छाः।
24 माधव्येवविद्वाओः कुमारारमाणिस्वर:। ॥ । 
25 शो विलयाविवोऽध्वासारिधिव्राहिः। श्रणा: वणः
26 तव सान्तोऽध्वासारिधिव्राहिः रणः। । । 
27 राजांद्रकुमारेऽः । 
28 नामकः। तदाध्यया राजमेक्षा संज्ञाः। 
29 प्रेरः राजति गौतमीते। ॥ । तस्म पुजः। कुदोऽमः। 
30 चोरारादौरी तेजसः। चड्नाचलमुगुः। च कुम्पः। 
31 शः च वेसरी। ॥ । दण्डः। ग्राहः कुर्वं स्त्राण्यप्रतिरः। 
32 मातायतः [तु]ः । उद्यादिशस्त्रषः। 
33 रामपुरभवः। । । । चान्दवित्वाय चः जनित:। गः। 
34 तमाग्राहार्थी श्रेण्यप्रेमभूमि:। यः। सर्वभी:। 
35 कार्यान्तः प्रपेटे संबहामृः: पितृविष दुः:। ॥ ॥ ।

1 Read ्दासीयाः।
2 Read ्प्रजाः।
3 Read ्दीर्घः।
4 Read ्बहेयः। चः चम्बैने।
5 Read ्क्रमः।
6 Read विस्तारः।
7 Read ्तयारः।
8 Read चक्कुमालिः।
9 Read ्संबहानि।
10 Read ्राजांद्रकुमारेऽः।
11 Read ्नामकः।
12 Read तदाध्यया। 
13 Read ्प्रेरः।
14 Read चोरारादौरी।
15 Read ्चोरारादौरी।
16 Read ्रामपुरभवः।
17 Read ्रामपुरभवः।
18 Read ्मातायतः।
19 Read ्रामपुरभवः।
20 Read ्सर्वभी।
21 Read ्रामपुरभवः।
East Face.

47 चंद्रेश गंगामांवायण
48 कोपपमूर्यासताय । स ० वि-
49 श्रेष्ट(भ)रक्षणर । राजनारायणीभ.
50 वि । १६ । विश्वामांवायासजनिन
51 मयति सनुमोनोंद्वृवपोयण
52 दान को वा लुतको जगति विश्वण । तेन
53 राजाचितिन । चाचाच धर्म विनयगरी[ढ]-
54 तेनौदत्तम । च दाने बाबाचारण्य
55 भि च सरली शाखाने ग्रेवतंते
56 । १७ । चंद्रमूर्यासन विश्वासनायण
57 प्रभूद्रयसवपेक्ष पावकः
58 सुपालस्य भरेण दश्त दुः
59 तं कर्यविचज्रने च च ध्वनना । १८ ।
60 तनाभिविलस्य विश्वन मूर्ष । १३ धे-

1 Read सहुवी.
2 Read फिरप.
3 Read चरणीय.
4 The anusāra stands at the beginning of the next line.
5 Read नाथब.
6 Read "कृत.
7 This सवृषित must be dropped.
8 Read "मोड़पुदमूर्य.
9 The anusāra stands at the beginning of the next line.
10 नीके metri causa for "चरणीय.
11 The anusāra stands at the beginning of the next line.
12 Read दाह।
13 Read सुदे।
61 চাস্তীনিগীতি: ফাছাল। পুয়িৈ ভি।
62 ভুবেবতমুষঃধেতো। শেতো সিজ্জীৈ।
63 পি বিজাননোঁচি। ১৮। রায়েৈৈ।
64 দূমূৈেঁ সাধুপদঢাঙ্গন। রা।
65 জাগুলাভচঃলাঙ্গকলম্বাঙ্গন।
66। ২০। বৃহুপঢাঙ্গ্য বচঃ। তলেননা।
67 পি ধুলুঞ্জৈ ম্যাৈং বাহনু।
68 জ্য পবীেখাংৈং বতীস্কৈ। ২১। খাজী।
69 কোটাঙ্গীঃবাহবীঃধেক্ষদেরো।
70 বিয়িৈ গোঁরঃজিত। সানু। তেনান্যাঙৈ।
71 জ্য (ক্ষ্য)লিঙ্গলাঙ্গচাম্পা বায়াদিলাঙ্গচার।
72 ন তৈঃসরামাঙ্গন। ২২। ম্যাৈং মীংচীঙ্গ।
73 ম্যাৈঃ বুলাঙ্গচি: শীঃ চিন্মীঃচিন্ত। কি।
74 লাঙ্গচাংচাম্পা দাঙ্গাঙ্গন তেনাঙ্গচি নীরাঙ্গ।
75 না। বিয়িৈ লাঙ্গচি বিশাস্তাঙ্গম বিশাস্ব যা।
76 কাঙ্গনীৈং লাঙ্গচাম্পা ধীমাঙ্গন। ভিন্নৈ লুনৈ।
77 লাঙ্গচি নু তৈঃ বাল্যৈঃলিঙ্গ। ২১। ম্যাৈ।
78 বাঙ্গৈকসীংস্মিতঃ রণাঙ্গকাঙ্গন।
79 নিন্দীঃ বচঃপ্রাঙ্গন। সানু পবীপ্রাঙ্গাঙ্গাচীঙ্গ।
80 দাঙ্গাঙ্গমলিঙ্গলাঙ্গলাঙ্গন। ২৪।
81 লিঙ্গচি: পাঙ্গচঃ: কুঁবীতচঃ। মী।
82 কাঙ্গালৈৈঃ সাঙ্গাঙ্গন। পরিমুচ্চলিন।
83 ন্য তৈঃ পুরীমাঙ্গন। সানু। পবাঙ্গন।
84 লাঙ্গচাঙ্গকাঙ্গমাঙ্গনা বসুঙ্গম ইলাঙ্গ।
85 জিতো নাঙ্গরাঙ্গচাঙ্গস্থাৈঃ: সাঙ্গন। মী।
86 মী: সম্বুল্লৈঃৈ। ২৫।
87 তত্ত্বজ্ঞানিতচঃং বচঃ। রামগীচঃধেক্ষদেরো।
88 জিতো প্রাঙ্গন পরিমুচ্চলিন। সাঙ্গন।

1 Read বুড়িতথ।
2 Read শ্রমণীচি।
3 [বাজানী রােব আতলনা।—Ed.]
4 Read চীরানাজাঙ্গ।
5 Read বাজানী।
6 Read মাতে।
7 Read পুষ্পাঙ্গ।
8 The assura stands at the beginning of the next line.
TRANSLATION.\(^{11}\)

Line 1. Salutation to (the) Blessed (god) Viśvēśvara.

(Verse 1.) May He for a long time exceedingly advance the progress of the fortune of king Viśvanātha (Viśvēśvara), the sun of the race of the Chājukyas (he) the Elephant-faced (Ganēśā), who combining his mother’s (Pārvatī’s) mirror with the half-moon on his father’s (Śiva’s) head is making full, as it were, that disc of the moon.

(V. 2.) From Viśqu’s navel-lotus originated Brahmā whose son was Atri. From Atri’s eyes arose the Moon whose eldest son was Budha. His son (was) Purūravas, whose enemies

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\(^1\) Read चाहुक्यविश्वेश्वरप्रसंस्कार.

\(^2\) Read विष्णुप्रसाद.

\(^3\) Read हुष्ट्र.

\(^4\) Read हुष्ट्र.

\(^5\) Read पंचचार.

\(^6\) Read कस्मारथ.

\(^7\) Read विष्णुप्रसाद.

\(^8\) The letter ह looks somewhat like द.

\(^9\) Read द्विरा.

\(^10\) Read द्विरा.

\(^11\) [See f. n. 2 on p. 162.—Ed.]
were afflicted and destroyed by (the mere hearing of) the noise of his chariot. When his descendants had passed away, Pându the crest-jewel of kings was born.

(V. 3.) His son was Arjuna, the destroyer of his enemies, who pleased Śambhu (Śiva) by striking him with his bow-staff. Which king has been compared with him who received from the Lord (Śiva) the Pāśupata missile?

(V. 4.) His son was Abhimanyu, who had Parikshit for his son. His son was Janamējaya who shone in the world in the Kali age, which was purified by the descendants of the Lunar race.

(V. 5.) In his family was born Vishnudharmā who promoted the (uninterrupted) line of the royal family, to whom power was given by (the deities) Durgā, Achyuta (Vishnū) and others, because they rejoiced over his ascetic life on the Chālukya-mountain.

(V. 6.) The most excellent prince of the Lunar race was Chālukya-Bhimēśvara. His following of Śiva’s doctrine purified by his qualification as a Kāshatriya was famous in the world. (Śiva here worshipped as) Kumārārāma-Bhimēśvara got, indeed, a new name of Chālukya-Bhimēśa (after him), on account of the riches he always bestowed on Him.

(V. 7.) His descendant Vimalādiṭṭya, whose valour was like that of the enemy of Diti’s sons (Vishnu), ruled the earth (lying) between the Vindhyā mountains and the sea, and densely filled up by his fame.

(V. 8.) His son was king Rājanarēndra, (who) on account of (his) glory was called Rāja-mahēndra. With his name glitters the lovely town of Rājamahēndra on the bank of the Gauṭami (Goddāvari).

(V. 9.) His son Kulōttunga-Chōḍa, Kēṣari (Rājakēṣarivarman), played by means of his majesty (i.e., glory) on the summits of the Sandal-mountain (Malaya) and against the horrible Pāṇḍya.

(V. 10.) In his family was born a king whose name was Vijayāditya. Because of the lotus-like red colour of his fingers (karața), he resembled the rising sun who has the redness of the lotus which is caused by his rays (karața).

(V. 11.) From him Chāīndāmbikā bore king Mallapadeva who was honoured by princes and was the refuge of the whole world, because he satisfied men, gods, and his ancestors.

(V. 12.) Lakšmi’s and king Mallapa’s good son, prince Upēndra, attained, when governing the universe (these) two (things): the state of being ‘Karavālabhairava’ (i.e., terrible on account of his sword) in battles with the enemies; and similarity with ‘Dharaṇīvarāha’ in the case of his friends.

(V. 13.) His son king Mallapa, begotten by him on Gāṅgāṁrbh, bore the burden of the earth, (otherwise borne) by the elephants, the Tortoise, the mountains, and the Boar.

(V. 14.) From Chōḍaṇmbikā and king Mallapa was born the emperor Upēndra, the crest-jewel of kings. For the gratification of his parents he built as an agrahāra the town named Chōḍamalla.

(V. 15.) Mallāmbikā bore from Upēndra king Koppa alias Paragandhabhairava. The four royal sciences attained their proper aim through him whose character was noble.

(V. 16.) Gāṅgāṁrbh bore Upēndra from king Koppa. Because of his sustaining the (whole) world, he became Rājanārāyana.

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1 [as a loan—Ed.]
2 dvar is used instead of dvapam.
3 The biruda Dharaṇīvarāha was borne by king Viśvēśvara, as may be concluded from v. 24.
4 Probably, Rājaśēkhara was a biruda of Upēndra.
(V. 17.) Bimbāmbā bore from Upendra king Manum-Opendra. Who in this world will equal that scholar, honoured by princes, in the dharma relating to the Kashatriya-tribe, known by discipline, in charity devoid of corruption, in the knowledge of the Veda and the tradition, and in the eternal Siva-doctrine?

(V. 18.) The fire which in the worship of Siva performed by Upendra assumed the form of many lamps, and which was satisfied by plenty of good vessels with good oil, cared but little for the sacrificial offerings of priests.

(V. 19.) From the fact that the five nectarian substances3 dropped on the hoods (of Sēsha) from Siva's head, besprinkled by him (Upendra), it is concluded, that the serpent Sēsha became pure, though he has two tongues (and) carries poison in his mouth.

(V. 20.) Already in this life Bhava (Siva) gave to king Upendra the state of being Rāja-śikhaṇa, Sarvajña and Śaṃkara—Upendra who was the receptacle of the condition of assimilation to the deity.4

(V. 21.) The famous king Upendra got, by feasts in which there were a hundred of Śiva-dikshā, union with Śambhu (Siva), very difficult to get even by one hundred of Vedic sacrifices.

(V. 22.) The son of Lakṣānabikā and king Upendra was Viśvēśvara endowed with all the virtues. Through him shone the two excellent families (of father and mother), as do the heaven and the earth through the powerful sun.

(V. 23.) Because his first ancestor was Śambhu's (Siva's) crest-ornament (the moon), his behaviour was in accordance with the three vargās (dharma, artha, kāma), his fame was the sandal-ointment of the ten regions, his majesty lustre was a waving light (of the ten regions), (because) it was his pleasure to divert himself in the region of knowledge, his biruda was Sarvalōkāśaya—can the wise ones adequately praise that Chājukya Viśvēśvara?

(V. 24.) The army of the Andhras defeated in the region (the town) of Sarvasiddhi (shattered by means of his complete success), reckoning after the gatis (5), the arms (2), the constituents (3), and the earth (1) (considering their resources, the strength of their arms, and the extent of the place), fled before Dharanīvarāha (Viśvēśvara), the witness being (the year called) Chitrabhānu (when the sun was present as witness).

(V. 25.) The god Rājarājēśvara (in his temple) who formerly, being founded by Kubērawith five hundred (subsidiary) lingas, was, on account of the fulfilment of the desires (of the devotees) called Varasiddhalīnga; by those who know the tradition (and who) later on, on account of His affection towards His worshippers, the Pāṇḍavas, was famous as Dharmēśa,—(this) Śambhu (Siva) whose abode is the Nāgēndra-mountain prospers through the aid (rendered) to the good.

(V. 26.) The pious Viśvabhūmīśvara (Viśvēśvara) of Vishnupvardhana's family of the Chājukya race has built this magnificent and large mandapa for the kalyāṇa-festivals of the worshipped8

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1 I am not sure if this translation is correct. As for upadāna, Apte, in the Practical Sanskrit-English Dictionary, gives: a gift made for procuring favour or protection, such as a bribe.
2 Suggested meaning: satisfied by the profusion of his great love to very venerable persons.
3 Milk, curds, ghee, honey, and sugar.
4 Sūryapya is one of the four states of mūrṣi; compare Sūryapya in the next verse.
5 The exact meaning of Śivadvēkā, which seems to signify a special ceremony, is unknown to me. Should dīkṣā be used in the more general sense: self-devotion (to Siva)?
6 In Raghunathās, II, 43 Sushana is called bhārakṣādhyāvyavasthitam.
7 Here, it seems, we are to suppose some local cult. Kittel in his Kannada-English Dictionary gives kalyāṇa—a festival (marriage). It is usual to celebrate the marriage of the god and his consort every year and this annual festival is called kalyāṇatvāra.
8 As will appear from verse 16 of the pillar inscription of King Chōda III (supra p. 161) which gives tātēkābhāsikā-samkhāśvānya-Dharmēśvara-prīty, udānākāśita here is used in the sense of bright worshipped".
Dharmśvara of the town of Pañchadhārāla (of Dharmśvara), who year by year is marrying (Pārvati),—the lord whose love (to Pārvati) has appeared.

(V. 27.) In the magnificent maṇḍapa, with four sacred halls constructed, as it were, by the lord of the mountain (i.e., Himavat), which has celestial perfumes and which is praised by the king of kings (Kubera, in the other case) and famous on account of its being extolled by great men (Indra, in the other case)—(in this maṇḍapa), erected for the kalyāṇa-feasts by king Viśvēśvara, shines (the god) Dharmśvara of the town Pañchadhārā with Pārvati.

(V. 28.) King Viśva (Viśvēśvara) of the Chāṇakya dynasty has erected (this) magnificent maṇḍapa as a beautiful abode of the glorious Dharmśa of the town of Pañchadhārā (Pañchadhārāla) for the celebration of the kalyāṇa-festival in the Saka year which is counted after nine (9), the āravas (2), the Rāmas (3), and the Moon (1), in the bright half of (the month) Suchi (Jyēśṭha), on the seventh day, on Sunday.

(V. 29.) And king Viśva (Viśvēśvara), the Rāyaṇaṇḍagopāla, has erected this magnificent (and) large temple with a beautiful hall to the north, (which will endure) until the end of the kalpa.

(V. 30.) King Viśvēśa (Viśvēśvara), the Dharanīvarāha, installed (the image of) Viṣṇu in a shrine in the Upāṇdravara-Agrahāra laid out by himself, (which is) the pleasure-ground of the gods who are pleased by the Brāhmaṇa's six karmas.

(l. 108-109.) Adoration to Hari, Hara and Hiranyagarbha. Hail! Hail! Hail!

(l. 110.) Engraved by Dēvāchārī.

No. 27.—A FRAGMENTARY PRATIHIṣARA INSCRIPTION.

BY D. B. DISKALKAR, RAJKOT.

The following note is prepared from an impression preserved in the Barton Museum at Bhāvā-ṇaṅgar. The name of the place where the impression of which this impression is a copy was found has unfortunately not been recorded, nor did anybody come across the record again. The impression measures 1’-6” in height and the breadth varies from 1’ to 1’-2”. The stone from which the impression was taken must have originally been more than double the size of the estampage. About 35 to 40 letters have been completely lost with the latter part of each line, as the gaps in the verses would show. The concluding portion of the inscription is, however, preserved in the Impression under notice.

The record is written in characters of about the ninth century A.D., and exhibits certain peculiarities which are found in the western variety of the Kuṭila script. Attention may be drawn in particular to the forms of the following letters: na is sometimes made up of two parts, each joining the top line close to the other. Its left part consists of an open hook with a bend the right part being vertical. It can thus be easily mistaken for ma (cf. na in l. 11). Sometimes the right hand vertical line is absent (cf. na in l. 19). Palatal śa is also similarly seen divided in two parts, the vertical on the right and the double-looped limb on the left. The language of the record is Sanskrit and, except the invocation in the beginning and the names of the writer as well as the engraver at the end, the whole of it must have been in verse.

The inscription being represented only partially by the impression its contents cannot be known fully. But the following items of information may be noted: The record opens with

1 [The text gives śālam.—Ed.]
2 The six karmas or duties enjoined on Brāhmaṇas are: adhyātma, adhyātma, pujama, ṣṭapana, dāna, and prayagraja, or the six acts belonging to the practice of Yāga (Apte under दश वर्षीय). Is this meant here?—Ed.]
This copper-plate was obtained from a copper-smith of Ahmedābād by some pleader of Kaira (in Gujarāt), who made it over to Muni Jina-vijayaji of the Gujarāt Purātattva Mandir of Ahmedābād some seven years ago. The latter kindly handed it over to me for publication.

The plate, which is the second half of a grant, has two holes each measuring $\frac{1}{4}$ of an inch in diameter at its top at a distance of 7 inches from each other. They are meant for the copper rings holding the two plates together. The rings are missing. All the edges of the plate are fashioned into rims to protect the incised portion which is in a good state of preservation. It measures 1$\frac{3}{4}$" in length and 7$\frac{3}{4}$" in breadth, and contains ten lines of writing, the last one containing, in about three times larger letters, the sign-manual of Śrī-Siyaka. In the left hand lower corner of the plate is engraved the figure of a flying Garuḍa holding in his left hand a cobra and having his right hand raised to strike it, as is generally seen in the grants of the Paramāra rulers of Mālwā.

The engraver has done his work in a slovenly way. The letters are not straight but are seen inclined to the left or more often to the right. Their average size is $\frac{3}{4}$" by $\frac{3}{4}$". There are a number of grammatical mistakes even in this small portion of the record. The anusvāra is many times left out. The characters are old Nāgarī current in the 10th century A.D. They agree with those of the copper-plate grants of the Paramāra rulers, Vākpatī Muṇija$^3$ and Bhoju,$^4$ but are rather different from those of the two Harsola$^5$ plates of V.S. 1005 of Siyaka, who is identical with the Paramāra Siyaka of the present inscription. The language of the record is Sanskrit. As regards orthography nothing special is to be noted.

A larger part of the plate, from the first line to the eighth, is taken up by the five customary imprecatory verses, which are the same as in the grant of Vākpatirāja of V.S. 1031. The last two lines of the inscription contain an important historical information. The ninth

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$^1$ Read ॐप्रभु।
$^3$ Better read चिन्हिन्ता।
$^5$ They are being edited in this Journal.
line gives the 15th day of the dark half of Āśvina of the [Vikrama] year 1026 as the date of the record, and mentions Kapapaka as the dāpaka (or the person who caused the grant to be issued).

By the loss of the first plate we are deprived of that portion of the record which contained the details of the family to which Siyaka belonged. There is, however, no doubt that this Siyaka was the illustrious Paramāra king of Mālā. The Garuda symbol found in the plates of the Paramāras, namely, Vākpati and Bhōja, is found here exactly in the same form, and the characters are similar. We can even say that the Siyaka of our plate is the father of Vākpati Muṅja, whose two grants of V.S. 1031 and 1036 have been discovered. The dāpaka, moreover, in this grant and in the grant of V.S. 1031 is the same individual. We know that Siyaka had reigned at least up to the year 1029 of the Vikrama era, as the poet Dhanapāla of Dhārā says in verse 276 of his Prākrit Dictionary called Pañcaviṣhṇi, that he had composed the work for the sake of his sister Sundarā in V.S. 1029, when Mānyakṣa was looted by the people of Mālā. This undoubtedly refers to the statement in the 12th verse of the Udayapur prakāsti that Śrī-Harsha, (another name of Siyaka), had invaded the dominions and looted the capital of Kūṭīga. The present grant, being dated in V.S. 1026, is three years earlier than that date and twenty-one years later than the Harsola plates.

A point which requires to be born in mind here is that the present plate and the Harsola plates, which are the earliest known records of the Paramāra family of Mālā, were discovered in the Ahmedābād district of Gujarāt. The Harsola plates show that the property granted by the king consisted of the same tract of Gujarāt. We have, therefore, reason to believe that the Paramāras were connected with Gujarāt in the early days of their power.

TEXT.

1. सामालं चैतं प्रविशति।
2. स प्रविशति।
3 to 8. [Five imprecatory verses.]

1 It will be seen that the tithi is given here as the 15th of the dark half, which is the amāśāyā day of the month. In the Harsola grants of the same king, which are dated in V.S. 1005, the same tithi, amāśāyā, is expressed as the 30th of the dark half as is done now-a-days. It seems, therefore, that both the forms of expressing the amāśāyā day were in use in the medieval period. Out of the eighty Valabhī grants, for instance, in as many as nine places the tithi is expressed in the former way.

2. The word dāpaka has been read by the editors of Vākpati’s grants of V.S. 1031 and 1036 (Ind. Ant., Vol. VI, p. 51, and Vol. XIV, p. 160) as dāyaka and combined with the preceding word dāyā as dāyaka. But it is to be noted that the word dāpaka found in these grants and in the grants of V.S. 1005 and in the present grant stands for the usual word dāpaka and the word dāyaka means, as the grants of V.S. 1005 clearly state, 1 by order of the king. Both the expressions are quite separately given there thus—दायक । दायाकां दायकां। The word dāpaka conveys, I think, the same meaning as another word kārīpaka (a person appointed to look after the execution of the record) does. See Ind. Ant., Vol. XIX p. 62 n. 53, and Ep. Ind., Vol. IX, p. 189.

4. From the original plate.
5. Read मनोभावः.
SIX INSCRIPTIONS FROM KOLUR AND DEVAGERI.

BY LIONEL D. BARNETT.

Kolur is a village in the Karajgi taluka of the Dharwar District, about 3 miles nearly west from Karajgi town, in lat. 14° 52' and long. 75° 27'. The name is ancient, and is that given to the village in the records here published. On the neighbouring village of Devageri, in the present series, I need only refer to Dr. Fleet's remarks in Vol. XI above, p. 1. The present series is now published for the first time from ink-impressions which were prepared for Dr. Fleet, and on his lamented death passed into the British Museum. Four of them (Nos. A, C, D, and F.) are from Kolur; the rest (B. and E.) are from Devageri. They range in date from Saka 967 to the reign of the Yadava Singhaha, in the first half of the 13th century A.D.

Kolur and Devageri, together with the adjoining town of Kullenur, formed part of the manneya or seigniory (something like the modern inda) of the district known as the Bassevura Hundred-and-forty, or Hundred-and-forty of Bassevur. In the present records, with the sole exception of No. C., this seigniory is mentioned as being under the control of a dynasty of nobles who claimed to belong to the Jumtavahan-anvaya or lineage of Jumtavahana and the Khachara-vaishna or Race of the Birds, and bore on their banners the figure of a snake (A. I. 18. F., I. 27). This refers to the legend dramatised in the drama Nagana, attributed to Harshavardhana, and brings them into connection with the Silkara dynasty of the Southern Kochana (circa 783-1008 A.D.), with the Northern branch of the same family, with Godakdeva, who was reigning at Tordal in A.D. 1122, and with the Senavara or Sennawara family ruling in the Kadur district of Mysore from about the end of the 7th century, all of whom claimed the same ancestry. This raises a point of peculiar interest. The Nagana is one of the plays which the Chakya of Travancore are in the habit of acting at religious festivals. At first sight it seems strange that a Buddhist drama should be habitually performed by orthodox Hindus in honour of their gods; but the reason is now apparent. The scene of the Nagana is laid on the Malaya Mount, i.e. the Western Ghats of Malabar and Travancore; and its theme is indicated by the pedigrees of these three families. Hence either the plot of the drama was entirely fictitious, and these pedigrees were concocted on the basis of it; or else it embodies a genuine legend of Malabar or Travancore, which was the source of these pedigrees, either directly or through the medium of the drama. The former alternative seems to me to be quite untenable. The other alternative fully accounts for the facts—both the pedigrees of these neighbouring families and the appearance of a Buddhist play in orthodox Hindu festivals. Hence I venture to draw the inference that the performance of the Nagana is one of the few cases in which a Hindu play is definitively associated with an ancient legend of the place where it is enacted.

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1 No. E. is included in the Elliot Collection, on fol. 367a. of Vol. I. of the Royal Asiatic Society's copy.
4 See Pandit Ganapati Sasatri's preface to Vol. XII of the Trivandrum Sanskrit Series.

This is from a slab found in Kolur; but I can find no record of its site or other details. The inscribed area is 2 ft. 1½ in. wide and 4 ft. 10½ in. high.—The character is good Kanarese of the period; the letters in the upper lines are about ½ in. high, the rest about ⅜ in. The cursive \( m \) (above, Vol. XII, p. 335) appears in \( ma[m^*]gala \) (l. 45).—The language is Old Kanarese prose, except in the two Sanskrit verses on ll. 41–44. The \( I \) does not appear; its place is taken by \( J \). Initial \( p \) is preserved. The spelling \( -schēdamuṣṇa \) for \( -schēdamuṇa \) (l. 39) is interesting: cf. Whitney’s Sanskrit Grammar, § 227a, and Wackernagel, Allindische Grammatik, I, p. 154.

The record opens by referring itself to the reign of Traítökysmallā-dēva (Somēśvara I) in ll. 1–4. Under him a certain functionary with the title of Rājakurudēva, of the Kēdamba lineage, was governing the twelve towns which were administered for the benefit of the temple of Indrēśvara at Baṅkāpura (ll. 4–13); he is described as the ‘guardian of the Kōṭkān’ (l. 11), and much is said about his piety, valour, learning, and other merits. Next is introduced Kaliyammarasa, of the Jimūtavāhana lineage and the Khaschāra race, who was administering the mannyas of the Hundred-and-forty of Bāśavūr (ll. 14–23). He was a Jain by religion, the tutelary goddess of his family was Padmāvatī, and her banner bore the device of a serpent. He is also termed Dāyiga-dallājan, ‘a trouble to Dāyiga,’ apparently some potentate whom he had defeated (l. 21). Then follow the details of the endowment (ll. 23–34), by which Rājakurudēva granted some land to the temple of Kalidēśavārā at Kolur, and Kaliyammarasa assigned thirty houses to defray the cost of perpetual lamps in it. The writer of the record was Bāsvavēya, and the sculptor Bāmmōja.

The date is given on ll. 26–27 as: Śaka 967, the cyclic year Parthiva; Panahya-suddha 5, Sunday; the \( uttarāyana-samkrānti \). This is irregular. The given titki corresponded to Monday, 16 December, A.D. 1049; it ended at 12 h. 41 m. after mean sunrise on that day, and began 13 h. 1 m. after mean sunrise on the preceding Sunday. The \( uttarāyana-samkrānti \) occurred 23 h. 55 m. after mean sunrise on Monday, 23 December,—a week after the given titki.

The places mentioned are: Roḍḍa (l. 8), Baṅkāpura (ll. 13, 27), the Hundred-and-forty of Bāśavūr (l. 22), Kōṭur (l. 28), Karage (l. 30), Ālakere (l. 30), the Varade river (l. 31), and the tirthhas (ll. 36, 37, 39). On Roḍḍa see above, Vol. VIII, p. 135n. Baṅkāpura is the modern Baṅkāpura (see above, Vol. XIII, p. 168). On Bāśavūr and Kōṭur see above. Kōṭur was one of twelve towns administered for the benefit of the temple of Indrēśvara at Baṅkāpura. Karage may possibly be the modern town of Karnigī, which gives its name to the tāluka, and lies in lat. 14° 52′ and long. 75° 30′. The Varade river must be the stream called "Verdā" on the Bombay Survey map: Kōṭur lies on its southern bank, and it flows thence westwards to the north of Dēvagēri and then turns southwards. There is a village named "Vardi" (so the Bombay Survey) on its bank in lat. 14° 47½′ and long. 75° 20′.

TEXT.2

[The metres are as follows: verse 1, Śūlī; verse 2, Anushtubh.]

1 ॐ Svasti samasticbhuvanāśraya Śrī-Pri(Pri)thvā-vallabha mahārājayāhīrāja(ja) para.
2 māsva(śvā)ra parama-bhūṭṭārakām Satvāśraya-kūla-tilakaṃ Chājuky-ābhāramām

1 I have again to acknowledge my obligation to the late Mr. B. Sewell, who with his usual kindness checked my calculations for the dates in this series.
2 From the ink-impression.
3 The engraver began this word with the syllable dā, and then corrected it to pa.
No. 29.

SIX INSCRIPTIONS FROM KOLUR AND DEVAGERI.

3 śrīma[t*]-Trailōkyamsa-dēvar sukha-[saṁ]kaṁda-vinodāmī riṣyaṁ-geyyu-
4 ttam-ire || Svasti yama-niṣyama-svādhīya-dhāna-dhāraṇa-praṇ-ā-
5 yama-pratyāhāra-japa-samādhi-sāmpannar-Iśvara-p[ā*]da-kamalā-
6 bhrī(bhrī)ṁga sāhas-ottūngan-aśrita-jana-kalpa-vri(vri)ksha sa(sa)raṇ-āgata-sūkṣma
7 nūdi-dante mārpaṁya kāre kūrpaṁya pratipanna-Mērvu-eśāṅga-virān-Asandhu(nd)-
8 dhram
9 Vir-avatāraṁ vira-chādamāṇi gotra-chintāmaṇi Rod[ā*]-kaivāraṁ Sai(Sai)va-
10 prakāraṁ sa(sa)ra-
11 paripariṇata servva-sa(sa)stra-sa(sā)stra-vaśāradaṁ nārīccha-Parasu(śu)rūma
12 Drōnāchāryya giri-durgag-bhaṁjā(ja)-
13 n-Ājjanēya traḷōkiya-rājajanaṁ kāṭaka-mābhīsāṁ Komkapa-rakṣājām
14 Kadamba-ānvaya-
15 samuddharaṇa-nāṁ-ādi-samasta-prasā(śa)sti-sahitam śrīmat Rājagūrūdeva
16 Bankṣapurad-Ind[*]ēvara[ā*]-dēvarga[ā]va pannera-bold bādamaṁ sukhaṁ-sūttamaṁ-
17 ire ||
18 Svasti samasta-vasumatīstā-kāha(ṃ)yāta-Śūbhīvaḥ-ānvaya-pra(pra)sāta bā-
19 ndhu-jana-kamalā[ī*]-rāja-haṁsa[sa] vidva[j*]-jana-vinodaṁ goshti-vinodaṁ Padmā-
20 vatt-labhā-va-
21 ra-prasadā rāja-vidya-parāyaṇa maṛtti-Nārāyaṇaṁ samyak[ṛ*]-cha-
22 dāmaṇi bhrī(bhrī)tya-chintāmaṇi pratapa-mārtanda pagevara-gānda din-
23 anātha-ja-
24 na-santa[ṛ*]ppit-anūna-dāna pannaga-dhavra-vi(rv)i)rajamāna vidagdha-mugdha-
25 vār[ā*]ingāna-ṃr-.bhīrāma chalad-anīka-Rāva(ma) Jī(Jī)ma-pāda-parīkṣa-raja[h*]-
26 putama-parīkṣa-gātra par-āṅgana-putra sakala-guna-gaṁ-ottumga
27 māvana sūnga jīta-vaiρi-sanikula Đīṣīga-dalajaṁ nām-ādya-ā[mn]ka-[na*m]a-
28 ġāṁkirtaṁ-cametan-appa śrīmat-Kali(śi)yamarsaṁ Bāsvāraṁ(ra)-nu-
29 ra-nālvaṭṭaṛa manneya[de]ra-sama-geyyuttam-imdu[*] || Svasti yama-mi(n)ya-ama-
30 svādhīya-dhāna-
31 dhāraṇa-mō(ma)n-ānaṁśīḥṭāṇa(ṇa)-parīṣṭa[ṇa]-japa-sāmādhi-sāmpannarur anvār-
32 a-tdharma-cttaram-appa śrīmat Vāmaraśi(śi)-dēvara śīyahr-appa Mallīkā-
33 rijuna-bhadāgge svasti Sa(Sa)ka-varsha 867neya Pārtihva-sānvatsaraṁ-
34 Pārśu(ya)ya(s(y)a)-su(śu)ddha
35 pahchami Ādiyaṁa uttarāyaṇa-sankrāntiyāndu Bankṣapurad-Indrēva(śva) ra-

1 Read -saṁkāṭha-.
2 Read -pariśada.- The aṁsuṣa and da are not quite clear.
3 Possibly a mistake for -maḥādāśtaṁ.
4 I have altered the spelling Indēsvaṁ to Indrēvaṁ, as the latter form appears below, l. 27, and in inscr. C, l. 8. On the other hand, the Ḫotţur inscription of Śaka 929 mentions a place called Indēvāragedī (l. 12); hence it is possible that both forms were in use.
5 Read -aṁśarīti-.
6 There seems to be a gap here; I have accordingly filled it up from inscription B, l. 22-23; cf. ibid., l. 8.
7 Read -parīṣada-.
8 This may be corrected to -bhaṭṭarṣa, or -bhaṭṭarṣa, or -bhaṭṭarṣa. The first seems the most likely.
28 देवा[r*]-ग्राम बांदव बाल्य कौला कालेवेस्वरादेवग्गर्गे
29 िरमत राणगुरुद्वर धर[ś*]-पार्ववकादिम सर्वव-नामसयम-ः
30 गी बिज्जा राजगेर बाज्जी में एक अलकेर्यन्द-याद-अम्मारमः
31 पादुवाल बिज्जा एर मर-सेन्ट(ईं) देगुलदो कोद(दी)यीन पादुवा वरादे
32 ा तेजी में टेकल बिज्जा किस माता रा-दरु अंत मात टाव [I*]
33 मन्नया कालियमाराम मन्द-दिवेग बिज्जा पारिश्वाम मानगाल
34 मेवरतु सर्वव-बाद्वा-पारिहार-मन्द-धर्ममाक मरपाद-जसवर [II*]
35 धर्ममामान किताविअस-टातेर [I*] विजया-स्थायु बाल-अयु इर्म
36 चे-विविद्वीयुम्-३ उत्तर-रताम-अक्कु [I*] मात(ईं)* कुरुक्षेत्रा वरादाशी
37 प्रयागे अर्ग्या तृत्तित्त्रहम-मेबा मा(ईं) नात-त्रृत्तित्त्रहम-मोहसः सासिरा कविलया कोद(ईं)*
38 को-लगुमान
39 पान्चा-रत्नदोल-काली मा(ईं) ब्राह्मणगर्गे उभयामुक्क गोत्ता फळम-अक्कु [I*] इधन-अली
40 ध(ईं)-तात इंगर रोगाम दरिद्रवन तनत-सेहदामुनि Varnasiyoli-kोटि
41 कविलयु कोटि
42 ब्राह्मणगर्गे इक-कोटि-टोड़दासरुम मोहा तामा माहा-पातान-अक्कु II
43 समानन्या-साय धर[ś*]-ममा-सेतु[-ś*]-सर्पानाम काले काल वाणि महव-द्विभिः [I*]
44 सर्वव्ययुन-पृथिविन्द्र-न्द्रान बुखो बुखो यासानो Rammabhadr [|| 1*]
45 स्वा-दत्त[ś*] म या-दत्त[ś*] म व यो हरेति(ईं) वमुलां [I*] साहित्यिन-वर्षसहस्रसर[ś*] यि
46 मिष्ठयायि 10 जयये क्रिमि [I* 2*] Bareda सेनबोवा Basavaya besa-ge-
47 yda Bam[m*]० (ईं) Ma[m*]gala

TRANSLATION.

(Lines 1-4.) Hail! When the asylum of the whole world, favourite of Fortune and Earth, great Emperor, supreme Lord, supreme Master, ornament of Satyāśraya’s race, embellishment of the Čaṇākya, king Treta Jōyamalla, was reigning with enjoyment of pleasant conversations:—

(Ll. 4-13.) Hail! When he who observes the major and minor disciplines, scriptural study, meditation, spiritual concentration, suppression of breath, retraction of senses, prayer, and absorption, who is a bee to Śāvār’s lotus-feet, possessing all titles of honour such as “lofty in courage, a tree of desire to dependents, a good guardian to seekers of his protection, an opponent (?) according to the word,”12 returning love for love, a Mēru in exaltation, a warrior of the body-guard, valiant as Ṭāndra [Viṣṇu], an incarnation of Viṣṇu [Viṣṇubhadrā], a crest-jewel of warriors, a wishing-gem to his gōtra, a theme of praise to Rōḍḍa, a palace for Śāivas, skilful in (the use of) arrows, stringing arrows against troops of fearless foes, a master to teach archery, a Śrīpāchārya of the Kali age, accomplished in all weapons and books of instruction, a Parasurāma with arrows, an Ā关羽a (Hautamān) in shattering mountain-fastnesses, delighting the three worlds, great lord of the camp (?), guardian of the Kōkha, restorer of the Kādamba

1 This word is corrupt.
2 Read āṭāṅgya.
3 Read abhītriddhiyum.
4 Read śrīthāṅgayāj.
5 On this spelling see Whitney’s Sanskrit Grammar, §227, a, and Wackernagel, Altind. Gramm. I, p. 154.
6 Read maḥā-.
7 Read bhāgīnaḥ.
8 Read sarvendhāra.
9 Read uṣadīyāḥ.
10 Read kr-ṃa.
11 Oh the phrase saudānaste gauda. 12 [I would say ‘rampant’ instead.—Ed.]
No. 29.]
SIX INSCRIPTIONS FROM KOLUR AND DEVAGEBI.

183

lineage," the illustrious Rājagurudēva, was happily governing the twelve towns administered for (the benefit of) the god Indrēśvara of Baṅkāpura:—

(Il. 14-23.) Hail! While he who is sprung from the lineage of Jimūtavāhana famed over the whole earth, possessing many titles of distinction such as a royal swan in the lotus-lake of his kin, delighting in learned men, delighting in social circles, receiving the grace of boons from (the goddess) Padmāvati, versed in the science of kings, an incarnate Nārāyaṇa, a crest-jewel of goodliness, a wishing-jewel to servants, a sun of magnificence, a man of might to foes, satisfying by abundant gifts the miserable and forlorn, brilliant with the Serpent-banner, delighting the mind of witty and modest courtiers, a Rāma in the characteristic of constancy, having his limbs yellowed by the mass of pollen in the lotuses of the Jinas' feet, a son to other men's wives, exalted by the series of all virtues, a lion of his uncle, conqueror of a multitude of enemies, a trouble to Pāyiga', the illustrious Kāliyammarasa, was ruling the seigniory of the Hundred-and-forty of Bāsavērī:—

(Il. 23-27.) Hail! to Mallikārjuna-Bhaṭṭa (?), disciple of Vāmaraśi-dēva, who is versed in the major and minor disciplines, scriptural study, meditation, spiritual concentration, and observance of the vow of silence, who practises prayer and absorption, and is constantly inspired by goodliness,—

(Il. 26-27.) Hail! on Sunday, the fifth day of the bright fortnight of Paṇḍiṭha in the cyclical year Pārthīvva, the 987th (year) of the Saka era, at the uttarāyaṇa-samkrānti,—

(Il. 27-34.) For (the benefit of) the god Kalidēśvara of Kōṭṛ, (one of the towns) included in the twelve towns administered for (the benefit of) the god Indrēśvara of Baṅkāpura, the illustrious Rājagurudēva with pouring of water granted on sarva-namasya tenure, eight māttar of black-loam land north of the road of Karage, west . . . from the Ālakere; (and also) he granted two māttar of red land west of the wall (?) of the temple, south of the river of Varadā: altogether ten māttar. The seignior Kāliyammarasa granted for the perpetual lamps thirty houses in the precinct, immune from all conflicting claims. So they shall protect this pious endowment.

(Il. 35-40: a prose formula of the usual type.)
(verses 1-2: two common Sanskrit formulae.)
(Il. 44-45.) The town-clerk Bāsavēya wrote (the record). Bāmōjā executed (the order). Happiness!


This record was found on a stone at Devagēri; but I have no information as to its site or character. The inscribed area is about 3 ft. 2½ in. high and 3 ft. 6½ in. wide. It contains two documents, in different hands, of which the second is imperfect at the end.—The character is Kanarese; the letters vary in height from ½ in. to ¾ in. The cursive m (above, Vol. XII, p. 335) is used in sampannar (l. 9), dharmmam (l. 27), kamma (l. 28), māttar (l. 28); the palatal ? appears in paścha (l. 4, 6).—The language is Old Kanarese, except for the introductory Sanskrit verse. The archaic j occurs in iđu (l. 11, 15, 23), gālde (l. 23), and wrongly in kαṭki (l. 13); elsewhere it is changed to j. Initial p is preserved, except in hattakk (l. 17), and Halama (l. 29). The word koṭṭayaṇa on l. 20 (if I have read it aright) is singular. On māttalu (l. 28) cf. above, Vol. XIII, p. 188, and Ep. Carn., VII. i., Sk. 8, 61, 70, 71, 322, Hl. 7, 11, etc. Some words are of lexical interest, viz. kōṇaṭa (l. 16), mālase (l. 16, 17), kechchan-appa (ib.), and bāsige (l. 17).

1 There seems to be something lost here; see above.
The first document, after referring itself to the reign of Bhuvanaikamalla-dēva, i.e. Somaśvara II (1, 3), mentions the General Udayāditya—Makāśamantādhārī, high minister, commissioner for kērs for peace and war, and steward of the household—as administering at the time the Bānvī ṛse Twelve-thousands (ll. 4-5), while the Mahāviṣṇu Kaliyantarasa, of the Jimitīvahana lineage and Khāchara race, styled 'a lion for Rājāditya' (apparently one of his family to whom he had rendered military services), was governing the manneya of the Bāsvura Hundred-and-forty (ll. 5-8). The details of the grant then follow (ll. 8-21), according to which Viṇjamayya, a general, minister, and controller of the perjuna tax, together with the controllers of the two bikōde taxes, assigned the proceeds of a toll on produce carried in a certain area to the temple of Kaṅkaḷēsvara at Dēvagēri, the trustee being Gaṅgarāśī-Paṇḍita.

The second document opens by referring itself to the ninth year of the reign of Bhūlōkamalla, i.e. Śomaśvara III, and introduces another Kaliyantarasa, a kinsman of the Kaliyantarasa mentioned above, perhaps his grandson, as governing the same seigniory (ll. 21-23). A verse (ll. 23-25) states that this dignitary, who is here named Kūlīga, made a gift of land to the same temple; and the details of this donation, of which the trustee was Mallikārkūṇa-Paṇḍita, are given in ll. 25-28. This is followed by a record of a donation by some merchants, of which only the beginning remains.

The date of the first record is given on ll. 11-12 as Śaka 997, the cyclic year Rākṣasa; Paushya-śuddha 14; Sunday; the uttara-yāna-samkranti; the yōga vyatipaṭa. In these details the only error is in the week-day. The given tithi corresponded to Thursday, 24 December, A.D. 1075, when it ended about 3 h. 12 m. after mean sunrise. The uttara-yāna-samkranti took place on the same day at 18 h. 10 m. after mean sunrise, the following Friday being reckoned as Makara.

The second record is dated on ll. 21-22 as: the 9th year of Bhūlōkamalla (i.e. Śaka 1056 expired), Ānanda; Paushya-śuddha 11; Monday; the uttara-yāna-samkranti; the vyatipaṭa. This is irregular. The quoted tithi corresponded to Saturday, 29 December, A.D. 1134, on which day it ended about 1 h. 37 m. after mean sunrise. On the other hand, the uttara-yāna-samkranti occurred according to the Ārya-siddhânta 28 m. after mean sunrise on Tuesday, 25 December. Mr. Sevall has pointed out to me that by the Brahma-siddhânta the samkranti took place on Monday, 24 December, at 1 h. 20 m. after mean sunrise, the current tithi for that day being Paushya śa. 7. Apparently then the record has mixed up two distinct dates, namely Paushya śa. 11 (Saturday) and the samkranti on Paushya śa. 7 (Monday).

The chief places mentioned are: the Bāsvura Hundred-and-forty, l. 8, or the Hundred-and-forty of Bāsvūr, l. 22; Dēvamārgi, l. 14-15; Pālavā, l. 15; Eēya-Tammug, l. 15; Buraide, l. 16; Beḍāḷaṇa, l. 27; Māṇḍūyaṇa-kēra, l. 27; Chīmūḍāguṇa, l. 27-28; and Arakēra, l. 28. On Bāsvūr, Dēvamārgi, and Buraide, see above. The other places I am unable to identify.

TEXT.3

[The metres are: verse 1, Amśhūbhi; verse 2, Utpalamāla.]

1 [Na]mas-tu[m]ga-si(si)rau-chunbita-cha[m]dra-chāmara-chāravō [Il]† tailokyam(kya)-
mugar-ārāmēhaka-mūla-stambhāya Sa(Śa)mihbavō || [I*]

2 [Sv]asti samasta-bhuvanā-vāraya Śri-Pri(Pri)thvī-vallabha maha-rājādhiraśa paramē
^śvaraṇa parama-bhātārakaṁ Satyārāya-kula-tālaka[m] Chājukyā-ō

1 Ordinarily it may also imply that he was a lion to (i.e. vanquished) Rājāditya. The previous plate has mūraśa sima (l. 21).—Ed.

2 This name is spelt on l. 14 Kaṅkūṭēśvara, on l. 15 Kaukāṭēśvara, and on l. 28 Kaukāṭēśvara.

3 From the ink-impression.

4 Read 'ahūbhi.'
3 bharaṇaṁ ārīmat Bhuvanaikamalla-dēva-jaya-rājya-amuttar-āṭhivī(ṛ)ddhi pravarddhāmam-ačchandaṁ-arikka-taraṁ-baran sałlmattam-ire [†
4 [Ta]pāda-padm-ṇpajvi saṃadhigata-paṇcha-mahā-ṣa[bdma-ha-sa]ntadhipati mahā-praścanda-daṇḍānaṇya mahāpradhānaṁ hēri-sa-
5 [nh]i-vigrai mane-vergaṇḍa daṇḍānaṇya-anudāsītvrnas Banavase-pannirch-
6 [ta]-paṇcha-mahā-ṣa[l]ba-mahāsāmantaṁ vijaya-lakṣhmi-kāntaṁ saṃasta-vasumattatān-
7 [ta]nā bandhu-jana-kaṇḍalīt-rāja-hamsa(sa) Khaḍarā-vamā-odbhavan Padmāvati-
8 Kaliyammaramam Bhasavura-nūra-nālattarkaṁ man[e]yaṁ sukhadin-araṇa-
eguyyuttam-ire Vasti saṃasta-rāja-
9 bharaṇi-rūpita-mahāmāya-padavirjayamāna māṇ-aṇnata prabhav-māntṛ-étāha-sakti-
10 [n]jāyakaṇaṇa persjumkakda Veṇuṃmayyams[du]nh ārīmat-bilko(de)yā Nāgavarm-
11 [bh]ilko(de)yavarum-ildu Sā(Sa)ka-varsha ṇ[bh]nēya Rākṣasa-sahvanāsraṇa-
12 samkṛanti[m] nityāpātamunm kōṭid-andu Vasti yama-niyama-svādhyāya-dhāma-
13 parājaya-[japa-sa]mādi-saṃpannar-appa ārīmat Gamgarasi(d)-paṇḍittara kaḷaṇa
14 ḍi Dēvaṃgēriya Kālakaḷavara-dēvargar dhūpa-dīpa-nivēdyakke biṣṭa dharmam-
15 chayyanum-ildu Dēvaṃgēriyalum Pālavūralum Eleya-Ta[hmm]n[mm]ge modal-āgī mār-ūn tajāda bhaṇḍadolaṁ paduvalu Maṇāṇ[amp]a-
16 nīda poḷe maḍalu Tammugeya Kajla-vole modal-āgī Baradeyilī temika pōpa bhaṇḍakke kāśṭaṇa maḷaye irppattakk-ondu kechchan-a-
17 ppa nāla pāsina būjige yālave muvattakk-ondu pattiya maḷaye ayvattakk-
18 maṇ bhaṇḍa-ṛuvalaṇ persjumkaka eraṇuṁ bilko(de)yā suṅkava[m] pratipāḷisvvar
19 [†] I(I) dharmavāṇa pratipāḷisvadav Prayāge Bā-
20 garasi Kurushēttaholoṭam sāsirvva vēḍa-pārēgarīge sāsira kavileya koḍuṁ koḷagumāṇa maṇcha-ratnadola-kā-
21 ṭṭiṇa koṭṭayuṁ phalav-akkv [†] I(I) dharmavāṇa pratipāḷisvadavaṁ sāsirvva vēḍa-
22 pārēgarumāṁ sāsira kavileya maṇcha-ratnadola-kā-
23 smavārdva-uttāya-saṅkraṇti vyastipāṭad-anḍu śrīman-mahāsāmanta Kaliyammarama-
25 * Apparenty what was intended was Banavase-pannirchadhērīrana,
* Possibly Kāḍikara: the first vowel is not quite clean.
* Read -āṇuḥbhāna-.
* Read -Chājukya-.
TRANSLATION.

(Verse 1.) Homage to Sambhu, beauteous with the yak-tail fan, that is the moon, kissing his lofty head, the foundation-column for the building of the city of the three worlds.

(Lines 2-3.) While the victorious reign of—the asylum of the whole world, favourite of Fortune and Earth, great Emperor, supreme Lord, supreme Master, ornament of Satyasraya’s race, embellishment of the Čaṇḍikṣya, king Bhuvannikamsa, was advancing in a course of successively increasing prosperity, (to endure) as long as moon, sun, and stars:—

(L. 4.) While one who finds sustenance at his lotus-feet, the Mahāsāntādhipati who has obtained the five great (musical) sounds, great august General, High Minister, commissioner for affairs of hērī, peace, and war, steward of the household, the General Udayaditya, was ruling the Buvāsana Twelve-thousand:—

(L. 5-8.) While—hail! the Mahāsāntā who has obtained the five great (musical) sounds, beloved of the god of victory, scion of the lineage of Jimūtavāhan, famed over the whole earth, a royal swan to the lotus-pool—his kindred, born of the Khachara race, receiving the grace of boons from (the goddess) Padmavati, taking delight in liberality, a lion for Rājāditya, the illustrious Kalīyanmaṇa, was governing happily the seigniory of Bāsavura Hundred-and-forty:—

(L. 8-14.) He who is eminent in the office of high minister appointed for the administration of the whole kingdom, exalted in dignity, possessing the three powers of lordship, counsel and enterprise, the General Vepamayya (the controller) of the pṛjjāsaka taxes, and Nāgavarmaṇya and Chikka-Kētayya (the controllers) of the bilkoḍe taxes, that is to say, the controllers of the pṛjjāsaka and of the two bilkoḍes, in concert, on Sunday, the 14th of the bright fortnight of Paniṣṭha in the cyclic year Rakshā, the 997th (year) of the Śaka era, coinciding with the attāriyaga-sandhī and the vyayattītā, having laved the feet of Gaṇgarāḍ-Puṇḍita, who is versed in the major and minor disciplines, scriptural study, meditation, spiritual concentration and observance of silence, and practises prayer and absorption, granted with pouring of water a pious endowment for (the supply of) incense, lamps, and oblations for the god Kāṅkālēśvara of Devanagāri, to the following effect:—

(L. 14-18.) With the concurrence of Bēchayya, controller of the vaṭṭa-rāvaḷa taxes, (it was decreed that) they shall maintain both in Devanagāri and in Palavā in the case of the produce of the soil of Kalyān-Tammage and the rest of the three towns, a toll upon produce that is

1 Read -jauktōṣaṃ.
2 Of line 90 nothing is legible; and the rest of the record is lost.
3 See remarks in my paper on the Lakṣmēśvarā (asr. of Jayābhāsana II, I. 21).
4 A yeṣa in which the sun and moon have the same declination.
carried south of Barade—beginning with the river of Manand on the west and the Kajala-river of Tammuge on the east—viz., one maḷave upon every twenty of kāṣṇa, one maḷave upon every thirty of bhajga of red (?)-thread, one maḷave upon every fifty of cotton-pods, one load upon every ten of grain, (as) a toll of vadda-rāvula, the perijjika, and the two biltkoda.

(Ll. 18-21: a prose formula of the usual type.)

(Ll. 21-23.) Hail! At the attarāṣṭa-sāṅkrānti on Monday the 11th of the bright fortnight of Pauṣya in the cyclic year Ananda, the 9th (year) of the Chālukya-Bhuja-kamalla era, in the vajrapāta, while the Mahāśimanta Kaliyammarasa was governing the sāṅkrānti of the Hundred-and-forty of Bāsavr:—

(Verse 2.) This prince Kāṇga, of the lineage of the Khēchara family, a lord of fortune, having caused to be performed for himself the Mahāśvara consecration, bestowed in perpetuity, with the approval of the whole earth, good land for the great glory of Kākrapārava, the lord of all gods of gods, and for his worship with obligations.

(Ll. 25-28.) Hail! Having laved the feet of Mallikārjuna-Paṇḍita, who has the merit of practising the major and minor disciplines, scriptural study, meditation, spiritual concentration, observance of silence, prayer, and absorption, he granted with pouring of water a pious endowment, as follows: four mattar of black-loam land south of the road of Beḍabālā, east of Maruleya’s Tank; two mattal(r) of red land he granted on the west of the Chimuḍāgera; 50 kamma of paddy-field he granted below the Arakere.

[Translation of the latter part of l. 28 and l. 29 is omitted here, apparently because the sense is not complete. As they stand, we might render them thus:—Further, to the god Kamakāśaravatēvā, Kisuva Halamāṣṭivāla and Kalidēvā-setti . . . . in the vicinity of the enclosure.—Ed.]

C.—KOLUR INSCRIPTION OF THE 4TH YEAR OF VIKRAMADITYA VI.

This record was found on a fragment of a slab in the temple of Dhaṇḍēvar at Kolūr, concerning which I have found no further details. The upper half is very imperfectly preserved. The maximum height of the inscribed area is about 3 ft.; the width is 2 ft. 3 in.—The character is a fair Kanarese of the period, the letters varying in height from ¼ in. to ½ in. The cursive as (above, Vol. XII, p. 335) occurs in [pa]hcha-maha", l. 9, ma[ha]nādiṇi, l. 11, and paḷama", l. 23. The language, except for the concluding Sanskrit verse, is Old Kanaraese. The initial p is changed to h only in hattiyag, l. 25. The archaic $ is preserved in tīdu ll. 17-18, and is written irregularly in karcho, for karchi, l. 21; elsewhere it has been replaced by j. The words khēṇasā, l. 17, bhajga, l. 24, kočchhas-appa, l. 24, and maḷave, ll. 24-25, are of some lexical interest.

The record, so far as it is preserved, begins by referring itself to a time when Traḷkēṣa-malla-dēvā was reigning over the Noḷāmbaṇādi, Thirty-two Thousand and the Śāntiṣe Thousand (ll. 1-6). This is probably Jayasimha III, the younger brother of Vikramāditya VI, on whom see Dyn. Kanar. Distr., p. 453. Then, after a mutilated reference to some religious dignitary who was administering the demesnes of the god Indra of Būkārura (cf. above, A., ll. 12-13), we learn that at the same time a manmēya, probably the Bāsavrā Hundred-and-forty, was under the government of a Mahāśimantaka whose name is lost, but was probably Kaliyammarasa (ll. 6-10); while the General Baldēvaya, a devotee of the Jain church, was ruling the Banavase Twelve-thousand and controlling the kīl-ratta section of the vadda-rāvula taxes (ll. 10-13); the General Bammadēvaresa was controlling the perijjika and the two biltkoda taxes of the Banavase Twelve-thousand (ll. 13-15), the peripāke Chāvanna, also a pious Jain, was khēṇikāra of the vadda-rāvula (ll. 15-18), and Dass-Gāvunḍa and Raja-Gāvunḍa were serving as gāvunḍas of Kolūr (l. 18). Next comes the date (ll. 18-20), followed

3 Possibly kočchhas-appa is connected with kočchha, “redness”; but it may equally be connected with kočchha in the sense of “warp.”
by details of an endowment for the temple of the god Grāmēśvara, the “Village Lord”, of which the trustee was a certain Kannadāchārya, and under which a toll identical in its rates with that specified in B., ll. 16-17, was to be levied on certain produce of the soil in Köṭūr and Aggalajūr under the provisions of the above-mentioned four taxes, and applied for the benefit of the temple (ll. 20-26).

The date is given on ll. 18-20 as: the 4th year of the Chāñkya-Vikrama era, Siddhārtha; Paushya amṛtaśce, Sunday; the uttarāṣṭa-saṃkrānti; the syatāśaṭa; an eclipse of the sun. This again is somewhat irregular. The givenṇaḥ corresponded to Thursday, 29 December, A.D. 1079, ending about 3 h. 7 m. after mean sunrise. The uttarāṣṭa-saṃkrānti occurred 19 h. after mean sunrise on the preceding Tuesday, i.e. at 1 a.m. on Wednesday, 25 December, which was hence reckoned as 1 Makara. The eclipse of the sun actually took place on Thursday, 26 December, as stated: see Indian Calendar, p. 122.

The following place-names occur: the Nojambavādi Thirty-two-thousand, ll. 4-5; the Sāntalīge Thousand, l. 5; Bankāpura, l. 8; the Banavase Twelve-thousand, ll. 12, 14; Köṭūr, ll. 18, 22; Aggalajūr, l. 22 f.; Karage, l. 23; the śrīthas, ll. 26, 27, 29. Nojambavādi lay somewhere about Belar. Sāntalīge was in the west of Mysore or thereabouts (Dyn. Kanar. Distr., p. 306, n. 5). On Bankāpura see Vol. XIII, p. 168; on Karage, see above.

TEXT.1

[The metre of verse 1 is Anushṭubh.]

1. [ra]n-āgata-rakhāma[vi]...
2. gajgarājac...
3. śrīm[a]n-Tṛiśōkyaṁmālaya Noj[āmbavādi-mūya]...
4. [tt]r̥rohaśāsanumam Sāntalīge-[sāsiramun]-
5. mam suhka-saṅkathā-vinodadiṁ r[a]yam-geyuttam-ire || Svasti yama-niyama-
dhyāna]-
6. dhāryata-mā[m]aṁ-anuṣṭhāna-japat-samādhi
7. Banavase-pammnihrohaśāsanumam vāḍa-rāvula...
8. Gorava(f) [samadhiṣa]-
9. [pa]nichā-mahāśa(śa)bda-mahāśaṇantasā śrīmatu [Bāsavura-nṛa-
   nāyanay]-
10. [ttara] manneya-arasu-geyut[tm]am-ire || Svasti...
11. ma[hāka]nādi(dhi)pati mahā-prachanṇa-daṇḍa-aṅgāya Jina-charaṇa-kamala-bhṛih(bṛih)h-
   ga [daṇḍa]-
12. [n]aṇyaika Baladēvavam(ga)n Banavase-pammnihrohaśāsanumam vāḍa-rāvula-
13. [da f?] kl-vatīya suṁkaman-anubhaviṃttam-ire || Śrīmad-daṇḍaṇyaṇa Bṛtī-
   [mayam f?]-
14. gāla maganā Bemmādēvarassaru Banavase-pammnihrohaśāsirada perjumkamanum
   erāṇ[tm]in bī-
15. lkoḍeya suṁkaman-anubhasivuttam-ire || Svasti samasta-guṇa-sahpanna nuḍid-
   aṁ.
16. t-enān sujan-aiyaka-mitra gōtra-pavitra śrīta-jana-kalpa-vṛ[ta](vṛ)kaha bandhu-jana-
   chintāmanā po.
17. ṭṭiyā siṣṇa Jina-charaṇa-kamala-bhṛih(bhṛih)ma śrīmatu vāḍa-rāvulaṇa khēṇikāra
   perṛgagṛa Chāvanna[m]a[m]-
18. [d]u Śrīmatu-Kal添[tl]aṇa Dāsa-gavuṇḍanum Rāja-gavuṇḍanum gavuṇḍu-
   geyṛ(yu)ttam-ire || Chaṭṭu[kāya]-
19. Vikrama-varṣa ānaya Śidh(d)dharthgra-saṃvatsarada Paushya-adharmē Āditya-vā-
   ram-uttar[ā].

1 From the ink-impression.
2 Read Tṛiśōkyaṁmā-dīcāra.
SIX INSCRIPTIONS FROM KOLUR AND DEVAGERI.

20 yana-samkranti vyatipata su(a)ryya-grahapadandu Grameshvara-devargge [dhu]pada-dipa-
21 nivedyakke Karnadasaharyara kalema karichi dhara-purvakam-adi biita dharm-
22 mamentinda [de]
23 Vadda-raivula prejumka eradum bilkede antu(nu) nalkum samikadalum-adig jours
24 tada majave irppattakk-ondu kechchan-appa nula pangena mayave
25 mayattakk-ondu hattiya majave ayvattakk-ondu davasa p Performs [r*]ppa-
26 ttakk-ondu [**] Int-I dharmamamani pratipalishidavaru Varanasi Gu(Ku)rukshetra
27 Prayageya(yo)-sayira kavileyaka kodum kolaqumatai paichama-mnadoj[[]]u kath-
28 sa(s) veda-paragar-appa sasirvan richmanargge mahad-dunai-got[tta] pa[pha]lam-
29 akku |
30 I dharmamaman-ajidam Varpasi Kurukshetrad[o] sayira kavileyun sairv bra-
31 hmaanur-ajida paichama-mahat-patkan-akku || Svadatt[*] in para-datt[*] in va-
32 yo haroti(ta) vasu-
33 ndharu[s]m shashthi(shitam)-varsha-sahasrapam(qui) mi(vis)bahiayam jayaete krimi1 |
34 [1*] (C)

D.—KOLUR INSCRIPTION OF THE 10TH YEAR OF VIKRAMADITYA VI.

This mutilated fragment is from a stone found at Kolur, regarding which I have no details. It contains only the right-hand half of the record. Its height is about 3 ft, 5½ in.; its width at 1, is 12½ in., and at 2, (the last line) 17½ in. The character is fair Kanarese of the period and the letters vary between 1½ in. and ¾ in. The language is Old Kanarese, except in the formal Sanskrit verses on ll. 24-27. The t is used irregularly in kama and sakala (l. 5), and in negula (l. 14); elsewhere it is replaced by t. We find the archaic participle pratipala-

sidhata (I. 27) in a formula beside the later form ajidavanga (l. 29).

The record refers itself in il. 1-3 to the reign of Tribhuvanamalla-deva, i.e. Vikramaditya VI, and then mentions in ll. 3-7 Ragurudove (compare above, Inscr. A.) as administering twelve towns, probably those comprised in the diocese of Indresvara of Bankapura. Next appears again Kaliyamnarasa, who figures in inscription B. (ll. 8 and 22), as governing the saanaga of Basavara. After the date (ll. 12-13) begins a series of kanda verses in praise of Basava and Ketamalla and their family, though of the latter only one name is preserved, viz. that of their grandmother (?) Baganabbe (l. 14). To judge from the words O(Au)raga-

kula-talaka on l. 13, this family also belonged to the Jivatavaha lineage. One or both of these men held the office of guruda in Kollur (l. 18), and won the favour of Kaliyamnarasa (l. 19), who was pleased because Basava risked his life (literally, 'gave his head') in his service, and accordingly made a religious endowment (ll. 19-22). The document was drafted by Masapayya, the teacher of Ketamalla, and was engraved by Kaijfa (ll. 31-32).

The date is given in ll. 12-13 as the 10th year of the Chalukya-Vikrama era, Krodhana, Thursday, the month and fortnight being lost. The year Krudhana corresponded to A.D. 1085-6.

The only decipherable place-names are: the Basavara Hundred-and-forty (l. 11); Kolur (l. 18); and the tirthas (l. 27).

1 Read krimi.
TEXT.

[The metres are as follow: verses 1-7, Kanda; verses 8-9, Anushāsana.]

1 [Svasti samasta-bhuvar-srāya Śrī-Prithvi-vallabha mahārājadhirāja paramēśvara
parama-
2 [bhāṭārakam Satyāsraya-kuja-tiṣṭakam Chālukya-āharaṇa] m śrīma[t*]-Tribhuvan-
maḷa-śeṣānu sukha-
3 [samkatha-vināddhati rāyam-geyuttam-ire] Svasti yama-niyama-svājādyāya-dhyāna
dhārāṇa-mā(mu)n-ānu-
4 [sṛtha]...... budha-jana-prasāmnarūni dharma-lata-
5...... vā-kama[la]-mārttāṇḍarunā
saka[la](-a)-

6...... sāra-viratārinā charitra-nivātārinā
7 bājamaṁ viṇḍarun-appa Rājagurudēvaru pannadaṇum
8...... [Samadhigata-pa] mcha-mahāsabdā-mahāsāmantāṁ
9 [lakṣham-kānta] bandhu-jana-
[Padm]āvati(tt)-labdha-vara-prasāda tyāga-vināda
[Br]ahma-rāja-āhāraṁ
10 [kamalini-rāja-haṁsa] būrdu-
[Bṛ]haspativārad-ṃdú [ō(Au)raka-kuja-tiṣṭakam]
11 [mānaya-māda-nivāraṇa?] Āravhaṃ lōneya Krōdha-
Bāsvara-vāra-nātha-
12 [tṛṭa] mānaya-ad-araṇa-geyuttam-ire [?] Svasti śṛt]mach-Chālukya-Vikrama-
varshaṁ lōneya Krōdha-
13 [ka-samvatsara] prabhū Vi(VI)r-ā-
14 [vaṭāra]...... [r]uha-lōchane nega]d]a(]u(m) dhārīpiyo]
Bāganabbe
15...... [ṣa] y-ananta-guṇaṁ bhuvasa-bha[va]na]-jana-vinātaṁ
dor[ṛ]e
16...... sṛta-nivāsa [[2* Āta ...... Sitege
17...... yasa(ṣa)r-janiyisidar-ṃ[ni]-vida[r?] Basava-
18...... Kṛtama[1]la-
19...... r=Kōḷu[ro] gāvunda-geydu sukhaṁ-
irāl-pati-kāma-
19...... maṁ mechhi Kāliyam[m*]arasam dayeyi [[4*]
Bāsava-
20 [tt]...... n-endu Kāliyam[m*]arasam manam-œed-
eraṇum kēriya man-
21...... itta [[5*] Vigrunabdo] tale-goṭ(i(ṭta)n-udagra-balam

1 From the ink-impression.
2 The syllables ṛṭa have been omitted from their proper place and inserted in smaller letters at the end of the line, with crosses to mark the omission.
E.—DEVAGERI INSCRIPTION OF THE 48TH YEAR OF VIKRAMADITYA VI.

This document, of which a transcript is given in the Elliot Collection, vol. 1 (fol. 367a. of the Royal Asiatic Society’s copy), is from a slab found standing in the front of the gateway of the temple of Basavana or well of Devagari. The inscribed area is about 3 ft. 10 in. high and 1 ft. 3½ in. wide. The lower part of the inscription is lost.—The character is fair Kanarese of the period, with letters varying between ⅕ in. and ⅘ in. in height. The cursive m occurs in mala, l. 2.—The language is Old Kanarese, except for the opening Sanskrit verse. Initial p has become h in the name Hermadā (ll. 19, 23, 43) and in hala-cēreya (l. 25 ; cf. above, Vol. XIV, p. 277). The i does not appear: we find īrddu (l. 21) for īdu, and elsewhere ī.

The document refers itself to the reign of Tribhuvanamallā-deva, i.e. Vikramaditya VI (ll. 3-8), and mentions next the Mahâsantâdhipati Īśvarāyya, a general and steward of the household, as administering the “Two Belvalas,” (ccit Belvala and Puligere) (ll. 9-13), while the Mahâsantâ Hermâdiyārasa of the Jumtavâhana lineage and Khachara family, was governing the manneya of the Bâsavura Hundred-and-forty (ll. 14-21). It then records a date (ll. 21-23) on which Hermâdiyārasa made a grant of some lands to the temples of Tribhuvaneśvara (a title of Śiva derived from the name of the reigning king) and Bhaireva, the trustee being Tribhuvnansingi-Pandita (ll. 23-29). After formulae of the usual type (ll. 29-39) comes a verse which tells us that Hermâdiyārasa was the son of Kâliyammanaras (see inscriptions B-D.) by his wife Lâchchhalâdevi (ll. 40-44). After this the rest of the record is lost: only small fragments of nine lines survive.

The date is given on ll. 21-23 as the 46th year of the Châlukya-Vikrama era, Plava; the full-moon of Pauhsha-suddha, Sunday; the uttarāyana-samkrânti; the vyatipata. The titki quoted corresponded to Sunday, 25 December, A.D. 1121; it began on that day at 12.24 A.M., and ended about 13 m. after midnight. The uttarāyana-samkrânti occurred 15 h. 45 m. after

1 The letter ģra has been omitted and added at the end of l. 21, with crosses to mark the omission.
2 Read krîmaḥ.
mean sunrise, i.e., at 9.45 p.m. on the previous Saturday, so it actually took place before the quoted tithi began; but the day to which it was attached, viz. from mean sunrise on Saturday to mean sunrise on Sunday, was still current when the tithi commenced, and hence the two dates might legitimately be connected. Mr. Sewell informs me that according to the Brahmasiddhanta the uttarayana-samkhāra occurred on Friday, 23 December, a date which could not possibly be connected with the given tithi.

The only place-names mentioned are: the Banavase Twelve-thousand (l. 12), the Six-hundred consisting of the two Belvalas, i.e., Belvala and Puligere (ll. 12-13), the Basavara Hundred-and-forty (l. 20), Devagiri (l. 25), Marayaroger (l. 26), and the tirhkas (l. 30).

**TEXT.**

[The metres are: verse 1, Anushthub; verse 2, Salit; verse 3, Sardalavikrtita.]

1 [Namas-tuniga]-[s[i]ran-chhuni-chahidra-chamara-chhav [sa] tray[i]kya-
2 nagar-arnabhima-mola-stanbhāya Šamihavā - [[1 1*] Mainga[ja]
3 c Svasti samasta-bhuvana-sārayam Śrī-Pri(Pri)[thvi-[va]-
4 lhabha mahārājadhirāj paramāvara para-
5 mahathārakaṃ Sṛyāraya-kula-tijakam Chāl-
6 ka-ābhararasi śīma[sa]-Tribhuvanamāla-deva vijā-
7 ya-sārayam-uttar-ottar-aśhivī (vṛ) ṭhiti-pravarddhamā-
8 nam-ā-chānudr-ārka-ṭhāra-ḥaraṃ salottam-īre
9 c Tat-pāda-padm-ōpājī c Svasti samadhiṣṭa-paṃchā-
10 mahā-sabda-mahāśāmasatādhipati mahāpr-
11 chaṇḍa-dandaṇāyakam mane-vergagadeśāvaya-
12 dandaṇāyaka[m*] Banavase-pannirchchhārsīrūmāṃ Belvala-
13 v-era-d-srunūrumāṃ sukha-samkathā-vinōdadiṃdā-śāntam-īre
14 Svasti samadigada[sa] paṃchā mahāsabda-mahāśāmasāntaṃ vijaya-
15 lakṣhmi-kāntam satyam vaṃsattāla[sa]-khyāta-Jīmātvāhan-[sa*]-
16 nava-saṣhāti raṃ bandhu-jana-kamalini-raja-bhainam Khchhara-va[sa]-
17 ś-ottamsam Padmāvati-labha-vara-prasadaṃ tyāga-vinōdāṃ b[si]-
18 ruda-mannaya-mada-nil(n) varāṃ-nām-ladi-samasta-
19 praus(a)ṣṭi-sahitaśrīman-mahāśāmasāntaṃ Hṛmāṇḍiyaraśa-
20 ru Basavara-nīra-nālvaṭara mannayad-arau-geyvutta-
21 mirīṭdu Chālukya-Vikrama-varshada 460ya Plava-samva-
22 taraśa Paushya-suddha puṣqam Ādīvarada[sa]-dūṭtarāy-
23 ma-sankrānti vyatpātadala Hṛmāṇḍiyā-
24 rasai māhēvara-dikṣheyaṃ kav-kondu śīma[t*]-Tribhuvan-
25 śvara-deva nīvādya[k]e] Dēvagērya hola-vēreyim tehka Mr-
26 rayagēryām lāṣa [sa]-śīma[t*]-Tribhuvanaṃśingi-parṇādīra kā-
27 laṁ kachchi dhārā-pārvavakam maḍī dēvarge bīṭha yere ma-
28 ttarayudd alli Bhārava-dēvarge yere māttar-oṃdu
29 antu māttar-āru [sa] Yī dharmamamām pratipālita-
30 dēvarge Vārasa[sa]-nasī Kurukshtera Prayāgey-Argghya-
31 tirthadala sahasra-kavileya kōduṃ kolagu.

1 From the ink-impression.  
2 Read samadhīgata.
TRANSLATION.

(Verse 1: identical with verse 1 of inscription B.)

(Line 2.) Happiness!

(Ll. 3-8.) While the victorious realm of—hail!—the asylum of the whole world, favourite of Fortune and Earth, great Emperor, supreme Lord, supreme Master, ornament of Śatyārāya’s race, embellishment of the Chālukyas, king Tribhuvanamalla, was advancing in a course of successively increasing prosperity, (to endure) as long as moon, sun, and stars:

(Ll. 9-13.) While one who finds sustenance at his lotus-feet,—hail!—the Mahāni-mantādhipati who has obtained the five great musical sounds, great augst General, steward of the household, the General Īśvarayya, was governing the Banaṇāse Twelve-thousand and the Six-hundred consisting of the two Bejvalas with enjoyment of pleasant conversations:

(Ll. 14-21.) Hail! the Mahāśēmanta who has obtained the five great musical sounds, possessing all titles of honour such as “beloved of the Goddess of Victory, acion of the lineage of Jimūtavāhana famed over the whole earth, a royal swan to the lotus-pool his kindred, chaplet of the Khachara race, receiving the grace of boons from (the goddess) Padmāvatī, delighting in bounty, repressing the arrogance of titled seigniors,” the Mahāśēmanta Hermādiyaraśa, was ruling as seignior the Banaṇāyera Hundred-and-forty:

(Ll. 21-29.) On Sunday, the full-moon of the bright fortnight of Pausha in the cyclic year Plava, the 4th (year) of the Chālukya-Vikrama(era) on the uttarāyana-saṃkrānti, in the yagātā (yoga), Hermādiyaraśa, having performed the Mahēśvara consecration, for the oblations of the god Tribhuvanēvara, assigned, with laving of the feet of Tribhuvanasingi-Pandita and pouring of water for the benefit of the god, five māttar of black-loam land south of the dry-land bounds of Dēvagēri (and) north of Marayage, (and) in the same place, for the benefit of the god Bhairava, one māttar of black-loam land, thus (making altogether) six māttar.

(V. 2: a prose formula of the usual type.)

1. Read dharma-ādha-.  
2. Nine more lines of writing are visible, but very few words on them are legible.  
(V. 3.) As to the daughter of the Milk-Ocean (Lakshmi) and to the Lotus-eyed (Vishnu) of their souls' love was born [Kama]—a Sun on the eastern mountain of the Vyachchhara race . . . to Lechhaladēvi and to king Kalīyama was born a lord . . . the excellent king Herimādī [ruler] of the earth.

F.—KOLUR INSCRIPTION OF THE REIGN OF SINGHANA.

This is written on a slab found in the temple of Māṛtaṭa-dēva or Holapa at Kōlūr. The inscribed area is about 2 ft. 10 in. high and 1 ft. 9½ in. wide, lines 1-5 occupying a compartment about 4 in. high, and the rest of the inscription being about 2 ft. 6 in. high. The character is a rather irregular Kanarese of the period; the letters generally vary in height from ⅛ in. to ⅛ in. The cursive m occurs about 24 times, the cursive v about 27 times. The language, except in the second verse, which is Sanskrit, is Kanarese, a mixture of the ancient and the medieval dialects. The upadhmānīya appears wrongly in Puṣpa, l. 16; f is not found. Initial p has become h in Huligere, l. 13, haṃmeraṭu, l. 33, hiṣu (hiṣu ?), l. 33, beside paṇḍu l. 35, paṇḍaṭḥ and paṇḍa, l. 40. The first verse is of some lexical interest.

The record refers itself in l. 6-8 to the reign of Singhaladēva, i.e. the Yādava Singhana (circa A.D. 1210-46), who here bears the chief of the Chatulka titles, together with those of a Nārāyaṇa of kings and a majestic Emperor (cf. Dya. Kanar. Distr., p. 523). It then mentions the high minister Vāṅkuva-Rāvutsa, with various titles, as governing the Belvāla Three-hundred, the Huligere Three-hundred, and the Banavāsa Twelve-thousand (ll. 9-14), while Kāsava-Nāyaka was administering the Hundred-and-forty of Bāsavūr (ll. 14-23), and the Mahāmāṇḍalēvara Mallidēvarasa, of the Jimūtavāhana lineage and Khachara family, was governing the manneya of the same Hundred-and-forty (ll. 24-30); and under the anacrites of this Mallidēvarasa the representatives of Dēvagēri made a grant to the sanctuary of the Khatrāpā of Kōlūr (ll. 30 ff.). The change in the status of Mallidēvarasa's family is noteworthy. He bears the title of Mahāmāṇḍalēvara, and is said to be 'reigning in the chieftainship of the manneya' (arasa-rājyam-geyyuttam), whereas his ancestors were only Mahāśāmanṭas and were described as 'exercising the chieftainship' (arasa-geyyuttam). But on the other hand, the previous records make no mention of a government of the Bāsavūr Hundred-and-forty distinct from that of the manneya, and it would, therefore, seem that in earlier times the former was included in the general administration of the whole province, and that later a special commissioner was appointed for it, perhaps as a counterpoise to the rising power of the Lord of the manneya. The distinction between the two administrations is not clear.

The place-names mentioned are: the Belvāla Three-hundred (ll. 12-13); the Huligere Three-hundred (l. 13); the Banavāsa Twelve-thousand (l. 13); the Hundred-and-forty of Bāsavūr (ll. 22, 28); Dēvamgēri (l. 31); Kōlūr (l. 33); Karage (l. 35; see above on inscr. A.); Māvina-chavuda-kārve (l. 36); and Niṅgure (l. 37).

TEXT.³

[The metres are as follows: verse 1, Tunala³; verse 2, Anushtubh verse 3, apparently a Tripadi.]

1 2) Nosala karṇa kuḍa-dāde tōḷu-vale pāva kayya kapālamun [mi]-
2 supa bālu niri-geḍa keśu-je ṇe kāla-iṭṭa ba(k)a(ka)lgaḷilim [[*] misuni-jamnapa³]

¹ A poetical synonym for Khachara.
² From the ink-impression.
Read misuni-kēppada (or -gaḍpada).
³ See Nāgavarma's Kṣaṇaḍa Chandaśu, ed. Klütz, p. 56, l. 186.
Svasti [||**] samasta-vasumati(11)-tajä-khyatän(11)-Jimütävä-

han-anvayaṁ(12)-prasäta[12] bandhū-jana-kamälint-rāja-haṁsän Padmā
vati(11)-labhā-vara-prasādän Khachara-vaṁś-ōta[12] jan tyāga-vinōdän biruda-
manneya-bēṃtekāṛān sarppa-dhvaja-śēhhitän māvana gāndha-vāraṇän
dsirman-mahāmaṅḍalāyvārah Mālli-dēvārāsārū Bāsēvāra nūra-nā
lvattamān sah-kamthā-vinōdän manneyad-araśā-rā
jyaṁ-gyeyuttän-ire || Tattā-pāda-padm-ō[12] jīvīgaṇu || śrīmata-sama-
sta-guṇa-sampann-ap[p*]a Dēvāṅgērīya sāyira parivāram
32 14 aruvatt(u(o)kkalūn Māsaṇa-gāvūṇḍā Ḫoṇa-gāvūṇḍā mukhyav-śāda
33 haṁneraṇu hit[p*]u sahita bitṭa dharmma Kōḷṭa Kaṅṭrapālāṇa-

1 Read -śīva-chumbi.-
2 The sō has been omitted, and added in smaller script.
3 Read -māla-stabāhāya Śaṅkavē.
4 The second ō is superfluous.

6 Read atītikāma.-
7 Read tāy-ōdā-anēka-guṇa-gaṇ-ājākṛītānum.
TRANSLATION.

(Verse 1.) May Bhairava, with an eye in (the centre of his) forehead, crooked tuaks, serpents as armlets, a skull in his hand, a glittering sword, red matted locks in a neat horn, and with anklets worn on his feet, holding a rod of golden hue, with loins adorned with a rosary of beads, give us the boons which we crave.

(V. 2 : identical with verse 1 of inscription B.)

(Lines 6-8.) While—hail!—the possessor of all titles of honour, favourite of Fortune and Earth, great Emperor, supreme Lord, supreme Master, a Narâyana of monarchs, the majestic Emperor king Bîndâla was reigning with enjoyment of pleasant conversations:—

(Ll. 9-14.) While—hail!—the High Minister, general controller, great favourite, administrator of seventy-two offices, administrator of many territories, holding the office of master of the whole treasury, a Yângandhâryâpa in offices of his lord, a Chârakya in polity, a man of might to traitors against his master, and an adamant chamber to seekers of his protection, Vânkûva-Râvutsa, was governing the Bîlaya Three-hundred, the Hûlîgare Three-hundred and the Bânvâûe Twelve-thousand, with enjoyment of pleasant conversations:—

(Ll. 14-23.) While—hail!—the possessor of all titles of honour, the High Minister, decorated with a series of many virtues (denoted by the titles of) 'Sun to the lotuses of the Brâhman race, a Love-god to the souls and eyes of amorous women, an adamant chamber to the seekers of his protection, an elephant of the sky-quarters in battle, a Râvânta of magnificent type among those who ride most froward horses,' a Hanûman among those who are devoted to his lord, practising truth and purity of conduct, purifying the Bhrâadvâja-gotra, versed in all literature and much other lore, an incarnate Narâyana, adept in spells destroying the lives of hostile generals, uniquely renowned among all men,' Kâsâva-Nâyaka, was governing the Hundred-and-forty of Bâsvûr so as to suppress the wicked and protect the cultured:—

(Ll. 24-30.) While—hail!—the scion of the lineage of Jîmûtâvâhâna which is famed over the whole earth, a royal swan to the lotus-pool his kindred, receiving the grace of boon from (the goddess) Padmâvatî, a chariop of the Khachara race, delighting in bounty, hunter of titled seigniors, adorned with the serpent-flag, a furious elephant of his uncle, the Mahâ-mandalôvâra Mallidâvârâsa, was reigning as seignior over the Hundred-and-forty of Bâsvûr, with enjoyment of pleasant conversations:—

(Ll. 30-37.) They, who find sustenance at his lotus-feet, possessors of all virtues, the Thousand of Dévaângârî, the fourteen porinâtras, the sixty Households, and the twelve hitas,

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1 Apparent for kalâvyâha.
2 Read mahâ-pûṣyâha.
3 This verse is written in a very slovenly and inaccurate manner, and it is with the utmost diligence that I offer my present attempts at emendation and translation.
4 Dare we read pâdeâma-sarâ?
5 [—nearly pointed like a horn.—Ed.]
headed by Māsana-Gāvunda and Ḫōna-Gāvunda, jointly granted a pious endowment: for the theatrical entertainment and oblations of the Kāhētra-pāla of Kūṭūr they granted a gift, 1 Gaṅga's matter of black-loam land east of the town (and) west of the cross-road, 20 kamba of red forest-land south of the town (and) north of the road to Karage, 10 kamba south of the channel of Chaṅḍa of the Mango (and) below the Long Tank (Niṅggre) and oil for lights. Fortune! Fortune!

(L. 38-39: a prose formula of the usual type.)

(V 3.) The prior of the establishment has obtained the monastery as a pious gift, he has got the land on sarva-namasya tenure, on condition that he shall certainly always avoid women.

No. 30.—SHAHDUAR INSCRIPTIONS, ONE APPARENTLY OF THE YEAR 60.

BY STEN KONOW.

Shahdaur is a hamlet in the Oghi kanungo circle of the Māñsehra tahsil, Hazāra District, and is situated about two miles east of Shamdara and about four miles due east of Oghi. It is shown as Shodaur on the one inch equal 2 mile sheet 43 F., N. W., at 34° 30' 36" N. and 73° 4' 20" E.

One mile south-east of the hamlet there is a narrow glen descending from the Tanglai hill, which gives its name to the Tanglai Forest, one of the reserved areas in the Hazāra District. In one of the small terraced fields of this glen, and overlooking a small spring in a contiguous gorge, is a firmly buried rock or large boulder of irregular shape, measuring 13' x 16', without any sign of dressing or design in position. The boulder marks the southern edge of a small field, and is of grey friable sandstone with a rough surface.

The rock bears two Kharāṣṭra inscriptions, one in two lines on the perpendicular side facing the north, and another on the top. The latter shows remnants of five lines, but must, according to Khan Bahadur Mian Wasi-ud-din, have extended further to the south, where the surface is said to be greatly disfigured from age and other causes.

The rock is said to have been brought to the notice of Mr. W. S. Davis, Assistant Superintendent of Police, Hazāra, in 1893, but no records have been traced about the matter.

In the hot weather of 1924 a villager of Shamdara gave information about the existence of the inscriptions to Mr. T. C. Copeland, I.C.S., Deputy Commissioner of the Hazāra District, who informed the Director-General of Archaeology of the matter in a letter of the 24th October 1924 and forwarded some photographs and rough tracings. A further report was sent to the Director-General on the 20th November 1924 by Khan Bahadur Mian Wasi-ud-din, who had in the meantime examined the rock and exposed it by excavation for several feet and found out that there was no continuation of the inscription on the perpendicular side below the surface. He also stated that an examination of the neighbourhood did not bring to light any further evidence or coins, but only some glazed fragments of coarse pottery. Local inquiries about coins are also said to have been fruitless. Every patch of level space in all directions has been lately brought under cultivation, and no ancient walls are said to be in evidence anywhere, though mention is made of the existence of 'burja' before Government occupied the valley.

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1 On this deity, a form of Bhalrava, see above.
2 Sarvāsana or sarvāstati, a pious work. The septa-sarvāsana are enumerated in the verse:
   Tañkān neha-nikē páhna-aghāyaṁ Śīrvāyāṁ
   Purāne samāstāṁ purīṁ septa-sarvāsanaṁ-udāyate

The Khan Bahadur further states that the glen itself reminds one strongly of the locality and environs of Zaur Dheri across and beyond the Agro valley, where a stupa of Kushān date is said to exist, which has been referred to in the *Annual Report of the Frontier Circle for 1922-23.* The inscriptions have also been noticed in the Epigraphical Summary in the *Annual Report of the Archaeological Survey, 1924-25,* but I have not seen this notice.

We do not know much about the history of the district in ancient times. It belonged to the kingdom of Urasū or Urašā, which is mentioned in the *gasas* to Pāṇini IV ii-82 and IV iii-93, and in the *Rājatarāṅgiṇī* (V. 217 etc.) and has been identified with *Aρσά* or *Οὐράσια*; the name given by Ptolemy VII i-45 to the country between the Vitasāstan the Indus. Hūā Tāng mentions the country under the name of Wu-la-shi. In his days it was tributary to Kashmir.

Ptolemy mentions *Ἰδάγουρος* as one of the cities of the *Ἄρσα* territory, and Sir Aurel Stein has shown that *Ἰδάγουρος* can very well be a rendering of a Prākrit form *Aityugura,* which he identifies with *Atyugrapura,* mentioned in Kalhaṇa’s *Rājatarāṅgiṇī* VIII. 3402 as conquered by the Kashmirian King Jayasimha (A.D. 1128-49) in a war against Dvitiya, the Urasū. Atyugrapura, Sir Aurel further identifies with the present Agrōr.

We may infer from this that the Agrōr valley has played some role in the history of Hazāra, and that some centre existed in the neighbourhood of Shahdār. In later times Oghi was the residence of the Khan of Agrōr.

The inscription on the northern side of the rock consists of two lines. The first extends over 6" 2", and contains *aksharas* varying in size from 3" to 4", the second is 1" 9" long and the size of the *aksharas* is 2" to 3½".

Of individual letters we may note the *ṛa* at the end of l. 1, which has almost the same shape as in the Sihila vase inscription; the well-shaped and angular *ṛh* in *vedha,* l. 1, and the distinct prolongation of the lower vertical of *sa,* upwards and towards the left, at the point of juncture with the upper portion of the *akṣara,* just as in the Patika plate. On the whole there cannot be any doubt that the inscription belongs, palæographically, to the Śaka period.

The first *akṣara* is evidently *ra,* though the upper portion is somewhat damaged. The second seems to be *jā.* There is an apparent cross-bar, which is, however, so thin that I take it to be a crack in the stone. There are, further, two apparent strokes protruding from the bottom, which might be taken to be remnants of an u-loop. But I do not think that they are anything else than fissures in the stone. The third letter is *na,* and I think that I can see traces of an *o-mātra.* I therefore read *rajaṇa,* Skr. *rājyaḥ.*

Then comes a word which I read *namsyādasa* and explain as the genitive of a name *Namisyādā.* There is apparently a curve above the vertical which I take to be the *i-mātra,* in the second *akṣara,* and one might think of *ga.* The top of the vertical is, however, straight, and the reading *mi* seems to be preferable.

The next three *akṣaras* seem to be *skasa.* The top of *ka* is damaged, and the unevenness of the stone has resulted in an apparent bar between the two legs of the *akṣara,* but the reading seems to be certain. Then follows an *akṣara* which may be *la* or a blurred *ba.* With every reserve I read *ba.*

The following letter is certainly *sa,* but it is placed much lower than the surrounding *akṣaras,* and the left vertical is prolonged upwards. There are, moreover, traces of lines above the horizontal, and it seems possible that we have before us the compound *tāsa,* of the same shape as in

2 [See *ibid.,* 1924-25, pp. 116 and 119. *Ed.*]
3 See his translation of the *Rājatarāṅgiṇī* II, pp. 267 and 434.
Shahdaur Inscription A, of the year 60.

1st third

2nd third

3rd third
the Patika plate. The ensuing akṣhara may perhaps be ra or re. I therefore tentatively read bātār. But then the preceding sa must be drawn to this word, and we must read saka sabatāre, or rather sakasa sabatāre.

With regard to the interpretation of saka there may be some doubt. It may correspond to Skr. svaka, but a dating in “the own year” of a ruler is without any parallel in Kharoṣṭhī inscriptions.

So far as I can see, the most probable explanation is to take saka as corresponding to Skr. ṣaka and explain sakasa sabatāre as meaning ‘in the ṣaka-year’, ‘in the year of the ṣakas, or the ṣaka king,’ i.e., as almost synonymous with the later ṣakranripati-rājyābhishēka-kātē. It should be borne in mind that the ṣakas were Iranians and that the name under which they are known was not coined in India. The Persian, Greek and Chinese renderings point to a form saka and not ṣaka, and if the name is Iranian, as we have every reason for assuming that it is, since it signifies an Iranian people, an initial ʃ is not possible. Moreover, the word occurs in the form sakra, where kr points to a spirant pronunciation of the intervocalic k, on the Mathurā lion capital, where Professors Thomas and Lüders are certainly right in explaining the sentence sarvasa Sakrastanaسا praya as ‘in honor of all Sakastāna.’

After sabatāre. I think that we may read as itātrimmi, though every akṣhara is uncertain. The head of sha is indistinct but probable. The ensuing compound is without any parallel and my reading is only conjectural. Then follows what looks like the head of an a with a bend, which I take to be the beginning of an anusevāra, and, finally, an irregular o or mi.

Then follow three signs which I take to be the numerical symbol for 20, thrice repeated.

The ensuing word might be read sabharusa or sabhaḍusa. The latter seems to be the most likely reading because the vertical is distinctly projecting above the top line. Bhāḍu might stand for bhayaḍu, which occurs in the gaḍa to Pāṇini IV-ii-77 after the names śvāṣṭu and Varṇu and may be the name of a country. Sabhaḍusa would then mean ‘together with the Bhāḍu-ruler.’

The next word is perfectly clear: savalavardhapit[u]sa. The tu is perhaps uncertain and might be ta. A comparison of the ta of inscription B will show that our akṣhara differs in showing a forward bend of the leg, wherefore I think that tu is intended. I am in doubt about the explanation of this word. It may stand for svavalavardhāpitasaça, ‘elevated by his own strength’ or for sa-Balavardhā-pituh, ‘together with his father Balavardha.’

The ensuing akṣhara is apparently sa, and the next one is certainly cha. I take ničha to correspond to Skr. jñāti, though the a-suffix is strange. L. 2 opens with mitravadha, followed by a vertical, which apparently rises above the line and which I take to be ne. Nachamitravadha[ne] I take to mean ‘for the increase of relatives and friends.’

The last akṣharas of the line I read putrahita[e], and so far as I can see there can only be some doubt about the last letter.

Though I am considerably diffident about several details in the analysis I have attempted above, yet I give the following reading and explanation:—

**TEXT.**


2 mitravadha[ne] putrahita[e]

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*Kielhorn, List of Inscriptions of Southern India, No. 3.*

*Ep. Ind., IX, p. 147.*

*S. B. A. W., 1912 pp. 414 ff.*
TRANSLATION.

Of the Rājān Nāmijāda, in the sixtieth, 60, Śaka-year, together with Bhāju (or, the Bhandu-king) and his father Balavardha, for the increase of relatives and friends (and) for the welfare of his son.

B.

The second inscription, on the top of the rock, is much more damaged and, according to Mr. Wasi-ud-din, incomplete. There are remains of five lines.

L. 1. The beginning has apparently disappeared altogether. There seems to be exactly room for four letters, and with great reserve I restore maharayasa. Then comes an almost certain a, where the only uncertainty is caused by an apparent stroke projecting upwards and towards the right from the lower half of the vertical; a fairly distinct ya, and traces of a sa. I therefore read Ayasa, which is probably the genitive of the well-known name Ayas, Azes. In my edition of the Takht-i-Bāhi inscription, above Vol. XVIII, pp. 273 f, I have tried to show that Azes founded a new era in the old Śaka year 77. We should therefore expect the inscription B to be somewhat later.

Then follows saṁih, i.e., samvatsāra or sanbhāṣa, and afterwards traces of some signs which can be interpreted as 20 20 20 20. The year may accordingly be eighty and something or even ninety.

L. 2. The first akṣharas which remain are clearly Sivarakṣhitasa. Then comes a blurring akṣhara which might be teṣa or shu, followed by tasa. Shatasa would regularly correspond to Skr. śrutasya, while teṣāsa reminds us of Khotanī teṣā, ‘rick’.

L. 3. The first remaining akṣhara is quite uncertain, but looks like a. The second may be ḍha, and the third is certainly sa.

The next akṣhara is quite uncertain. It may be va, ra or kha. The second may be a or na, the third va, ra or ṭha, and the fourth and fifth are certainly tasa. With great difficulty I tentatively read vanāṣṭitasa. Then follows what looks like cha i...

L. 4. The first akṣhara is perhaps da. The second and third ones are certainly ṣahi, and with some confidence the first word can therefore be restored as ṣahāki.

Then comes kahapa followed by some akṣharas which I cannot make out, but which may perhaps be nasahastre[ra[hi*]]. The form kahapana seems to be common to all Prākrits.

L. 5. The beginning of this line seems to run abhu yo Gotama. The last remaining word may be stalao, possibly corresponding to Skr. sthālakāḥ, ‘a certain bone on the back’, in which case a bone- relic of the Buddha would be meant.

In such circumstances I am unable to give more than a fragmentary text, and even the fragments which I attempt to restore are uncertain.

TEXT.

1 [Maharayasa] Ayasa saṁih [20 20 20 20]
2 Śivarakṣhitasa [ṣhu]tasa
3 [ṣa]hāṣa [vanāṣṭita]ṣa cha i.....
4 [da]ṣahi kahapa[nā]-ṣa[hasre...]
5 abhu yo Gotama-[stalao]...
Shahdaur Inscription B.
TRANSLATION.

Of the [mahiṣaja?] Aya, anno... of Śivarakṣita, the famous (?), wealthy (?), and staying in the wood (?), here (?),... for ten thousand kārshāpaṇas... was, which the backbone (? of) Gōtama... 

The chief importance of the Shahdaur inscriptions rests with the fact that they are dated seems to be designated as a Śaka reckoning. Their palaeography shows that there cannot be any question of the well-known Śaka era, which began 78-79 A.D. The characters being of the same kind as those of the Patika plate, there can hardly be any doubt that both records are dated in one and the same era, and we now learn that this era was instituted by Śaka rulers.

It therefore becomes impossible to follow those scholars who think that the Patika plate is dated in an unknown era instituted by Mithradates I after the incorporation of Seistān in the Parthian empire, or in the Parthian era of 248 B.C., with omitted hundred. We have to do with a Śaka era.

Professor Thomas has long ago1 maintained that the reckoning used in the inscriptions of Patika, Guduvhara, etc., was a Śaka institution, and in a paper contributed to the Acta Orientalia2 I have tried to show that it commemorated the establishment of an independent kingdom in Seistān or a Śaka conquest of India. The Shahdaur inscriptions show that the era was still known to be a Śaka era in the year 60, i.e., if the initial point was, as maintained by me in the paper just quoted, 84 B.C., about 24 B.C.

It can of course, a priori, be maintained that the era which is usually known as the Vikrama era was originally instituted in commemoration of the Śaka conquest of India, and identical with the Śaka-reckoning of the Shahdaur inscription and, as maintained by the late Dr. Fleet, with the era used in the Patika plate. But then we should have to state the use of another unknown era in the Śodāsa inscription of the year 72. For, as explained in my edition of the so-called Takht-i-Bahi inscription,3 Śodāsa, who was Mahākshatrapa when the record of Sam. 72 was executed, must be identified with the Kshatrapa Suḍāsa of the Mathurā lion capital, who as such, was contemporary with the Mahākshatrapa Patika, whom most scholars rightly identify with the chief mentioned in the Patika plate of the (Śaka) year 78, at which date his father was Kshatrapa.

I may now add that Patika himself seems then to have been designated as jauna. The last words of the record are certainly, as read by Bühler, mahadana pati Patikasa jaunaḥ, and we have no right, as suggested by Professor Lüders,4 to read jaunaraye or some other equivalent of Skr. yauvarājaye, for y is never changed to j in the dialect of the Kharoṣṭhī inscriptions. On the other hand we know from the coin legends of Zeionises that an initial voiced s was sometimes written j. There is not, therefore, so far as I can see, any objection to identifying jauna with the title which we find later on, in the coin legends of Kadphises I, in the forms yauna, yavua, ḫaṣ. If I am right, we here have another example of the close connexion between the old Śaka conquerors and the Kushānas.

If my tentative restoration of the beginning of l. 3 of inscription B is correct, we further seem to be justified in inferring that the Parthian dynasty of Azes had replaced the Śakas in the Hazāra district at an unknown date, perhaps about the year 80 of the old era.

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1 J. R. A. S., 1913, pp. 635 ff.
2 III, pp. 57 ff.
3 Above Vol. XVIII, p. 272.
In addition to the Rājān Namijada we are introduced to a certain Śivaraksita, whose name seems to show that he was an Indian, who may have been employed as a Ksatrapa by the Śakas or Parthians, presumably in or near Shahdār, or perhaps in Taxila.¹

No. 31.—PESHAWAR MUSEUM INSCRIPTION OF THE YEAR 168.

BY N. G. MAJUMDAR, M.A.

In February 1924, while studying the antiquities kept in a store-room of the Peshāwar Museum, I chanced upon an inscribed stone marked as “No. 20” and labelled “Presented by Sir Aurel Stein on 4th July 1916.” But there was no record in the office of the Peshāwar Museum to show whence the inscription came. On my return to Calcutta I wrote to Sir John Marshall, Director-General of Archaeology in India, requesting him to kindly refer the matter to Sir Aurel Stein and ascertain whether the latter could throw any light on the point. As a result of the enquiry I came to know that the stone was presented to Sir Aurel Stein, in April 1906, by Sir Harold Deane, to whom it had been brought by some Paṭhān visitors, and that later on in 1916, when the former returned to Peshāwar from his Third Central Asian Expedition, it was presented by him to the Peshāwar Museum. I edit the record from the excellent photographs kindly supplied to me by Khan Bahadur M. Wasi-ud-din.

The inscribed surface of the stone is about 11” by 44”; and the letters vary in size between 1” and 3⁄4”. The inscription consists of 3 lines and is in a good state of preservation. Below it there is engraved a Śvasti symbol.

The characters are Kharoṣṭhī of the Kushāna period. Specially to be noted are the curvilinear writing of pa with anusvāra and cha in paṇḍhada (l. 1); and ka in khe (l. 3). The first two might be compared with almost similar forms in Stein’s Kharoṣṭhī documents from Niya in Chinese Turkestan, and the third one with the form occurring in them as well as in the inscription on the Wardak vase. The letter sa shows no projection of the lower vertical line in two out of four instances (sām and dīvase l. 1); but in the other two, there is just a trace of a projected lower vertical (mase, l. 1, and -sahayana, l. 2). The e-stroke does not touch the top of letters in Jetha and dīvase (l. 1). Similarly in the sign for 100 the upper slanting stroke is not joined to the lower portion of the letter. Some letters again are not fully incised, e.g., ga, the u-stroke attached to sh in l. 2 and the letter e immediately before the word vikram in l. 3.

The language is the typical north-western Prākrit as found generally in Kharoṣṭhī inscriptions coming from the Peshāwar region. The form of the word sāhura (śāsura) calls for special notice, being comparable to such forms as kakhornā (kāphornā) and khakhorna employed in the third century Niya documents.² The latter forms are obviously later, because both the palatal sa-s have been linguised, and the linguisation has necessitated the orthographic substitution of kha. These were probably derived from Iranian Ḫaṣura.³ Whether the same Iranian influence is responsible for the linguisation of ś in śāhura in the present instance is doubtful.

¹ The name Śivaraksita is found on a copper seal from Sirkap, where the shape of the Kharoṣṭhī letters is of the same kind as in our inscription; see Annual Report, A.S.I., 1914-15, p. 33 and Plate XXIV, 51.
³ See Bartholomae, Altiranisches Wörterbuch (1904), col. 1874.
It is probably due to the peculiar pronunciation of the word as prevalent on the North-Western Frontier of India. Clear instances of the palatal sibilant 'ā' occurring in the word 'śama' (śamaṇa) in the two Chaśasada earthen jar inscriptions and the Hashtnagar pedestal inscription in the Lahore Museum, in the name 'Śamaṇamitra' (Śamaṇamitra) in a Taxila image inscription, in the word 'śava' (śavaka) in the Jamālgarhi inscription of the year 359, published below, and in the word 'Kāśyapā' (Kāśyapīya) in a Bedādā copper ladle inscription. In the majority of cases, it appears, that the change of ś to sh is the result of the proximity of the letter r or n. This characteristic is well represented by the Khotanese dialect in which Aryan śr is regularly converted into Khotanese sh. This old linguistic feature has survived in some of the modern dialects of the North-West, e.g., the Bashgali and the Gilgit dialect of Shina.

The object of the inscription is to record the excavation of a well inside a certain monastery. The object is probably a Prākrit equivalent of Sanskrit 'trapā' meaning 'bashfulness,' which would be a good Indian personal name befitting a lady. It is very likely that she was the actual donor. Her father-in-law Agasahayana (Agrasahāya), who calls himself 'humble' (kshudra), excavated the well probably to carry out her pious wish, namely, to provide for drinking water, especially during the hottest part of the year. The record is dated the 15th day of Jyaiśṭha, the year 168 of an unspecified era. The mode of reckoning is, however, the same as in other Kharoshthi documents such as the Panjātar inscription of the year 122, which are now generally assigned to the era of 57 B.C. Referring the year 168 to that era the corresponding English date becomes 110 A.D.

TEXT.

1 Sarh 1 100 20 20 20 4 4 Jētha-mase divase parichadaśa(śa)
2 khusana Agasahayana Trava-sashuraṇa daṇa-mu-
3 khe kue khanav[e]- viharami

TRANSLATION.

(In the year 168, on the 15th day of the month of Jyaiśṭha, a well (which is) a gift, is caused to be dug, within the Monastery, by the humble Agasahayana (Agrasahāya), the father-
in-law of Trava (Trapā).)

No. 32.—A KHAROSHTHI INSRIPTION FROM JAMALGARHI OF THE YEAR 359.

BY N. G. MAJUMDAR, M.A.

This inscription was discovered by Mr. Hargreaves in December 1920, from the debris of Court No. VII adjoining the Stūpa at Jamalgarhi in the District of Peshāwar. It was afterwards removed to the Peshāwar Museum where it is at present deposited. A short

2 If Prof. Lüders is right the feature would also occur in the word 'śava' (śavaka) in the Manihalā inscription of the year 12 (Jour. Roy. As. Soc., 1909, p. 645). The reading of śa in Daujāla in the inscriptions of Aśoka's grandson at Bārān in Gāyā District, and in all cases where one would expect other sibilants, in the Kālṣi edicts of Aśoka is probably unwarrantable.
4 Ibid., p. 250.
7 Konow, Jour. Roy. As. Soc., 1914, p. 343.
notice of the record has already appeared in the Annual Report of the Archaeological Survey of India, Frontier Circle, 1920-21, pp. 5-6. I now edit it from a set of excellent photographs and estampages which Mr. Hargreaves had very kindly sent to me.

It is incised on a slab of stone which is slightly damaged. Excepting a few letters which have peeled off, it is in a sound state of preservation. The writing consists of only 2 lines covering a space of 21" x 3", and is neatly done. It is divided by a horizontal line drawn across the blank space between lines 1 and 2. The letters vary in size from 1" to 1/2".

The characters are Kharoṣṭhī of the Kushāna variety. According to Bühler, this variety is "represented by the strongly cursive script of the first and second centuries A.D. (1), which begins with the Takht-i-Bahi inscription of Gondophernes and is fully developed in the inscriptions of the later Kuṣana kings Kaniska and Huviška and occurs also in the MS. of the Dhammapada from Khotan." But the present record contains scarcely any cursive forms at all, a feature in its paleography that is specially to be noted. The evidence of this inscription partially repudiates Bühler's statement and shows that cursiveness need not be necessarily associated with the Kharoṣṭhī of the Kushāna period. Of greater paleographic significance are, in the present case, the superscript r expressed by a loop at the base of a letter (in sarva, l. 2), and the form of the letter s which is open to the left, without the least upward projection of the lower vertical line (e.g., in Aṣāpaīsā, l. 1). That the inscription cannot be earlier than the Kushāna period follows at once from the presence of these two characteristics. Two conjunct forms deserve to be noted, viz., dn and āp. Of these, āp (Aṣāpaīsā, l. 1) is already well known from coins and inscriptions. But the ligature dn (radne, l. 2) is new. It is composed of the signs for d and n simply joined without any modification of their individual forms.

The language is north-western Prākrit, called 'Gandhārī' by Bühler. The nominative singular ends in e (e.g., parīgrahe). The letter t is changed into d (radne), th into dh (paḍhamaṇī), p and m into v (prethavide, ivec) and v conjointly with š into p (Aṣāpaīsā). The conjunct šr becomes sh (shavaena). The r is often retained in groups, both as a posterior (e.g., pari-grha) and a prior member (e.g., sarva). Cases of consonantal elision are rather abundant. The letter y is invariably elided, e.g., in Aṣāpaīsā (Aṣāyuyasya), saśtisṛha (sahāyaṭh), dharma-yuktaḥ, and Oḍilikaśi. The letter k is elided, e.g., in shavaena (śrūvakēṇa) and Podae (maśā) (Potakēṇa), and j, in Aṣāpaīsā. Elision of medial consonants is very rare in the Prākrit of the earliest Kharoṣṭhī documents, namely, those of Abhāsā from Shāhhbāzgarhi and Mānsehra. Again, the Mathurā lion-capital inscriptions, which belong to circa 1st century A.D., contain fewer instances of consonantal elision, when compared to the present record.

From this point of view, the language of the record would seem to represent a much more advanced stage of development like the Prākrit of Indian dramas and of the Dutreuil de Rhins MS. of the Dhammapada from Khotan which has been assigned to the 3rd century A.D.

The inscription records the establishment of the 'jewel' (ratnu), i.e., an image of the Buddha, by the disciple (śrīvaku) Potaka, together with his companions, the Oḍilakaś, the sons of Śida. It is dated the first day of the month of Aṣāyujā, the year 359.

It is by no means easy to decide the era in which this record is dated. The Lorijān Tangai inscription of the year 318A and the Hashtnagar inscription of the year 384, have

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1 Indian Paleography (trans.), p. 25.
5 JASB., 1922, p. 63.
to be brought in a line with the present record. Paleographically it cannot be placed earlier than the Kushāpas and linguistic grounds would seem also to favour the conclusion that it has to be assigned to a period not prior to the 2nd or 3rd century A.D. The numismatic finds, which Mr. Hargreaves made near the spot where the inscription was discovered, comprise issues of the Early and the Later Kushāpa dynasties. The latter have been generally assigned to the 3rd and 4th centuries A.D., which may be regarded as the latest limit of the date of the inscription. Under the circumstances I am inclined to refer the year 359, as also the two other years 318 and 384, to the Vikrama era of 57 B.C. The date of our record would, accordingly, be 301 A.D.

TEXT.

1 Saṁ 111 100 20 20 10(a) 4 4 1 Aspa=a=sa pa=tha=mar=hi shava=ena Podae[na:]
   ... (b) hachi Sida-[p]Ju(c).

2 [O]d[i]tal=ke(d) i ve rad(ne) pretha=vid dha=maite a.(f) parigrahe sarva=sa...(g)

REMARKS.

(a) Through the carelessness of the engraver this sign and the previous one have been jumbled up. (b) There is space for about two letters here. Podae=sa=na=hi was perhaps intended. (c) Probably two letters are missing. Read puta=hi. (d) The lower portion of the first letter is broken. (e) The e-kāra in rad(ne) is placed on the top of d. (f) Read aye. After a there is just space for only one letter which was probably ye. I have to offer a few remarks on this restoration. The word aye=Sanskrit ayam. There is evidence to show that, so far as the North-western Prākrits are concerned, aya is sometimes used as a base by itself. The Shāhābāzgarhi and Mānsehra versions of the edicts of Aśoka have aye dhrama=nipi and aye dhrama=nipi. An unpublished Kāhroshthī inscription in the Lahore Museum has aye pukarani. The Prākrits of a later period, also, sometimes use the form aya as a base, e.g., aahmi and aamnisi=asmin (Pischel, Prākrit—Sprachen, § 429-30). Quite in keeping with this system of declension, the Taxila silver-scroll inscription of the year 136 contains: saṁ 136 aya=a sa=a=najasa masasa divase 15. This portion of the record has been interpreted in various ways; and scholars do not seem to be agreed as to the exact meaning conveyed by the word ayasa in this expression. Those, who propose to take it in the sense 'of Azes,' cannot satisfactorily explain the anomalous position of a king without titles; and further, they make dependent on ayasa the preceding 'saṁ 136' (i.e. 'the year 136 of Azes'), which, to judge from similar analogies, is not probable. Similarly, to interpret ayasa as adyasya and say that it means 'the first Ashānda' is not quite convincing. If, on the other hand we take ayasa=asya, as aye or aye=ayam, or aamnisi=asmin, no such difficulty would arise: ayasa might mean 'of this,' and when it is preceded by saṁ 136, it might stand for 'of this (year)' i.e. 'of the year 136.' The dated portion of the Taxila inscription may thus be translated as: 'The year 136. On the 15th day of the month of Ashānda of this (year). (g) There is space for two letters here. Read saṭcena or sapaṇa on the analogy of similar votive inscriptions.

TRANSLATION.

In the year 359, on the first (day) of Aśvayuja, this Jewel (ratna) (a) has been installed (b) by the lay-hearer Potaka, together with his companions, the Oḍiliyakas, (who are) the sons of Śida. (May) this gift, endowed with merits, (c) belong to all living creatures.

NOTES.

(a) I.e., Buddha who is one of the Tri-ratna: Buddha, Dharma and Saṅgha. In the Saddharma-pundarika, however, the term ratna denotes a Bodhisattva (Sacred Books of the East, vol. XXI, p.66). The word ratnagriha which occurs in a Mathurā inscription of Dhanabhūti (Lüders, List of Brāhmi Inscriptions No. 125), and two Sānchi inscriptions (Fleet’s Gupta Inscriptions, p. 32 and p. 261), probably means ‘the sanctuary containing the Buddha’s image.’

(b) Prasthāpita; cf. preṭhavatīye in another Kharoṣṭhī inscription (Thomas, JRAS., 1916, p. 283).

(c) dhamaāte=dharma-yukta as Dr. Thomas suggests.

No. 33.—RAWAL SPURIOUS INSRIPTION OF THE YEAR 40.

By Sten Konow.

At the village of Rawal near Mathurā an inscribed stone has been dug out of a mound. The stone is now in the Mathurā Museum.

The information which has been supplied by the Honorary Curator is to the effect that there is nothing suspicious about the find. The stone is stated to be, to all appearances, old.

To judge from the photographs and stammapages, the stone is square, about 4" high, 11½" long and 6" broad. It is inscribed with four lines in Kharoṣṭhī of a very peculiar type, one line on the front edge of the upper surface, and three lines on the vertical face of the front. The inscribed portion measures about 4" by 8", and the size of individual letters varies between ½" and 1¼".

When the impressions reached me, I was hardly able to recognize a single akṣara, and I was for some time in doubt whether I had before me a Kharoṣṭhī inscription or a record in some ‘unknown’ script. It was only when I chanced to think of the Shakardarra inscription of the year 40 that I realized that the Rawal record is nothing else than a clumsy copy of the former, evidently executed by a person who cannot have had but a very imperfect idea of the contents of his original. The only way of ‘editing’ the Rawal inscription is, therefore, to compare it, line by line, with the Shakardarra record, and to show how far the writer has been able to reproduce his draft.

The various attempts at reading the Shakardarra inscription have been registered by Mr. N. G. Majumdar, the last editor of the record, in his valuable List of Kharoṣṭhī Inscriptions, and I need not repeat what he has said.

L. 1 does not present any serious difficulty. It runs: saṁ 20 20 Pratikavatasa masasa diwaś, where we can only be in doubt whether the last word should be restored as diwaśe or as diwasaṁi. The edge is broken, and there seems to have been room for a mi after the mutilated s at the end. We may note the shape which the letter da has in this inscription. It looks like ta.

It will be seen that the initial saṁ rises above the line. The copyist has exaggerated this feature and, besides, separated the akṣara in an upper and a lower part.

The ensuing numeral figures have come out fairly well.

The next word in the Shakardara inscription is damaged in the beginning. The o-mātri has caused a peeling off of the stone, the result being an apparent narrow semi-circle. The head of pa looks as if it were curved back, and a horizontal seems to connect the limb of this letter with the ensuing akshara. All these features have been faithfully reproduced on the Rawal stone, and the consequence is that Protha looks like a Nāgari ni followed by a broken line, which might be taken to be Kharoshthi sa, but is in reality a misread ttha. The ensuing letters vadasa can be recognized, though the final sa is quite distorted.

If we abstract from the distorted shape of the sa's, the ensuing masasa is well recognizable, but the next word, divas, has not been properly reproduced, vas, having become something like a Kharoshthi da, though it is possible that the last akshara is meant to reproduce the initial vi of l.2.

L. 2 of the Shakardara record is clear, if we abstract from the last akshara, which has usually been read as ka, but which seems to me to be la. With this reading it runs: visami di 20 atra divasakāle sala. We may note the distinct difference between t in atra and the da of this record, and also the sign of the long ā in kāle.

The copyist begins with an akshara which seems to correspond to the second one of the Shakardara record, viz., ša, and then adds a figure which evidently reproduces the somewhat peculiar 20. Here we have the impression that he has felt that divasa[mi] visami di 20 is redundant and has tried to write di visā 20.

Then comes a recognizable copy of atra divasakāle, though the aksharas of the latter word are all misshaped.

The last two aksharas of the line have not been clearly visible in the original inscription and the copyist has simply tried to reproduce what he saw. The ša looks like an a, and the last akshara has been drawn as an upright line. Only a comparison of the original can explain how he arrived at his reading.

L. 3. The first three aksharas have usually been read as nikame, which has been explained as representing Skr. niyamē. Mr. Banerji read ekame. The first akshara, however, seems to be sa, with the o-stroke added towards the top, and the ka is provided with a sloping bottom stroke which, I think, is the r-stroke. It, therefore, seems to me that we must read nokrame, Skr. naukramē. This word, which occurs in the Dieyāvadāna, has been translated as 'bridge of boats,' but may also mean a 'boat-crossing,' 'ferry-station.'

If we take Šalanokrame as one word, its meaning must be 'at the Šala ferry-station,' and it is of interest to remember that we have a similar name, Šalātura, on the other side of the Indus. It is probable that those two places were the starting points for those who wanted to cross the river.

After nokrame, I think, we must read kuvo khādāo droṇīvaḍāya sa. The u of kuvo has got its u-loop blurred, because the stone has peeled off where the rounding is most pronounced. There is not, however, any reason for reading kovo. The d of droṇī- is of the same shape as in Prothavadasa, divasa[mi], etc., and quite different from the t of atra. The r-stroke of dra is of the same kind as in kra. I take droṇī to be Skr. drōṇi, Pāli dōṇī, which latter word also means 'a trough-shaped canoe,' a doney. In vaḍa I see Skr. padra, village, and droṇīvaḍa I take to be an adjective meaning 'belonging to the doney-village,' i.e., the village providing ferries for the crossing.

The last letter of the line has a forward bend at the bottom, which seems to be due to a desire of avoiding its running into the picture below and not to be a vowel-mātri. I connect it with the first aksharas of l. 4, which I read as harana, and explain saharana as the genitive plural of
sahara, i.e. sahayara, sahachara, companion. The well is accordingly the gift of the companions of the ferry-village, i.e., of the boatman-association at the Šalā crossing.

We shall now see what the imitator has made out of this. No has become o, and kra and me would hardly be intelligible without the guidance of the original. Of kuvo khadao only one akshara remains. It looks like o. Then we can, with some modifications, recognize dropicadra ṣa. Then follow three signs which have nothing to correspond to them in the original. The first one is repeated in l. 4, below the final sa of l. 3, and the last one looks like an attempt at reproducing the top of the picture shown in the Shakardarra inscription.

L. 4. It will be seen that the first aksharas of the Shakardarra record are a little misshaped, the head of ha having become closed, the top of the na running into the preceding ra and being, besides, continued in a short stroke to the left, the latter being evidently due to peeling off. It also seems necessary to read the final na as a dental, the same sign as in nokrame, though we should certainly expect ṣa, as usually between vowels in this record. Thus the last word is clearly dapa[nukho].

The writer of the Rawal record has drawn the ha with a hook protruding from the upper part of the vertical; the ra has become something looking like ṭa, and the na has been read with the forward protrusion and looks like ṣa.

The ensuing daṣa is well imitated, but the remainder of the inscription has turned out very badly. The two first aksharas may be copied from mukho, with a reversion of the mu, or they may be an attempt at supplying the word kuvo omitted in l. 3. Then follows the same sign which we found after the final sa of l. 3, and, finally, three signs which may represent an attempt at reproducing parts of the picture of the original. It is not, however, of any use to speculate on their meaning.

In order to illustrate how the copyist went to work I shall give a transliteration of the Shakardarra record, adding, (in italics), the corresponding words or letters of the Rawal text where they have come out with something like the original.

**TEXT.**

L. 1 sarh 20 20 Prothavadasa masasa divas[ami]
    sarh 20 20 . . . vadasa . masasa . diva
L. 2 viṣami di 20 atra divasakāle ṣa[la]-
    ṣa 20 atra divasakāle a . . .
L. 3 nokrame kuvo khadao dropicadra ṣa-
    okrame o dropicadra ṣa . . .
L. 4 [ha]ra[na] dapa[nukho]
    hadava daṣa . . .

**TRANSLATION.**

Anno 40, on the twentieth day, d. 20, of the month Praushṭhapada, at this time and day, at the Šalā-ferry, this well was dug as the gift of the ferry-village associates.

The Rawal inscription has not, it will be seen, any value as an independent record. It is nevertheless of interest as throwing light on the way in which such inscriptions were looked on.
Shakardarra Inscription, the year 40.

Rawal Inscription, the year 40.
It is a well-known fact that several inscriptions were never destined to be read. They were buried and hidden from view in stūpas or temples. They cannot, accordingly, have been intended to convey information to other persons. M. Barth¹ has spoken of such records as aiming at a certain amount of publicity, no doubt, but a publicity intended especially for the next world. And we seem indeed justified in looking on many of the ancient inscriptions not as notifications but as a kind of charms or powerful formulas, intended to ensure good results from some pious act.

Numerous examples might be quoted, but I do not know of any which is so clear as the Rawal record. The person who put it up in a well he had dug or in some other place endowed by him, evidently brought it to Mathurā from Shakardara, where he had seen the inscription and drawn the inference that it was a powerful charm, either for conferring merit on pious donors or for making the water of the well fresh and abundant. And he copied the inscription for the benefit of his own donation in Mathurā.

The Rawal record does not, accordingly, hail from Mathurā, though the person who executed it may have been a native of that place, who had seen the inscription on the occasion of some travel. But it cannot, no more than the inscriptions on the Mathurā lion capital or the Mathurā elephant, be taken to show that Khārāśṭhā was ever used by the native population of Mathurā in the natural course of things. It is a distinctly north-western alphabet, while Brāhmī was the usual script in and about Mathurā.

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No. 34.—AMODA PLATES OF THE HAIHAYA KING JAJALLADEVA II OF THE (CHEDI) YEAR 912.

By Rai Bahadur Hira Lal, B.A.

Amodā is a village in the Bilāspur District of the Central Provinces, where eight copper plates recording four different charters² by three different kings were found while digging for the foundation of a temple in May 1924. They are now deposited in the Nagpur Museum. The two plates in hand were issued by the Haihaya king Jajalladeva II. These are massive plates each weighing 150} tolas and measuring 13" × 10". Each plate has a hole for being strung with the seal of the king, which is lost. The engraver commenced with letters as big as half an inch in size, but on completing the first line he apparently calculated or felt that the whole record would not come in, even within those two big plates. So with the second line he reduced the size to ¾" which he continued almost to the end, with a very slight diminution in the closing eight lines. There are altogether 37 lines of which 18 are engraved in the first and the remaining on the second plate. The characters are Dēvanāgarī of the well-known Kalachuri type. The whole of the record is written in Sanskrit verses numbering 25 in all, except the initial salutation and the date and the names of the donees at the end, which are in prose. Many of the verses are taken from the ancestral eulogy composed once for all and added to later on according to the requirements of the generations coming to power, and sometimes improved upon by the Court Pandit dealing with the charters. The old verses are really beautiful. The new ones appear to be rather crude. Spelling and grammatical mistakes are not wanting, but comparatively speaking, the charter in

¹ Comptes Rendus, 1907, p. 387; Ind. Ant. 37, 1908, p. 246.
² Two of these have been published in the Indian Historical Quarterly, Calcutta, Vol. 1, pp. 405 ff., and another in Ep. Ind., Vol. XIX, pp. 75 ff.
hand is written better than others found along with it. As regards orthography, śa is not distinguished from sa, which stands for both. Sa and Sa have been confused. The sign for i resembles an arrow-head with a parallel stroke below it.

Ordinarily, grants on copper-plates are made for increasing the religious merits of the donors and their parents, but this is an exception. It was made by way of thanksgiving on an escape from a great calamity, when the donor had almost lost his kingdom in a battle with one Dhrū. who is described as a huge alligator clutching his victim. Dhrū is a non-Aryan name and it appears that a local aboriginal chief rebelled against Jájallädēva and put him into a precarious position. In fact it is stated that on regaining his kingdom he made the gift, which indicates that it was merely by a turn of fortune that he became the king of his country once more.

The genealogy of Jájallädēva is given as follows:—From Kārtavirya were born the Haihayas, among whom was born Kōkalla, who had 18 sons. The eldest of these became the king of Tripuri and he made his brothers the lords of the Mahālas or districts which lay close by. One of these younger brothers had a son named Kalingarāja, who was very powerful. His son was Kamalarāja, from whom was born Ratnädēva I. His wife was Nōnallā and from them was born Prithvidēva I. He had for his queen Rājallädēvi, from whose union was born Jájallädēva I. The latter's son was Prithvidēva II, whose son was Jájallädēva II, the donor. By this charter a village named Bundēra was granted to two Brāhmans Rāghava and Nāmadēva, the former being the astrologer and the latter the royal priest. Their genealogies are also given. Rāghava belonged to a gūra having five pravaaras, viz., Vatsa, Bhārgava, Chyavana, Ānusvāna and Aurvva. His father was Dāmōdara, who was very learned. He was a great astrologer and was loved by the people and worshipped by kings. Dāmōdara's father was Prithvidhara. Nāmadēva belonged to the Bhāradvāja-gūra having three pravaaras, to wit, Bhāradvāja, Āñgiras and Bārhaspatya. His father's name was Parashara and grandfather's Mahādhana. At the end of the record Nāmadēva has a Tha before his name, which apparently stands for Thakkura and would indicate the military tendencies of the royal priest.

The charter was written by a Vāstavya Kāvastyha named Chitrabhānū, son of Vatsarāja, master of Jādēra (village), on Friday the 5th of the dark fortnight of a month which reads as Agrāna, apparently a mistake for either Śrāvana or Agrāhāyaṇa, in Samvat 91[2]. Although the era is not specifically stated, it cannot but be the Kalachuri one, as the king belonged to its founder's dynasty. The last figure of the year is corroded, but the bottom bend indicates that it could not but be 2 or 3. With the aid of the week-day we find that in 912, the 5th tithī of the dark fortnight fell on a Friday in Śrāvana and not in Agrāhāyaṇa. Friday did not fall on that tithī in either month in 913. In the text there are only three letters for the month, which suit brahman better than bhārata which has five letters. So it is pretty certain that the reference is to the Śrāvana month, and as such, the date is equivalent to Friday, the 14th July 1161 A.D.  

1 This Dāmōdara appears to be identical with one whose stone image was found in Kathred, a village in the Jāngir tahsill of Bīshapur District. He was being worshipped as a Dēvi, with the blood of hundreds of cocks and goats, until the writer's visit to that locality about 20 years ago, when he proved to the satisfaction of the local people that the statue represented neither a dēva nor a dēvi, but an ordinary male worshipper, as the figure and the pose clearly showed. The people then informed the writer that it bore an inscription at the bottom which, on digging up confirmed this guess. It read as follows:—

2 This Sāmśarta is referred to that temple with which Pandit Dāmōdara might have been connected as a priest or worshipper. His merits given in our record qualify him for being honoured with a statue, which was restored at the writer's instance to the Lakhnēvara temple, some 20 years before this inscription was discovered. (See Hiralal's C. P. and Barar Inscriptions, pp. 117 and 118.)
There are only two geographical names mentioned, viz., Bundērā, the village granted and Jaḍēra, the village to which the writer of the gift belonged. Bundērā may be identical with Bundelā in the Janjirā tahsil, situated about 13 miles from Amodā where the plates were found. Jaḍēra is not traceable.

TEXT.1

First Plate.

1 भोम चोमः नमो ब्र(अ)ब्राह्म : निमुण्य व्यापकः निलं शिवं परस(म)ः-

2 कारणः भव(रं)चो(ण्ड)सिः ॥ नमः [1] || [1] सरदत्यदेवसरमवर्षां ज्योः: स पूर्वसः पुराणः ॥ वायसः

3 मुनिराजः जनादेवसभवुविभ कारणः: ॥ ॥ ॥ तान्तरिकव(वा) वरदपरवः ख्यातः[2]\

4 चित्तः हेमदासोमवन्यश्रीवयः सरमोविन्यसश्चतापः नकः:। चर्मः याधवः-

5 जनः ॥ ॥ महात्मां सीवकान्यासार्वगृहान्वितः समब्रजीत्सामव(ल)श्री(लो)

6 कोङः ॥ ॥ चराशास्त्र: (रि)करुक्काठविज्ञासिः। पुर(वा): प(व)भूतरत्नवीयङ्गराज नशः

7 मुनिराजः चालोपारः च मण्डपसपोः चाकार व(व)मूसः ॥ ॥ ॥ तेवान-

8 जनः। प्रतापविज्ञापिताराजः। जातोंवथे विजङ्गपद्विहितान्विनासाद्वा-

9 वासिजः। ॥ ॥ ॥ तान्तरिकः प्रतापपरस्पूर्वान्तकान्तः जातः। सुतः। कालराजः

1 From the original plates and impressions kindly taken by Mr. F. F. Pike, Superintendent, Government Press, Nagpur.
2 This is expressed by the letter छ with a dot over it, while the first one is expressed by a peculiar sign which stands for Siddham or Siddhrātā (see above, Vol. XVII. p. 352). I think this affords another strong support in favour of Mr. Bhattachariya's view, because छ is written here in quite a different way and just after this very symbol. See also the facsimile of the plates of Prithvīdeva II published in the Indian Historical Quarterly Vol. I., between pp. 406-407.—Ed.]
10 यभ्र प्रतापलर्णिसुभिति रजन्यां जातानि वधक(पक्ष)ववनानि विषामानिस्-

(म्व) ॥४॥५  सेनाय प्रति-

11 वदनोज्जवि रवराक्रो विषाकारकबर्कावितः,पुष्यभारः। विन सर्वा(वा)ि-

नुम्ग(व,स्थितमलि)-

12 कङ्गेन नोंते यशोबनवनि विनिस्थो गदन् ॥३॥६ नोनहर्षता प्रवा

तथा शुद्धेव दिन(द) भूत(ता) [१]

13 तथा(यो:) सब्धृं नृपतेव(द:) पुर्वेदवो प(व)भवुख प ॥३॥८ [द]वे[२]वस-

सुधवः समस्वद्राजनात्वेगतः(सुतः)

14 मृत्युः सहनवार्धिनि निवल्लः काल्पमः: चीमलः। सर्वार्धविनि निवल्लः समस्व-

दर्श(सा) तीसरः-

15 च[वभ्र]ः ते: पश्चातकारजनः श्रमबनो जाशजने वुपः ॥६॥१ तथाकान्त: सवान-

16 क[को]शालमः नोः: शोमाशालमः तस्मादस्मादसम(स्त) नराधिपतः:। सर्वाचितोकार-

[स्त्रृ]ऽविनि-भानु: [१]

17 दिनप(से:)ः सवानवार्धिनि चुव्वि रजः दवेदः ॥१०॥ पुर्वदेिवहतातः पीतः

कठोनाविश्वः [१]

18 दीन(द)ः च(स)ः ननो योगरियुक्तमः पोधथत(त) ॥११॥ 'तस्माददायत

अनंचयप्रोः:

Second Plate.

19 तस्मादमस(स्त्र)कपालियास्बुषधो: जावादोऽविभीरात्तितिनिर्दिव(पिव)नो-

सुकपायोः-

20 चोपियोगदः। लोके यभ्र वशवभेदविति र[स्य] शसा(मा)कोदवं

मलासमयोऽन्य-व-

21 स्राधिरे प्रोपुष्कितः कङ्गे: ॥२॥२ यो वस्मादशववाशवनादानोऋभुभवि

गोते ततथा वारसेः

22 जात: पुर्वोविरो हिमः ॥१२॥ तथाप्रवचनमस्तिक्षिजनानांसदृढः[तु:]

पुर्वो दाशवदीस्वावः-


* Metro Aṇuṣṭubh.

* This portion to the end of the line is superfluous and must be omitted. Possibly the engraver left out the three pādas of this verse; the first could very well be तस्माददाय अस्ववितिकावः;


* Metro Aṇuṣṭubh.
23 समुद्रविनिः: पासिंदारारंभान्तः: ॥(१) २: स(य)पालुवहाब्यांगर ॥ या म(स)त्रविनिः: सामगायके(सत)कुयो रा- ।
24 घरापर्: कबिकुमुदसुधे नातवारिनिपरां: ॥१४॥। २: भारतांगी(भक्ष)रसवा- ।
25 म(स)त्रविनिः नम(श्री) नाम विप्रभृतु लौऽ ॥१५॥। मशांथनेनाराजनं पुन्न(ष)गामा पराम- ।
26 व(श्र) या --४- स: सलाकार्णु पुन्न(ष)निधानमांसितू ॥१६॥। वदशलने- ।
27 (१) २: पारापरः (पारापर स्व) प्रश्नानो गामानेवातः: ॥१७॥। तात्मा विषाणाः स्वपवरिनारोमलाघाताः ।
28 म(स)त्रविनिः नाजुःदेहो विपिवुष(य)तेमांचर्णं ददी प्रामादीनेवासः: ॥१८॥। धर- ।
29 तियः(म)सुव ॥(१) २: याच तूः समवाय रावं(ष) गाम ददी पुन्न- ।
30 व(श्र) वाच[न]स्मू: । भूमिदानकर विशालि वर्ण(ष) स्मांगमुक्तम(मस) ॥२०॥।
31 म(स)त्रविनिः । यश्च यश्च यद्या भूमिक्षष मथ्या तदा फलिः(सन) ॥२१॥।
32 उ(च)रे तौ पुष्करकांशी नित्यित्य ॥षष्ट्र|गामिनी॥२२॥। सिद्धां ट्यात्वं पर- ।
33 व(श्र) याथा समश्रुताः सच म(स)त्रविनिः ॥२३॥। इति ॥ बातात्त्वायतात्वं मूर्खवर्त्या ।
34 व(श्र) याच: । पाणां: [तिः]हस्यवान्तं तु आयते ॥२४॥। विवाच [नाव]मस्तान्यात्वशीलोकक- ।
35 म(स)त्रविनिः यावनसामानां दानमानां भागमिता: ॥२५॥। वासायवंशकमलाकर्चितबाईः ।
No. 35.—A NOTE ON THE VELVIKUDI GRANT OF NEDUNJADAIYAN.

BY A. M. SÁTAKOPARAMANUJACHARYA, VÍDVÉN,

In the interesting article on the Vélviķudi grant of Nēduṇjādaiyaṅ, that was published in this journal by the late Rao Bahadur H. Krishna Sastri, I find that some corrections are absolutely necessary in the text and the translation as given by him. These I should like to put down below, together with a few suggestions in regard to one or two points raised by him in that article.

In text line 95, for Áya², I should like to read Ay, and in line 132 for pór, pora. Again, in line 120 of the text, instead of Kúḷandai-vāṅgūḷ vando-sālkkum, correcting Kúḷandai and vando-te of the text into kúḷandai and vando-tai. Accordingly, in the translation of this passage, instead of 'to the north of the field (called) Kúḷvandai-sēy of Kúḷandēvaṇī', I would prefer to have 'waved (gently) by the tender breeze' (kúḷandai = tender, vāṅgūḷ = breeze, vando sālkkum = waving).

According to the Rao Bahadur, the Maṅgalapura of the inscription is identical with Mangalore, the district head-quarters of South Kanara. Mr. K. G. Sankara Ayyar also, I find, holds the same view.³ In my opinion, however, it should be looked for somewhere in the Tamil districts, north of the Kāvērī, where we find many villages called Mangal or having names ending in 'Mangalam', because from the Udayēndiram plates⁴ we learn that Paramēṣvaraṛvarman defeated the army of Vallaṅka in the battle of Peruvanallūr, on the northern bank of the Kāvērī, and from the Gadhaval grant⁵, that Vikramāditya was encamping at “Uragapuran on the southern bank of the Kāvērī” in 674 A.D. The Kēndur plates⁶ also say that Vikramāditya I fought with the Pāṇḍyas and other Tamil kings.⁷

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¹ These strokes are unnecessary. Metre Śrōgaṇkara.
⁴ [The plates do not say where Maṅgalapura was situated. As such, it is not possible to definitely locate it. The identification of it with Mangalore or any place in the Tamil districts is only a conjecture.—K. V. S. Ayyar.]
⁷ Ibid., Vol. IX, p. 205.
⁸ For further details see Dubreuil’s The Pallavas, p. 63.
The subjoined Tamil record\(^1\) is engraved on the door-jamb of the entrance into the inner prakāra of the Kumbhāsvara temple at Kumbakonam. It is dated in the cyclic year Vikrama during the reign of Śevvappa-Nāyaka, who was the first ruler of the Nāyaka dynasty of Tanjore. The stone inscription (No. 145 of 1924) which is dated in the same cyclic year and in the reign of Kṛishṇadēvarāya (corresponding to A.D. 1520) calls Śevvappa, a Daḻavāy (commander) only. Possibly, therefore, the present record has to be assigned to A.D. 1580, especially, because a copperplate record belonging to him and dated in Śaka 1502 (=A.D. 1580) was also issued from Kumbakonam\(^3\).

The history of the Nāyakas of Tanjore remains yet to be written in detail,\(^2\) although an excellent preliminary attempt has been made in *A Short History of the Tanjore Nāyakas* in Tamil by Mr. T. S. Kuppusvami Sastri of Tanjore. How and when the Nāyaka dynasty of Tanjore arose is obscure. An unpublished Sanskrit poem *Sāhityaratnakāra* by the eldest son of Gōvinda-Dīkshita, the Brahman prime-minister of the second and third Nāyaka kings, says that Śevvappa obtained the Tanjore kingdom by his own valour. The Telugu poem *Vijayavilāsamu* by Chēmakura Vēṅkaṭa-Kavi would show that Śevvappa married the sister of the queen of the Vijayanagara king Achyutarāya, and got the Tanjore principality, perhaps, as a dowry.

Like other old kings, Śevvappa was a tolerant ruler, though his leaning was specially towards Vaiśṇavism. Inscription No. 425 of 1924 relates to some gifts of land made by Śevvappa to the mosque at Tanjore in the year Sādhāraṇa corresponding to A.D. 1549, and the record under publication is interesting in that it mentions a temple of Buddha at Tiruvilānduṟai. It registers the gift of 2\(\frac{1}{2}\) (vēḷi ?) of land as the charity of the king Śevvappa-Nāyaka in the Brahman village (agaram) of Tirumalairājapuram for the repairs or the worshipping service in the temple (?), when a channel was dug through the lands belonging to a certain individual (name not very clearly made out) attached to the Buddha\(^4\) temple. The two villages Tiruvilanduṟai and Tirumalairājapuram cannot be definitely identified. Tiruvilaṅguḷi, which is 4 miles away from Kumbakonam, and was one of its wards\(^5\), has a standing image of Buddha placed near the gopūra of its Śiva temple. Tiruvilanduṟai of this inscription has, perhaps, to be identified with Elanduṟai, a village about 9 miles distant from Kumbakonam which has a Śiva temple with an inscription dated in Śaka 1493 (A.D. 1571) of the time of Achyutappa-Nāyaka (No. 239 of 1927). It may also be noted that Ilantuṟai has been mentioned in No. 222 of 1927 as one of the saptasthānas or seven sacred places round about Kumbakonam. I cannot say whether the Tirumalairājapuram of this record has to be identified with Tirumalairājapuram *alias* Śūṅgam-tavitattāṭālanallūr which is mentioned in an inscription published in *South-Indian Inscriptions*, Vol. II, p. 119, as adjacent to Karuntīṭtākkuḍi in Taṇṭāvār-pagru. There is one seated image in the temple at Paṭṭīṇagaram near Kumbakonam, and another, now popularly called Bhagavārishi, lying outside the Gaṅgēśa shrine in the Āṇaiyaḍi street at Kumbakonam, both of which appear to be Buddhist. From these facts, it appears that Buddhism continued to survive in the Tanjore district till the 16th century. This would be natural when Negapatam in the Tanjore district was a stronghold of Buddhism. The large Leyden plates record the grant of the village

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1. No. 292 of the Madras Epigraphical Collection for 1927.
3. A paper on the detailed history of the Tanjore Nāyakas by the author is almost ready, and will appear very soon in this journal.
4. In Tamil it is sometimes loosely applied to a Jaina temple also.
of Ānaiamangalam to a Buddha temple at Negapatam during the time of the Chōla king Rājarāja I (A.D. 985-1010). This smaller Leyden grant dated in the 90th year of Kūḷottāṇga I (A.D. 1090) records gifts to two Buddhist temples. An ancient tower known as 'Puduveḷigōpuram ' or 'Jaina Pagoda' was demolished by the Jesuits when they built the St. Joseph's College at Negapatam. This tower might have belonged to one of these two Buddha temples. It is interesting to note that a number of metallic Buddhist images were unearthed at this place recently.

Though Jain families are living in Tanjore, Kumbakonam and Mannārgudi even now, and we see Jain temples at Kumbakonam and Mannārgudi, yet traces of Buddhism are no longer visible there.

The record bears at the end the expression "(the) Gurukkā, (i.e., teachers) of the Convention", perhaps of Buddha.

TEXT.

1 Vikkira-
2 ma-varuṣham
3 [Ā]jī- mādōm
4 ४ a
5 Ševuva
6 pa-Nāyak-
7 kar-ayya-
8 ṇ-damma-
9 m-āga Ti-
10 ruviain-
11 duṣai-
12 Buddh-
13 kōgil-
14 Titt-Mā[ma]ru-
15 ndā-Nāyakar-
16 nilatti[l]ē
17 Tirumalai-
18 rāsapura[ttu]
19 ?āśham-
20 ga ṣaṇaṅga]
21 vākkul ve-
22 [tṭil] pōgaiyil Ti-
23 rumalairāsapurattil-
24 agarattil tirup-
25 papi-ṭevai-
26 āga vi[tta] nilam
27 [s]saiyarāṭar Gur-
28 kka] a

TRANSLATION.

(Lines 1 to 26) (On) the 22nd day of the month of Ājī in the year Vikrama, all the people of Tirumalairājapuram assigned २५ (veli of) land in the brahman village (agaram) of Tirumalairāj-

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2 From an inked stamp.
3 Expressed by an abbreviated symbol.
4 The figure ४ is expressed in the Tamil text by three digits, the numerical figure for ten intervening, between the two figures.
5 This symbol stands for the word १० meaning day.
6 Read Ševuva".
7 It may be read also as akkha-māpatanāgai (māhāpatanāgai).
8 Expressed by an abbreviated symbol.
9 Expressed by a Tamil numeral.
No. 37.] GADAG INSCRIPTION OF THE REIGN OF JAYASIMHA II : SAKA 959. 217

puram for repairs as a charity of Śevvappā-Nayakkar-ayyaṇ as the channel was dug and passed through the land belonging to Tittā Māmarundhi-Nayakar of the Buddha temple at Tiruvilanduḍai.

(Ll. 27 and 28) (This is under the protection of) the Gurukkal of the Faith (samayam).

No. 37.—GADAG INSCRIPTION OF THE REIGN OF JAYASIMHA II: SAKA 959.

BY LIONEL D. BARNETT.

This inscription was found in the wall of the yard of the Vira-nārāyaṇa temple at Gadag. An attempt at a transcript is given in the Elliot Collection, Vol. I, f. 47b. of the Royal Asiatic Society’s copy ; and good ink-impressions were prepared for the late Dr. Fleet, which are now in the British Museum. The stone is very dilapidated. On the ink-impression there seem to be some faint vestiges of effaced sculptures; but Elliot’s pandit found no sculptures surviving in his day. The record itself is but a fragment. The ink-impressions record 64 lines; but the stone has been broken off on the proper right, the break beginning on line 13 and increasing as it runs down, while the left side also is damaged below. I have therefore given only the text as far as the eleventh verse, near the end of l. 38, the rest being altogether fragmentary. The width of the slab is 2 ft. 5½ in.; the height is somewhat uncertain, as there seems to be a gap in the ink-impressions between ll. 43 and 44, but it must be something over 6 ft. 8 in. The writing is a fine archaic hand of the period; the letters vary in height from ¾ in. to 1 in., becoming smaller and more craved at line 61. The guttural nasal is used in sātānga, l. 4. The language in the portion edited below is Old Kanarese prose and verse, with two formal Sanskrit stanzas (vv. 1 & 2). The l. is preserved in negala (l. 26), negaldam (l. 27), and falsely written for l in Chālukya (l. 2); it is changed to l in ajida (l. 15), pēl (l. 24), pogalevar (l. 25). The upadhaniniya appears in bhūvinaḥ-p (l. 17). The instrumental case in -e occurs in Lokkungḍiye (l. 19 f.); cf. above, Vol. XIV, p. 277, n. 9. Lexically adagubhi [niti] (l. 21) may be noted.

The record begins by referring itself in ll. 1-4 to the reign of Jagadēkamalla-Jayasingha [II], and then in ll. 4-11 relates that on a given date Maddimayya-Nayaka, mayor (ur-ocēya) of Lokkigundī, made over an estate to one Dāmōdara-Seṭṭi, who a few months later assigned the same for the benefit of the cult of the Triprurusha gods and the Twelve Nārāyaṇas. After formal clauses of commotion (ll. 11-18), the record bursts into poetry, expatiating, in a long series of verses, upon the excellences of Dāmōdara (also named Dāma and Dāvala) and his family. First it mentions Dāhipayya of Lokkigundī, who built the temple of the Twelve Nārāyaṇas and the Traipurushas and set up a Garuḍa-column (v. 3, ll. 19-21), and Dōyipayya’s wife Gupābhā (v. 4, ll. 21-23). Next appears Māhuva-Seṭṭi, apparently their son, who is coupled with his sons Dāma or Dāvala (Dāmōdara) and Dāhipayya (vv. 5-6, ll. 24-

1 Tirumappi-sīrīvai may also be translated into “worshipping service.”
2 It is generally translated as “for the merit of.”
3 Tamil language will also allow of another construction. “The people of Tirumalaisāra-puram” may be taken as the subject of the predicate “dug and passed” and seti pēgaigil will convey the same meaning as seti pēgaigil (while digging). In this case, there will be no subject for the verb viśta (assigned). But then we will have to translate “2” was the land assigned.”
4 Tittā stands for tirṭha (a preceptor) and Māmarundhā means Amṛta.
7 See however note on l. 7.
27. The rest of the poetry seems to be devoted to the praise of Dama, and continues as far as l. 61. Then begins a section in prose, written in a smaller hand, and specifying an endowment made by the latter in the presence of the local Mahajanás for the benefit of the Traipurushas and some other god; in the midst of this the stone breaks off.

It is perhaps worth noting that the poet compares Māhuva to the legendary Dadhichi, Gutta, Chārudatta, and Karja, and Dama to Karja, Vikramādiya, Harīschandra, Nala, Chārudatta, Dadhichi, Sibi, and Gutta. The comparison with Karja and Nala is of course a commonplace, and Harīschandra is one of the most popular figures of legend. On Chārudatta and Dadhichi I may refer to my remarks on the Śūdi inscription E (2) above, Vol. XV, p. 83. The mention of Vikramāditya, which seldom occurs elsewhere in this period, shows that the legend of the mythical king of that name had firmly established itself at this time in the Deccan. It may well be that the legend, as has been suggested, is based upon traditions of the Gupta dynasty of the 4th-5th centuries A.D. and later, some members of which bore the title of Vikramāditya; and if this be so, its appearance here by the side of that of Gutta is doubly interesting. For there seems to be little doubt that this legendary Gutta is to be connected with the Gutta dynasty of Guttavojal or Guttal, probably as an eponymous ancestor; and this family claimed to derive its name and origin from the Gupta emperors as well as from a more or less mythical Vikramāditya of Ujjayini. Hence it would seem that the two legends of Vikramāditya and of Gutta are doublets, both having sprung from vague memories of the glories of the Gupta emperors.

Two dates are specified. The first is given on l. 4-5 as Śaka 959, Īṣvara; Āśājha śu. 5; Sunday. This apparently refers to Śaka 959 expired, which by the Southern Cycle was coupled with Īṣvara; according to this, the tithi Āśājha śu. 5 was connected with Monday, June 20, A.D. 1037, ending about 19 h. 38 m. after mean sunrise for Ujjain. Thus the date is slightly irregular, the Sunday being named probably to lend auspiciousness, although the tithi was current only for a short time at the end of it (cf. Mr. Venkatasubbiah’s Some Śaka Dates in Inscriptions, p. 69). The late lamented Mr. R. Sewell, who with his wonted kindness examined the dates in this inscription, informed me that by the Ārya-siddhānta very similar results are obtained; śu. 5 was connected with Monday, June 20, and was current only for about 1 h. 55 m. before mean sunrise on that day. He added that by the mean system, in Śaka 959 expired, śu. 5 began 3 h. 50 m. before mean sunrise on Monday. The Northern Cycle may be excluded from consideration, as it coupled Īṣvara with Śaka 957 expired and 958 current.

The second date is given on l. 11 as the amādyagā (kri. 15) of Āavayuja, evidently of the same year as the preceding date, coupled with an eclipse of the sun and the yēga Vyāt-pāta. This is fairly satisfactory. The tithi was connected with Tuesday 11 October, A.D. 1037, on which it ended about 15 h. 26 m. after mean sunrise; and on the same Tuesday there was an eclipse of the sun, which, however, was not visible in India (Oppolzer, Kanon der Finsternisse, p. 214). Mr. Sewell has pointed out that by the mean system this Tuesday was coupled with kri. 14 and the following Wednesday with the amādyagā, which tends to show that the calculations here were made by true tithis.

The only names of places mentioned are Lokkigūndi, l. 5, 19 f., the tīthās, l. 13 f., the Himaśchala, i.e. Himālaya, l. 32, and Malaya, ibid. Lokkigūndi is Lakkuṇḍi (‘Lukoondée’ of the Indian Atlas), in lat. 15° 23’ and long. 75° 45’, some 6 miles south-east from Gadag. Indrakīla (l. 30) is probably meant to be purely mythical; but there is a hill of the name at Bezwada.

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1 See especially Mr. Allan’s Catalogue of Coins of the Gupta Dynasties in the British Museum, p. xlix, n. 1.
TEXT.¹

[Svasti samasth-bhuvan-āsraya Śrī-Pri(Pri)thi-vallabha mahā-rājābhīrāja paramēvara

2 paramabhāṣṭārakaṁ Satyāśraya-kula-tilakaṁ Chāṭu(ḥu)kṣābharaṇaṁ Jagadēka-
mallam

3 ārīmāj-Jayasimghadēvara rājyam-uttarottar-ābhī[vriddhi*-]pravardhamānam-ā-
chandr-ārkka-[tā]-

4 raṁ saluttam-ire Sa(Sa)ka-nri(nṛ)pa-kāl-āṭīta-sarvabatasra-sa(śa)teṅga[I*]
959ṇeya Īśvara-sarvabatasara

5 Āśāṭa[ṇha]-su(ṇu)ldha 5 Āditya-vāradandu ārimal-Lokkigupṭiya ūr-oḍe-volada
per-vvasugeya

6 Sa(Sa)ṁkara[yay]aṁ(yya)-Nāyakara magaṁ ūr-oḍeya Maddimaya-Nāyakaraṁ
artthamaṁ koṇḍa Dāmōdara-

7 Seṭṭiyargge sāsirvvara sannidhānalad kāl-garchch-āgi dānam-goṇḍam² keyi mattar-
ayatt-ṛu a[ṝ]-

8 kadoḷaṁ matta[r*] 56 ā keyge benn-irkkey-ella benn-irkkey-endavaṁ svāna
gāṛnēbha³ chāndā[a]ṁ[*] I-

9 dāra vyavasthe intuṭu [I*] Int-ā bhūmiyaṁ koṇḍa Traipurnaha-dēvr̥ggaṁ bārāha-
Nārāyaṇa-dēvar-u-

10 pachārādīṁ mikkudam brāhmaṇar-uḍba[r*] [I*] Int-ḍi(l) a[ṝ]tiyāl Dāmōdara-Seṭṭi
bhūmi-dānam-go-

11 ṭṭa tithi Āsva(śv ā)vjad-amavāsyē sūryya-graḥaṇa-vaṭīpātam Antu koṭṭa
dharmavāmāṁ sās-

12 rv[v]arun rakṣiṣav [I*] Int-ṛda-āśrama-guru-dharmma-prati(ti)pālauṁ sva(sa)d-
āścharanam-oḷḷita[ṝ]mge⁴

13 [vya]bhichārīyunu bhakshakaṁ-ād-ātāṁ Prayāge Vāraṇāsi Arghhyatirtham
Kuruḵāṭra[ṝ]-

14 [Pṛ]aḥkaraṁ Śrīparvvatam-emha mahā-tīrthaṁ-gaḷo chatur-vvēda-pārāgaramaṁ
pannirchhāśira kavi-

15 [le]yuman-aḷida pāṭakam svadharmma[do] rakṣisad[an]*-i tīrthhaṁ-gaḷu[m]a[r*] i(l)-
āyadha[ta]namamāṁ

16 [råkṣiṣ]a[n]ā mahā-pupy-ādhikan-akkun || Śāṁyō-yavā dharmma-sētu[r*]-
nri[nṛ]paṇāṁ kāl̥ kā[ḷa]

17 [pā]ḷaḷuḷyō bhavādhī[ḥ] [I*] ssa(sa)rvān-śān-bhāvinaḥ-pārtthīvē[ṝ]m[ṛ*]drān bhūyō
bhūyō yāchatē [Rā]-

¹ From the ink-impression.
² Apparently an error for -ṛf-fa-
³ Read āśrama garhḍabhaṅ
t⁴ The go is added, in smaller script, under the no.
⁵ The si has been omitted, and added in small script under the line.

3 p 2

19 Śrīmat-ṛggade Dhōyipayaṁ-adhikāṁ dhārmikan-udyan-mahāgrāmaṁ net[ṣane Lokki[gu]-

20 [ṛṇāḷya] nutaṁ kṛtī-dhvajāṁ sad-guṇ-ōdāmaṁ dvādaśa(śa)- Vishṇuvaṁ Garuḍa-māna-stambhāmaṁ sthāpiṁ[= —]


25 [kara]ṁ-osad-ṛtan-ātana magaṁ vidhūḥ-āgraniṇ-ṛduṇ Dāmān(ma)nāṁ karam-ātīrāgadhiṃ pogaḷar-ēṇ-ēsav-antana pu-


32 [ṇḍra-Hṛmaḥa-Maḷe[ja]-na-yay-Ṭpanta-vallī - van - ābhyanatarado-nāṇa - vinōdaṁgalō]e nelasi vidyaḍhara-śrī-    

33 [ — — — — ] kānt-āṅkamuṁ pannaga-yuvatiyaruṁ pāḍuvar-kkūde Dāṁōdara-kṛttī-śrīyaṇ-eṇ-end-ṛdəra


GADAG INSCRIPTION OF THE REIGN OF JAYASIMHA II : SAKA 959, 221

36 [ō — — o — ——ōjāra-kalpa-drumām || [10*] Kali-yugam-ettam-ottarisi lōba(bha)-
guṇam jagam-ellamaṃ p[— —] ]
37 [ō — — o — ——ō — ——vijahana-kāladojām — budha-saṅkujākk-anākujam-osed-īvā —
Dāmān-īha-lōkada mānasas-r[—] ]
38 [ō — — o — ——ō ] Dadhīciyō Si(Śi)biyo Kaṇḍano Guttano Chārāddattanō || [11*] ]

TRANSLATION.

(Lines 1-4.) While the reign of—hail!—the refuge of the whole world, darling of Fortune
and Earth, great Emperor, supreme Lord, supreme Master, ornament of Satyāśraya’s race,
embellishment of the Chālukyas, king Jagadēkamalla—Jayasiṅgha, was advancing in a
course of successively increasing prosperity, (to endure) as long as moon, sun, and stars:

(L. 4-5.) On Sunday, the 5th (day) of the bright fortnight of Āshāḍha in the
cyclic year Īsvara, the 959th (year) of the centuries of years elapsed since the time
of the Śaka king :

(L. 5-8.) Saṅkaraya Nāyaka’s son, the mayor Maddimayya Nāyaka, having received
money, laved the feet of Dāmādara Seṭṭi in the presence of the Thousand, and (£) made over
(to him) in gift a field of fifty-six mattr, in numbers 56 mattr, (forming part) of the large
section of the mayoral lands of Lokkigundī. Of this field there is to be no resumption : he
that claims resumption (shall be reborn as) a dog, an ass, (or) a Chāṇḍāla.

(L. 8-16.) Thus is its constitution. Having so obtained this land, what remains from
the service of the Twelve Nārāyaṇa gods for the Traipurusha gods the Brāhmaṇas shall consume.
The lunar day on which Dāmādara Seṭṭi thus granted the land on this condition was the last
of the dark fortnight of Āsvayuja, (during) an eclipse of the sun and a vyatipāta (yogā). The
Thousand shall preserve the pious endowment thus granted. So he who devours it, in disobedience
to the worthy man who preserves the holy law of the masters of his order and acts
righteously, incurs the guilt of slaying (Brāhmaṇa) versed in the Four Vēdas and twelve
thousand kine at the great sanctuaries of Pṛyāga, Benares, Arghyatirtha, Kurukshetra,
Pushkara, and Śrīparvata ; he who preserves it according to its proper rule shall abound in the
same great merit as if he preserved those sanctuarias and those temples.

(Veres 1-2 : two common Sanskrit formule.)

(V. 3.) The fortunate officer Dhōyi-paya, peculiarly righteous, praised fitly by the
exalted great town Lokkigundī, having a benerima of glory, eminent in virtue, extraordinary in
merit on earth, erected (a temple of) the twelve Vishnus (and) a column of honour for Gāruḍa
and . . . established (a sanctum of) the Traipurushas.

(V. 4.) The good wife worthy of the eminent race of the officer Dhōyi-paya, that
perfection of the display of dignity, uniquely devoted to her lord, moonlight for the increase (£)
of the ambrosia of pious bounty to Jains, singular in virtue, Guṇārbe, is peer to the excellent
dame Rukmīni, (and) to Rāma’s dame : when this is said, what other shall I name ?

(V. 5.) “Say, . . . has a Dadhīchī been born ? has a Gutta come, (or) a Chārādatta,
(or) the unsurpassed child of the Sun [Karṇa]?”—with men speaking thus, Māhuva gladly
indeed bestowed wealth on suitors ; as his son, a leader among the sages, men extol Dāma
indeed with extreme affection ; who is his like in distinction, who is his like in righteousness ?

(V. 6.) While Māhuva-Seṭṭi’s son, the exceedingly valiant (and) eminent Dhōyi-paya
free from weaknesses, possessing a multitude of virtues won by nobility of soul, was flourishing
on earth: Dāvāla verily became eminent.

The rest of the inscription, which is continued on this and the remaining lines, is here omitted, as it is
very fragmentary.

Brahman, Vishnu, and Śiva.

[See footnote 7 on page 220 above.—Ed.]
(V. 7.) His broad breast was worthy of being desired by the lady Fortune; his speech was worthy of [being desired by the lady] Fortune; the lotus of his face was worthy of the love of that lady the Fortune of high Victory; his rod-like arm, extending through the regions of space, was worthy of being desired by that lady the Fortune of Glory; thus how splendid is Dāma!

(V. 8.) On the head of the rutting elephant of the great King of Gods, on the tusks of the elephants of the regions of space, on Hara’s awful sword, on the slope of Indrakīla, on the cosmic egg of the Lotus-born [Brahman], on the home of the great Serpents [Pātāla], on the high door-posts of Murāri’s house, the lady Speech has written the title: “Dāvala is pure, rich in great bounty.”

(V. 9.) Standing in divers sports amidst the groves of creeping plants on the skirts of the great mountain of the King of the Gods, of Himālaya, and of Mount Malaya, do not the wives of the Vidyādharas and the company of ladies of . . . and the Serpent damsels sing in concert the splendour of Dāmodara’s glory! hence who is able to praise (fittingly) its [greatness]?

(V. 10.) The noble tree of desire . . ., throwing out its sprouts through the child of the Sun [Karṣa], attained to greenness through Vikramāditya chief of monarchs, . . . everywhere from Hariśchandra, flowered through Nala, put forth green fruit through the lord Chārudatta, [and ripened into perfect fruit] through Dāma . . . on this vast earth.

(V. 11.) Is not Dāma, who makes gifts with calm delight to the company of sages even in [this] troubled time, [when] the Kali Age is rife everywhere and the quality of greed pervades! the whole universe . . . to this world, a Dadhichi, a Śibi, a Karṣa, a Gutta, a Chārudatta?

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No. 38.—TWO INSCRIPTIONS FROM RON, OF SAKA 944 AND 1102.

BY LIONEL D. BARNETT.

Rōp (the word is spelt “Roan” in the Indian Atlas sheet 41) is the chief town of the Rōp tāluka in Dāhrwar District, Bombay Presidency, and lies in lat. 15° 42’ and long. 75° 47’. Both the present epigraphs, which are now edited from ink-impressions bequeathed by the late Dr. Fleet to the British Museum, come from the local temple of Īśvara. From notes on the ink-impressions it appears that at the time when the impressions were taken both the stones were on the outside of the temple; the introductory note to the imperfect transcript of B. in the Elliot Collection (Vol. II, fol. 93b. in the Royal Asiatic Society’s copy) states that Elliot’s agent found it “in the stone temple standing in front of the Reddiyavar’s house in Rōp”.

A—OF THE REIGN OF JAYASIMHA II: SAKA 944.

This record is imperfect; the latter part of the stone is missing, and it is moreover cracked across the middle. The inscribed area is about 2 ft. 7 in. wide, and the maximum height of what remains is about 3 ft. 1 in. There seems to be no trace of any sculptures.—The character is Kanarese: lines 1-28 are written in a fair sloping hand typical of the eleventh century, with letters of an average height of ½ in., and underneath them are portions of three more lines

[We may construe the sentence as: tanna viśāl-śrasthālam Śrīkāntā-kamanīyam-ādudu, tanna mukh-ām-bhājātah Vāk-śrīkāntā-kamanīyam-ādudu tanna bhuj-ādyāyam udāyaj-Jayaśrīkāntā-kamanīyam-ādudu, etc., and translate it accordingly.—Ed.]
written in a slightly smaller and more cramped hand; perhaps a later addition. As very little can be made out of the latter, I give only the text of ll. 1-28. The Intumge is Old Kannarese, with two formal Sanskrit stanzas (vv. 10 and 11): The ṇ is preserved in ngeñad- (ll. 6, 21 f.), alidun and alida (l. 20); it appears as ṇ in poñadar (l. 10) and povañ (l. 21); Nirmāṇāya (l. 18) is a rare but classical Sanskrit word. In tanḍeṣa māṣida bhūmī-dānātāṇa (l. 24) we have an example of the use of the genitive for nominative to which I have called attention in Journ. Royal Asiat. Soc., 1918, p. 105.

The record opens by referring itself to the reign of the Chāḷuṣkya Jagadēkamalladēva (Jayasimha II) (ll. 1-3). It then describes in verse the town of Rōṇa, the modern Rōṇa, and the virtues of an eminent local Brāhmaṇ named Āyawarva and his son Saṅkimāya, the latter of whom constructed a temple to the Mañlsthāna god in Rōṇa (ll. 5-10). Saṅkimāya was an elder brother named Māchimāya, whose younger brother was Chāṇḍimāya; and Māchimāya granted land for a rest-house for Brāhmaṇs (ll. 10-14). Next follow prose details of Māchimāya’s gift of some lands and three oil-mills, etc., for the maintenance of the temple of Šiva, the trustees being the Hundred-and-four burgesses of Rōṇa (ll. 14-20). Next come three verses (ll. 20-25), from which we learn that he also constructed a well, and that his three sons Ā yawarva, Rudrāyana, and Dēchimāya made over their father’s land-endowment to the custody of the Hundred-and-four; apparently there had been some delay in the formal transfer of the estates granted by Māchimāya, and probably he died in the interim. After this come two concluding Sanskrit stanzas (ll. 25-27), and then begins a new section, of which the first verse (ll. 27-28) speaks of a certain Raviyīya-Eṣāti, as possessing some estate. From this point the stone becomes more and more dilapidated: there remain only fragments of three more lines, which I have not thought worth while to print, as they give no consecutive sense. It is noteworthy that these three lines are in a slightly smaller and more crabbed hand than the rest of the record, as I have remarked above. The rest of the stone has been lost, and hence it is impossible to determine the exact date when the epigraph in its present form was set up. Apparently it was intended as a compiṣate record of the various charties of the family. The reference to the reigning king in ll. 1-3 and the character of the script shew that it cannot be later than about Śaka 964, and we have Śaka 944 as a terminus ad quo; hence it may be reasonably assigned to a date about midway between these limits.

The date of the first donation is given on ll. 14-15 as: Śaka 944, Dundubhi; Pushya ba. 14; Monday; the uttarāyana-saṅkrānti. This is not perfectly regular, but may be accepted. The tithī specified corresponded to Tuesday, 25 December, A.D. 1022, whereas the saṅkrānti occurred 1 h. 8 m. after mean sunrise on Monday, 24 December; but as the tithī ba. 14 began 3 h. 15 m. after mean sunrise on the Monday and ended 2 h. 54 m. after mean sunrise, thus being current for 20 h. 45 m. on the Monday, the confusion is pardonable.1

Only two places are mentioned, viz. Rōṇa, the modern Rōṇa (ll. 4, 9, 16, 21), and a spot of which the name began with Pushpa- (l. 16).

TEXT.2

[Metres:—vv. 1, 3, 4, 7, 9, 12, Kanda; vv. 2, 8, Umpakamālā; v. 5, Sārdalavikriḍita; v. 6, Matiḥbavikriḍita; vv. 10, 11, Anushtubh.]

1 [Om] Svasti samasta-bhuvaṇ-ākṣaya Śri-Pṛthvi-vallabha mahārajaśamāra paramāśvara paramabha-

1 I have again to thank Mr. R. Sewell, who unhappily has died since this paper was written, for his kindness in checking my calculations in this paper.

2 From the ink-impression.
2 [śāraka]ṁ Satyārāya-kula-tilakaṁ Chālukya-ābharaṇaṁ śrīmaṁ-Jagadēkamalla-
dēvara vijaya-rājya-
3 [m-uttaṛ-ottar-ābhīrviddhi-praṃvadhāmanam-ā-chandhr-ārkkata-śa]
saluttam-ire l
Kandaṁ | Śrī-ramaṇipri*yān-v-
4 [r]avṣīgānī Śurendran-Amaravatīgaṁ sāraṁ dhāraṇi-vaniteya hāra[m]
śrī-Rōṇam-oppugum
5 [vasu]matiyo | (||) [||] Vṛttaṁ [||] Enipa mah-āgrahāram-adarol-Vana-
jādbhava-varājarka|ol Manu-charita-pra-
6 [−]r-ene kottalivān-nega|ol-gulakke mikk-anupama-dāni śiṣṭa-jana-vatsa|a
Ivra dēvaṇ-Ayta[r*]mmāne
7 [pa]ram-ārtham-endu dhare bāṇṣiṣguṇaṁ vūbdh-āgragāyaṇap)n|aṁ | (||) [2*]
Kandaṁ | Ātaṅga sujana-jana-vikhyātaṁ ājagaj-ja-
8 [n]aika-nuta-charitaṁ nirdbhūt-āgha-nichayam-urvvi-khyātaṁ śrī-Sarhkīmayaṇ-
9 [ba]uṣīsūla-umnatiyam mādiśisam-eśevinaṁ Rōṇa|dor unnatam-ene Mūla-thān-āyatan-
10 ne pogaḷaḷa-ār | (||) [4*] Vṛttaṁ | Ātaṅg-umnana[t]a-kirttīga-āgrahaṇ-
udagraṁ Mācīmayaṇaṁ jatag-khyātaṁ 1 nirmma|a-dharman-ātana-
11 nujaṇ śrī-Chandīmayaṇaṁ-ānkan-uddhuṅt-āgh-aughaṇaṇi-emppan-irrva|v|ol-āg-ā śrī-Mācī-
12 mayaṇaṁ dvija-vrāstakkuṇnta-satra-
13 yo[=bhaktiyan-e|yde tandeyol-u|dagraṁ chhitaţaṁ-santatam Mrīḍa-pād-ābbaj|o-
14 āvagam baṇanaṁ sad-dharmano|l-ta-
15 [6*] Ad-ent-e[ndo|ge] Śaka-vara|sha 94ṇeya Dur|-
16 dubha-sar|nivataraṇa Pushya-bhujala 14 Sōnavāram-uttarāyaṇa-saṅkramapaṇadandu
17 tr̥aṇ mādi baṇ|aṛ-ā Rōṇa-mājado|l 50 mattar-ddanaṁ kṛyyu[m*] dēvagge
18 Pushpa . tenkalam 2 mattar[n] 335 kammad tōṁ-
19 ūram su|dera-enpēge 3 ghāṇamamśa sarvva-bādha-parihāraṁ manyaṁ mādi
20 śrīman-nūra-nālvarge pāda-p[=j]ega 50
21 gadyāṇa[m] ponnaṁ koṭṭa dharmamāṁ rakhaśuvud-endu nirmmadhyam-
oppisidar-śahrmmamāṁ rakhasidaavargge Prayāge-Vāraṇāsi-
22 [9*] Ad-ent-e[ndo|ge] Śaka-vara|sha 94ṇeya Dur-
23 Kuru|hēṭraṇa-saṣaīra kavileya kōḍuṁ kulaṇgaṁ suvarṇaṇaḥ khachiyaśi sā-
24 svarvar-vvēḍa-paṛagar-appa brāmaṇa-
25 rge sūrya-grahaṇa|dol-kot̥a puyam-ak[k*]um-idan-aljidor-initumidevarumān-alidra
26 maḥa-pāṭakan-ak[k*]uh | Ka-
27 ndaṇa | Jagati-jana-hitamaṇaḥ vūbdha-gaṇ-āgraṇi Mācīmayaṇa-urvvi-valayat
28 pogalaḷ Rōṇaṇa maṇiyama nega-
29 [ki-]āramey-o|lage bāvīraṁ tōḍiśaṇi | (||) [7*] Enisida Mācīmayaṇa-vi-
30 puṇaḥ[da]m-eesyakke taṇṇja booklet
31 nthalor-uruvva|ra-jana-
32 nutan-Ayta|varmaṇa-vibhuḥ sach-charitaṁ sale Rudramayaṇa-syana|va|ra-śiṭa-
dāni vibuṭh-gaṇ-āgraṇi dhātrīge Dācīma-

1 Written as separate words, jagat khyātaṁ.
2 Apparently corrupt; we should expect something like initum=initumidevarumān.
24 [yyan]-asyanupamar-int-ivar-kramade tandeyya mādīda bhūmi-dānanaḥ || 8*]
Parirakshīṣi vipra-kāḷeṣvara-bhānu-ga-
25 [bhasti nūra]-nāḷavarg-asyādaradinde samarpisidar-paripālisim-endu chandra-
tāra[m*]-bāregam || 9*] Ślokam || 1*] Svadattām
26 [para-dattāṁ vā yō harjēta vasundharaṁ / shashṭir-vvarsha-sahasrāsī vihhāyāṁ
jāyate kṛmaṇā || (||*) || 10*] Akarasaya karad(tri)-
27 [karaṇāṁ gō-sahasra-vadhah svatiḥ] kara-pravṛtti-vichchhēdād-gō-kōṭi-phalam-
asnutē || (||*) || 11*] Kandam | Netatane shaṃ-māsāṁ mugi-
28 [ ḍha ḍha ḍha ḍha ḍha ḍha ḍha ḍha ḍha ] kāṭ[t]-āl-en[du]ṁ
Ravikiya-bhaṭṭarī Nirgdiyan-upṇa neleyan-tinnam || (||) || 12*]¹

TRANSLATION.

(Lines 1-3.) While the victorious reign of—hail!—the refuge of the whole world, darling of Fortune and Earth, great Emperor, supreme Lord, supreme Master, ornament of Satyā-
śraya’s race, embellishment of the Chālukyas, king Jagadēkamalla, was advancing in a course of successively increasing prosperity, (to endure) for as long as moon, sun, and stars:

(Verse 1.) More excellent than the Dvārāvati of Lady Fortune’s lover [Kṛishṇa] or than the Amarāvati of Indra, a pearl-necklace for the Lady Earth, the blest Rōṇa is conspicuous on earth.

(V. 2.) The great Brāhmaṇic fief so named—in it are men perfect (?) in the conduct (prescribed) by Manu among the scions of the race of the Lotus-born [Brahman]: one of this company, a man of peerless charities excelling in that illustrious good family, kindly to cultured men, a god of givers (of bounty), is Aytavarma in supreme truth: in such terms does the world land that most eminent of sages.

(V. 3.) To him, who was renowned among good men, there was a son, the blest Sāṅkimayya, whose conduct was uniquely praised by the people of the world, who dispelled the mass of sin, famed on the earth.

(V. 4.) With the circle of earth lauding (his) eminence, this Sāṅkimayya constructed a Mūla-sthāna sanctuary such as to be conspicuous for magnificence in Rōṇa; for this who are there that do not praise (him)?

(V. 5.) He, exalted of fame, had an elder brother, the stately Māchimayya, world-renowned, stainless in religion; his younger brother, named the blest Chandimayya, is known as having dispelled the flood of sin. Of the two, this blest Māchimayya with great generosity granted to the company of Brāhmaṇs the land for a magnificent rest-house.

(V. 6.) He kept his body in righteousness, his wealth in noble charity, truth in speech, devotion fittingly towards his father, an eager spirit ever towards Mṛiḍa’s lotus-feet, passion ever for the good Law: verily, O brother, how can I (worthily) extol the righteous man bearing the name of the blest Māchimayya?

(Ll. 14-20.) As regards the manner thereof:—On Monday, the 14th of the dark fortnight of Pushya, in the cyclic year Dundubhi, the 944th year of the Śaka (era), at the uttarmāTRA-saṁkrāṭ, having made a rest-house for twelve Brāhmaṇs, and having come and made into an honorary estate for the god with immunity from all conflicting claims a corn-field

¹ The stone contains portions of three more lines, possibly by a later hand, on which see above (p 223).
of 50 mattar in the meadows of Rōṇa and south of Pushpa. 2 mattar and a garden of 335 kamma and 3 oil-mills to supply oil for lamps, he granted 50 gadyaṇa of gold for adoration of the feet to the Hundred-and-four, which pious endowment they undertook directly to maintain. To those who maintain this pious endowment will accrue the merit of decorating with gold the horns and hoofs of a thousand kine at Prayāga, Benares, or Kurukshetra and giving them, during an eclipse of the sun, to a thousand Brāhmaṇas learned in the Vedas; he who destroys it will bear the same deadly sin as if he destroyed the same number of them.

(V. 7.) Māchimayya, leader of the company of sages, with the applause of the circle of earth caused to be dug in the splendid park of the intendents of Rōṇa a well, beneficial to the people of the world.

(Vv. 8 & 9.) As this sage Māchimayya's sons became distinguished, the lord Āytavarma praised by the people of the earth, the truly righteous Rudramayya, and Dēchimayya, a most unceasing dispenser of boons, a leader of sages in the world, were quite without peer: these four, in order preserving the land-endowment founded by (their) father, with the utmost respect transferred it to the [Hundred and] four, who are [rays] of the sun in the bodies of Brāhmaṇa, bidding them guard it for as long as moon and stars endure.

(Vv. 10, 11: two common Sanskrit formulae.)

(V. 12.) . . . . everywhere Rāvikiya—Bhāṭa has enjoyed the estate that . . . . possessed.


The inscribed area of this epigraph is in width about 2 ft. 3 in. and in height nearly 5 ft. There is no record of any sculptures being attached to it. The character is Kanarese of the period, a generally well-formed ornate hand, decorated at the beginning with arabeque designs similar to those of the Kurgōd inscriptions published above, Vol. XIV, p. 265 ff. The height of the letters varies from \( \frac{1}{4} \) in. to \( \frac{3}{4} \) in. The cursive forms of y and m noted above, Vol. XII, p. 335, are found here: that for m occurs in ll. 38, 53, 75 (twice), and 77, and that for y in l. 19. The language is Kanarese, the metrical part being in the ancient language and the prose medieval; two formal stanzas (vv. 1 and 26) and a quotation from Manus (v. 25) are in Sanskrit. Sporadically ay is changed to ey, in "vajraya (ll. 2, 19), taneya (l. 28), and abheyan (l. 28). The prothesis of y in "yaupāsan-āgni (l. 62) is noteworthy; so is the spelling "āsaya (l. 66), which is the first step to the modern vernacular pronunciation Âśaya. The ancient l has not been preserved: it has been changed to l in negaf (passim), kil- (l. 18), elevina (l. 30), and to r in ēvarun (l. 26), ēarve (l. 30), negarda (l. 39, prose), negarda (l. 43, prose), with loss in eppattum (l. 50). V is changed to b in -brāta*, ll. 4, 14, -braja*, l. 47, -byāha*, l. 50, -braty, l. 51, -svayaṁbaram, l. 58. The change of p to h occurs in the verse portion only in Hoysālana (l. 32) and Torāmanā (l. 33; but Torapa in the prose titles, l. 63), and in the prose in Hariya (ll. 67, 71, 73), kammera (l. 70), and hola (ll. 71-72, 78-79), by the side of paṇu (l. 71) and paṇu (l. 78), both in prose. The upadāmnaḷya appears in ashtapura (l. 40). On the lexical side we may note prajāmāhātā (l. 9), ṣāmna (l. 12), the list of technical names of towns and villages (paṭṭaya, l. 14; sandhe, l. 14; khēda, l. 14; kharaḍa, l. 14 f.; maḍanā, l. 15; drūgā-mukha, l. 15), and kanībi (ll. 71 f., 78 f.; also found in the Alūr inscr. of Saka 933, above, Vol. XVI, p. 27). Part of the text, viz. the passages from Anu soṣayina on l. 6 to Kuṇḍatā-śrēvi-nilāsum on l. 13 and from Viśavat on l. 21 to evhade on l. 24, together with vv. 14, 16, 19, 20, and 21, occur also in No. L. of the inscriptions of Sāḍi published above, Vol. XV, pp. 109 ff.
The record, after the opening verse, proceeds to extol the ocean (ll. 2-6), Jambū-dvīpa (ll. 6-8), Mount Mēru (ll. 8-10), Kuntāla (ll. 11-16), and the king of Kuntāla, the Kaḷachurya Saṅkama, to whose reign it formally refers itself (ll. 16-21). It then mentions the province of Kisukāḍu (ll. 21-22) and the Mahāmaṇḍalēśvara ruling it, the Sīnda Vikramadēva, also known as Vīkkayya or Vīkramāditya (ll. 22-23),¹ giving the pedigree of the latter as follows (ll. 23-49):

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Acharasa,  
  \(\text{or Achugi [I]}\)
  \{ Achugi [II],  
  \(\text{or Acharasa, m. Māḍeśviyarasi} \)
Bammarasa  
  \{ \text{Chāvunda [I], m. Sīrīyādēvi} \}
```

(\(\text{d. of Bijjala & Ėchadalēvi} \)

Bijjala  
  \(\text{Vikramāditya} \)
  (Vīkkayya, Vīkramadēva)

This differs in some slight details from the pedigree given in the Sūḍī record above, Vol. XV, p. 109. It moreover supplements it by adding the mention of Bammarasa and by stating that Achugi II conquered the Male or Highlands of the Ghāts, defeated the king of Dāhala (Chēdi), sacked Uppina-kaṭṭa, and killed the Gaṅga of Kaḍāra (on which see below), and that Permaḍidēva captured the Hoysala king's elephants and treasure-waggons as well as the Toṭaha² himself (vv. 13, 15). Next, we are introduced to Bācheya-Sēhāni, a distinguished Master of the Horse, general, and ṇhattara-niyōgi or 'holder of seventy-two offices' in the service of the Sīnda Vikramāditya (ll. 49-55); it was on his petition that the present grant was made. The occasion of it was when Vikramāditya, having been moved by hearing a sermon on the text Manu VIII. 15, was making a number of charitable endowments and gifts in honour of his late father (ll. 55-70), and the trustee was Gurubhaktadēva, a Śaiva divine of the Pārvatā³ school of the Kāḷamukha church, the beneficiaries being the local sanctuaries of Chāmēśvara and Mālēśvara. A specification of the boundaries of the land then follows (ll. 70-74), with a concluding verse (ll. 74-75) and some supplementary endowments by Vikramāditya and his brother Bījjaṇa or Bijjala (ll. 75-80).

² Apparently the head of some hostile tribe of that name; cf. the title Torpasa-kuṭāhakur, "slayers of the Torapa race," applied in the present record, l. 63, to the burgesses of Rōg, and the reference in the Hāli inscription above, Vol. XVIII, p. 200.
³ As this name shows, the school was derived from Kashmir. Cf. Ep. Curr. VII. 1. 84, 114, etc.
The date is given in l. 66 as: Śaka 1102 (current), Vīkāri; the new-moon day of Āśvayuja, Monday. This is not perfectly regular. The tithi mentioned corresponded to Tuesday, 2 October, A.D. 1179, on which day it ended 13 h. 28 m. after mean sunrise (for Ujjaini).  

The places mentioned are Kuntala (l. 13 f., 16, 21 f.), Kisukādu (l. 22, 67) and the Kisukādu Seventy (l. 56), Dāhaḷa (l. 29), Uppina-kāṭte (l.29), Kaṇḍaḷa (l. 30), Erambarage or Yeramburage (l. 57 f., 61), Rōṣa (l. 63, 68, 71, 78), Hīrīya Maṇīyīr (l. 67, 71, 73, 78 f.) Chikka Maṇīyīr (l. 72), Mudiyanūr (l. 72, 77, 79), and Maṇīyīr (l. 76). On Kisukādu see Ind. Ant., Vol. XXX (1901), p. 259 ff. Dāhaḷa is the kingdom of Chedi. Kaṇḍaḷa, evidently the same as the Kidāram or Kaṇḍaram of several other records, is rather difficult to locate. Mr. Venkayya (S.I.I., Vol. II, p. 109) and Dr. Hultzsch (above, Vol. IX, p. 231) seem to be right in placing it on the western coast of Burma or thereabouts in regard to other records; but here it is rather hard to believe that the arms of the Sindus could reach so far. The words Kaṇḍaḷa-Gaṇga in l. 30 must mean a Gaṅga prince ruling in Kaṇḍaḷa, and suggest that there was a place of that name in or near the territory of the Gaṅgas in India, from which a colonial Kaṇḍaḷa on the other side of the Bay of Bengal might have taken its name. Erambarage is Yelburga, situate in Lingsugar District of the Nizam's Dominions, in lat. 15° 37' and long. 76° 3'; we here learn (l. 57) that it bore the title of Lakshmī-svayamvara. Rōṣa is the modern town of Rōṣa. Hīrīya Maṇīyīr, given as "Hire-Munur" on the Bombay Survey sheet No. 332 and as "Heereh Munoor" on the Indian Atlas sheet 41, is in long. 75° 42' and lat. 15°42'. Chikka Maṇīyīr, the "Chik-Manur" of the Survey and "Chika Munnoor" of the Atlas, lies in long. 75° 42' and lat. 15° 40'. Maṇīyīr may possibly denote these two towns collectively. Mudiyanūr may perhaps have some connection with the modern village of Mudengudi ("Moodangodee" on the Indian Atlas), which lies in long. 75° 43' and lat. 15° 44'; the former name is to be analyzed as Mudiyaṇa ṛ, "the elder's village," and the latter as Mudiyaṇa kuṇḍi, "the elder’s homestead" (or perhaps kuṇḍi, "temple").

TEXT.  

[Metres:—vv. 1, 25, 26, Anūṣṭubh; vv. 2, 24, Uttrapalās; vv. 3, 5, 6, 8, Mahāsragdhar; vv. 4, 13, 15, 17-21, Mattēhavikṛṣṭa; vv. 7, 9, 11, 12, 14, 16, 22, 23, Kanda; v. 10, Champakamāla.]

Sṛ [1*] Namas-tumga-sūrās-chumbi-chaṅdra-chāmasa-chārāvē [1*] trailikṣaya-nagarāraṁbha-māla-starbhbāya Saṁbhava || [1*] Vṛtta ||

2 Svasti samasta-bhū-vala[la]-ya[vsa]hityam-u[ja]*vala-mauktik-ādi-sad-vastu-vi[vi]kṛṇuva-[*] uchchhās[ī]dddd[dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd][dd]}
4 tsya-makar-ôtkara-sanîsthita-gûrû-pitâ-prapavanâ || [2*] Jâla-hasti-brâta-hastâ-âhatiyin-
-ogedu nuñ-muttugalu süse tîra-sthaîyolu 

5 mey-verchhi màganhg-ogedu terâle nûmkutte shubhr-âbhramam nirnmama-
-kallô[ugadhîndham gaganâ-tâlajake tûmhn- 

6 ti-tîta vîl-ikshisalu kan-golîkum bhûgolamam sutt-irid-atulatâra-dhvânav-amhîn(ni)-
dhânaññ || [3*] Vachana || Antu sogayi-

7 suva muunññre mërey-àgi ni(ni)khiîa-dvîpa-kulâ-kudhara-kudhara-kulâha-râêjîtamamuñ 
aêshâ-dôsh-âpaharaññ- 

8 parâ(pri)apia-prabhâva-sukshetramam-en(ni)sî sogayisuva Jambû-dvîpada naññ-
-naðuvu || Vrî || Sura-kàmû-rata-kûjîta-pra-

9 tîra-prôjîrîmbhitamî 1 kûmrî-vari-gañt-àrava-môhîa-dvîpa-kulâm sidhdh-ânhagam-pâda-
-parikaruba-prânchita-kum-

10 kuma-sthagî(gi)ta-châmchach-chandrama-kàmî-ôpâlam karam-opp-ippudu ratna-kûj-
-âramânyam Mûru-dhâstrîharaññ || [4*] À Kâm-

11 chan-àchâlada daksîhañ-dig-bhâgadolu Bharata-kâshetram-embud-irppud-adârolo || 
Polan-ellam gamdha-sâli-prakara-pa-

12 rivri(vrî)tañ nañndana-àrûgiam-ellam phañ-îhâr-ô(nâ)annama-chût-àvanî(ni)ja-lavalyitamî 
dirggik-ânîkam-ellam dalâli(ji)tn-ânînhojátâ-

13 rîgu-sthagita-lalitam-ûr-gurgamellam prajà-sankûla-gû-ðhánâya-prakirñ-ànhichitam-enal-
esegun Kuntañ-ôrvi-vîlísam || [5*] 

14 À Kuntañ-da-sadolu || Palavum gràmanhgaññ phiñtña-nikaradi(de) sanvâhanâ-
brâçadîm pësha(ñ)a-kheda-vûhâdîm khâ-

15 rvvañña-nagara-maçâm-bûghadîñ kûdje cheluvañña talêda drûgamukha-àrûgîyin-eseva 
nadî-jàlaññ bûri-bhû-ûmañña-

16 ñadolu king-êdâm-àg-irppudu ruchratyin madhya-dësañ viññhâm || [6*] 
Tata-Kuntañ-àdhipati bẖâsav-kîrti-vîlîsan-udhhat-ârâ-

17 ti-mahîbhir(ûri)t-Kulîsa-daññjan-adaña chamakàrañ sauryya-sâli Sarîkamadîvarañ || 
[7*] À dës-âdhîsvarana bhuja-

18 pratàpam-ônt-Ýndañ || Balavad-vidvîshañ-bûpâlakarana-ûradé kîlñ-íkki tadd-râjya-
-chihmângalun-ûdyad-dësa-kôsanðgaññ-

19 vayavadîñ koññu sal-îlîyándham jàládhî-vyâvêśhit-ôrvvî-valen(à)yañ-anitumam 
tâldîññ titna dûr-mmamñña-

20 ñadolu niññâñka-Laṁkêsvaran-amal-ûsañ Sarîkama-khôngipâlam || [8*] Ant-
enisida Kalâchûryya-chakravarttî(rtti) Sarîkama-dëvârâsa-

21 ña râjyañ-uttar-ôttar-àbhîvri(vrî)dhdh-pravardhâmamñ-ç-chandr-àrkka-tàram 
saluttam-îre || Vîlasitam-enîpa Kûñ-

22 tala-da-sadolu bahu-phañ-îhànyà-ðhûnu-dhana-pûrçnav-enîsuv-ûrggaja nele nàdu 
Kisukâçu || À nájñ-àjyan-àrthi-jan-ànan-

1 Read prôjîrîmbhitamî.
2 The first isnâ is superfluous.
3 The preñam is imperfect, ñ rhyming with t, in verses 5-6.
23 dha(dan)un Sirinda-manḍalāja-tālakānān tājō-nidhi Vīkramadāvari Śrī-nāmadanān-eseye tārīna lalit-ākāraṁ || [9*] Ā jagadu-
24 vīran-anvay-āvatāram-enht-embāde || Para-nri(nr)i-pa-marddānam suḥbhātan-Ācharasān
cali Nākī-bhumīpān suruchira-kṛttī Sirinā-
25 viv(aj)huv-aggaḍa Dāsama-maṇḍalēśvarānān naraṇpā Dāma-bhumipatī sauṛyayā-
dhanām vinutaṁ Chauvrūṇḍā-bhūvan-eṇe mūrttī
26 Chāma-nri-pa-sahōdha(da)r-arō-arōvvarun || [10*] Avar-ōlag-Āchugī-
bhūpanḍ-avirāla-āl(i)sita-kṛttī puṭtiḍuṁ Bannmaraṁ bhuva-
27 na-jana-stutyaṁ pārththiva-Pāṛththuṁ Sirinda-vanāś-chūḍāratnāṁ || [11*] Ātana-
vuṭṭiṭuṁ vihṛyita-yāsāṁ Sirinā-bhūmipā-
28 jana tame(na)vaṁ pātiti(ta)ripu-nri(nri)pa-varggam bhūṭajadolu negajād
abhe(bha)yaṁ-Āchugi-bhūpan || [12*] Maleyaṁ
29 sādhāi Dāhāl-ādhipatiyaṁ bhēm-kōṇḍu mikk-irudda dō-rvvaladunḍ-Uppina-
tāḍe(t)yaṁ kavardhu(du) saṃgrām-āgradolu saṃ-
30 da meya-galīya-irudda Kaḍḍa-Ganagnan-argryu-argyv-ēvvināṁ kōṇḍu bhūṭa-
dolū tān-esedh(i)-irddan-Āchugi-nri(nri)pā-
31 jān Śirinda-vanāś-ōttamāṁ || [13*] Ā negaḷ-Ācharasāṅgam māṁśiner Mā-
dēviyarasīgam puṭṭiḍan-urvī-vunā-ṇibhavaṁ satya-
32 niḍhānam Permmāḍi-dēvan-aprātima-yaśaṁ || [14*] Ghana-bāhā-balādandone
Hoysalana mātt-ēbhaṅgaṁ vastu-vahanāmāṁ koṁ-
33 ḍ-atidhiranāṁ Torahānam beṁ-kōṇḍu tūḍ-cydi muṭṭi neraṁ-bārâde kaṭṭi
tanḍu chaladh(i)ṁ Chāḷukya-ṛāyaṅge koṭṭan-anuṇa-pra-
34 bāḷa-ṇāṭā-ṇīvhaṁ Permmāḍi-bhūpālaṁ || [15*] Ene negaḷa Permm-
bhūbhujān-anuṇāṁ vidviahita-maṇḍalēśvara-kāṃṭā-
35 jana-karṇa-putra-vichhṛbhādān-an-prātima-prātāpi Chauṛūṇḍa-nri(nri)pañām || [16*]
Vāra-hōṁ-āṅgita(ya) vāji-māṁsāman-alaṁpiṁ melva māṭanha-bhi-
36 kara-kuñṇha-sthita-rakta-pāṇama-arutt-ānāṁdaṁ pīrvva niṣhthiṇa-nil(ni)strināh-
na-nil(i)j-aśīyolv neredu Dhēvi-saṁgaraṁ sādhipar-dhūrada-
37 ḍu chitram-id-alte śatu-mahīpar-Cheḥāvṛūṇḍa-bhūpālaṁ || [17*] Kula-śailam
rajat-ādriyaṁ jaladhā duḥgh-ānubhūdhyan vāhini-
38 kulam-Indhir(dr)-āpagyayān tamāla-taru kalp-ōrvvijamaṁ Vishnu ni(ni)rmmaḷa-
Gangādharaṁ ḍamaṁ nereye pūl-irppa-raṇaṁ parvṛtta(t)-u-
39 j[i*]vaḷa-kṛtti dyutī-līlė(y)[*] trijagamaṁ Chauṛūṇḍa-bhūpālanāma || [18*]
Ant-enisī negarda śrīmaṇ-maṇḍalēśvarān sahaś-b-
40 ttuṅga-Vira-Chauṛūṇḍarasa-dēvan-arḍh-āṅga-Lakshmi paṭṭa-mahādēviy-śaṁthaṁ-
mukha-darpaṇe Siryādēvi-
41 yarasīy-anvay-āvatārām-enht-embāde || Naranāṭ-aṅgraṇi Bijjalāṁ Kalachuri-
kaṁmāpāṇ-ayyaṁ gūp-aṅka-re
42 yā-ād-Echaladēvi ṭāyī nri(nri)pa-varaṁ śrī-Vaiṭradēvāṁ sahōdaraṁ-aṭyumnaṁ-
Śrīnda-vanāśvaṁ-adhipaṁ Chauṛūṇḍa-ṛmbānde
43 dala Siryādēviy-ol-ār-erāl-kaladōloṁ sampūjyeṁ yāniyam || [19*] Ant-enisī
egarda Siryādēviyama-

¹ To be scanned Chauṛūṇḍa.
² Read māṁśiner.
44 sigam Chāvurumī-da-marndalēsvarangam puṭṭidar-ad-emt-emdaţe || Dhareyan pālīsal-ehde Gaurige Gajāyam Shannukham Sīteg-u-
45 dhubhara-tečaṁ Lava-bhūbhūjam Kuṣa-nri(nri)paṁ āri-Dvakī-devī-ādaradīṁdaṁ Bala-Kri(Kri)ahar-uddbhvpa voīt bā-
46 k-ottamar-putṭidar-Srīrīyādvīga[*] Vīra-Biṣjala-nri(nri)paṁ Vikkayyan-emba-ātmajam || [20*] Avarālge || Prajeyam pāli(li)-
47 si dharmnaṁ nan(ni)li si(id)ha-gaṛtaṃna kād-ari-brajanaṁ sūdi niraṭtaragam vipula-lakśmi-dhāman-ādaṁ mahībh-
49 dhātaṁ tān-en(ni)ti maṇḍalika-Mahībhataṁ bhūtaJaṁ naḥ pālīsaṁ nūtana-Baliy-enisa Vikkramadītya-nri(nri)paṁ || [22*] Tatū-pāda-padma-ōpa-
50 jvī|| Āhava-ṇhirana vidyu(dvi)-byūhā-bhayamkaranā Vi(Vi)vikramadītyana samānaṁ tān ene Bācheya-Sāhaṇī ṣaraṇ-āgata-aika rakṣaṇaṇī-
51 yān || [23*] Satya-parakkramam para-hita-bratī-emt-ṛgkaṭī Vikkramadītyaṁ birānu su negaṇda-anme jagaṇ-nuta-vīra-Vikramadītaya-
52 na bīḍinoṇu negaṇda-ṇ āv(bhī)ha-āgraniṇ-emd bhaṇkum bhri(bhṛi)tya-nilhānaṁ negaḷda Bācheya-Sāhaṇīyaṁ jage-jaṇaṁ || [24*] Ant-amhādi-
53 ta-dōr-damanḍa-ṛatpaṇum-m avarndhyey(thḍhya)-kōpanum raṇa-raṅga-sīthanauṇu vimala-kiṅtīti-lāta-kāndanum vijaya-lakṣmi-kāṃtānum-enisi-
54 sida maḥā-pradhānaṁ sēnāḥhipati bāḥattara-nīyōjī maṇḍalika-sāhaṇī-śīrōmaṇī ārīmatu-Bācheya-sāhaṇī-
55 ya bimmapadiṁ || Svasti Samadhigata-pañchā-maḥā-sābdha-mahāmaṇḍalēśvaran uddanūndam- maṇḍalika-rīpu-Madana-Mahśvaram Sīrīnda-Gοvīnḏhauv3 udāta-Rā-
56 manuṁ vairi-śīrō-Vajra-danīd-clear-samīsida śīvanu maḥaśmaṇḍalēśvaran Vīra-Vikramadītayadīva-ṛasaṁ Kisośad-eppelin-
57 man-āldu duṣṭa-nirahā-sīha-paṇḍapādaṁ triṣṭhog-abhyanurĀ-sidhīhīṃd-āldu Lakṣmi-svayarnbaram-enisida niyārajdhāniy-app-E-
58 rāṃbarageya nelō-viṇḍino sunaka-sahkathā-vīneroḍaṁ rājaṁ-geyuttam-īrḍu dharmma-prasaṅgadōlu ||
59 Dharmma eva hatō haṁt dharmmō rakṣhati rakṣitaḥ [1*] tasmād-dharmmō na hantavya[ṣ*]-jarvva-asvarya-phalēsīṇuḥ || [25*] Ṣhaṇī-vaçamaṅgaṇagālaṁ kēldu tām
60 sājādīṁ dharmma-budhhiy-appudaṁśiṁ tamma bappam śīrman maṇḍalēśvaran Chavurumīdarasa-devaṛgge parokṣa-vinayam(ya)-prā-
61 yaschitta-nimittam Yerambarageyala bhū-dāna-grī(thgī)a-dāna-gō-dāna-suvarnaṁ-dānaṅgaṇagāma māduttam-īrda tat-kāloḍu || Svasti Ya-
62 ma-niyama-svādhīḥyā-dhyāna-dhāraṇa-mō(mau)n-ānusṭhāna-parśṇa-yā-jaṇa-śāmādhi-sī(ā)i-saṁpannarum yau-au(pā)ṃ-āgul-hōtra-
63 dvija-guru-dvā-pūja-tātparum mārtaṇḍ-ṛṇjīṛvāl-kīrti-yutāram Torapa-kul-

Note:
1. Read "Sripunanum".
2. Read "Goviṇḍaṁ".
3. The scribe seems to have actually written "śīrṇṣva-praṛjā".
EPIGRAPHIA INDICA.

64 nūpa-nālvar-śaśśa(ma)-mahājananāgala samindhānad-aliyya Kalla-maṭhada-
āchāryya-Gurubhaktadēvargge āvara guru-kulam-emt-enhāde Kāḷa-
65 āvali-vāpaṭi-nṛ(ṇi)ahṭhā-parar-enisi negaḍa Koppina Vakhkhānadēvarg-
avara śiśyaṃ Rudrasaktīdevaru āvara śiśya[ṃ]* Jñānasaktīdeva-av-
66 ra śiśyaṃ Gurubhaktadēvargge Sa(Sa)ka-varahal 1102neyya Vikāri-
sarvatsarada Āsvayi(yu)jad-amavāsē Sōmaavrārāhdu tamma
67 Kisuṭiḍa nāḍa balija bādhaḷi Hirija Maniyūra samasta-guḍa-viśē(ah)-uṇnatar-
app-ā[r]*[r]yay-mukhyāniv[1][t]*[v]ary-ā[r]*[v]ay-ā[r]*[v]ay[1][t]*[v]y-ā[r]*[v]ay-
68 luḥ samasta-prajēgalu sahitam Rōṇada Kalla-maṭa(ṭha)da Chāmēvara-dēvara
nitya-pūja-naivēdaya-ganidha-dūpā-dīpa-Chaitra-pavitraṇa naṇev-ant-ā-
69 giy-alliy-āchāryya Gurubhakta-dēvara pāda-prakahālanam-geydu dhārā-pūrvvakaṁ
maḍi rāja-dattiy-āgi sarvva-na-
70 masyaṃ māḍi koṭṭa keyi mattaru hanheraṇa alliya Māḷēvara-dēvora
naivēdayakke koṭṭa keyi mattar-eraṇu || Aṃt-ā vṛi(vṛi)ttige stha-
71 ṣav-ēndāde Hirija Maniyūra mṛjapa holadīn kajeyalu Rōṇada
paḍuva-volada kaṃbi-
72 vodduge teṃkalu Chikka Maniyūra holadīn baḍagalu kaṃbi-vodduge baḍagalu
Mudiyānura holadīn teṃkalu kaṃbi-vodduge an-
73 tu nālkuṇi deseyalu kavileya kalam nāṭṭu koṭṭaru || Iṁt-ā dharmammanaṃ
Hirija Maniyūra vūr-ōdeyanum samasta-
74 prajēgaluṃ sadharmmaṇiṃ pratipālisuvaru || Danāṃ vā pālanaṃ v-āpi dānēch-
chhrēyō-nuṇālaṇaṃ [*] dānē-avargam-avāpnōti pā-
75 lanād-achuyutam padam || [26*] Vira-Bījajapaḍevaranum Vikkarasanum kerega
mattar-eraṇu arṣavaṭ[i]*gege mattar-eraṇu antu
76 biṭṭa mattaru 4 Maniyūra ūr-ōdeyarum aruvatt-okkalum pratipālisu-
varu ||
77 Mattaṃ Vira-Bījajapaḍēvərəsənum Vikkaras[sa*]num Kalla-maṭhada
Chāmēṣaṇa(śva)ra-dēvarige biṭṭa keyi Mudiyānura
78 he(ho)lad-olage mattaru 6 Rōṇada he(holo)da kaṃbiy-oddugey-āgi paḍuvalu
Hirija Ma-
79 niyūra he(holo)da kaṃbiy-oddugey-āgi baḍagalu Mudiyānura ūr-ōdeyarum
ar[u]*ya-
80 tt-okkalum pratipālisuvaru ||

TRANSLATION.

(Verse 1.) Homage to Śambhu lovely with the yak-tail fan that is the moon kissing his lofty head, the foundation-column for the construction of the city of the Threefold World.

(Verse 2.) Hail! surrounded by the ring of the whole earth, abounding in godly treasures of brilliant pearls and the like, decked the face of the sky with garlands of thousands of upspringing lofty waves, the tossing Ocean tenanted by crowds of fishes and dolphins, when one gase in meditation, is fair to the sight, being exceedingly praised by the world.

Read: 'mahīyanur.'
(V. 3.) When, swelling up on its shores, rising aloft, beating against the bright sky, it rocks about so that fine pearls arising from the blows of the trunks of troops of water-elephants are showered around, the Ocean, most incomparable in its thunders, surrounding the globe of the world, attracts the eye as one gazes, as though it were driving holes in the face of the heavens with its floods of stainless billows.

(Ll. 6-8.) In the very middle of Jambū-śūcya, which, with the ocean thus resplendent as its bound, is brilliant in being adorned with grotto-bowers in the principal mountains of all the continents and in being a blessed land richly endowed with power to remove all guilt—

(V. 4.) Conspicuous indeed is Mount Meru, charming with jewelled peaks, which is full of echoes of the murmurs of celestial damsels' amorous dalliance, where the tribes of birds are fascinated by the sounds of Kinnara's sweet songs, and where brilliant moonstones are besmeared with lustrous saffron from the lotus-feet of Siddhas' wives.

(Ll. 10-11.) On the south of this Golden Mountain is the land of Bharata: in it—

(V. 5.) All the fields are encompassed by lines of fragrant rice-crops; all the series of parks encircled by mango-trees bending with the weight of fruit; all the multitudes of pools charmingly powdered with pollen of bursting lotuses; all the towns splendidly abounding in crowds of people, kine, and grain: thus appears the bright aspect of the land of Kuntaka.

(L. 14.) In this land of Kuntaka—

(V. 6.) With many villages, with numbers of market-towns, with crowds of store-places, with multitudes of elegant hamlets, with abundance of kharoṣṭha-villages, towns, and madhama-villages, together, with a series of beautiful dr̥ḍhā-mukha-towns, with the multitude of rivers, the central province is unique amidst the realms of the vast earth in charming the eye with its loveliness.

(V. 7.) The lord of this Kuntaka is the heroic king Saṅkama, brilliant with lustrous glory, a Thunderbolt-wielder [Indra] to the mountails, haughty foes, a miracle of valour.

(Ll. 17-18.) As regards the splendour of the arm of the lord of this land:—

(V. 8.) King Saṅkama, an intrepid Lord of Laukā, stainless of glory, unceasingly tearing up and destroying puissant hostile monarchs, winning, member by member, their emblems of royalty (and) the treasuries of their noble lands, in fine sport has supported on the circle of his arm the whole ring of the ocean-encompassed earth.

(Ll. 20-21.) While the reign of the Kalachurya emperor thus described, Saṅkama-dāvarasa, was advancing in a course of successively increasing prosperity, (to endure) as long as moon, sun, and stars:—

(Ll. 21-22.) In the bright land of Kuntaka is Kissukāḍu, a province containing towns that are full of abundant fruit, grain, kine, and money.

(V. 9.) The ruler of this province is a delight to the needy, an ornament of Sinda Mauḍalikas, a treasure of splendour, Vikramadāva, a child of Fortune, whose own charming form is conspicuous.

(Ll. 23-24.) As regards the lineage of this world-hero:—

(V. 10.) There were seven brethren, to wit, the warrior Acharasa, who crushed hostile monarchs, the valiant king Nāki, prince Sirinha most brilliant of fame, the excellent baron Dāsama, king Dāma, lord of men, the famed person, rich in valour, known as king Chānuḍa, (end) king Chārna.

1 [The text (p. 221, l. 9 above) has dvipa which means 'elephant'. Perhaps dvipa is meant.—Ed.]
2 Definitions of the terms grāma, pañcama, saṃbhava, kheḍa, kharoṣṭha, nagara, madhama, and dr̥ḍhā-mukha are to be found in the Kānikeṣa XX. 4-10 and Yudhikī-tāṃkī V. 50; cf. my translation of An̄gada-daśāda, p. 45 n.
3 A variation of the commoner title niśatka-Bāma.
4 Śrī-mandana, a play on the name of his mother Siriyādāvi (see below).
(V. 11.) Among these, there was born to king Āchugi, Bammarasa, possessing abundant bright fame, lauded by the folk of the world, a Prithā's son (Arjuna) among monarchs, a crest jewel of the Sinda race.

(V. 12.) The son of his (Āchugi's) full-brother the renowned king Sinhsa, the fearless king Āchugi (II), who laid low troops of hostile sovereigns, was illustrious on earth.

(V. 13.) Overcoming the Highlands, driving into flight the lord of Dāhala, with exceeding strength of arm sacking Uppina-kāṭṭe, slaying in the forefront of battle that worthy man of true valour the Gaṅga of Kaḍāra when his awful power of destruction was at its height, king Āchugi, best of the Sinda race, was in turn illustrious on the earth.

(V. 14.) To this distinguished Ācharasa and his high-spirited consort Mādēviyarasi was born Permaṭidēva of world-renowned majesty, a treasure of truthfulness, incomparable in glory.

(V. 15.) By the strength of his robust arm winning the Hoysala's fiery elephants (and) treasure-waggons, driving into flight the very bold Tōrāha, pursuing, approaching, coming into touch, binding (him) with none coming to aid, king Permaṭi, splendid in perfect puissant majesty, boldly carried (him) off and handed (him) over to the Chālukya king.

(V. 16.) The younger brother of this distinguished king Perma was king Chāvṇa (II), who plucked away the leaves in the ears of hostile barons' mistresses, incomparable in majesty.

(V. 17.) On meeting with the blade pertaining to (his) grim sword, which devours splendidly the flesh of horses (destined as it were) for noble oblation-fires, (and) stabbing drinks joyfully draughts of blood lodged in the terrible temples of elephants, enemy kings, strange to say, do verily in battle fulfil the vow of the Goddess by means of king Chāvṇa.1

(V. 18.) The brilliant fame of king Chāvṇa has spread through the triple world with the sport of its lustre, so that the central mountains become verily like to the Silver Mountain (i.e., Vaitāḍhya), the ocean to the Sea of Milk, the series of rivers to Indra's stream, the tamāla trees (Xanthochymus pictorius) to the Tree of Desire, Vaiṣṇu to the stainless Bearer of the Ganges (Siva).2

(V. 19.) Seeing that her father was the Kaḷachuri monarch Bījala, foremost of lords of men, her mother Ėchaladēvi, a mine of virtues, her brother the best Vajrādēva, best of kings, her husband Chāvṇa, scion of the most exalted Sindas, what queens forsooth in the two races were so highly honoured as Ėriyādēvi?

(V. 20.) As to Gauri, for the protection of earth, were born the Elephant-faced (i.e., Gaṇḍā) and Shaṇmukha, as to Sītā king Lava immense of splendour (and) king Kuṣa, as to the best lady Dāvaki by act of grace were born Bala and Krīṣṇa, (so) were born to Ėriyādēvi as sons, best of the world, king Vīra-Bījala (and) Vīkayaya.

1 The meeting of the enemy kings with Chāvṇa's sword is compared to the union of devotees of Kāiś with the hierophant. Chāvṇa's sword destroys their horses and elephants, as the priest's knife slaughters the victims presented by worshippers before they are burned in the fire.

2 The whiteness of his fame makes every dark-coloured object appear to be of a brilliant white hue. The rhetorical figure is tad-gopa.
(L. 46.) Of these (two sons):—

(V. 21.) Guarding (his) subjects, establishing religion, protecting men of culture, driving away foes, the blest Vikramāditya, crest-jewel of monarchs, scion of the Sindas, invincible, an exalted treasure to friends, an ornament of barons, son of king Chāvunda, has been everlastingly a seat of abounding fortune.

(V. 22.) King Vikramāditya, renowned even in boyhood as a very Māndhāta, has protected the earth, a Māndhāta among barons, known as a new Bali.

(L. 49-50.) One who finds sustenance at his lotus-feet—

(V. 23.) Bācheya-Sāhāṇi, a unique protective gem for seekers of his protection, known as the very armour of Vikramāditya stout in the fray (and) terrible to hosts of foes:—

(V. 24.) “As flourished in the palace of Vikramāditya, Eṛakāti true in valour (and) devoted to the weal of others, so there has flourished in the palace of the world-famed hero Vikramāditya this most eminent of warriors”: thus the people of the world extol the illustrious Bācheya Sāhāṇi, a treasure to dependents.

(L. 52-55.) On the petition of Bācheya Sāhāṇi, the High Minister, General of the Forces, horder of seventy-two offices, head-jewel of princely Officers of the Stables, who is thus styled ‘majestic with invincible rod-like arm, not to be baulked in wrath, lion on the stage of battle, root of the creeping-plant of stainless fame, beloved of the Fortune of victory’—

(L. 55-51.) Hail! While the Mahāmaṇḍalēśvara who has obtained the five great (musical) sounds, the Mahāmaṇḍalēśvara Vikramāditya-dēvareṇa, who is styled ‘a Mahāvēra to the Love-god haughty hostile barons, a Gōinda of the Sindas, a Rāma among the noble, a Thunderbolt-wielder to the heads of opponent barons,’ administering the Kusukādu Seventy, and governing it so as to suppress the wicked and protect the cultured, with internal authority over the three forms of enjoyment,1 was reigning with enjoyment of pleasant conversations in his capital city the standing camp of Erambārage, which is styled Lakshmi’s Svayārīvāra, in the course of a religious address he heard the following moral verses: “Religion when harmed harms, religion when guarded guards; therefore religion should not be harmed by those who desire fruits of paramount lordship.” As he himself was naturally of a godly spirit, he dispensed in Erambārage gifts of lands, houses, kine, and gold in pious memory of his father the Mahāmaṇḍalēśvara Chāvundarasa-dēva and for the lustration (of his soul); and in the course thereof:—

(L. 61-64.) In the presence of all the Hundred-and-four Mahājanas of the Great Agrahāra of Rōṇa, who are—hail!—devoted to the performance of the major and minor disciplines, scriptural study, meditation, spiritual concentration, and practice of silence, observan; of prayer and absorption, attentive to libation in the domestic fire and to reverence of Brāhmaṇa, elders, and gods, having glory brilliant as the sun, destroyers of the race of the Torapas:—

(L. 64-66.) To Gurubhakta-dēva, prior of the Kalla-Māṭha (=Stone monastery) of that place:—As regards his spiritual lineage: Koppina Vakhkhāṇapēva, renowned as being devoted to the ascetic practice of the Parvat-āvalī (=Mountain-school) of the Kālāmukhas; his disciple Rudraśakti-dēva; his disciple Jānaśaktidēva; to his disciple Gurubhakta-dēva—

(L. 66-70.) On Monday, the new-moon day of Āśvayuja in the cyclic year Vikāri, the 1102nd year of the Śaka (era) (the Mahāmaṇḍalēśvara Vikramādityadēva), in company with the local sixty households and whole population of Hiriya Maṇiyār, a town forming part of

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1 See Ind. Ant., Vol. XIX, p. 271.
2 Manu VIII. 15.
his province of Kusukād, headed by the mayor, who are eminent for all excellences of taste, did with laying of the feet of the local prior Gurubhaktadēva and pouring of water make over as a royal gift on _sārpa-namasya_ tenure a field of twelve _mattar_ for the maintenance of the regular worship, oblations, fragrances, incense, lamps, and _Chaitra-pavitra_ of the god Chāmesvara, in the Kallā-Māṭha (stone monastery) of Rōṇa, (and) a field of two _mattar_ for the oblations of the local god Mālāvāra.

(L. 70-74.) Now as regards the area comprised in this endowment: on the four sides, to wit, at the side by the eastern field of Hiriya Maṇiyūr, the _kambi_-junction of the western field of Rōṇa, on the south the _kambi_-junction on the north of the field of Chikkha Maṇiyūr, on the north the _kambi_-junction on the south of the field of Mudiyanūr, they set up stones (engraved with the figure) of a cow. Thus the mayor of Hiriya Maṇiyūr and all the population shall maintain this pious foundation according to its rule.

(V. 26: a standing Sanskrit formula.)

(L. 75-76.) The 4 _mattar_ which Vira-Bijjaṇa-dēva and Vikkarasa granted, namely two _mattar_ for the tank (and) two _mattar_ for the alm-booth, the mayors of Maṇiyūr and the sixty Households shall preserve.

(L. 77-80.) Moreover, the field granted by Vira-Bijjaṇa-dēvarasa and Vikkarasa to the god Chāmesvara of the Stone-monastery, 6 _mattar_ within the field of Mudiyanūr, on the west forming a _kambi_-junction of the field of Rōṇa, on the north forming a _kambi_-junction of the field of Hiriya Maṇiyūr, the mayors of Mudiyanūr and the sixty Households shall preserve.

No. 39.—TWO HARSOŁA COPPER PLATE GRANTS OF THE PARAMARA SIYAKA OF V. S. 1006.

BY K. N. DIKSHT, M.A. AND D. B. DIBALKAR, M.A.

The two grants published here are in the possession of a Visanagari Nāgar Brahman named Bhāṭṭa Maṇake Motiram of the village Harsoḷa in the Parāntī taluka of the Ahmadābād District of Gujarāt. Rao Bahadur Keshavlal H. Dhrusva of Ahmadābād first obtained information about them and tried his best to secure them for the preparation of impressions. The owner was unwilling to part with them for any consideration. He, however, allowed Rao Bahadur Dhrusva to have them photographed and lent them for a few hours for personal examination. The Rao Bahadur kindly placed the photographs at our disposal for the purpose of deciphering and publication. Subsequently through the kind efforts of Mr. Dayabhāi P. Derasari, Bar-at-law of Ahmadābād, the Brahman lent us the plates for a few days for taking impressions from which the accompanying facsimiles have been prepared.

The grants, herein called A & B, consist of two plates each, engraved only on the inner side. All the four plates were most probably joined together by means of a ring passing through a small hole in the centre at the bottom of the first and third and the top of the second and fourth plates. Mr. Dhrusva informs us that two of the plates were found joined together by a ring, the remaining two being loose. From the presence of the _Garda_ symbol on only one of the sets of the plates it, however, seems probable that all the four plates were originally joined together, the grants being issued by the same king on the same day to two Brahmins, related to each other as father and son. For the sake of convenience the father’s grant has been designated in this article as grant...
A and the son’s as B. At the left hand bottom of the second plate of grant A is incised the figure of flying Garuḍa holding a snake in his left arm. The Garuḍa symbol is found on some of the Rāṣṭrakūṭa records, the newly discovered Ahmadābād grant of V. S. 1026 of Siyaka himself and the plates of the Paramāra princes Vākpati-Muṇja and Bhōja, the son and the grandson, respectively, of Siyaka of these grants.

The grant A has 27 lines of writing, 16 being written on the first and 11 on the second plate. In grant B, there are 29 lines, 13 in the first plate and 16 in the second. The first plate has been more carefully engraved. The writer of the grant B began with bold letters and had to compress the concluding few lines within a short space, the penultimate line being incised practically on the edge and the last word written vertically on the right hand margin.

The characters used in the plates belong to the northern class of alphabets prevalent in the 10th century A.D. and generally resemble the letters of contemporary inscriptions, e.g., the Partābgarh inscription of the time of the Pratihāra Mahāndrapāla II, dated Samvat 1003. The use of the archaic as well as the advanced forms of letters in these two grants would indicate that the alphabet employed in them was undergoing a change during the period to which they belong. A few examples may be given to illustrate this point. Initial a is found in at least three different forms, (cf. a in adrishta, in grant A, line 19 and grant B, line 21 and in anumantavyaḥ, in grant B, line 25). In grant A, the initial ā is a triangle with the apex at the bottom (line 8). Of the consonants, kha occurs in grant A in the older form with loops to the left of each of the two verticals; while in grant B it approximates to the modern Nāgarī form (see kha in l. 3). In grant A, ṭa occurs more frequently in the earlier form in which the top vertical is straight and the lower limb consists of two curves, the one on the right being at times longer. In grant B, the modern form of ṭa where the right curve is merely the continuation of the top vertical, is more predominant. The letter pha occurs in grant A in a rare form resembling the Greek φ.

Regarding orthography, it may be noted that no distinction is observed between va and ba, as in most of the inscriptions of the period. Dental sa is substituted for ṣa in visāla (line 11). The ṭa of svīnaḥ is changed into ṭha in two places (ll. 1 and 6). The use of the anusvāra is generally preferred to that of the class nasal; in some cases both the anusvāra and the class nasal are used (cf. avalamṇa, grant A, line 11). Some mistakes are repeated in both the grants, e.g., triṇa is written as triṇa in triṇāgra (grant A, line 16; grant B line 17). With ṛ, the following ka, ja, na, ma and va and the preceding ṭ are generally doubled.

The language is Sanskrit. Except for the opening verse in honour of the Man-lion incarnation of Vishnu, the three verses describing the pedigree of the donor and the two imprecatory verses at the end, the documents are in prose throughout.

The grants open with an invocation of the God Vishnu in his Nrisīnha incarnation. Then follows the mention of the two kings Amogha-varsha and Akīla-varsha, with the epithets Paramabhaṭṭāraka, Mahārājādhirāja, and Paramēśvara. The latter, who is mentioned as meditating on the feet of the former, has the two additional epithets Prithivivallabha and Śrīvallabha-narēndra.

1 Above Vol. XIX, p. 177
Now, there cannot be any doubt that the two kings here mentioned¹ are the well-known sovereigns of the Rāṣṭrakūta dynasty of Mālkheḍ, either Amoghavarsha I and Krīṣṇa II whose combined reigns extend over about a century (814-911 A.D.) or Amaghavarsha III and Krīṣṇa III (934-961 A.D.). Possibly some portion of the original draft is missing here through the engraver's oversight for, immediately after this, follows a verse which mentions that 'in that family' was born the famous king Bappaiparāja whose son was Vairisinha. The expression 'in that family' presupposes the mention of the family, but the immediately preceding expression is the genitive case-ending nareṇḍra-pādānāḥ, which is hardly appropriate. Then occurs a verse in praise of Vairisinha, which is followed by another, mentioning that the king Siyaka was born to him. In the subsequent prose eulogy of Siyaka, we find that he is called a Mahāmaudgalika-chāṇḍānayi and Mahārājādhīra-pati. The grants are mentioned as having been made at the instance of the ruler of the Kēṭaka-maṇḍala (corresponding roughly to the modern Kaira District). The records say that on his return from a successful expedition against Yōgaṛāj, the king was encamped on the banks of the Mahi, where, after offering worship to Śivanātha (most probably at the shrine of Sarnāl, a place of considerable repute) he gave away the villages of Kumbhārōjak and Sihkā in the Mōḥajavāsaka-viśaya respectively to Lallōpādhyāya, son of GōvaRDhaṇa and Nīnā Dīkhātīa, son of Lallōpādhyāya, Nāgarā (Brahmans) of Antandapura, belonging to the Gōpalī-gōtra. The dāpaka² or person who caused the grants to be given, probably the officer who was entrusted with the duty of issuing the grants, was the Ṭhakkura Śrī-Viṣhnu. The grants were written by the Kāyastha Gupadhara. The last line in both grants contains the sign-manual of the king Siyaka.

The date of the grants is given as 'Saṅvat 1005, Māgha (b) a di 30, Budhe' which corresponds to Wednesday, the 31st January, 949 A.D., thus showing that the year was a Kārtikādi³ expired year and the month was amānta. The occasion for the grant was the chandrārkka-yoga-pare, which may mean simply an amāṁsyā and not necessarily an eclipse of the sun. There was no solar eclipse on the date.

The grants are of great historical interest, as they are the earliest records of the Paramāra dynasty and as such have considerable bearing on the history of Gujarāt. In regard to the details of the last years of Chāḍvā rule, especially the period from 940 A.D. to 960 A.D., the Jain Chronicles are hopelessly at variance. The late Dr. Bhāgvanāl Indrājī says in his history of Gujarāt,⁴ "The period of Chāḍvā rule at Anvālahāvāja is likely to remain obscure until the discovery of contemporary inscriptions throws more light upon it than can be gathered from the confused and contradictory legends collected by the Solanki historians, none of whom are older than the twelfth century." In dealing with the period when the Rāṣṭrakūta of Mālkheḍ

¹ The identical expression paramabhaṭṭārapa-mahārājāḥ rīṣa-paramēśvara-brimād-Amoghavarshadēva-pīḍa-nuḍiyāt-paraṃbhāṭṭārapa-mahārājāḥ rīṣa-paramēśvara-brimād-Akāśavarshadēva-Piyathivallabhā Śrīma-vallabhā Śrīma-vallabhā, is used to denote Krīṣṇa III in the Kārṣu plates of Krīṣṇa III, dated Śaka 880 (Ep. Ind., Vol. IV, p. 278 ff.) and with the addition of paramamāhāra, in the Dölī plates of the same king dated in Śaka 882 (Ep. Ind., Vol. V, p. 188 ff.). The date of the present inscription (equivalent to Śaka 870) is just intermediate between the Dölī and Kārṣu inscriptions. It is possible that Krīṣṇa III was at this time the overlord of Siyaka and his name may have therefore been given the place of honour. The epithet mahamandalaḥ-chāṇḍānayi is in consonance with this view. But other indications may seem to favour the view that the expression ending with nareṇḍra-pādānāḥ in the present plate refers to the Rāṣṭrakūta king Krīṣṇa II.
² See above Vol. XIX, p. 178 f. n. 1.
³ See above Vol. XVIII, p. 321.
held sway over Gujarāt, he admits¹ that no materials exist for fixing how long after A.D. 914, Gujarāt belonged to the Mānakertha Rāṣṭrakūṭas, and ventures the suggestion that probably they continued until their destruction in A.D. 972 by the Chālukya king Taila or Tailapa. The present grants, I think, would go to supply the required information to a large extent. It is possible that the Yōgarāja of the present grants was a chief of the Chāpōṭkāta or Chāvaḍā dynasty of Aparāvāḍa-Pātān (if the account of some Jain prabandhas that the Chāvaḍā rule ended in V. S. 1017 instead of in V. S. 998 is correct), or of the Chālukya dynasty of Southern Kāṭhiawār.² As Siyaka when returning from his expedition against Yōgarāja was encamped (near Sārnāl) on the banks of the Mahi, it follows that Yōgarāja’s principality must lie somewhere to the west of the Mahi and of the Khēṭaka-maṇḍala, which was in his own possession. The Chāpōṭkātas of Pātān and the Chālukyas of South Kāṭhiawār acknowledged the overlordship of the Pratihāra kings of Kanauj and Siyaka’s intimate connection with the Rāṣṭrakūṭas, the enemies of the Pratihāras, explains why he attacked Yōgarāja.

The Siyaka of the present grants is no doubt Siyaka II, the father of Vākapati-Muṇija, whose date in his Dharampuri copper plates being 974 A.D., was 25 years later than the date of the present records or, just the period of a generation. In fact Mabel Duff³ actually gives 990 A.D. as the date of Siyaka II, the Paramāra, probably working backwards from the known dates of Vākapati-Muṇija. He is also identical with the Siyaka of the Ahmadābād grant of V. S. 1026. Siyaka’s father’s name is Vairisinha in this, as well as in all previously known Paramāra records. The Vākapati-Muṇija grants give the name of the father of Vairisimha as Krīṣṇa, who may be identical with Bappaiparāja of the present grant and with Vākapati I of the Navasāṃkṣe ṇakcharita of Parimala and the Udayapur Prāṣasti.⁴ It may be noted that Bappaiparāja is a good Prākrit equivalent of Vākapati.

The Udayapur Prāṣasti further mentions two forbears of Vākapati I, viz., Vairisimha I and Siyaka I, but as no historical fact is recorded regarding them except that they followed each other in the direct line of succession, we can assume that they had not established their power,⁵ and the first prince of the family who assumed importance was Bappai or Vākapati or Krīṣṇa.

We find no mention in the present records of the mythical ancestor Paramāra, born of the sacrificial fire on Mount Abu. Mr. C. V. Vaidya in his article⁶ on the exploded myth of Agnikulas mentions that of the four supposed Agnikula families only the Paramāras seem to trace their descent to Agni, from their Udayapur inscription. At least the present records, which are earlier than any other record of the Paramāras, are silent on this point.

The presence of the birudas Amōghavarsha Pratihāvarbhā and Śrīvallabha among the titles of Vākapati-Muṇija have never been explained before, but on the basis of the relationship of the Paramāras with the Rāṣṭrakūṭas revealed by the present grants, it is now possible to do so. From the fact that only Amōghavarsha I and Akaḷavarsha (Krīṣṇa II) are mentioned in the plates, it seems that these two princes were held in special esteem by the early Paramāras. What exactly the relationship between the two families was it is difficult to say, but possibly the Paramāras were descended from a Rāṣṭrakūṭa princess. As some of the Vākṣaṭaka plates begin with a

² Above Vol. IX, p. 2f.
³ Ind. Ant., Vol. VI, p. 48f.
⁴ The Chronology of India, p. 92. See also Journal of Indian History, Vol. IV, p. 30.
⁶ Or their names might have been repeated in the genealogy through mistake. See Proceedings of the Madras Oriental Conference, p. 308ff. and History of Medieval Hindu India by C. V. Vaidya, Vol. II, p. 118.
description of the Gupta Emperors, from whom queen Prabhāvatī was descended, so the Paramāras may have been descended from the Rāṣṭrakūṭa kings Amoghavarsha and Akālavarsha through a Rāṣṭrakūṭa princess, and, therefore, the present record opens with the names of the two Rāṣṭrakūṭa sovereigns. It is also possible that Bappaiparāja was a general of Kṛishṇa II Akālavarsha at the time of the latter's invasion of Gujarāt and annexation of the dominions of the local branch of the Rāṣṭrakūṭas sometime about 900 A.D. He or his son Vairisinhā may have crossed over from Gujarāt to Mālwā and laid the foundation of the rule of their family in that province. From the present records, it seems possible that Siyaka's capital was in Mālwā, as he was marching to the east of the Mahā, possibly through the modern Pāncch Mahās and the Jhābusa State. In Gujarāt, Siyaka still had possession of the Kheṭaka-śāntala at any rate. The lord of Rāḍupāṭi or Rudrapāṭi, who, the Navaśaṅkalākhaśāraṇa tells us, was conquered by Siyaka, may possibly have been the Yogarāja of the present grant. If Siyaka was at the time of these inscriptions subordinate to some overlord, possibly the Rāṣṭrakūṭa king, it is apparent from the statement of the Udayasūpa inscription that he later on fought with and defeated the Rāṣṭrakūṭa king Khoṭiga (about 970 A.D.).

The connection of the Paramāras with Gujarāt, after the date of these plates, no doubt lasted at least up to V. S. 1026, the date of Siyaka's Ahmadābad grant, although Mulārāja, the founder of the Anhilwāḍa Chałukyaas, consolidated North Gujarāt under his rule and the Paramāras must have lost to him some portion of Northern Gujarāt which they had held. It seems that in the time of the successors of Siyaka-Vākpati and Sindhurāja, the Paramāras had ceased to hold the portion of Gujarāt under their sway. For in 975 A.D. we see Mulārāja fighting with Bārappa, the Chāłukya general or ruler of Lāṭa, i.e., Southern Gujarāt. This he could not have done had the Paramāras been holding on their territory which lay between the Anhilvāḍ kingdom and Lāṭa. From the Tilakvāḍa plates of V. S. 1103 of the time of Paramāra Bhūja it seems, however, that Bhūja seized again a portion of Northern Gujarāt since his power was acknowledged by a king ruling over the modern Saṅkheḍa mahāl of the Baroda State.

It is not known when exactly the connection of the Paramāras with Mālwā began. The Partābhagā śāra inscription of V. S. 1003 of the time of the Pratihāra sovereign Mahendrapāla II shows that Ujjain was then governed by an officer of Mahendrapāla named Mādava. Though this fact cannot be totally inconsistent with the occupation of Dhār by the Paramāras the country round about Ujjain was obtained by them not before the latter part of Siyaka's reign or the early part of Vākpati-Muṇḍa's reign.

A king of Kheṭaka maṇḍala is mentioned in the grants as a subordinate chief of Siyaka. But unfortunately neither his name nor that of the family to which he belonged is given. From the Kapadvanj grant of S. 832 (A.D. 910) we know that Prachaṇḍa of the Brahmavāk family had gained the principality of Kheṭaka maṇḍala by the favour of the Rāṣṭrakūṭa sovereign Akālavarsha and was ruling at Harashapura, modern Har sola, where our grants were discovered. The ruler of Kheṭaka maṇḍala, who was the contemporary of Siyaka was probably the successor of this Prachaṇḍa. From our Har sola grants and the Kapadvanj grant it seems that the Rāṣṭrakūṭa sovereign Akālavarsha had allotted certain portions of his territories in Gujarāt to his nobles who would check the attacks of the Pratihāra enemies.

Of the localities mentioned, Kheṭaka maṇḍala is roughly equivalent to the modern Kaira and parts of Ahmedābad District. Mōhāḍavāsaka must be the same as modern Mōhāḍaśā or

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1 Proceedings of the Pālaa Oriental Conference.
2 Above Vol. XIV, p. 177.
Rao Bahadur H. Krishna Sastri, B.A.,
LATE GOVERNMENT EPIGRAPHIST FOR INDIA, 1920—1925.

Born: 16th September 1870
at Hoskote,
Bangalore District.

Died: 8th February 1928
at Bangalore.
Modăsa in Prantij taluka of the District of Ahmadâbâd. The villages granted vis., Kurnabhârjaka and Sibhâkâ can be identified with the present Kâmrûd and Sikâ situated at a distance of 13 miles to the east and 8 miles to the south of Modâsa, respectively. Śivanâtha, the shrine on the Mahi, which was the place of the king's encampment, can be identified\(^1\) with Sarnâl, lying near the place where the Mahi is now crossed by the Anand-Godhra Section of the B., B. & C. I. Ry. It is still looked upon with sanctity in the neighbourhood and has an ancient Śiva temple named Gâlêśâvara which is now a protected monument. It is near the village of Janod owned by a Thâkur in the Thâsrâ taluka of the Kaira District, and can be approached by the railway station Angadi on the Anand-Godhra line. Anandapura was the original home of the Nâgarâ Brahmins and is now represented by Vadsar, a town in the Kherâlu taluk of the Kadi prant, Baroda State. It is noteworthy that these documents give us the earliest known epigraphical mention of the Nâgaras though Brâhmaṇas hailing from Anandapur are mentioned in some Valabhi inscriptions.

**Grant A**

1 om.\(^1\) Visvych-chakra-kaḍâra-kēsara-satā-bhūtimā-.ān-v(b)uda-śrēpayaḥ śōgar nētra-hutāsas-ṇâṁv(b)ara-bhrītāḥ sīrīgha\(^4\).

2 krtēḥ Śârâgīṇaḥ visphūrjâd-galagarijji-tarjita-kakun-mātāṅga-darp-oḍaṭayāḥ sāmrahbhas-sukhayanitu vaḥ kharča-na.

3 kha-kahumna\(^7\)dvishad-vakhasaḥ 1 [1 ] Visva-bhâṭṭâraka-mahâraijdhīrâją-paramâsvara-śrīmad-Amōghavarsādâvā-pād-


5 bha-narândra-pâdânanâḥ Tasmin-kulè kal-masha-mōsha-dakahē \(^5\) jâτah pratâp-āgni-hut-āri-pakshaḥ \(V(B)\)appai\(^{1}a\)

6 râj-ṛiti nirpaḥ prasiddhas-tasmât-suto-bhūd-anu Vairisînghâ\(^{10}\) 1 [2 ] Dript-āri-vanitā-vaktra-chaṇḍra-v(b)imv(b)akalâm-

**TEXT.\(^5\)**

1 om.\(^1\) Visvych-chakra\(^4\)-kaḍâra-kēsara-satā-bhūtimā-.ān-v(b)uda-śrēpayaḥ śōgar nētra-hutāsas-ṇâṁv(b)ara-bhrītāḥ sīrīgha\(^4\).

2 krtēḥ Śârâgīṇaḥ visphūrjâj-[d]-galagarijji-tarjita-kakun-mātāṅga-darp-oḍaṭayāḥ sāmrahbhas-sukhayanitu vaḥ kharča-nâ.

3 kha-kahumna\(^7\)dvishad-vakhasaḥ 1 [1 ] Visva-bhâṭṭâraka-mahâraijdhīrâją-paramâsvara-śrī-

4 mad-Amōghavarsâdâvā-pād-ānudhyāta-parama-bhâṭṭâraka-mahâraijdhīrâją-paramâsva-śrī-

5 lavarsâdâvā-prithvivallabha-śrivallabhâ-narândra-pâdânanâḥ Tasmin-kulè kal-masha-[m]ōsha-dakahē jâtaḥ

6 pratâp-āgni-hut-āri-pakshaḥ \(V(B)\)appai\(^{1}a\) prâj-ṛiti nirpaḥ prasiddhas-tasmât-suto-bhūd-anu Vairisîng-

\(^{1}\) We are indebted to Mr. R. D. Benerji, M.A., for this suggestion. See Anu. Rep. Archi. Surv. W. C. for 1920-21, p. 61.

\(^2\) From the photographs and the original plates.

\(^3\) Expressed by a symbol. (I would read Siddham instead.—Ed.)

\(^4\) Read Visvych-chakra.

\(^5\) Read Dript-

\(^6\) Daṇḍa is superfluous.

\(^7\) Facsimile gives V (B) appaiya. See p. 239 above.—Ed.

\(^8\) Read bhrīmā.

\(^9\) Read kōchānta.
7 katā [*] nō dhautā yasya kirty-āpi Hara-hās-āvadātayā || [3*] Durvārā-ripu-bhūpāla-raṇa-raṅg-aika-nā-
8 yakaḥ | nipaḥ ārī-Siyakas-tasmāt-
 kula-kalpa-drumo-bhavat || [4 *] sa ēvanvihāḥ praṇata-sakale-saṃahātā-
9 aśrōmaṇi-marīchī-raṇjīta-charaṇa-yugalāḥ aśrī-Khēṭaka-maṇḍal-ādhipati-pratipatti-
 pratīv(b)addha-truki (?)
10 satēryā-rava-saṅkṛtaṃ-ānēka-ripu-samihāh anēka-saṅkha-dhvani-v(b)adhinita-paṇi-
 cha-varṇa-patākā-rājī-virā-
11 jita-viśāla-vakṣha[*] sthal-āvalamv(b)ita-
 kumuda-v(b)āndhavaḥ atula-dāna-satī-
 pādan-āika-kalpa-drumāḥ mahā-maṇi-
 da-
12 lika-chāḍāmaṇi-mahārājādhirāja-pati-ārī-
 ŚIYAKAḤ, sva-bhujyamāna-Mōhada-
 vāsaka-vishaya-saṃy(b)addha-Kuru-
13 bhārōṭaka-grāmāḥ* | samasta-rāja-puru-
 shān-śārtraväsi-jañapadhānā-cha v(b)ōdh-
 ayatya-astu* vah yathā Yōgarāja- 6
14 syo-ōpāri yātrā-samaya-saṃśis-
 dha-kāry-ānāntara-vyāghucitār-Mahi-
 nadī-taṭa-nivāsibhir-asmaḥbhīs-chāndru-
ā-
15 rrka-yōga-parvavni Śivanāthaḥ sama-
 bhaya[r]cchāya[ddh]ya || Vāt-ābhra-
 vibhramam-idaṁ vasudh-ādhipatyam=
 āpata-
16 māttra-madhurō vishy-ōpabhōgaḥ | prāṇaś-trīṇi[ī]-agra-jala-viṇḍu-sāma na-
 rāṇāṁ | 5 dharmmaḥ sakha param-
 aḥo-
2nd Plate.
17 para-lōka-yān̄ | [5*] Iti jagad-sanitayaṁ sakalam-avadhārya-ōpāri-liṅkhitō
 grāmāḥ sa-simā-trīṇa-gōchara-pa[ṛ]y-
 aṇi- 17 dh-ādhipatyam-āpata-māttra-madhurō
 vishya-ōpabhōgaḥ | prāṇas-trīṇi[ī]-agra-
 jala-viṇḍu-sāma nārāṇāṁ dharm-

 Read Vīśa.
* Read chāḍāmaṇi.
* The phrase sa-bhujya…………grāmāḥ is grammatically unconnected with the preceding or following word.
* Supply rasmīśataḥ after vah.
* Pronunciation is not needed.
* Read triṇa.
18 ta[h*] sōparakaraḥ sarvā-ādīyā-samō(u)-pētaḥ ārimad-Ānanda-pūrya-Nāgarāya Tryārshēyā Gōpāli-sa-
19 gōtrāya Gōvardhaṇa-sūnsve Lall-ōpādhyāya mātā-pitrō-cellṭaḥ-cha punyā-yaṣaṣ-bhīvṛddhayaḥ ad-
rishta-phā-
20 lam-amāgikrityā-ā-chaundṛ-ārkk-
21 ti [Tan-nīvā*] janapadaipa-yathā-dīyamāna-
22 tat-puttra-pauttr-ādibhayaḥ samuṇānī-
23 rmma-dāyō-yāṃ manuṃmāntavyaṃ 10
24 yasya yādā bhūmīs-tasya tasya tadā
25 kō-ttra Tākkuraḥ śrī-Vishnuḥ | Rār-
26 koṭṭra Tākkuraḥ śrī-Vishnuḥ | Rāj-
27 scy | 8 ||

1 Read sōparakaraḥ.
2 Read yānā.
3 Read āsmaḥ.
4 Read yāṣā.
5 Read buddhā.
6 Read yam unmanvantayaḥ.
7 Read Gopāla-hāraṇa.
8 Read anumai-vānta-pratimāni tāni kō nāma sādhūḥ punar-ādaddita.
9 Read Gopāla-hāraṇa.
10 Read Śvāhaṇo-yāṃ śrī-Śivaka-
11 Read Śvāhaṇo-yāṃ śrī-Śivaka-
12 Read Śvāhaṇo-yāṃ śrī-Śivaka-
13 Read Śvāhaṇo-yāṃ śrī-Śivaka-
ABRIDGED TRANSLATION.

(Verse 1) Invocation to the man-lion form of Vishnu.

(Lines 3-5) Of the revered king P. M. P. the great lord, lord of the earth, lord of wealth, the illustrious Akalavarsa, who meditated on the feet of the illustrious lord P. M. P. Amoghavarsha.

(v. 2) In that family, skilful in removing sin, was born a famous king named Bappaparaja, who sacrificed his enemy's forces in the fire of his valour; to him was born a son, Vairisimha who succeeded him.

(v. 3) His fame, though white like the god Siva's laugh, could not remove the spots from the moon like faces of the wives of his proud enemies.

(v. 4) To him was born king Siyaka, the desire-yielding tree of his dynasty, who was the sole hero on the stage of battle between him and the hostile kings.

(ll. 8-20) He, whose feet were tinged with the rays of the crest-jewels of all the feudatories rendering obeisance, who had invested Trukti (!) at the request of the lord of the Khetaka Division, terrorized many enemy hosts by the (very) sound of his trumpets (in battle), and deafened the enemies by the sound of his couch, whose army was shining with the rows of penta-coloured banners on whose spacious breast was a pendent moon, who was the sole desire-yielding tree in bestowing unrivalled gifts, the crest jewel of the great feudatories, the lord, the overlord of kings, the illustrious Siyaka, thus commands all the officers and neighbouring villagers of the village of Kumbharotaka (grant A), Silhak (grant B) comprised within the district (vishaya) of Mohaadvasaaka.

Be it known to you that at the time of our invasion against Yogaraja, while returning after having accomplished our object, we were encamped on the bank of the river Mahi, after worshipping the Lord Siva at the time of the conjunction of the sun and the moon, and reflecting that 'the sovereignty of this world is but the play of the wind and clouds, the enjoyment of sensual objects is sweet only at the outset, the life of man is like a drop of water on the tip of a blade of grass, but Dharma is the only companion on the journey to the other world,' also remembering that the whole of this world is evanescent, we have granted with great devotion the above-mentioned village, together with a charter and accompanied by (a libation of) water, as enclosed within its boundaries, along with the pastures and cattle-grazing lands, with the claim to all the dues and taxes—to the Nagara (Brhamana) hailing from Anandapura, of the Gopali-gutra owning three rishis (as the Pravaras of his gutra) by name Lallopadyaya son of Govardhana (grant A), Ninadikshita son of Lallopadyaya (grant B), for the enhancement of the religious merit and the fame of our parents as well as of ourselves. The gift shall continue as long as the sun, the moon, the ocean and the earth endure.

(ll. 21 ff.) So the inhabitants residing in that (village) being prompt in attending to our orders, shall offer him and his sons and grandsons, etc., in due succession, all the dues as are now paid such as the shares (of produce) royalties, taxes and gold, etc.

Future rulers of our own dynasty as also the other princes enjoying (the sovereignty of this land) knowing this (to be our wish) should concur in and continue this grant made by us in (the cause of) religion and (it) has been said,—[Here follow two usual verses]. Dated Monday the 30th day of Magha dark half of the year 1005. Thakkura Vishnu was the officer who caused this to be granted; written by Kayastha Guptadhara under the king's orders. Sign manual of the illustrious Siyaka,
No. 40.—A THIRD LOST PLATE OF THE NIDHANPUR PLATES OF BHASKARAVARMAN.

BY M. M. P. PADMANATHA BHATTACHARYYA, VIDYAVINODA, M.A.

When writing on the "Two Lost Plates" of the Nidhanpur plates, I stated, "the rumour goes that a third missing plate is in the possession of a Musalman and efforts are being made to get it from him".¹ Not having been successful in recovering the plate through other means, I myself went to Nidhanpur (in Sylhet) in April 1926 and purchased this third missing plate from its possessor. From the enquires I made in this connection, I have come to know that seven plates stringed with the ring attached to the seal were found, about 2½ feet below the surface of the plinth of a whilom house, and that the discoverer (Masharaf) sold the plates to different persons. Of these, three along with the seal fell to the lot of Babu Pavitranath Das, a local zamindar, who, being an educated gentleman, realised their value and so sent them to Silchar to his friend Rai Saheb Dinanath Das from whom I got them in 1913.² Other purchasers who were illiterate people thought that the plates would some day be conducive to some lucky bargain and kept them hidden until they came to know that the three which were sold to Pavitra Babu revealed nothing but some sort of information quite unprofitable to them: and then sold them off one by one at whatever they could make out of them. I purchased the present plate for Rs. 20.

The present plate enumerates altogether 63⅔ shares belonging to 86 persons of 24 gōtras of which 19 are new gōtras not found mentioned in the plates already dealt with. As the total of these shares amounts to 166½, evidently there must be at least one more plate to complete the set, otherwise, the fraction will be inexplicable.

Whether the plate under consideration is the fourth or the fifth one of the set, it is very difficult to decide. The third plate ends with the complete record of a share and the penultimate plate also opens with an independent record, so that none of these plates has any dependence on a subsequent or a preceding one, respectively. The present plate, as it has been read and written here, also begins in such a way as it may be considered to be in continuation of the third plate or of the missing plate if that one ends with a complete record of share, like the third plate. I have, however, a suspicion that this plate was inscribed in a wrong way, i.e., what is the first side as shown here was inscribed after the inscription of what is shown as the second side. The first record of share in the second side of the plate does not give the proper name of the donee, which is not found even at the end of the first side. Again, the name of the last donee mentioned in the second side, viz., Gōmināga, ends in "nāga" which also occurs in the first name recorded in the first side of the plate. Generally we observe that the names whose latter halves or component parts are similar (e.g., ghoṣa, dāma, kuṇḍa, pālita, sōma, etc.,) are put down in close proximity to one another. In these circumstances it would appear that the proper name missing in the beginning of the second side (which may really be the first side) of this plate must be at the end of the plate not yet discovered. In that case, the missing plate will be the fourth, and the present one the fifth plate of the set that is said to have consisted of seven plates.

This document—viz., the copper-plate grant as renewed by Bhāskaravarmā—has a special bearing on the ancient history of Kāmarūpa. The genealogy recorded in the first and the second plate gives the names of the kings (with their queens) who ruled

² Supra, Vol. XII, p. 65.
over that province prior to Bhāskaravarman. As the grant recorded in these plates is a renewal of what was made by Bhāskaravarman’s great-great-grandfather Bhūtivarman as noticed in the third plate, it is proved that in the 8th or 6th century after Christ, i.e., long before Bhāskaravarman, the kingdom of Kāmarūpa had, even in one village, a very large number of Brāhmans of different gōtras and Vēdas. The village mentioned in it was situated in a place lying very close to the kingdom of Gauḍa, between the rivers Teesta and Karatīyā which was the western boundary of Kāmarūpa,¹ and now forms part of the district of Rangpur in Northern Bengal. Thus, the story that Ādiśura, a king of Gauḍa, had to import five Brāhmans from Kānauj on account of the paucity of Brāhmans in the locality or vicinity would appear to be groundless, especially when it has not yet been confirmed by any reliable document. Further, the Sām-pradāyika Brāhmans of Sylhet with the ten gōtras including Kātyāyana, were all along asserting that they had come from Mithilā or still further north west; but the discovery of this copper-plate in the very place Pañchakhaṇḍa—Nidhanpur forms a part of it—where they say they settled originally, would prove that they came there from Kāmarūpa. The inscription mentions all the ten gōtras, and as it calls Manōratha-avāmin of Kātyāyana gōtra Paṭṭakapati, it is evident that these plates came to Pañchakhaṇḍa with a (Kātyāyana) descendant of Manōratha-avāmin. It may be stated further that there might have been other villages like this Mayūrasālmalāgraṇhāra teeming with Brāhman population. In fact, the ancient kingdom of Kāmarūpa appears to have been a refuge of the Brāhmans of the neighbouring kingdoms where Buddhism flourished. So far no ancient remains of Buddhism have yet been discovered there; and as the tide of Buddhism began to subside, the Brāhmans of Kāmarūpa also began to spread westward, and it may be, that most of the Brāhman families in the neighbouring province of (modern) Bengal are the descendants of those Brāhmans from Kāmarūpa. These copper-plate inscriptions, therefore, possess a special value as they throw much light on the social history of the Brāhmans of this part of India.

TEXT.

Middle Plate: First Side.

Tēshanāga-Hampināga-svā-mibhyā[m]
2 anāśc-chaturthō bhāga[h*] || Kāśyapō Vājasaṇēyi Managhōsha-svā ṅāś[a]ḥ] ||
Vaishnavriddhi-Chhāndōgō
3 Sarppini(1)-svā ṅāś[a]ḥ] || Janārdana-svā ṅāś[a]ḥ] || Kauśikō V(B)ahvṛchya
Arka-svā [a*]dhy-arddh-āṇāṣa[h] || Śraddhā-ḍāṣa-
Harāhaprabhā(ḥbō) gōṭreṇa sahā ardh-ā.
5 ṅāś[a]ḥ] || Kauṭiyō Vājasaṇēyi Khapjasōma-svā [a*]dhy-arddhāṇ-āḥsa[h] || Śrēyaskara-
Gati-Gauṛ-sōmebhyaḥ
6 anāṣa[h] || Vakulasōma-svā ardhh-āṇāṣa[h] ||
Dhrītisōma-Siṅ(ḥ)bha-ya(abō)ma-svāmibhyām-arddh-āṇāṣa[h] || Kṛṣṇā-
7 trēyō Vājasaṇēyi Bhāyaśa[h]-svā [a*]dhy-arddh-āṇāṣa[h] || Yajū-svā pād-
āḥy-ādhiḥko ṅāś[a]ḥ] || Daiva-

¹ Supra, p. 117, n. 2.
² Svā stands for Svaḥ and anāṣaḥ is almost always spelt as anās. [For ‘ḥ’ read ‘ḥ*’ throughout—Ed.] So no amendment has been made as the correct form is apparent.
A Third Lost Plate of the Nalbantu Plates of Bhaskararman.

First Side.
Second Side.
No. 40. A THIRD PLATE OF THE NIDHANPUR PLATES OF BHASKARAVARMAN. 247


9 Divākara-Hari-Adbhuta-Tvaśṣṭī-Tōsha-nāgebhyō anāsa('nāsa)[h] || Kav nastī Vājasaneyī


11 rtha bhāga[h*] || Kāśyapō Vājasana(nē)yī Kēśava-svā anāsa[h] || Bhāradvajō Vājasaneyī Gauri-svā


13 Karkadatta-svā anāsa[h] || Bhāradvajō V(B)āhvrichyō(chyā) Udayana-svā anāsa[h] || Vāsishthe Bāhvrichya[h*] Mēndatta-svā


15 Sānkṛityāyaṇa[ā*] Chyā(Ch)akrakyo(kyā)-Chandrapaksha-svā anāsa[h] || Yāskō V(B)āhvrichya[h*] Kāli-svā anāsa[h] ||

Middle Plate: Second Side.

1 (f)svā [a*]-dhy-arddh-ānāsa[h] || Bhaṭṭi-Mahēśvara-svā ardh-ānāsa[h] || Pārāśaryō V(B)āhvrichyō Gopālani-svā anāsa[h] || Bhārgavō

2 Visvabhūti-svā anāsa[h] || Surakṣita-Sucharita-hyā[ṃ]*jarddh-ānāsa[h] ||

Bhāradvājas-Taṁtitir(i)ya[ā*]-Sīvagana-

3 svā anāsa[h] || V(B)āhvrichya[h*] Kātyāyana(nō) bhratṛi-trayēṇa Vasuṣṭi-svā anāsa[h] ||

Kauśikō Vājasaneyī

4 Virabhūti-svā anāsa[h] || Vishubhūti-svā ardh-ānāsa[h] || Pramōdabhūti-svā anāsa[h] || Bhāradvajō Vāja-

5 sanēyō Vaihṇudatta-svā anāsa[h] || Kaṇḍinyō Vājasaneyī V(B)ṛhaspati-svā anāsa[h] || Yāskō

6 V(B)āhvrichya(o) Harṣadēva-svā anāsa[h] || Jāṅkariṇa(o) Vājasaneyī Mēdha-svā anāsa[h] ||

Krīṣṇa-svā anāsa[h] ||

7 Mādhava-Haribhyāṁ(m) anāsa[h] || Bhāradvajō-Chāndōgō Januḍanadēva-svā anāsa[h] ||

Maudgalyō

8 Vājasaneyī Vaiḥnuśōma-svā ardh-ānāsa[h] || Gārgyas-Chāraṇkō Dhanasēna-svā anāsa[h] ||

Pramō-

9 dāsēna-Gṛēhasēnabhyaṁ(m) anāsa[h] || Sōmasēna-svā anāsa[h] || Gautamō V(B)āhvrichya(chyō) Bhāskara-

mitra-svā anāsa[h] || Madhu[ṃ]mitra-svā anāsa[h] || Sādharāṇa-mitra-Sādhura-

mitrābham(ḥyām) anāsa[h] ||

Dhṛiti-

11 mitra-svā arddh-ānāsa[h] || Bhāradvajō V(B)āhvrichya[sa*-]Sukrabhava-svā anāsa[h] ||

Pautrimāhyō(?) V(B)āhvrichya[sa*-]Sūdāsas(?) anāsa[h] ||

12 Dhanēśvara-svāmibhyāṁ(m) arddh-ānāsa[h] || Śaṅkšyō Vājasaneyī Ravi-svā anāsa[h] ||

Mādhur-svā anāsa[h] ||

1 The name being a Prākrit word (probably from Skt. Vopru) it has been spelt with B, [a and a have the same form in these Kāmarūpa inscriptions).
The shares enumerated in the text given above may be tabulated thus:

<table>
<thead>
<tr>
<th>Serial No.</th>
<th>Veda, etc.</th>
<th>Gotra.</th>
<th>Name.</th>
<th>Share.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Bāhrvichya</td>
<td>Vārāha</td>
<td>Pravara(māga-svāmin</td>
<td>⅔</td>
</tr>
<tr>
<td>2</td>
<td>Do.</td>
<td>Do.</td>
<td>Āpanāga-svāmin</td>
<td>⅔</td>
</tr>
<tr>
<td>3-4</td>
<td>Do.</td>
<td>Do.</td>
<td>Tōshana and Hampīnāga svāmin</td>
<td>⅔</td>
</tr>
<tr>
<td>5</td>
<td>Vājasanēyin</td>
<td>Kādāyapa</td>
<td>Managho-svāmin</td>
<td>⅔</td>
</tr>
<tr>
<td>6</td>
<td>Chhāndōga</td>
<td>Vaishka-vididhi</td>
<td>Sarppati-svāmin</td>
<td>⅔</td>
</tr>
<tr>
<td>7</td>
<td>Do.</td>
<td>Do.</td>
<td>Janārdana-svāmin</td>
<td>⅔</td>
</tr>
<tr>
<td>8</td>
<td>Bāhrvichya</td>
<td>Kauśika</td>
<td>Arka-svāmin</td>
<td>⅔</td>
</tr>
<tr>
<td>9</td>
<td>Do.</td>
<td>Do.</td>
<td>Śraddhadāsa-svāmin</td>
<td>⅔</td>
</tr>
<tr>
<td>10</td>
<td>Vājasanēyin</td>
<td>Gautama</td>
<td>Sanātana-svāmin</td>
<td>⅔</td>
</tr>
<tr>
<td>11</td>
<td>Do.</td>
<td>Do.</td>
<td>Harahaprabha with his gotra</td>
<td>⅔</td>
</tr>
<tr>
<td>12</td>
<td>Do.</td>
<td>Do.</td>
<td>Khaṇḍasāma-svāmin</td>
<td>⅔</td>
</tr>
<tr>
<td>13, 14, 15</td>
<td>Do.</td>
<td>Do.</td>
<td>Śrivaśaka, Gati, Gauri, -sūma (svāmin)</td>
<td>⅔</td>
</tr>
<tr>
<td>16</td>
<td>Do.</td>
<td>Do.</td>
<td>Vakulasāma-svāmin</td>
<td>⅔</td>
</tr>
<tr>
<td>17-18</td>
<td>Do.</td>
<td>Do.</td>
<td>Dhritisāma, Sinhasāma (svāmin)</td>
<td>⅔</td>
</tr>
<tr>
<td>19</td>
<td>Do.</td>
<td>Do.</td>
<td>Bhāyasa-svāmin</td>
<td>⅔</td>
</tr>
<tr>
<td>20</td>
<td>Do.</td>
<td>Do.</td>
<td>Yajña-svāmin</td>
<td>⅔</td>
</tr>
<tr>
<td>21</td>
<td>Do.</td>
<td>Do.</td>
<td>Daiva-svāmin</td>
<td>⅔</td>
</tr>
<tr>
<td>22</td>
<td>Do.</td>
<td>Do.</td>
<td>Darḍi-svāmin</td>
<td>⅔</td>
</tr>
<tr>
<td>23</td>
<td>Do.</td>
<td>Do.</td>
<td>Pradyumna-svāmin</td>
<td>⅔</td>
</tr>
<tr>
<td>24</td>
<td>Do.</td>
<td>Do.</td>
<td>Vṛiddhi-svāmin</td>
<td>⅔</td>
</tr>
</tbody>
</table>

¹The serial number does not exist in the original.
²The third plate ends with "Vārāha Bāhrvichyū Nara(t)-svā aṁśa[b]." The Veda and the gotra are repeated here (vide footnote 3 on page 120 above, Vol. XIX), on the supposition that the present plate may be the fourth one. See remarks above.
³This seems to render questionable the correctness of my interpretation of 'goitrāśa' in footnote 6 p. I am now inclined to think that gotraśa, wherever it occurs, should mean 'goitrāśa', i.e., one share with his gotra, whereas gotra does not mean 'clan' (as apparently others of his clan get shares separately mentioned) but (loosely) 'family' or 'progeny'—much as in Pañini IV-1-162 (apāyājan-puṣtra-prākāśa gotra). On this new interpretation the serial Nos. 18, 28 and 79 in the list of donces, as recorded in the third and the penultimate plates, should get ⅔ a share less each. The total of shares awarded in three plates should therefore be 102⅔ instead of 104⅔ as stated in the preceding article.
<table>
<thead>
<tr>
<th>Serial No.</th>
<th>Veda, etc.</th>
<th>Gōtra.</th>
<th>Name.</th>
<th>Share</th>
</tr>
</thead>
<tbody>
<tr>
<td>29, 30, 27, 28, 29</td>
<td>Vājasanēyin</td>
<td>Krishpāṭrēya.</td>
<td>Divākara, Hari, Adbhuta, Tvashtri, Toshanīga (svāmin).</td>
<td>1</td>
</tr>
<tr>
<td>30</td>
<td>Do.</td>
<td>Kavestara</td>
<td>Médha-svāmin</td>
<td>1</td>
</tr>
<tr>
<td>31</td>
<td>Do.</td>
<td>Māṇḍavaya</td>
<td>Dhriti-svāmin with his gōtra</td>
<td>¼</td>
</tr>
<tr>
<td>32</td>
<td>Do.</td>
<td>Kāśyapa</td>
<td>Kēśava-svāmin</td>
<td>1</td>
</tr>
<tr>
<td>33</td>
<td>Do.</td>
<td>Bhāradvāja</td>
<td>Gauri-svāmin</td>
<td>1</td>
</tr>
<tr>
<td>34</td>
<td>Do.</td>
<td>Do.</td>
<td>Suchari-svāmin</td>
<td>1</td>
</tr>
<tr>
<td>35</td>
<td>Do.</td>
<td>Do.</td>
<td>Bappa-svāmin</td>
<td>1</td>
</tr>
<tr>
<td>36</td>
<td>Bāhrīchya</td>
<td>Kaundinya</td>
<td>Karkadatta-svāmin</td>
<td>1</td>
</tr>
<tr>
<td>37</td>
<td>Do.</td>
<td>Bhāradvāja</td>
<td>Udayana-svāmin</td>
<td>1</td>
</tr>
<tr>
<td>38</td>
<td>Do.</td>
<td>Vāsishtha</td>
<td>Mṛuddatta-svāmin</td>
<td>1</td>
</tr>
<tr>
<td>39, 40</td>
<td>Vājasanēyin</td>
<td>Agnivēya</td>
<td>Narēndra-Rōṇabhūti-svāmins</td>
<td>1</td>
</tr>
<tr>
<td>41</td>
<td>Do.</td>
<td>Do.</td>
<td>Médabhbūti-svāmin</td>
<td>¼</td>
</tr>
<tr>
<td>42</td>
<td>Chāraya</td>
<td>Sākṛityāyana</td>
<td>Chandrapaksha-svāmin</td>
<td>1</td>
</tr>
<tr>
<td>43</td>
<td>Bāhrīchya</td>
<td>Yāaka</td>
<td>Kāli-svāmin</td>
<td>1</td>
</tr>
<tr>
<td>44</td>
<td>Do.</td>
<td>Do.</td>
<td>Śrīvatsa-svāmin</td>
<td>1</td>
</tr>
<tr>
<td>45</td>
<td>Do.</td>
<td>Do.</td>
<td>Bhaṭṭi-Mahēśvara-svāmin</td>
<td>1</td>
</tr>
<tr>
<td>46</td>
<td>Do.</td>
<td>Pāruśarya</td>
<td>Gopālanandi-svāmin</td>
<td>1</td>
</tr>
<tr>
<td>47</td>
<td>Do.</td>
<td>Bhārgava</td>
<td>Viśvabhbūti-svāmin</td>
<td>1</td>
</tr>
<tr>
<td>48, 49</td>
<td>Do.</td>
<td>Do.</td>
<td>Surakshita, Suchari-svāmins</td>
<td>¼</td>
</tr>
<tr>
<td>50</td>
<td>Taṭṭirīya</td>
<td>Bhāradvāja</td>
<td>Śivagapasvāmin</td>
<td>1</td>
</tr>
<tr>
<td>51, 52, 53, 54</td>
<td>Bāhrīchya</td>
<td>Kātyāyana</td>
<td>Vasuṣṭi-svāmin with three brothers</td>
<td>1</td>
</tr>
<tr>
<td>55</td>
<td>Vājasanēyin</td>
<td>Kāśīka</td>
<td>Virabhūti-svāmin</td>
<td>1</td>
</tr>
<tr>
<td>56</td>
<td>Do.</td>
<td>Do.</td>
<td>Viśvabhūti-svāmin</td>
<td>1</td>
</tr>
<tr>
<td>57</td>
<td>Do.</td>
<td>Do.</td>
<td>Pramōtahūti-svāmin</td>
<td>1</td>
</tr>
<tr>
<td>58</td>
<td>Do.</td>
<td>Bhāradvāja</td>
<td>Viśvudatta-svāmin</td>
<td>1</td>
</tr>
<tr>
<td>59</td>
<td>Do.</td>
<td>Kaundinya</td>
<td>Brihaspati-svāmin</td>
<td>1</td>
</tr>
<tr>
<td>60</td>
<td>Bāhrīchya</td>
<td>Yāaka</td>
<td>Harṣadēva-svāmin</td>
<td>1</td>
</tr>
<tr>
<td>61</td>
<td>Vājasanēyin</td>
<td>Jātukarpo</td>
<td>Médha-svāmin</td>
<td>1</td>
</tr>
</tbody>
</table>

1 Here the insertion of Vāda and gōtra is redundant since the nearest preceding Vāda and gōtra are exactly the same as here (vide footnote 2, p. 248).

2 Vāda the prefatory remarks in this connection. The proper name that is missing here may have its mention in the missing plate, along with the record of Vāda and gōtra. If the record is really in continuation of the last line in the other side, then the name has been dropped through mere oversight and Vāda and gōtra are what belong to the last donee recorded in that side.
<table>
<thead>
<tr>
<th>Serial No.</th>
<th>Vēda, etc.</th>
<th>Gōru.</th>
<th>Name.</th>
<th>Share.</th>
</tr>
</thead>
<tbody>
<tr>
<td>62</td>
<td>Vājasaṇēya</td>
<td>Jātākerūpa</td>
<td>Krishṇa-svāmin</td>
<td>1</td>
</tr>
<tr>
<td>63, 64</td>
<td>Do.</td>
<td>Do.</td>
<td>Mādhava-Hari-svāmin</td>
<td>1</td>
</tr>
<tr>
<td>65</td>
<td>Chhāntōga</td>
<td>Bhāradvāja</td>
<td>Janārdana-svāmin</td>
<td>1</td>
</tr>
<tr>
<td>66</td>
<td>Vājasaṇēya</td>
<td>Maudgalya</td>
<td>Vaiḥgūṣa-svāmin</td>
<td>1</td>
</tr>
<tr>
<td>67</td>
<td>Chāraṇya</td>
<td>Gārgya</td>
<td>Dhanaśeṇa-svāmin</td>
<td>1</td>
</tr>
<tr>
<td>68, 69</td>
<td>Do.</td>
<td>Do.</td>
<td>Pramōḍaseṇa, Ghoṣeṇa-svāmin</td>
<td>1</td>
</tr>
<tr>
<td>70</td>
<td>Do.</td>
<td>Do.</td>
<td>Sōmaṇa-svāmin</td>
<td>1</td>
</tr>
<tr>
<td>71</td>
<td>Bāhvrīcha</td>
<td>Gautama</td>
<td>Bhāskaramitra-svāmin</td>
<td>1</td>
</tr>
<tr>
<td>72</td>
<td>Do.</td>
<td>Do.</td>
<td>Madhumitra-svāmin</td>
<td>1</td>
</tr>
<tr>
<td>73, 74</td>
<td>Do.</td>
<td>Do.</td>
<td>Sādhārṇaṃitra, Sādhūmitra (svāmins).</td>
<td>1</td>
</tr>
<tr>
<td>75</td>
<td>Do.</td>
<td>Do.</td>
<td>Dhṛitrīmitra-svāmin</td>
<td>1</td>
</tr>
<tr>
<td>76</td>
<td>Do.</td>
<td>Bhāradvāja</td>
<td>Śrīkrabhava-svāmin</td>
<td>1</td>
</tr>
<tr>
<td>77, 78</td>
<td>Do.</td>
<td>Pauṭrimāsha</td>
<td>Sudarśana, Dhanēvara-svāmins</td>
<td>1</td>
</tr>
<tr>
<td>79</td>
<td>Vājasaṇēya</td>
<td>Sāḍjīya</td>
<td>Ravi-svāmin</td>
<td>1</td>
</tr>
<tr>
<td>80</td>
<td>Do.</td>
<td>Do.</td>
<td>Madhu-svāmin</td>
<td>1</td>
</tr>
<tr>
<td>81</td>
<td>Do.</td>
<td>Do.</td>
<td>Mahīdhara-svāmin</td>
<td>1</td>
</tr>
<tr>
<td>82</td>
<td>Bāhvrīcha</td>
<td>Pauroṣpa</td>
<td>Bhaṭṭī-Mahēsvaravāmin</td>
<td>1</td>
</tr>
<tr>
<td>83</td>
<td>Do.</td>
<td>Do.</td>
<td>Bhaṭṭī-Mātrī-svāmin</td>
<td>1</td>
</tr>
<tr>
<td>84</td>
<td>Do.</td>
<td>Do.</td>
<td>Rudravṛṣṭī-śvāmin</td>
<td>1</td>
</tr>
<tr>
<td>85</td>
<td>Chhāntōga</td>
<td>Kausika</td>
<td>Adrivīlīpanavaśvāmin</td>
<td>1</td>
</tr>
<tr>
<td>86</td>
<td>Vājasaṇēya</td>
<td>Sāvārppīka</td>
<td>Gōmīṇa-gasvāmin</td>
<td>1</td>
</tr>
</tbody>
</table>

**TOTAL** 635

Total shares in other plates. 10231

**GRAND TOTAL** 1664

1 Vēda footnote 3 p. 249 above.
No. 41.—A NEW ASOKAN INSCRIPTION FROM TAXILA.

By Dr. E. Herzfeld.

[The inscription which is published below was discovered at Taxila by Sir John Marshall who gave a facsimile of it in the Annual Report of the Archaeological Survey of India for 1914-15 ¹ as well as in his Guide to Taxila ². In both these publications he has recognised the special bearing it has on the origin of the Kharoshthi alphabet. That it was a new inscription of Asoka, the great Mauryan Emperor, was not known till recently when its contents were deciphered by Dr. Herzfeld, who communicated his interpretation of it to Sir John Marshall in the following letter. To place this discovery before scholars, his letter is published as it is, though it is not in the usual form of an article. Even the transliteration has not been disturbed.—Ed.]

DEAR SIR JOHN,

While trying to decipher the Aramaic inscription of Darius which I had discovered in 1923 on his tomb at Naqsh-i Rustam, I gathered all the Aramaic material accessible to me here in Teheran, where I am almost deprived of all books, and thus I came once more upon the squeeze of the Taxila inscription which you had been kind enough as to send me long ago, and which accompanies me on my various travels. Having even not your "Guide to Taxila" nor the publication in the Ind. Arch. Surv. at my disposal, I am unable to quote the work of deciphering that has already been done, nor can I take the great advantage of making use of such work. Moreover, having no sort of Aramaic glossary at my hand, the only thing left to me is just to let you know my reading of the letters, as far as I am able to read, being no Aramaist at all. Nevertheless, the little I can do, may prove useful to other scholars, and in spite of its unsatisfactory condition, I thought it worth not to keep it back entirely.

The following is a transcript of the inscription in Hebrew and Latin characters:—

1. כות [ אמ... ut. 1d/kmyryty 'l
2. כותלכומספויי 유ך kynvta 'l
3. יאמוותנויי רחד s'r/k zv skynvta
4. יאמורוותנויי רחד v labhwy huli
5. יאמוותנויי רחד hvptx'y znh
6. יאמוותנויי רחד zk bhv 4/n/rh
7. רדבזרצות יונת
8. רדבזרצות יונת hvbstv rzy hut
9. רדבזרצות יונת mran prydr
10. רדבזרצות יונת h... lkvh
11. רדבזרצות יונת vap hvyh
12. רדבזרצות יונת imran prydr

Fig. 1 is a drawing of the inscription, exactly reduced to a quarter of its natural size. Fig. 2 gives an analysis of the Aramaic alphabet. These two drawings claim to be perfectly exact, as they are made directly from the squeeze by an extraordinary fine instrument.

¹ P. 35 ff.
² Pp. 75-76.
which I use for similar purposes: the reduction scale is, of course, always the same, and also the position of the single letters in regard to the neighbouring ones, their inclination and height above or below the average, is exact.

The letters ג, ד, ע, ס, ד, א, and ק do not occur in the inscription, נ only once. Most of the letters are well shaped and clearly distinguishable. But נ and ר are varying, as in most Aramaic inscriptions, to such a degree, that, as a matter of fact, palaeography alone does not furnish the means of fixing their value, and etymology must decide. Fig. 2 shows, that, moreover, ד and כ can assume a shape so closely resembling ר or נ, that you will understand, why in several words that I am unable to explain, I have given, in the transcription, the various possibilities of reading. The true reading can only be reached at by the etymology of the whole word.

The surviving slab being unfortunately only a fragment of the inscription, a continuous text and translation is far beyond my capability to give. I must confine myself to some remarks:

Line 1: I do not venture to restore the word, although this seems not impossible to me. Its ending in נ indicates a fem. plur. in the stat. indetem.

Line 2: The first word has the prep. ב “to” and the termination of a fem. noun with encl. pron. of the 1. pers. The noun itself shows the pa’al form of a root מְלֹל (priest), or מְלֶל. The second word is the prep. ל “unto.” It is worth remarking that the ב in this proposition assumes already a distinct shape, the horizontal stroke being pronouncedly longer than in the other examples of ב. This development, not unusual to Aramaic, leads through Farsi to the Avestic letter for o.

Line 3: First word is a fem. plur. in the stat. determ. either from the root לֶל “to exist,” hence לֹל “essence, nature,” or more probable, the same word as in the following line, the missing first letter ש to be supplied at the end of the preceding line. The second word is the prep. ל, as before.

Line 4: The first word seems to be a verb, at least, its termination in ב is a common verbal termination. A root לֶל exists, e.g. in Arabic, but I have no means to ascertain whether it is also found in Aramaic or not. Possibly, as the word stands at the beginning of the line, it might be incomplete, the preceding letters may have been at the end of the foregoing line. The second word is the stat. determ. fem. plur. ending in לָל of the noun לָל “to dwell,” hence “the dwellings.”

Line 5: Begins with the copula ל, preposition ב (dat.) and the noun ל, to which is attached the encl. pron. of the 3. pers., hence “to his father.” The second word is the auxiliary verb ל “to be,” the third letter partly destroyed, but certain.

Line 6: The first word does not look much like an Aramaic one. In taking the first letter ל as the last one of the word preceding at the end of the foregoing line, and the second letter ל as the copula, the word might be reduced to Aramaic dimensions, and become derived from the common root לֶל, as a pa’al fem. with pron. pers. of the 1. pers. But this is rather a forced way, and there are in the following lines three more words that look not only non-Aramaic, but resist every attempt of explaining them as Aramaic. They, too, begin with, or contain at least the same מ at the beginning, which is well known to me from OP. and Greek, and, hence, must exist in Indian. Therefore, I prefer to leave the explanation of these words to Indologists. The ה-. Gr. ε’, if this interpretation be right, shows that the words in question belong to a moral sphere of ideas, I mean something like the Zoroastrian “good thoughts, good words, good deeds,” to which there is probably something corresponding in Buddhism. The second word of line 6 seems to be, although its second letter is somewhat misshaped, the pron. dem. ל “this.”
Line 7: Begins with the other pron. dem. י 'that.' Follows a word which begins also with יי, if we consider the first letter י to be the Aram. prepos. י "with, by." Else, it could almost be read "bahuvihi" and is apparently non-Semitic, Indian.

Line 8: Again a word beginning with יי of which I am unable to propose any Semitic explanation, and the second word of the same line, of which only three letters remain, begins once more with יי. As the third letter is י, it cannot be a form of the auxiliary verb יייו.

Line 9: This line, as also l. 12, is of high importance. There are clearly and beyond any doubts, the two words: מָרָאָנה Priyadar... in l. 12: II-mărâna Priyadarša... i.e. "our (or to) our lord Priyadarša."

Line 10: First letter י, either beginning of the following word, or, since it is the encl. pron. of the 3. pers. sg, the end of the preceding word from line 9. Then a mutilation of the stone, a rest of the letter י, and surely יי; the last letter is י. I venture to restore this word, by supplying a י in the lacuna, and to read יייו וינל א "and his queens," or, less probable "his kingdoms."

Line 11: Begins with the copula ו followed by the particle וו "also." Second word is the plur. of י formed from the stem י, with pron. of the 3. pers. sg, hence "and also his sons."

Line 12: As already explained, has the words "to our lord Priyadarša..." The last letter וו, though much mutilated, is certain, and that rendering of י is not without interest.

If we regard the last lines: "our lord Priyad... his (...) his queens... and also his sons... to our lord Priyadarš..." we may be inclined to believe that the missing part of the inscription has not been much larger than the narrow slab that forms the remaining part of it. That impression becomes strengthened if we consider the close following of the words beginning with י, and which were apparently closely connected in the original sequence of the phrase.

Although the word priyadaršana has more than one meaning, I think, we cannot doubt that it stands here for Aśoka himself. It has been his official title, which, in all but one of his inscriptions, he uses alone instead of his proper name. M. SENART's suggestion, that he had adopted this title as his ordination name, is more than probable, and does not become contradicted by the fact, that the emperor himself uses once the plural of even that word in the sense practically of "kings." Daśaratha, and maybe all of his successors, used that ordination name as a title, not unlike the case of the word Caesar in Rome. But there are better reasons: according to the style of the script, we are, I feel sure, not allowed to put the inscription down too late. It belongs certainly to the IIIrd cent. B.C., but rather to its first half, than to its end. And even more cogent, I believe absolutely conclusive, is the following reason: Who, unless Aśoka himself, in his endeavoursings to propagate the new faith, could have had any interest to employ, in India, at that period, an occidental, the Aramaic script and language?

Hence, I take it for settled, that the Taxila inscription is a new Aśoka inscription. As I thought that you might be interested in the subject, as the discoverer of so extraordinary a monument, I have written these lines.

Believe me, dear Sir John,

Yours very faithfully,

ERNEST HERZFELD.
No. 42.—THE PULIBUMRA PLATES OF THE EASTERN CHALUKYA KING JAYASIMHA I (C. 632-63 A.D.).

By V. Rangacharya, M.A., Kumbakonam.

The following copper plate grant was brought to the notice of the Assistant Archaeological Superintendent for Epigraphy, Madras, in 1914, by M. R. Ry. Jayanti Ramayya Pantulu Garu. It is registered in the Epigraphical Report for 1913-14 as No. 5 of Appendix A; and a summary of it appears on p. 85 of the same Report. I edit the record here with the kind permission of the discoverer of the plates. The ink impressions of the plates were kindly furnished by the Government Epigraphist.

The inscription is engraved on three plates, which measure slightly below six inches by two and are strung together through ring-holes, measuring one-fourth of an inch in diameter. Regarding the seal which must have originally secured the ends of the ring I possess no information. The plates are numbered, though the figure on the first plate alone is clear. The engraving is distinct though at the end of lines 7, 13 and 18 there are erasures.

Excepting the imprecatory stanza (Bahubhir etc.) which comes at the end, the record is written in Sanskrit prose.

The alphabet and orthography do not call for any special remarks. Compared to the Timmāpuram plates of Vishnupadana Virahasiidhi and the Pedda-Maddali plates of this very king (Jayasimha I), we, no doubt, find a few differences in the way some of the letters are written but they are too minor to be noticed in detail. The final ṛ which in the Timmāpuram plates is placed on the top of the succeeding letter and in the Pedda-Maddali plates sometimes comes as a full circle, is here written as a separate letter (l. 1). The final m is here shown, though only once, like (l. 2). The Timmāpuram plates give it as a dot but the Pedda-Maddali plates put it both as a dot and as a curve. The doubling of consonants after ṛ is to be seen here also, e.g., parāṇvam-ṛpaṇjita (l. 7) or karmam (l. 18). Though the record is rather free from the grammatical blunders which characterise the grant portion of the Timmāpuram plates, yet it contains errors like the wrong use of visarga in Manuḥriva (l. 9) and of anusvāra as in bhavanāṁ maṇḍala (l. 3).

The inscription records a grant made by the Eastern Chālukyan king Jayasimha I, who ruled from about 632 to 663 A.D. Only one record of this king had been discovered before 1914, namely, the Pedda-Maddali plates1. It is dated in his 18th year and distinguishes him by the title Sarvasiddhi. It was issued from the city of Udayapura, which has not yet been identified. From a number of inaccuracies in the language its genuineness has been questioned, but I think the faults are due to the composer and the record is authentic. According to it Jayasimha was the son of Vishnusiddhi Kubja-Vishnupadana I and grandson of Kirtivaran, the Chalukyan king who ruled from circa 550 to 567 A.D. The number of his epithets would show that he was a pious and successful sovereign.

The present record (ll. 12-13) calls him Pṛthvī-Jayasaṁgha-vallabha, not Jayasimha as the other records do. The term Pṛthvīvallabha, it should be noted, was a title of Kirtivaran I

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1 Ind. Ant., Vol. XIII, p. 137. It is registered as Kt. 337 in my Topographical List of Inscriptions of the Madras Presidency. Fleet's paper has been reproduced, without any alteration and without plates, in Burgess and Natha Sastri's Tamil and Sanskrit Inscriptions (Arch. Surv. South India, Vol. IV), pp. 166ff. See also Ind. Ant., Vol. X, p. 243 ff. and Sewell's List of Copper Plates No. 3 for shorter notices of the record.

as well as of his son Pulakśēn II, the paternal grandfather and the uncle respectively of the Eastern Chālukyan king Jayasimha I. We have, therefore, to infer that the title was inherited by the Eastern Chālukyas from their ancestors of the West-Deccan. The record describes Jayasimha as a conqueror of the world of chiefs by his ever-growing puissance, as a valiant soldier whose fame shed lustre in all directions, as a man whose trident-like triple-might pierced through the stout hearts of all the forces of hostile kings; as a Brāhmapati in diplomacy, a Manu in modesty, a Yudhishthīra in the love of dharma, an Arjuna in invincibility and a scholar versed in the truths of the teachings of the śūtras. It further tells us that he gave the village of Pulibūmra (Pulibūra) in the Guddavādi-viśaya, to Rudraśarman, a Brahman of Asanapura, who was of the Gautama-gātra, was learned in two Vēdas, belonged to the Taivirīka¹ school and was the son of Śivasarman and grandson of Dāmasarman. The endowed village was, we are told, made into a tax-free agrahāra called sarvasiddhi-dātti. The executors of the grant were Hastikōśa and Viśakāśa².

Guddavādi has been identified by Dr. Hultzsch³ with Gudivada, the headquarters of the taluk of the same name in the Kistna District. The late Mr. Sewell⁴ has described the Jain and Buddhist antiquities of this place, besides the large numismatic finds of the Andhra period unearthed here. They would indicate that the place must have been very prominent before the Chālukyan advent in the time of Kubja-Viśṇuvardhana. Pulibūmra (Pulibūra) may be identified with Polamūra in the Bhimavaram taluk. Asanapura which seems to have played an important part in the cultural history of this period, I am unable to identify. Might it be Annavaram of the same taluk?

So far as the reign of Jayasimha is concerned, we are enlightened by a few other records. The Bezwada plates⁵ of Chālukya-Bhīma I tell us that Kubja-Viśṇuvardhana, the father of Jayasimha I and the founder of the dynasty, ruled for 18 years. The Čhipurpalli plates⁶ of Viśṇuvardhana I, dated in the 18th year of his reign, give a date which was equated by Fleet and Kielhorn with 7th July A.D. 632. It is clear from this that Viśṇuvardhana I (who came to the Eastern Chālukyan throne, as proved by Fleet between 21st March and 19th April 615) ruled till at least July 632. We do not know when exactly Jayasimha was anointed king. It might have been any month after July 632. Nor are we aware of the length of his rule for the records do not agree in this point. The Bezwada plates of Chālukya-Bhīma I and almost all other plates⁷ give him a reign of 33 years. But the British Museum plates⁸ of Amma II (Viṣṭypādiya VI) give him only 30 years. As this record stands alone in its statement, Kielhorn preferred to accept the version of the other records and decided that Jayasimha ruled for 33 years. According to Fleet,⁹ "the statement of the minority is certainly the correct one" and "from no point of view can a reign of 33 years be allowed to him."

It seems to me, however, that both versions are inaccurate and must be considered to

¹ [Read Taivirīka. Taivirīka would mean 'one who catches partridges.'—Ed.]
² [For these names and for the date see Annual Report on Epigraphy, Southern Circle, 1913-14, p. 85, para. 7 and No. 5 of Appendix A.—Ed.]
³ See Ep. Ind., Vol. IV, p. 34. The place had various names, e.g. Gudraśāra (Ep. Ind., Vol. V, 123); Gudraśāra (Ind. Ant., Vol. VIII, p. 76); Gudraśāra (Ep. Ind., Vol. IV, p. 34). This Gudraśāra ought not to be confused with Gudavadri in Ramachandrapur taluk referred to in the Piśṭhpuram inscription of Manmasiśa.
⁴ Lists of Antiquities, p. 52.
⁵ This is Kt. 91 in my Topo. List and No. 557 in Kielhorn's Southern List. See Ep. Ind., V, pp. 127-31.
⁷ See Kt. 4, Kt. 320, B.M. 6. Kt. 8, etc., in my Topo. List.
⁸ B.M. 7 ibid., p. 1722 (Vol. III).
⁹ Ind. Ant., Vol. XX, p. 11, footnote 15.
be only general and vague statements regarding the duration of his reign. My reasons are these. The Nellore District plates of Jayasimha’s nephew and successor Vishnuvardhana II distinctly tell us that he made a grant on Wednesday, 13th March, A.D. 664, in the second year of his reign. This shows that he must have come to the throne before 13th March 663. Similarly, the Maṭṭewāḍa plates of the same king record a grant on February 17, A.D. 668, which is said to be his 5th regnal year. It is clear from this that Vishnuvardhana II must have been anointed as king before February 17, A.D. 664, which date would fall in the first year of his reign. From a study of these records we are able to infer that Vishnuvardhana’s accession took place before 13th March, A.D. 663 but not earlier than 17th February, 663 A.D., as 17th February, A.D. 664, according to the Maṭṭewāḍa plates, fell within the first year of his rule. It is obvious from this that Vishnuvardhana II ascended the throne between 17th February and 13th March, 663 A.D. Fleet also, after calculating a number of dates, concluded that his accession took place between 14th February and 24th March, A.D. 663. This is only another way of saying that the reign of Jayasimha I ended then. It is true that between Jayasimha and Vishnuvardhana II there was his son Indra-Bhaṭṭāraka, but he ruled only for seven days. If Jayasimha came to the throne after July, 632 A.D. and if his reign ended between 17th February and 13th March, 663, A.D. it is clear that he ruled for 30 years and a few months. Though Fleet brought his accession down to March, 663 A.D. and assigned to him exactly 30 years, yet, I think he ruled for a space of 30 years and a few months—from some time after July 632 to about February-March, A.D. 663.

**TEXT.**

First Plate.

1 स्वात् [१] कृ विजयक्रमवारात् मात्रवर्षपरिपरिवर्षां मानवसमितां
2 करीतुष्प्रायां भक्षणास्यां भुजो बदविकन्तकृवनिधि—
3 सुभववराजरुपा सकलसूवसंख्मभक्ष्यतकृतीर्षि: धो-
4 कीसीवर्यति: पौरप: धनेकसमसवंसंख्यविजयिन: पर.
5 परमसेनासमवेदकराचरणपुराणच श्रीविस्वसेनसंख्यां.
6 महाराज्यविविधित: प्रबंधानान्वभाषीयतससमसां.

Second Plate; First Side.

7 सकलसम्यक: सबाहुआवराजक्षेत्रस्वामिनां कल्लयो-
8 स्वमित्वतिन्दर: स्वाहृक्षिपिलवारङ्गभिस्पर[७] रपति:-
9 सकलवर्तवेत: कृहर्षतिवर्मणयश्चां महुरितीविबन्धय-
10 ष: तुषिंद्रित्रवज्ञवदराजाः श्रीविस्वसेनसनसमीत-
(l. 1) Hail! From (his) victorious camp—the grandson of Śrī-Kīrtivarman14 whose fame adorned the circle of the whole world, who was a royal gem sprung out of the ocean-like

1 Read व.- [The form विद्यम् needs no correction.—Ed.].
2 The śīra is cut twice.  5 Read व.
4 [What the author has taken to be the i-sign is only a crack in the plate. The i-sign is clearly marked by a curve to the left of the first vertical line of द् as in द् (l. 15).—Ed.].
7 [In place of the dots read ओरि. ब्रा.—Ed.]
8 [कृष्ण is superfluous.—Ed.].
9 Dāma might be a shortened form of Dāmōdara.
10 [See f. n. 2 on p. 255 above.—Ed.].
11 The letters are much erased here.
12 There is a dot before ज्.
13 For ज् the engraver had cut ज्.
14 In य् we find the inside stroke of ज् wrongly inserted.
15 Read य्री.  17 Read य्र.
16 The letter छ् is indistinct, the lower part alone being clear. It is further beneath the punctuation mark and not separate.
18 [Evidently छ् was intended for only one verse is given छ्; is understood.—Ed.].
19 For these 5 symbols see Annual Report on Epigraphy, Southern Circle for 1913-14, p. 85 and No. 5 of Appendix A.—Ed.
20 See Dyn. Kan. Dist. The epithet given to Kīrtivarman is repeated with slight variations in all Chalukyan records.
family of the Chālukyas who were the performers of the śātvamādha-sacrifice, who were Hāritiputra, who belonged to the gōtra of the Mānavyas (and) who were protected by the group of the Matri,

(I. 4) the beloved son of ēri-Vishnupurdhana-Mahārāja who was a victor in many a battle-assault, whose two feet were brightened by the rays of the gems of the crowns of other kings;

(I. 6) Śri-Pritivī-Jayasīngha-vallabhā whose ever-growing valour reduced the circle of the Sāmantas; whose fame, acquired by the strength of his arms, lit all the directions; the trident-like triad of whose power split the heart of all the forces of hostile kings; a diplomat like Brāhaspati; disciplined like Manu; righteous like Yudhishthira; who, like Arjuna, had a manliness unsurpassed by that of other kings; a knower of the truth of the meanings of many kāstras; the very pious one, who meditated on the feet of (his) mother and father,

(I. 13) orders, the people and (officers) of Guḍavādi to this effect: Let this be made known to you that we have granted by the gift called sarvasiddhi the village of Pulbūra (lying) in the Guḍavādi-viśaya, after making it an agrahāra, free from all taxes, to the pūrvedopairikā Rudrasimha, who is a resident of Asanapura, belongs to the Tattirika (school), whose mouth (literally, body) is adorned by the two Vēdas, who belongs to the Gētama gōtra; who is intent on the performance of his duties and is the son of Śivasimha who surpassed his father in virtues, and who is the grandson of Dāmasimha, the knower of the Vēdas and the Vēdāṅgas.

(I. 21) Therefore, by yourselves and by others, who are virtuously disposed, let this be protected. Let no violation be done by anybody. The executor (are) Hastikōsa and Virakōsa.

(II. 23-24) Vyāsa says: [The usual imprecatory verse.]

No. 43.—THE PEDDA-VEGI PLATES OF THE EASTERN CHALUKYA KING JAYA SIMHA I.

BY V. RANGACHARYA, M.A., KUMBAKONAM.

These plates were brought to my notice by a relative of mine several years ago. The plates were, I was told, found two or three feet below the surface of the earth during some excavations near Pedda-Vegi in the vicinity of Ellore. They are registered in the Madras, Epigraphical Report for 1917-18, as No. 11 of Appendix A. A review of the record appears on p. 130 of the same report.

1 The king was known as Vīhasimhasiddhi in consequence of his daring achievements. c.f. क्षभिन्तिवृपासन

2 That is Atmaakāti, Prabhukāti and Utsāhakāti.

3 [See f. n. 1 on p. 253 above.—Ed.]

4 The word kōsa has different meanings in Tamil classical literature. Dr. Krishnaswami Aiyangar identifies the Kōsa who invaded the Pāṇḍya kingdom with the vanguard of the Vambha or later (or illegitimate) Maurya and connects them with the Kōmakāra of Asam referred to in the Rāmāyaṇa. The Kōsas seem to have been not only a particular tribe but (1) soldiers in general; (2) followers or relatives of kings corresponding to the Sanskrit Rājanyas; (3) officers of justice in village courts, etc. In the present record the word seems to mean, as the Govt. Epigraphist points out, an officer. [See f. n. 2 on p. 255 above.—Ed.]}
The inscription is engraved on three plates, the first side containing nothing and the last a single line. The plates were hung on a ring which carries a fixed circular seal engraved in relief with the title Śri-Sarasvādhi and measurements about 7 ½ inches in length and 2 ½ inches in breadth. The ring is about 3 ½ inches in diameter. The engraving is on the whole clear; but the ends of lines 16 and 17 in plate 2 and of 19 and 20 in plate 3 are very much defaced.

The language of the grant is Sanskrit. The characters are identical with those employed in the Pullūmra as well as the Nīḍupāru plates which have been noticed above. No special remarks are necessary regarding the alphabet and orthography of this grant. The Dravidian r occurs in ll. 13 and 14 and the upadhmāniya in ll. 18 and 25. The final t and m have also been used. The former occurs as a separate letter in l. 24 and the latter is generally written in the form of a dot but in l. 23 is represented by a hook.

The contents of this grant have already been noticed by the Assistant Archæological Superintendents for Epigraphy. The identification of the place names has also been discussed by him. All this need not be recapitulated here. The donee was Sōmasāraman, son of Śivasāram and grandson of Dvāsārman who was a resident of Kukkanur, belonged to the Gārgya-gūtra and was a pupil of the Taittīriya school of the Yajur-veda. The grant was made for the increase of the dharma of the donor and of his parents on the full-moon day of Kārttika which was a vishvadīna or the day of the equinox.

THE TEXT.\(^1\)

Plate I.

1 नमस्करविवे || स्वतः \[^9\] श्रीसतरामन्त्यवरवरवरस्वरभूताना श्रविजमाना-
2 नासकालमहीरुपासानमेश्वराणां शारीरिकयां शर्करसारसादी-\[^8\]
3 पन्तसमस्तवस्मतीरायानामातंयपरिव[\]^7विसानाम-
4 नभेकावस्तवशानपरिव[\]^7विसानामसूक्तितवशानीयसूक्तिनाम्
5 मातापिताधरोधीनानांवहुकानमस्वमयो श्रविसागु-\[^6\]
6 शस्त्रमाध्यंविवायस्य कुमारजनकोविनि[\]^7विसाकती|| कौतिल्यव्र्णः[\]^7 तात्त्विकयाम्

Plate II-A.

7 कामस्य कनीयस्: कार्यविषेषोरिव विभुवनाम॥ कामज्ञज्ञविभिन्तारिषते[\]^7वितं-\[^7\]
8 कामार्दिगक्षनवदनविवेककायमानानस्तस्तानवद च विषयवव्यः: कामुः-\[^4\]
9 गणातिपरिवृत्तेँ: शशिलवधशैक्षतरिप्रसन्नकाळीतोक्तयाः
10 चार[\[^8\] सर्वसंहिरिपि च || इत्यव शुरुवस्य चिप्स विकास्य गोरों-\[^6\]
11 च वारिषविइनियिहास्वेते: [\[^9\] धर्माक्षण रविजिनितदानानंत्रः का-
12 क्षत्रियाचात्ततः[\[^7\] विवाहितस्यते || वर्षिवाहितारिभिक्षुः: श्रीज-

\[^1\] From ink impressions.
\[^2\] Read गः.
\[^3\] Read वः.
\[^4\] The letters पः are cut in smaller size below the line.
\[^5\] Vasantiukaka metre.
\[^6\] The anuvṛtra sign is not above प but between प and अ.
Plate II-B.

13 यांत्रिकव्रतमनग्रा: कन्या वातरिवर्धन्त्र: श्रेष्ठिरामान यामस्त्र.
14 भक्त स्वामी कवयित्रवीर्य चालयान्त्र्य नाम यामस्त्रिवीर्य ताहयानिष्ठ ।
15 तन्त्राच ब्रजब्रजवालस्वरूपनाथ समवेतानां वशयान्त्र्य [19] द्वार ॥
16 गंगा कालबाणवाणि राजस्वियज्ञ विशेष रुपः परस्पः [19] शरव समावयति [19] ॥
17 कुकुञ्जश्रृवस्तुने स्वरूपांच्छाद वारसि गायन्तंचियजयदसबृहयानुः ॥
18 दिनानुवितिष्ठकर्मोऽनुभा उननमाणि ॥ पुलस सदृष्टपुणाथ श्राविग्रहसंयः ॥

Plate III-A.

19 नाय: वेदार्थाविदस्य व्यक्तमनिर्ताय "पिन्यायानये सोमश्यार्य वारसिकाः" [वोरा] [सरसी] ॥
20 विश्वविदुरे खः वातायेव उरार्यन ग्यानाभिषेकाभिश्चार्यकारितां प्रवर्द्धारोणः ॥
21 लः दशोऽय: प्राम: [11] न केन्द्रियावाहिकाया यस्तु करोति कार्यवयुक्तमाणि
22 ब्रह्मार्यायायेन वर्मनपि च वासीत्तो शोकोऽय: ॥ ॥ [11] वामकीविशेष स्वरूपमाणि ॥
26 खः विद्वान्याविराज्याः [खः] नरविश्रुताः सर्वाः [11]

1 Read श्रान्.
2 Read यः.
3 Read यः.
4 Read श्रान्.
5 Read श्रान्.
6 Then 3 or 4 letters are badly damaged.
7 Read श्रान्.
8 Read श्रान्.
9 The letter श looks like श for the sign of the conjunct consonant र is on the left side of श and not on the
right side as usual. This is due to want of space just before श.
10 Read शच.
11 Read शच.
12 The metre of this and of the following verse is Assamjukha.
13 Read शच.
14 Read शच.
15 Upaniśoti metre.
16 I have not been able to make any sense out of this. [The reading seems to be रचायणात्री शाक्यवत्] which
would mean that Narasinhaśarman died in a battle-field and thus won 'vijaya.'—Ed.]
17 Read Narasinhaśarman श्रान्.


ABSTRACT OF CONTENTS.

Hail ! Jayasimha-Vallabha-Maharaja (1. 12), surnamed Sarvasiddhi (1.10),—the son of Vishnuvarman (1. 7), the youngest son of Kirtivarman (1. 6),—of the family of the Chalukyas (1. 5), orders thus the residents of the village named Kombaru (which lay) in the district (vishaya) of Kanthguravati at (a distance of) a ganyuhi to the south of Vlopturu (ll. 13-15):

This village (Kombaru), having been made into a tax-free agrahara (1. 20), has been given by us to Somasadmann (1. 19), who is a resident of Kukkanur, belongs to the Taittiriya school and Gariga-gotra (1.17), the son of Swamisadman and grandson of Devasadman (1. 5), on the vishuradina of Kartika-Parrimah (1. 19). Somasadman is stated to have been a very learned scholar and hospitable and one who regularly performed his daily duties.

The executor (ajnapti) of this (grant) is stated to have been the beloved preceptor of king Sarvasiddhi, politely incarnate as it were, the learned and noble Narasimhaasaarman (l. 25-26).

No. 44.—THE BARWANI COPPER-PLATE INSCRIPTION OF MAHARAJA SUBANDHU;
THE YEAR 167.

BY R. R. HALDER, RAJPUTANA MUSEUM, AJMER.

This inscription comes from the Barwani State in Central India, and has briefly been noticed in the Annual Report of the Rajputana Museum for 1924-25.

It is engraved on a copper-plate measuring about 8x3.2 and is well preserved. The sign-manual of the king, viz., Sri-Subandho is written on the left margin. The charter was granted by Maharaja Subandhu.

The characters belong to the 'box-headed' variety of the southern class of alphabets, and may be ascribed to about the fifth century A.D. The box-shape of the tops of the letters is scooped out hollow and is almost rectangular. The letters are more or less like those of the Chammak copper-plate inscription1 of the Maharaja Pravaraesha II of the Vakataka family.

The language is Sanskrit prose throughout, and is generally correct. It contains no benedictory or imprecatory verse, but merely records the grant as ordered by the donor, i.e., prince Subandhu.

As regards orthography, the following points may be noted:—

(1) Consonants are generally doubled when combined with (i) a superscript r, as in -garttapathaka, l. 1, and -chandrrkarryyanva, l. 4.

and (ii) with a subscript r, as in -padtrak, l. 2.

(2) the combination of ta and tha with a superscript r in puuyapasyatattha, l. 4.

(3) the wrong use of i instead of i in Makhismati, and kusali, l. 1.

(4) Sandhi is not observed in kusali udumbara, l. 1, etc.

Other mistakes and irregularities are pointed out in the foot-notes accompanying the text.

1 Fleet's Gupta Inscriptions, plate 34.
The present inscription is one of Mahārāja Subandhu, and the grant recorded in it is issued by him from the city called Māhiśmati. It is dated the seventh day of the bright half of Bhādrapada of Sam. 167. The object of the inscription is to record the grant of a piece of land at the village (padraka) Sōhajana in the Udumbaragartā district (pattaka) to a Brāhmaṇa named Shashṭhībhavīmin for the spiritual welfare of the donor and of the donor’s parents. The dūtaka is Guhādāsa. The date of the grant is given in symbols of 100, 60 and 7 (=167), and should be referred to the Gupta era. It would, then, correspond to 486 A.D. The Subandhu of this charter is apparently a new figure. That he is styled as a ‘Mahārāja’ would show that he was a vassal-chief. Possibly, like Surāśmichandra,¹ he was a subordinate of Budhagupta, who, as shown by the Eran² Pillar and the Sārnāth³ Buddha Image inscriptions, and by his coins⁴, flourished about that time.

The fact that Mahārāja Subandhu was connected with such an ancient and famous city as Māhiśmati is noteworthy.

As to the places mentioned in the document Māhiśmati⁵ is apparently the homonymous town of epic fame, which is, in all probability, now represented by Mahāśvara, though scholars like Pargiter would identify it with Māndhātā⁶ on the Narmadā.

The other two places namely, Sōhajana and Udumbaragartā, I am unable to locate.

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1 Fleet’s Gupta Inscriptions, p. 89.
2 Fleet’s Gupta Inscriptions, p. 88.
3 [See Arch. Surv. of India, 1914-15, p. 125—Ed.] Also, Bhandarkar Commemoration Volume, p. 203.
4 John Allan’s Coins of the Gupta dynasties, coin no. 617.
5 It was founded by Mahāśmati, a Hāliyana chieftain, [Vishṇu-Purāṇa translated by H. H. Wilson, Vol. IV, p. 54].
7 From the original plate.
8 Expressed by a symbol.
9 Read “ब्रह्मी”.
10 Read कृष्णी.
11 Read “ब्रह्मी”.
12 Read वादिस.
13 Read गृहितपरमायति.
14 तू यद वर्णनम् “बलाय” may be a clerical mistake for “बलाय”. 
No. 45.—DHAULI CAVE INSCRIPTION OF SANTIKARA; THE [GANGA] YEAR 93.

BY R. D. BANERJI, M.A.

Close to the boulder at Daulali, on which the edicts of Aśoka are inscribed, is a lofty hill, the highest part of which rises about 1,000 feet above the surrounding ground level. It is surmounted by a ruined temple dedicated to Śiva. One side of this temple has disappeared entirely, and the gigantic phallic, enshrined therein, is thereby exposed to view. Below this temple, about a hundred yards to the east, on the southern face of the hill, there is a small cave. According to the Puri Gazetteer the "northern ridge culminates in a temple-crowned peak, and at its western extremity are a number of caves, natural and artificial. To the east of the temple and at a lower level is a natural fissure, full of bats; and on a boulder at the top, near the entrance, is cut a small inscription in three lines." I found the fissure and the bats, but could not get at the boulder or find the inscription of three lines. Close to the fissure, is an artificial cave, measuring 5' x 5' x 3' approximately. There is a niche in the back wall of this cave, under which is inscribed Jaya-Sri-Sri (I); and on the right wall is a record in seven lines, which is being edited below. The letter ta occurs on the level of 1.1 at a distance.

The object of the inscription is to record the construction of a temple (maṭha) of Āgyakāvarāśi by one Bhāṭṭa Lōyomakā, son of the physician Nannaṭa and grandson of Bhīmaṭa, who was born of the womb of Ijjā, an inhabitant of Virajō, in the year 93, during the reign of the illustrious Sāntikara-dēva. Sāntikara-dēva is known from another votive inscription in the Gaṇḍhāra-gumpha at Khaṇḍagiri, where Ijjā, Bhīmaṭa and Nannaṭa are mentioned. The Gaṇḍhāra-gumpha inscription is not dated. We do not know anything yet about this king. A line of three kings with the suffix Kara in their names is mentioned in the Neulpur grant of Subhabhara. Except the resemblance in the names, we have no data on the basis of which we can establish any connection between them.

The chief importance of this record is its date, which supplies a datum for fixing the period of the dynasty. The adjectives in the Neulpur grant show that the dynasty was Buddhist in faith. The date of this inscription is 93. The form of the palatal ṛa indicates that it cannot be referred to the Harsha era (605-6 A.D.) The situation of the inscription precludes a reference to the Newar era (880 A.D.) The Chālukya-Vikrama era (1076 A.D.) would be too late. The era of the Gaṅgas, which was used in Kaliṅga in its first century, is most probably the reckoning to which this record is to be referred. According to Mr. B. C. Mazumdar, the initial year of this

1 Read भङ्करन.
2 Read न बखिंत्रः; Jihāmuliṇa is used here. [But the symbol seems to represent m.—Ed.]
3 त stands for तं.
4 Is engraved on the left margin.
era is equal to 772 or 778 A.D., and the date of the Bāmanbhāti grant of Raṇabhāṣja of the year 288 is to be referred to the same reckoning. Thus, the date of this record would correspond to 865 A.D.

A king named Śaṁtiṅkara is also mentioned in the Kumuranga plates of Daṇḍi-Mahādēvi published by the late Mr. Haranandan Panday of the Archaeological Survey of India. According to this inscription Śaṁtiṅkara was the son of Lalitabhaṅga and the father of Subhākara, whose consort Daṇḍi-Mahādēvi issued the Kumuranga grant. According to the late Mr. Panday, Śaṁtiṅkara of the Kumuranga inscription is the same as Kaḥēmaṅkara of the Neulpur plate. Both being Royal Charters embodying grants of land, it is extremely unlikely that Kaḥēmaṅkara and Śaṁtiṅkara were one and the same person. In fact, no other name except that of Subhākara agrees in the two genealogies. It appears to me that the Kumuranga plate of Daṇḍi-Mahādēvi is much later in date than the Neulpur plate of Subhākara. It is quite possible that some of the earlier names in the former inscription may be birudas of Śivakara, Kaḥēmaṅkara and Subhākara of the Neulpur inscription.

The characters of the inscription are much later than those of the Neulpur grant of Subhākara and, therefore, it is probable that Śaṁtiṅkara was a descendant or successor of Subhākara. The following tentative genealogy of this dynasty may be accepted:

Kahēmaṅkara-dēva.

Śivakara-dēva.

Subhākara-dēva.

Śaṁtiṅkara-dēva.

TEXT.

1 Śrī-Śaṁtiṅkara-dēva-rājya-[sa]
2 mvaṭ 90, 3 Iyā-garbhajēna
3 Virajōvāstavya-Vaidya-Na[nna-]
4 tā-putra Bhiṅma-pauttra Bhaṭṭa-
5 Löyōma/kāp-Agyakā-Varāṭi
6 maṭh-ā(ō)yam dēyēbhya(?) kārita-
7 --------[bājraka]

TRANSLATION.

(In) the year 93, (during) the reign of the illustrious Śaṁtiṅkara-dēva, this temple of Agyakā-Varāṭi was caused to be made as a (?) gift by Bhaṭṭa Löyōmaka, son of the physician Navmaṭa (and) grandson of Bhiṅmaṭa, who was born of the womb of Iyā (and was) an inhabitant of Virajō.

1 Journal of the Bihar and Orissa Research Society, Vol. II, pp. 361-62. [This req irs verification. It is not unlikely that the era commenced much earlier.—Ed.]
3 Ibid., p. 569.
4 From photographs and impression taken by me.
5 [The symbol though apparently damaged seems to be noteworthy.—Ed.]
DHULI CAVE INSCRIPTION OF SANTHIKARA; THE [GANGA] YEAR 93.

HERMANN SASTRI.
No. 46.—KONDEDDA GRANT OF DHARMARAJA.

BY Y. R. GUPTA, B.A., M.R.A.S.

The existence of the copper-plates, on which this grant is incised, was brought to notice by the late Mr. T. C. Rath, B.A., when he was the District Munsif at Chodavaram in the Godāvari district of the Madras Presidency. The late Mr. G. Venkoba Rao thus wrote a preliminary note on the grant in his Annual Report on Epigraphy for the year ending 31st March 1921, p. 93:—"It is engraved on a stone of three copper-plates hung together on a ring about 3 inches in diameter. The plates measure 6½ inches long and 4½ inches broad. The circular seal set on to the ring has a diameter of 3½ inches. On its surface are cut in relief the figures of the crescent at the top and a seated bull in the centre and a line of letters at the bottom which is completely damaged."

I owe the opportunity of editing this record for the first time to the late Rao Bahadur H. Krishna Sastri, B.A., who kindly placed the ink-impressions of it at my disposal.

The alphabet is an early type of the Northern variety of Nāgarī. As regards orthography, the symbol for va (e.g., see mṛṇāla. l. 1, guṇa l. 29 and avigamitattāya l. 33) is also used for ṣa when it forms the first part of a conjunct consonant; cf.-vāṃkham l. 8, Kраvāpā-tri-vā l. 29, upabhāvānyāya l. 54, uktva-cha l. 55 and lāṅkāhīna(ḥ)vaḥ l. 60; but a different symbol is used for śa when it forms the second part of a conjunct consonant, as in māṇḍara- l. 19. Such similarities of symbols are probably to be attributed to the faulty local pronunciations. The form of pa occasionally approaches that of va; cf. guṇān-āpa l. 5, the second pā in pāp-avārāra- l. 18, pāyinaḥ l. 24 and parīvārika l. 29. The guttural nasal is used instead of an anusvāra before षa as in the early Gupta records, cf. uskṛ-āṇāśātāja[l] for uskṛ-āṇāśātāja[l] l. 21, prabhās-āntubhiḥ for prabhās-āntubhiḥ l. 2, prāṇāra- for prāṇāra- l. 3, prāṇāra- for prāṇāra- l. 10. It is still traceable in the pronunciation of the Oriyas. The doubling of consonants after r except in the case of sibilants and the aspirate ha is common; cf. maṇer-ddigāha[l] l. 2, -patir-mahābhāha l. 17, -āṭāvārārinnāṁ(ha) l. 18, ākarṣhaya- l. 23, ṛghāya l. 29, yathā-arhan (ṁ) l. 50. The exceptions however are: prāṇa(n)ṣa-rah-ahāha- and Sambhār-jaṭā[ḥ] l. 3, patir-ga- riya(n)m(l. 12), -duraliti(ḥ)-aśīdār(ḥ) and kāleigai(ḥ)-bhūta- l. 17, -ākkhārār-marud-ica and dayār-unarapatī l. 21, etc. Ṣ is thrice wrongly replaced by an anusvāra marked on the preceding letter; cf. prāṭapavān for prāṭapavān l. 26, lav(ṛ)dh-ōnatīn for lav(ṛ)dh-ōnatīn l. 30, aṣaṃi for aṣaṃi l. 47 and thrice ṣ takes the place of an anusvāra; cf. chitrā for chitrā l. 26, sarveś for sarveś(l. 36) and yathā-arhaṇ for yathā-arhaṇ l. 50.

Of the initial vowels the text contains a, ā, i, u, ū and ū. In the Bugḍa plates a and ā are denoted by one and the same sign. In this record, we have a different sign for the length of ṣa, which is denoted by a cup-like addition on the proper left of the letter; cf. a in ll. 24, 47, 51 and 53 with ṣ in ll. 10 and 39. The initial ṣ occurs in ll. 1, 12, 14, 16, 25 and 27; ū in l. 30 and ū in l. 52. The initial ṣ is found in l. 55. For medial ū we have two signs: the ordinary one, viṣa, a rounded curve to the reader's left; cf. tāntvāṇar- l. 1, pāntu l. 3, prabhāva l. 9, -kumbha-l. 17, -tungāḍa l. 22, turaga l. 44, etc.; and the perpendicular downward line with a straight small stroke to the left; cf. pluti l. 3, v(ṛ) ṣuḥ l. 4, mumud(a) l. 13, -pauṇa l. 20, etc. Similarly, ū is denoted by two signs, the first consisting of two rounded strokes, one to the right and the other to the left; cf. svayambhū-āpi l. 8, bhūmi- (l. 12) and -bhūta- (l. 17), the other consisting of a downward horizontal stroke ending in a loop to the left as in the case of the Tālēsvara copper-plates; cf. sānuḥ (ll. 12 and 27), ṛipūn- (ll. 30), vidhūta(na)na (l. 38).

1 Vide also No. 3 of the Appendix A to the same Report.
and pūjayati (l. 59). The division of verses in the text is not made in all the necessary places. In some cases as in 1 25 the engraver has marked the first half of a verse by a cursive stroke, which is also used along with two perpendicular strokes to indicate the end of a verse in several cases, as in l. 15.

The language is Sanskrit. Out of the first 11 verses in the Buguda grant of Mādhavavarman, 9 are found in this record. The inscription opens with a verse invoking the protection of the plaited hair of Śiva. This is followed by the genealogy of the dynasty which starts with Pulindaśeṇa as in the Buguda and Pārikud plates. The construction of the first half of verse 5 of the Buguda plates, which comes as 4th in this record, was not clear to Kielhorn, evidently on account of the wrong text "Śūraśakal-āśhī." The reading in this grant and in the Pārikud plates clears up the point. Here the text reads "śūla-kāla-āśhī" which is to be construed with prabhū in l. 8. The purport of the verse in question is that Brahman created a ruler named Śailōdhava ‘who split as under parts of a rock and was the founder of a dynasty’. The truth underlying this statement appears to be that the dynasty flourished originally in rocky regions. The record next mentions Rapabhīta, who was born in the lineage of Śailōḍhava and who frightened many a time the wives of his enemies,² (as their husbands were sure to be killed in battles that were to be fought). To him was born Sainyabhīta, the king at whose successes, won by the strength of the impenetrable row of elephants in many a battle, the earth rejoiced (v. 8). In his family was born Yaśōbhīta, who was also a great warrior. His son was the benevolent ruler Sainyabhīta (Mādhavavarman II of the Buguda grant), who was a ‘lotus to the bees, viz., the eyes of charming women.’ From him was descended Yaśōbhītadēva (II), whose surname was Madhyamarājadeva (v. 11). His son was the king Dharmmarāja, who was proficient in all the sciences and whose character was unblenched. King Mādhava, having obtained the kingdom by force and not being recognized (as a monarch), formed the evil intention of expelling from his province his elder relations, but was defeated in battle at Phāsikā by Dharmmarāja. Thereafter he resorted for help to king Strīvara but was again defeated by him at the foot of the Vindhyas (v. 15). Dharmmarāja’s surname was Mānabhīta (v. 16). He was pre-eminently a scholar and was, therefore, known as “śakala-kāstra-viśēha-sēdī,” i.e., one who had a critical knowledge of all the sciences. He is said to have spent his time in discussing religious matters in the assemblies of Brāhmaṇs.

The possible identification of Madhyamarāja with Yaśōbhīta II on the analogy of Dr. Hultsch’s suggestion (which was accepted by Kielhorn) that Sainyabhīta was probably a surname of Mādhavavarman, was proposed by Mr. R. D. Banerji in his article on the Pārikud plates, though in his opinion the exact relationship of Madhyamarāja with a former king was a matter of doubt. Still, on the analogy of the Buguda plates, it may be presumed that Yaśōbhīta was the surname of Madhyamarājadeva.

The prose portion of the inscription records a grant of half of the village of Kōṇḍāda in the district of Kāḍāmghātra to Bhaṭṭa Gōpadēva-svāmin, an agnīkṣetra, who belonged to the Kaṇṭika-gōtra and the Vājasanēya-charaṇa, and whose Pravaras were Ō(Au)dalavat, Dēvarāta and Viśvāmitra.

I would ascribe the Buguda plates to the beginning of the 9th century A.D. although Kielhorn wanted to relegate them to the 10th century.

According to Mr. R. D. Banerji, the Pārikud plates of Madhyamarājadeva, the father of the granter of the plates under examination, are dated in the Harsha era. The late Mr. Venkoba Rao

1 Aste Vol. III, pp. 43-44.
2 Above, Vol. VI, p. 144.
3 Verse 5.
thought that they were dated in the Vikrama era. But I would side with the late Mr. V. Venkayya in taking the numerical symbol as standing for the regnal year and read it as 10 or rather 30. The month can be made out with tolerable certainty but the actual tithi or date is a matter of considerable doubt though the traces of the symbol favour the reading 8.

I am unable to identify the localities mentioned in the record. Kôngôda has already been identified by Kielhorn with Kong-u-t’o (Kong-yu-t’o) of Hiu-en-Tsiang.¹

TEXT.³

First Plate.

1 चीं खँड तः [[II]] रक्षौवैर्षnych वाततत्तिरिव ६ श्रुतः: क्रै: कोसले(वी)वा-
   चंद्रब[ची]

2 रक्षौवैर्षnych(ची): भवासाहु(सांख.)भि: [[१]] पार्वत्यदक्षरह्यवित-
   कार&यातम(बं)-

3 श्रवणबा ग्रामासः तिनिषब्दमानकिकाः[[७]] ग्रामोजंठा[[७]] पालतु: व: [[११]]
   प्रांडु (प्रांडु) श्रेष्ठभरव-

4 [[पी]]ऽरणसवा(वा) हुः[[७]] क्रामाकर्मयंबबसवेददिग्याव्यव[१]: राजीवकासव-
   द्वाय-

5 [[न]]ऽतिंतत्कासः श्याय: क्रामाकर्मनताधु मुखिमन्दे: [[२]] परितलापिणि
   नायप सः-

6 [[म]]ऽता नैष भूषो मध्यचं पक्षो यः: परिपालनाय अगतः की नाम
   स ख्यादित [[२]]

7 प्राचादिहः(सू)कवेश भवानाराजित: शाखरसविलसतुगृषं सिश्यस्तु-

8 रक्षौद्वायं स्मायमुः [[१२]] स मिलायकवबबंदेन् तेनामिताय: घो-

9 मता [[१]] परिक भितसमुः(दंगः) प्रभु: गैरेजः: वत्त: [[४]] गैरेजः

10 कुलो र[च]भिति पालोदेवासालकुलभित्यम ग्रामोजिंठभीय: [[१०]] ज्योस्याग्रमो(बी)-

11 धसमबे भविष्यव साहिलाकामिनी कविण्डपाधुस्तु चन्दन: [[५]] तपाधव-

12 हुः(हुः)धापायसमय भ्रमः[[७]] जीविविक्षीति धरति सूसिपतिगरोया(बाच) [[१०]]
   यं प्रायः

¹ See Kielhorn’s remarks above, Vol. VI, p. 136.
² From ink-impressions.
³ Expressed by a symbol.
⁴ The विशर्या is superfluous.
⁵ The second verse in the Pārīkṣu plates praising king Mādhyavendra is omitted in this record.
⁶ The reading in the Buguda plates of Mādhyavardman (Ep. Ind., Vol. III, p. 43) is मिनावकासवब, which
   Kielhorn corrected into मिनावकासवब. For the interpretation of this reading see p. 267, above.
Second Plate; First Side.

16 रक्षा समाधिसीमिति निवयनवदुपुःकड़िक: [१०] इवेचारभोत दृष्टि भूमिपि
17 तिमा(शै)हेमकुशःकोदनुद्वृत्ती(ता)सिवचरा(र:), [२०] कालेवचः[२०]
18 धातीपति[२०]
19 [रिं]माधेरजः [१०] वस्त्रीरस्वद्वाप्रस्तुतिमिनिरधारकाभिमतासुखस्िस्वरूपः
20 सुदारातिपधावयतिपुल्लव उत्तिवर्तन श्रीन्रूप [२०] तश्चेत्रातातिका[२०]
21 तीव्रदिप जनोनोखुदुङ्काँ(कां)तेजः[१०] श्रु(शु)रो मानी द्वारुद्वारपरः
22 निर्युधीतेवन्दुश्रु: [१०] मात्रशान्तीतिद्वार(१०) ज्ञानमदुधः
23 खालास्थ्रयः(कां) प्रचणा(कां) व(व)धा कर्पेरखिचु: पुरापि तयगे
24 ज्वनः [२०] [१०] वर्णिक्षेपेकुददेवेषु नियता श्रूमात्तिलापिवः: चन्द्रे
25 वायुफळः
26 दन्त(शु)नाधिराजः [१०] क्रियेविनयः [२०] दशं योगसुदृष्टि विषयं वस्ति
27 दिपाः [१०] परवर्तिकियः [१०] श्रुवाण्डक्षः (कु) ज्ञानराजेवविदुङ्कारापी [२०] तत्रामर्यमास्वामी [२०] [२०]
28 तस्याभवसकः[१०]
29 विश्वः अ शार्तितिः [१०] वैसुक्षार्दीयाया चैवः (ब) स्वतंत्रवैविष्कितिः [१०] [२०] [२०]

2[From the plates published above, Vol. VII, p. 100 f., the reading रक्षा appears to be certain. The reading फिरो instead (ante, III, p. 44, l. 9) would look to be unjustifiable as also the one चलि which is only छलि ...

* [The plate reads narapatirayakōhiśita, thus showing that the name was Ayaśōhiśita (= one afraid of ill fame) and not Yaśōhiśita (= afraid of fame). In the Pāṇikād plates also the reading in l. 15 can very well be Ayaśōhiśita. In line 21, too, scanning shows that one letter is left out between narapati and yaśa and that letter is r[i].—Ed.]

* [The Pāṇikād plates give संघी which has been corrected into संघी.—Ed.]

* The Pāṇikād plates read दुराधिकर्षण. Mr. Banerji's correction into दुराधिकर्षण: is not warranted. The intended reading appears to be दुराधिकर्षण: which is given in our plates. The idea conveyed by the expression seems to be that while others meditated upon it by practising austerities, Madhyamāraṇi got the दुराधिकर्षण: in his own kingdom.
30 बलि चित्र राम'पावा श्रीमान्तःपालोत्तरसौ(क्रो)िती: (स) काले छ(छ) निरंपीत गुण्ड(क्ष)।
31 चित्र(रि)ति: श्रृं: कर्मचारियोऽ निरलो चार(छ)। ज्ञातमये
32 स्त्री: कौशीर यस्त चौकालीन आदि: (क्री: ) समालोचने ~ "14 इं" राज्ये लक्ष्यां (लक्ष्य) मः
33 द्यायदिविणाथतया माधवी योगदानानुमानाये (दान) देवारामचारी ऐतिहासिकात्म:
34 विषये फांसियां [18] यथे चौथे चारी वर्णप्रति(र) समयी संख्या(तिर) \[19] कीवरायण(क्री)
35 पशुकीयते अध्यां पुनररित विजयी विग्धपालित चीर्षी: "15 इं" श्रीमं चीर्षी[भ] न
36 ि राजसदैवसं मदलार्य [18] सर्वं (व) नम्भानमत्स्य निर्विकारसुपनिके- तत् [२४] इं "14 इं" तुरगंधुरामिकोविधीयारणीतकथा जयजयजये: चामीमः
37 रिविण्युत्तम(व) नवविस्तृत [18] सममतथाप्रथमनिव, भकुम(र) गम् व (व)
38 जा एव योग ज्यति हितार्थ व्यविकारी निल [२० इं" भारसु प्रसंभ घटा गतमानीर्गोः
39 यदाराज्या: जिलावस(स) न(व) वामालिनी द्यवरानागद्व हेदेसुं [18]
40 युक्ते भीमपुरा-
41 राजसदैव विजयी विकईवरूप वित्तिता: द्वयः वर्णहवन्धी प्रतिदिन प्राप: िर
42 विनलानति[२०] ~ [२१ इं" विश्वसरयेपुरवावाक्षुरबंहोवक्षुतिताः
43 महामहाधापारायणमहाधापारायणान्वितसुपतितसुपतिताः व (व) भुजी-
44 चमत्वानाम मदलार्य तुरगंधुरामिकोविधीयारणीतकथासंगृहीतवचनकुमोः व (व) भारवुः

Third Plate; First Side.

45 विनिहतमाधिनाथक्युदाक्षुसनमदमग्नस्वप्नप्राप्तत्वम(व) रावहुतमः [२०]
46 संप्रामाण्यकल(वस) स्व(व) प्रताप [२०] परममाणेवी मातापितवहु (व) नुसातः [२०]
47 भीतः वीरेन्द्र: कुशी। [सर्वं] श्रीकौलेश्वरे श्रीश्रीमाण्यमहा- जानना
48 भारावहु [२०] विवाहवास्तवश्रीमाण्यमहाधापारायणान्वितसुपतित[२०] भुजीसिः
Ll. 26-42. His (Madhyamarājādeva’s) son was the illustrious Dharmmarāja, who studied all the āstras and who comprehended their characteristic differences, and whose very unadorned and increasing fame removed human sufferings as do the feet of Hari (Vishnu). He was possessed of excellent qualities and was free from all failings. At times he would kill foes who had risen to prominence in battle-fields and go into raptures over the tales of Śiva’s radiant deeds; or he would devote himself to religious deliberations with Brahmans. His exploits were like those of the enemy of Krauṇcha (i.e. Kārttikeya). King Mādhava, having obtained the kingdom by force, was defeated at Phāśikā for having formed the evil intention of driving away from the country his elderly relations. This king (Mādhava) then resorted for help to Strīvara, the king’s enemy; but being later on foiled even when accompanied by him, fell at the foot of the Vindhyaas. Though bravery, prosperity, youth and sovereignty are ever singly sufficient to cause perturbation, yet all of them came to the illustrious king Mānabhīta without producing

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1 अववीर्य जनपदागे: appear to have been subordinate officers appointed by the above-mentioned higher officials for transacting actual business as compared with supervising.

2 Sometimes like दश: यथा may be supplied after चाग्नाम् Ed.)

3 The portion is much damaged. चाग्नाम्, however, appears to be pretty certain.
any change in him. The dust raised by his army alone conquers the banded host of his foes—the dust which rises from the earth beaten at the trampling of the hooves of the horses, which is enlarged by the movement of the chowries in the form of the ears of successful elephants and screens the heaven and the quarters by the spreading caused by the shields of his great warriors. Having forcibly arrayed the troops with the multitudes of elephants, horsemen, and foot soldiers, he vanquished the rival kings. Others who were conquered by him, and who displayed formidable prowess in the battle-field, were brought to the place of bliss by his coming within their sight and were seen every morning in the courtyard of his palace ready to pay him their respects.

Ll. 42-61. From his victorious camp located at Samyapura the glorious Dharmarāja-deva, the jewel of the Śailōdbhava family, the son of one who had his body purified by the ablutions taken after the celebration of the Mahāmukha,1 the Vājapēya and the Aśvameđha sacrifice, who had a collection of proud elephants, excellent horses, and weapons of foot-soldiers of different kinds, who vanquished enemies in a number of battles, who is famous all over the world for his heroic actions, who is very liberal, who won laurels in many a battle, who is a great worshipper of Mahēśvara (Śiva), who meditates on the feet of his parents, in this province, called Kōṅgōda, honours, commands and worships,2 as is befitting, the illustrious feudatory princes, great feudatory princes, great kings, royal personages, princes, superintendent over magistrates,3 police officers,4 and subordinate officers, appointed by them such as karuṇas5 and local persons, such as Brāhmaṇa and citizens:—“Let it be known to you that in order to increase religious merit of our parents and ourselves, this half of the village, called Kōṅgōda, included in the district of Khidindaḥara rendered tax-free, has been bestowed with the libations of water on Bhaṭṭa Gōṇadēvasvāmin of the Kaśi-śātra, Vājasaṇēya-charaṇa, and of the Audālaśat(ha), Dēvardāta and Viśvāmitra pravaras, who maintains the sacrificial fire. While he is in the enjoyment of it, so long as the moon and the sun endure, nobody should obstruct him, out of regard for religious merit. It has been laid down in the Code of Law: (Here follow the three of the usual benedictory and imprecatory verses.) The executive officer of this document is Chārampadēva who is in charge (of such duties). This charter is written by Dāmōdara. It is sealed by Tāpala6 and engraved by Sthāvira Vṛiddha. (Dated the 8th day of the bright fortnight of Vaiśākhā of the 30th (regnal) year.”7

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No. 47.—THE ADDANKI STONE INSCRIPTION OF PANDARANGA.

BY THE LATE K. V. Lakshmana Rao, M.A., Madras.

This inscription was first published with an indistinct plate in the Nellore Inscriptions7 by Messrs. Butterworth and Venugopaul Chetty. It was not then thought that it contained any

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1 Mr. R. D. Banerji in the Pārikud plates, Ep. Ind., Vol. XI, p. 286, l. 38, reads ६कुश. But here the reading is clearly ६चुङ्ख. In the Pārikud plates, too, I would read ६चुङ्ख.
2 पूजमित must be construed with Brāhmaṇa.
3 शासनायक: = magistrates.
4 देशवाणिक = police officers.
5 चरण: = correspond to kulkarṇīs of the Deccan.
6 The words following त्रायुष except तिरस्कर्ष, are not clear to me.
7 The symbol which I take as 30 may stand for 10, but not for 800. The king’s reign was perhaps some what longer than an ordinary one.
verse. While I was studying ancient Telugu inscriptions for an article on Telugu Philology to be published in my Telugu Encyclopaedia, it arrested my attention and I made a special study of it and came to the conclusion that the lines 3-7 contained a Telugu verse in the Taruvār metre. I published my results in Telugu in my presidential address at the Fifth Session of the Telugu Research Society, Chittrāda (Godavari Dist.). I requested the Assistant Archaeological Superintendent for Epigraphy, Madras, to supply me with a fresh estampage of this and some other inscriptions, which I suspected contained Telugu verses of the period of Pāṇḍaraṅga and am now editing this inscription from the estampage kindly supplied to me by him.

This inscription is engraved on a stone now lying in a field at Addanki in the Ongole Taluka of the Guntur district. The stone is broken at the top to the extent of three or four lines and also slightly at the bottom. As it is, all the letters of the first line are damaged, except the lower halves of the last two letters, which may be read as pura. The second line also is similarly mutilated except the last four letters which seem to form the last portion of a verse that must have preceded the extant one.

The alphabets are of the Eastern Chālukyan type of the time of Gunaṅga-Vijayāditya III to which the record belongs. There seem to have been two types of characters which were then current. One is found in the Masulipatam plates of this king and another in his Uruvuttar grant. The first may be termed the round hand and the second square or angular hand. In this inscription which is in round hand, the upper portion of the consonant ka and the mark for the secondary u when added to k, are somewhat cursive, as compared with the same letters in the copper-plate grants of this king.

There is a difference between the secondary form of e as seen in this inscription and the one seen in the Bezwada pillar inscription. In the latter, we find that the secondary sign of e is marked generally over the main letter and goes up from left to right like a tail, while in this inscription it is always placed at the left side of the main letter and is a small curved line with a downward bend. The letters a and ã are written almost alike in this record. The forms of the letters ka, ba, ma, ya and ra are more archaic, and the secondary symbols for ã, ai, o and ṣ are shorter and less ornamental here than in the Yadhavamalla inscription. The subscript r which is not common is employed in this inscription in saŋgreṇdu (l. 6) as in the Bezwada record, in gonglu (l. 14). In one instance ṣ is employed wrongly for ū in vudlu (l. 10) for vudlu. The letter ẓ is used indifferently in many cases where we should expect n: e.g., bāṣchina (l. 5), gony (l. 6), bāṣja (l. 7) and Kauḍukur (l. 8). In two places ṣ is replaced by s: in Māhēvarṇudu (l. 9) and avamēḍha (l. 11). This last feature is very common in Kannada inscriptions.

The symbol representing the Dravidian sound ṭ is found in l. 6. This sound was represented by the same symbol in ancient Kannada also. The existence of this sound in early Telugu was first revealed by the Yuddhamalla inscription.

The language is Telugu. The first eight lines (except the broken ones) are in verse and the remaining lines are in prose. The language, being that of the ninth century A.D., is a little archaic, and the meanings of certain obsolete words are to be inferred from cognate words in other languages.

In orthography it resembles the Bezwada pillar inscription of Yuddhamalla. Anuvāra is used in several places. In some, it has the value of the modern Telugu ardhānuvāra (e.g., prabhum- l. 4); in others, it serves as the class nasal (e.g., garuvāṁbboppaga l. 3 f. and koṭṭamāb l. 6). For purposes of metre it has to be elided in some places in this inscription just as in

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2 C. P. No. 3 of 1912-13; See also Journal of the Telugu Academy, Vol. I, p. 140.
3 Above, Vol. XV, p. 150.
the Bezwada inscription. The absence of forms ending in mu or mnu and the frequent
use of mbo instead would show that in early periods the latter was the only form adopted and
that the former two are later developments of it. Scansion would require the elision of the
basic l in golechita (l. 6), cf. goragala in l. 10 of the Yudhamalla inscription.

The metre Taruvója¹ in which the verse is written is a group of eight Dwipadas, whose two
feet form one pado of it. The verse is transcribed below according to the modern Telugu ortho-
graphy, showing the four feet separately; the prasa (rhyming) letters are underlined and the
places of yati (cesura) are shown by asterisk and the ardhamusára is represented by a
semi-circle ( ). This long meter did not find much favour with the Telugu poets. On the
other hand, the Dwipada metre is a very popular one.

1 Paṭṭabhu (gaṭṭina* prathamambu nénū* balagarvam-oppaga (*bau lēchi sēna-
2 Paṭṭambu gaṭṭinchi* prabhu (Bāndharaṅgu* bhanchinā sāmanita* paḍu vasō bōya
3 Kaṭṭamul paṇḍrenū* goni Vēngi-nāmī (* go[le]chi ya Tribhuvanānī*
kušabā nāṣa
4 Kaṭṭepudurangambu* gaḍu bayal chāi Kandukur-Bbejavāda* gāvinche mechenchi

Paṇḍaraṅga was the minister of Guptaga-Vijayādiṭya III of the Eastern Chālukya
line. In almost every grant of Vijayādiṭya the name of Paṇḍaraṅga is found as the executor
(ājñapti). This king ruled from A.D. 844 to 888. We are told in this inscription that Paṇḍa-
raṅga was made the commander-in-chief of the army in the first year of the king's coronation.
The date of the inscription therefore can safely be put as A.D. 844-5.

Paṇḍaraṅga took twelve koṭrams of the Bōyas, established the flags (or sovereignty) of
the kings of Vēngi-nāṇḍu, and laid bare the fort of Kaṭṭe (Kaṭṭepu-durgamu). He was a
Parama-Māhēśvara (great worshipper of Śiva) and gave certain lands to the Ādivyas-Bhaṭāra
(Sun-god) at Dammavuram.

This inscription is very important to the students of Telugu literature, as it furnishes a
positive evidence of the existence of Telugu poetry in the middle of the 9th century A.D. The
oldest Telugu work now extant is the Mahābhārata of Nannaya-Bhaṭṭa, the Poet Laureate in
the court of the Eastern Chāluksya Rājarāja I (A.D. 1022-1063) of Rajahmundry. It was,
therefore, believed by many Telugu scholars that the beginnings of the Telugu poetry could not go
to a period earlier than the eleventh century of the Christian era. But the Bezwada pillar
inscription of Yudhamalla took it a century back. The present inscription takes it a century
further still.

Of the places mentioned in this inscription Dammavurambu (ll. 10-11) is the village of
Dharmavaram which is not far off from Addanki and where two more stone inscriptions²
of Paṇḍaraṅga are to be noticed. The reading 'Kandukur-Bejavāda' in l. 8 is doubtful. But
at Kandukur we have a stone inscription² of Paṇḍaraṅga, containing a Telugu verse in Sīsa
metre. Paṇḍaraṅga claims to have conquered twelve koṭrams of the Bōyas. Koṭam is an ancient
geographical and administrative division, generally met with in Tamil inscriptions. It was bigger
than the nā̀du and smaller than the maṣṭalam. We have Koṭṭam-sima in the Godāvari district,

¹ Brown's Grammar of the Telugu Language, Book XI.
² Nellore Inscriptions, Vol. II, Ongole Nos. 39 and 49. I believe these two inscriptions are also in verse.
³ Ibid., Vol. II, p. 544. Kandukur Nos. 31 and 32. It is a matter for regret that the original stone of this
inscription which was removed to the taluk office from Ramaśwami-médala in Kandukur town by Mr. Venugopāl
Chetty is now missing.
which is almost identical with Tuni Zamindari. Böya is a hunter caste. These people are otherwise called Bégars. In the Gazetteer of the Anantapur district we find it stated that "the Böyas are the old fighting caste of this part of the country, whose exploits are so often recounted in historical works. The Poligar’s forces and Haider Ali’s famous troops were largely recruited from these people and they still retain a keen interest in sport and manly exercises." Their colonies are mainly found in the Ceded Districts, especially in Kurnool, Anantapur and Bellary districts. We may therefore suppose that the Böya koṭṭams, which Paṇḍaraṅga claims to have conquered, belonged to the Kurnool district. Paṇḍaraṅga seems to have come to Addanki from that quarter. It is not known where Kaṭṭepu-durgam is situated, but might have been one of the forts in the Nallamalai Hills near Sríśailam.

The meaning of 'golečhiya' (l. 6) is not clear. We find the pure Dravidian letter ṣ in it. Göl means 'a mountain' in Kanarese. Elayu in Telugu means 'to reach'. Therefore golečhi may mean 'having reached the tops of the mountains or hill forts'. Ya may be connected with the next word. Yatriḥwuvaṇāṁkuṣaḥdāṣa would mean the famous arrow known as 'Tribhuvanāṁkuṣa (the goad that subdues the three worlds). If this interpretation is correct, it would lead to the conclusion that Paṇḍaraṅga had to win back many hill forts in the Vēṇgi country from some foreign kings (perhaps the Rāṣṭrakūṭas). We then come to the reading Kaṇḍuka-Bhejavarā in l. 8 of which I am not sure. The other probable alternative reading would be Kaṇḍu-kubəjəvədə(dha). We shall have to change the reading of the next two words as gāvēnichə vachchə, to make the meaning complete by connecting several words. The whole can then be translated as 'having arrived after killing those who were proud and were longing to fight'. Kaṇḍu literally means 'itch' and figuratively a 'desire to quarrel'. Koṭṭabu means a 'proud man' in Kanarese. Aḍəlu in l. 10 may mean 'paddy' as does the current vaḍalu.

As the gift mentioned in the inscription was given to Aditya-Bhaṭāra or the Sun-God there must have been a Sun temple at Dharmavaram at that time. At Arsavalli, Chicoole Taluka, Ganjam district, there is a temple of that deity which has an inscription of Śaka-Samvat 1068.

TEXT.*

1 .................................. [pura]
2 .................................. [pu di] bhūpālakṣṇu [[*]
3 Paṭṭaṃbuṭ gaṭṭina prathamasantu nēṇḍu bala-garvaṃbh-o-
4 ppaga baiḷeqi sēna [[*] paṭṭaṃbu gaṭṭiṇeqi prabhuni
5 Bāṇḍaraṅgu bai[n]chīna[*] samatta-paḍu Va[a] Bōya-
6 koṭṭaṃbū-vanḍaṃbu goipi Vēṅgināṭti gōlečhi ya
7 Tribhuvanāṁkuṣa bāṇa nilpi [[*] Kaṭṭepudūr]ggāṃbu gaḍu

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* [This has been suggested to be identical with Kaṭṭhavaram in the Tenali taluk. Guntur District: See Madras Epigraphical Report for 1925, p. 97.—Ed.]
* No. 387 of 1896.
* From the estampage supplied to me by the Madras Epigraphy Office.
* The nāṣṭra is generally placed above the letter next to the one to which it refers.
* The reading is doubtful. Of the compound syllable the first consonant is certainly ś and consequently we should expect the second consonant from the sa surya. But it looks like sṛ more than any other letter, though the combination nāṣṭra is a mistake.
* Read Śimanta.
Addanki Stone Inscription of Pandaranga.
No. 48.] A NOTE ON THE ADDANKI INSCRIPTION OF PANDARANGA. 275

8 bayal-sësi Kaṇḍukurī-Bbejav[a]da gaśiḥche mechchi [[i* ]
9 Paṇḍaraṅga parama-Mahēśvaruṇḍu Āditiya-baṭāraṇi-
10 ki ichchina bh[ū]mi enubōdi vudl[ū] aḍlū paṭṭu nēla Da-
11 mmaavuraṁbuna dammavulu vini rakshiṁchinav[a]rikī asva.
12 mēdaṁbuna palaṁb[ū] agu [[i* ]

TRANSLATION.

(Line 1.) ... pura

(L. 2.) The king ...

(Verse 1.) In the first year after coronation, (the king) being proud of his army (or strength) and elated (thereby), having appointed (i.e. appointed) Paṇḍaraṅga, the Sāmanta, to the command of the army and sent (him), he (i.e. Paṇḍaraṅga) captured twelve kattānas belonging to one [Vasō]-Bōya. He reached; (i.e. ascended and captured) the hill-top (i.e. forts on the top of the hill) of Vēṅgi-nāṇḍu and planted the goad of Tribhuvaṇāṅkuśa (there). He exposed fully (i.e. made bare after conquest) the fort of Kaṭṭe. He liked and praised Kaṇḍukur and Bejavāda.

(Lines 9-12.) Paṇḍaraṅga who was the best of the Māhēśvaras (i.e. the worshippers of Mahēśvara or Śiva) gave to (the god) Āditiya-Baṭāra, land sownable with eighty candies of paddy. This is a charity at Dammavuram. Those who protect these charities will acquire such merit (as is obtained) by (performing) the Āsvamēḍha (sacrifice).

No. 48.—A NOTE ON THE ADDANKI INSCRIPTION OF PANDARANGA.

BY J. RAMAYYA PANTULU, B.A., B.L.

I am obliged to Dr. Hirananda Sastri for the opportunity of making a few remarks on this inscription which is so valuable from the point of view of the history of the Telugu language and literature. For the sake of convenience, I propose to group my remarks under the following headings, viz., 1. reading, 2. characters, 3. orthography, 4. grammar, 5. vocabulary and 6. interpretation.

Reading.

The reading garveamobjoppaga (lines 3 and 4) is correct as it is, but to make it grammatically correct, we must insert an anusvāra both before and after the final ga. The reading baśchina (line 5) makes good sense, but I am afraid it has to be rejected on orthographical grounds. The combination sāh is not merely a “mistake” (foot-note 4), but it is unknown to the author (or the engraver) of the inscription, for it is always s, i.e., the last letter in the sā varga which is used in the inscription in conjunction with ča as it should be. The second consonant of the syllable under consideration must, therefore, be sought for in the j varga but I am not certain what it should be. There is a Telugu verb pāṁnu which becomes paṇṣu in Kanarese and Tamil and it means ‘to prepare’ or ‘make ready’—as an army—which is not a quite unsuitable meaning. Or is it possible that there was once the verb paṇṣu in Telugu which meant the same thing as paṇṣu, i.e.,

1 The reading is again doubtful. If we read Kaṇḍukur-Bbejavāda, there comes the unnatural combination of a and d (not ā). This we shall have to consider to be the mistake of the writer. Rīpa is not very clear. Its existence is conjectural.
2 Read Māhēśvaruṇḍu.
3 Read vaśu.
4 Read aśa.
to 'order' or 'depute'? The final syllable in line 6 must be read as yā with a long a. Here yā stands for the remote demonstrative pronoun śa 'that' and goes with trihuvanāṁkṣa. The reading bāṣa after trihuvanāṁkṣa (line 7) is incorrect. The exact reading is bāṣa which, I think, should be corrected into nibuna, the syllable sa being a favourite mistake with the author for na. The expression would then read as trihuvanāṁkṣaṁbuna, meaning 'with the trihuvanāṁ-
kṣa'.

Orthography.
The use of the sign of anusvāra is an interesting feature of the Telugu inscriptions. In Telugu proper, there is no anusvāra strictly so called. It always stands for and has the phonetic value of the final nasal consonant of the vṛṣa to which the succeeding consonant belongs. Originally the nasals themselves were written in all cases. At a later stage, the bindu (dot or circle) was substituted for the nasal consonant, and was placed exactly where the consonant originally stood, viz., on the top of the succeeding consonant. Later on, its position was shifted slightly to the left in the same line and later still, it was brought down to a place exactly between the preceding and subsequent consonants. This last is its present position. Owing, perhaps, to this position, the anusvāra is now regarded as forming part of the preceding consonant and not that of the succeeding one. In the Yuddhamalla inscription, the anusvāra generally occupies the second of the positions described above, while in the present inscription, it generally occupies the first position, thereby showing that the present inscription is older than the Bezwada one. The intermediate position is also met with in the present inscription (as in Paṇḍarāṇa in line 9) but it is rare. In Vēṅgināsī (line 6) the anusvāra is to the right of gi but this is evidently due to a slip of hand on the part of the engraver.

Grammar.
Prathamambunēṇḍu (line 3) is a compound of prathamambu and ēṇḍu. The augment n is as the connecting link between these two words is unusual and not in accordance with the accepted rules of grammar. Aṇāmācchāmbuṇeṇḍu phalamābu.—The augment na in cases like this is met with frequently in the writings of Nammaya-Bhaṭṭa and rarely in subsequent writers. The present inscription, like many other old inscriptions, shows that the grammatical rule that k, ch, t and p coming after a kαlu in sandhi became g, j, d, and v respectively, was originally held to be compulsory (niyam) while it is only optional (vaikalpikam) now.

Vocabulary.
Paṇḍuva: means army and is cognate with the Tamil paṇḍai (!) and the Kanarese paṇḍ. It has gone out of use in Telugu as a separate word but lingers in such derivatives as paṇḍavālu and paṇḍavalamu.

Goḷalchi. The exact meaning of this word is not clear but it cannot certainly bear the meaning attributed to it by Mr. Lakshmana Rao. It seems to be used in the sense of 'having conquered' or 'having captured'.

Adālu. I do not think this word means 'paddy'. I rather think that it is the older form of ḍalu which is another name of arikalu, a kind of inferior grain.

Interpretation.
I am afraid I must differ from Mr. Lakshmana Rao in one or two respects in the interpretation of the verse portion of the inscription consisting of lines 2 to 8. My interpretation is as follows:—

The king, in the first year of coronation, being proud of his strength and elated (thereby), having appointed (anointed) Paṇḍarāṇu to the command of the army and deputed him, he (i.e.,

1 [Such sandhi consonants are known to Pāli and Prākṛt also—Ed.]
2 [See also Ep. Rep. for 1923, pp. 97 ff.—Ed.]
Papḍaramgu) having, with the help of the tributary army, captured the twelve Bōya principalities, having (also) wrested Vēṃgi-nāgpū and kept it by means of the Tribhuvanāṃkkuśa (weapon), and having utterly demolished the fort of Kaṭṭepu, (he) admired and made (?) Kandukur and Bejavāḍa.

The concluding passage referring to Kandukur and Bejavāḍa is unintelligible. The verb kāviṇča (ga is due to sandhī) literally means 'caused to become'. The passage may mean that Papḍaramgu caused Kandukur and Bejavāḍa to exist, i.e., built them or that he caused Kandukur to become Bejavāḍa, neither of which interpretation is quite satisfactory. Is it possible that kāviṇča is used in the sense of kāche, i.e., 'saved', in which case, the passage would mean that having destroyed the Kaṭṭepu Fort, Papḍaramgu spared Kandukur and Bejavāḍa because he admired them?

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No. 49.—THE BHATERA COPPER-PLATE INSCRIPTION OF GOVINDA-KESAVADEVA (C. 1049 A.D.).

By Prof. Dr. K. M. GUPTA, SYLHET, ASSAM.

This plate along, with another, was discovered in a mound called Itertillah in the village of Bhāṭṭūrī, about 20 miles from Sylhet. Mr. Luttman-Johnson, the Deputy Commissioner of Sylhet, in 1880, sent facsimiles of these plates to Dr. Rajendralal Mitra, who published his reading of the texts along with his translations in the Proceedings of the Asiatic Society of Bengal, August, 1880, pp. 141-151. They are now in the possession of Mr. Umesh Chandra Chaudhury who very kindly lent the above-named document to me for examination. It has apparently suffered from fire, and as a result of it, one of its corners is damaged and some of the letters incised there have become mutilated. While examining the inscription, I found that Dr. Mitra had read and interpreted some of its portions wrongly, and it is on this account, especially, that I am re-editing it here.

The plate bearing this inscription measures 12 1/2” by 11” and except for the damage by fire just mentioned, is in a good state of preservation. There is no seal attached to it. It has 55 lines in all, of which 27 are written on the first and the rest on the second side. Lines 1 to 29 are written in Sanskrit. Of the rest, lines 29 to 51 are couched in local Bengali dialect and the remainder probably in Kuki. The characters are well cut and belong to about the 11th century A.D. and are generally like those used in the Gayā Krishna-Dvārikā temple inscription of the reign of Nayaḍa-dēva,¹ the Tarpadighi grant of Lakshmanaśēna² and the Tippera inscription of Raṇavaṇikamalla.³

Some of the compound letters in the present record are different from those of the Tarpadighi grant and the Tippera inscription. 'Śrī' is like that given in Nayaḍa-dēva’s inscription, 'ku' is like that of the 11th century A.D., as given in Table V, Col. XVIII, No. 44 of Bühler’s Indian Palæography. The numerals used in the plate, however, seem to be earlier than those of the 11th century A.D. It may be noted here that the scribbled letters at the end of the reverse side of the plate, which presumably contains the date, do not resemble any of the letters in the main body of the document. There are a few letters which are recognisable as da, pa, va and la. Of these da and pa are of a later type. The numerals, however, mostly look like those of the plate.

The inscription under examination tells us that the principality of Śṛihaṭṭa was very prosperous under the rule of a king whose name was probably Kharavāṇa and who had Gökula-dēva for his son. The latter had Nārāyaṇa as his son. From him came Gökinda-Kēśava- dēva, who was a great conqueror. This prince made a donation of 296 houses and 375 kalas of land herein specified to god Śiva in Bhatapāṭaka or Bhāṭapāṭa (modern Bhāṭērā). He also appointed different persons from subject races to attend on this God. Then follows a long description. At the end of the imprecatory verses in the document the date, which consists of 13 letters or rather groups of letters, seems to have been scribbled. Rajendralal Mitra read it as ‘Pāṇḍava-kulāvipāvda 4328 =1245 A.D.’ But I do not think he was right. In the 10th group of letters I find four numerals, namely, 4, 1, 5, 1. For 5 cf. Ojha’s Prāchīna Bhrātryālīpinī (plate LXXVI), which represents a 5 of the 11th to the 12th century A.D. I read the eleventh letter as ‘je’, the 12th as ‘ta’ and the 13th as 9. If this reading be correct then the date of the inscription would fall in 1049 A.D., which is found by deducting 3102 B.C. (the beginning of the Kali era) from 4151.

If we assign, on the average, 25 years to each reign and treat the date 1049 A.D. as the middle of Gökinda-Kēśavadēva’s reign, then the time of the founder of the line falls roughly about 1000 A.D. With regard to the name Kharavāṇa (or Naragīrvāṇa) it is doubtful if this at all represents a name, first because it is not consistent with the naming of his successors and secondly because the second Bhāṭērā inscription omits it. I believe the name of the founder of the kingdom of Śṛihaṭṭa is purposely kept in a semi-mythical garb, as is too common in the genealogies of ancient Indian kings. He was probably a military leader only, as may be surmised from an epithet like kharavāṇaḥ, and came of the Lunar dynasty of kings of Tippera or Cachar. The greatest of the line, as it appears from both the inscriptions, was Gökinda-Kēśavadēva who seems to have been a versatile genius. The identification of some of the place-names goes to prove that Gökinda-Kēśavadēva’s rule extended over at least the modern paraganas of Bhāṭērā, Vanabhāga, Baramchāl, Langāl, Itā, Chuālīs, Maurāpur, Tēṅgrā, Tarap, Kauḍiya, etc., in Sylhet; and probably some portions of Hill Tippera and Cachar also.

Many of the place-names given in the inscription have still been retained though some of them are slightly altered; e.g.

Baḍagāma (line 30) is modern Baḍagāo (Po. Bhāṭērā).
Mahurāpura (30) is modern Maurāpura, near Fenchuganj.
Īṭākhālā (30) is modern Īṭākhālā near Bhāṭērā.
Baḍapāṅcāla (30-31) is modern Ramachāl or Brahmacēl (Ry. station).
Āṃta (31) is modern Āṃtail (pargana Langīl).
Kāṭākhālā (31) : there is a river of this name in the Hailakandi sub-division (Cachar); there is also a railway station (A. B. R.) of this name.
Sīṃhājara (31) is modern Simrājur (par. Bhāṭērā).
Bhāskara or Bhāssara-teṅgarī (31 & 37) is evidently a village in Tēṅgrā mouja.
Guḍūvayi (31) is modern Guḍūbhai.
Ākhālīkula (32) is probably modern Ākhālīkul in par. Chuālīs. It may also refer to a piece of land on the river named Ākhāligān in par. Itā.
Parākūnā (32) is modern Barakona (Po. Bhāṭērā).

1 See P. A. S. B., August 1880, p. 143.
2 Ibid., pp. 152-153.
3 [The original and the transcript give Simakura.—Ed.]
Vālūṣigāma (33) is modern Bāusigāma in par. Tarap.
Śughara (33) is modern Śughara in par. Tarap.
Navahāṭi (33) is modern Noahāṭi.
Kaḍāḷiyā (34) is modern Kauḍāiyā (pargana). It may also refer to Kaḍāiyā in par. Iṭā.
Varuṇi (34) is modern Varuṇi in par. Banabhāga (near P. S. Biswanāth). It may also refer to Varuṇāgrāma in par. Chuāllis.
Saramā (? 35) is modern Surma river on which Sylhet is situated.
Kāliyāni may be modern Kāḷāin river near Kānhāṭi on the border of Hill Tippera.
Phōmpāṭāpā (36) may be a place within Hill Tippera.
Salāchāpāḍā (38) may be modern Sālchāprā (Ry. station, A. B. R., in Cachar district).
Sāgara (38) probably refers to the famous Hākālukī Hāor. It should be noted that the word ‘hāor’ is a corrupt form of Sāgar or sāyara (lit. sea).
Dhāmāyī (39) or Dhāmā-nadī (42) now goes by the name Dhāmai.
Chegachchhedū (41) is modern Cheṇchheda in par. Baramchāl. There is also a place of this name in par. Langāla.
Vāsudēvasaśānc is probably modern Vāsudēvāpurā.
Jāḍigāḍ (43) is modern Juḍigāḍ which flows by the Ry. station Juri (A. B. R.).
Pōhāniyā (44) is probably the village of this name in par. Chuāllis.
Bōbāchāḍā (44) is the modern streamlet of this name near Bhāṭerā.
Kararaṅgāma (43-44) is modern Karēṛgrām (par. Langāla).

The hala measurement of land still prevails in Sylhet:

3 kṛṇitis = 1 kaḍā
4 kaḍās = 1 ganḍā
20 ganḍās = 1 pāṇa
4 pāṇas = 1 rēkhā
4 rēkhās = 1 jasthī
7 jasthīs = 1 poā
4 poās = 1 kēḍāra or kēyāra
12 kēḍāras or kēyāras = 1 hala or hāla

= about 10½ bighas
= about 3½ acres.

375 halas would thus be about 3,937½ bighas or about 1,312½ acres of land. Although in verse 19 the land granted is stated to be 375 halas with 296 houses, the totals of the figures actually given in the descriptive portion under the two heads are respectively about 451 (excluding 20 kēḍāras) vila; and about 423. But I am not sure if these figures have not been manipulated.

TEXT: ¹

[Metres:—Vv. 1, 8, 9 and 10, Sārddālavikṣiḍita; v. 2, Pushpitāgrā; vv. 3, 4, 11 and 18, Āṛyā; v. 5, Upajāśi; v. 16, Upendravajrā; vv. 6, 7 and 15, Vasantatilaka; vv. 12 and 17, Vanśasthavila; v. 13, Prūheś; v. 14, Sragdhāra; vv. 19, 20, 21 and 22, Anushṭubh.]

Obverse.

1st Ōṁ namaḥ Śivāya || Yah karttā bhuvana-trayasya tanubhir-viśvaḥ pṛthivy-śādhibh-yeṣasya-ṣayam dhriyetā yā Īṣvara iti khyātō=
2 bhavan-nā-pajraḥ | yah saṣṭhā-trayam-ēka ēva bhajati traṅgaṇya-bhēd-āśritō Vrāhmr-Opendra-Mahēśvar-ēti jagatām-īśāya ta-

¹ Edited from the original.
² At the very beginning of the text there appear to be two strokes, one of which is dear.
3 smai namaḥ || [1*] Tripurahara-śīrah-kīrtaratnam Śmara-yuvatēr-abhīshēka-raupya-kumbhāh || [2*] kusuma-viśīkha-bāga-sāga-chakraṁ
d 4 jayati niśā-tilakas-tuahāra-rociḥ || [2*] Vaṁśē-‘syah bhūmipatayah katitē
nishpāra-paurush[aḥ] jātāh || [1*] yēsāh yaśā[h*]-
5 praśastir-bhuvi Bhāratasaṁhit-aiv-āstī || [3*] Atha viśruta-prabhāvaḥ prabhāvaḥ
Śīharāyā-Kamalāyāh | samajani na[ra]-gīrvvā-
6 paḥ Kharaṁaṇaḥ kshāmabhūjaṁ śrēṣṭhaḥ || [4*] Tasya-[t*] majō rāja-pitāmahō-
bhūt[a] mahīpatīr-Gōkuladēvanāmā || [5*] Yasya pratā-
7 p-ārkaruchō-pi čhi[tra]jñ disanty-ari-kshēm-pati-jādya-mudrām || [5*] Tasmād-
amanda-bhuja-mandara-mathyāmāna-pratiya[r*]tīḥi-pārthiva-
8 samudra-samuddhēta-ēriḥ [8*] Nārāyaṇō-‘jani mahīpatīr-anvakāri yēna sphaṁ- 
as bhaṇgavānaḥ śṛita-nandakēna || [6*] Tasmād-aśi-
9 ma-guna-gaurava-gīta-kṛttir-bhūpāla-mauli-maṇḍita-pāda-piṭhāh | śṛīmān kha-
tindra-tiḷōripu-rāja-
10 gōpi-Gōvinda ity-ajani Kēśavadeva ēshaḥ || [7*] Yaḥ sīm-ādbhuta-paurushasya
yasāsāṁ dhāma śrīyām-āśrayō vidyā-
11 nāṁ vasati[r-*]nayasya nilayō dhāmman-tad-ekṣpadam | tyāgasy-āyatanaṁ 
vilāsa-bhavaṁ vācaḥ kalānā[v] niḥlīh | 6
12 saujiangyaṁ nikētanāṁ vijayatē mūrtī guṇaṁ ganaḥ || [8*]. Dōr-
daṃgēṇa samuddhrēta-kahībhīrē śaṃrakṣhyā gō-μaṇḍ-
13 laṁ sad-vrindāvanaṁ-ādārēnāvīdadhana-nachchānana-Kṛṣṇa-śēavanaḥ | śrīmat-
Kēśavadeva śaṁ niyaṭnāṁ chakṛō-vaṇēha[n] ruma-yā-
14 tr-aikaṁ Śīrupālam-apy-ari-kulē kshīpt-ēri-chakrō nirpaḥ || [9*] Kṛtvā yēna
bhuja-uṣjasā vasuṛmatīm-ek-ṣapatrāṁ-i-
15 māṁ lōkē-smiṁ-athalasyaḥ vajayinya-an-an-yā dhīkāra-sūthīm[3] | pāṇiḥ kalpa-
tarōḥ padē dinakṛtaḥ kṛityē
16 pratāpō yaśaḥ śītaṁśor-vishayē nyadhāyī bhujagādhi-gaṁdhiś bhujāḥ || [10*]
Yasmina[8]  śāsaṁ nikhilān-ā-
sām-ēva || [11*] Ayaṁ suhrīch-chakra-
18 mudaṁ vibhāvayaṁ prasādhī-śaṁ karavāla-liḷāyā || [1*] sudūram-utsāraṇa-rāja-
maṇḍalā rāraṅga pūrv-vśāvibhrīt-
19 śīrōmaṇīḥ || [12*] Karōti dhavalaṁ jagat vinayatē-rī-pa[dm]-ōdgaṁ 
sam-kāraṇa-īdaṁ-cha sat-kīṁ-iva nityām-ity-ādbhū-

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1 Read the following word as Śṛṭhottarāyāṇa. Dr. Mitra read it as suṣcuḥka-vṛjya. [The use of the vowel rī for the consonant rī is noteworthy.—Ed.]
2 Read “Mōṁ-muḥāḥ”.
3 Compare line 5 of the 2nd Bhāṣera plate, P. A. S. B., 1886, p. 153. The name may also be read as Koṇāgaṇa.*
4 Read śpuṣṭaṁ or śpuṣuṭaḥ. Dr. Mitra read it as suṣṭaṁ.
5 Read “vaṇmukha”.
6 Read “udvīraṃ”.
7 Read “bhpaṭaṇa”.
8 Read “vidadhado-dekkhānahaṇa”.
9 Read “vījaśyindu naḥ-sādhikāra-sūthīḥ.”
10 Read “kṣāṇaḥ-sāṣasam-śātaḥ.
11 Read “vījwalam”. 
12 Read “vījwalam.”

No. 49. ] BHATERA COPPER-PLATE INSCRIPTION OF GOVINDA-KESAVADEVa. 281

21 tam || [13*] Bābhpair-urvivipatānāḥ yad-ayam-anumitō mūrchhhitō yad-
riphūnāḥ klīlāyin-yat-tanōti dvishad-avani-bhujānā
22 jādyam-arachir-vitānāḥ | kāshāñānāḥ yad-vyatitya prakaram-upayayāv-ambaram
lēlīhānas-tēn-sācharyy-aika-sāsā jayati nara-
23 patēk kō-pi tējah-kriśānāḥ || [14*] Kahōpibhujā yugapad-āhava-sāṅgatena
tēn-ānmatā-dvayam-an[mi] Sahasā-parē
na || [15*] Mahībhujā-jiyata chandrahāsa-karēṣa tē-
25 [nā]*mita-vikramāpa || [16*] Ath-āṣti Kailāsa-nī-
26 [nā]*nāśprihāḥ kriṭ-āvatarō bhuvī Bhaṭṭapāṭakē | an-ādi-rūpō jadag-ādir-āpy-
ayam-trī-lōka-nāthō bhaga-
27 [vāna]* Vāṣē|svaraḥ || [17*] Śatī-śekharāya tasmai nṛpā-śekhāra-ratna-
visphurach-charaṅaḥ | pradānau nāna-grāme nikhula-nṛpa-

Reverse.

28 grē|majr-[s][ha]ḥ || [18*] Adhikānaṃ paṅcha-saptatyaḥ bhū-halanāṃ ēṣa-
trayayāḥ ēṣa-dvayān-cha vāṭīnāṃ shaṅgavatyaḥ sa[majr]na[ṃ] || [19*] [Nā][nā]².
29 parijanānā-&s tamauñ janajātīn-anēkāsaḥ [*] prādāt śīḥāṭa-nāthō-yayaḥ śivāya
śiva-kṛ[tajhaḥ] || [20*] Bhaṭṭapādāyavaruny² bhū-
30 hala 35 || Vāṭī 110 Vaḍagāṃ bhū-hala 13.¹ Mahurāpurē vāṭī 1 Itakhā-
lākē bhū-hala 7 vāṭī 6 Dēgigam-ōttarē bhū-hala 1 Var-
31 paṅchahāla hala 5 vāṭī 4 Āmatalikē hala 7.¹ Sinhuara.¹ vāṭī 1 Bhā-
санṭāngārikē bhūkē²⁶ Guḍāvayikē vāṭī 2 Kāṭārḥālē³³
32 bhū-hala 2 Akhāikulē bhū-[hala] 7 Parakōgākē vāṭī 1 Pithāpinagarē²bhū-
[hala] 17 vāṭī 4 Vēnuvagāṃ bhū vāṭī 2 Pōḍāti-
33 thāk-emritakara²⁷ samhala² 2 vāṭī 11 Kaivāmē hala 8 vāṭī 1 Vālu-sāgāmē
hala 5 Navahâ-paschimē hala 2 Sugharē hala 5 vā-
34 tī 1 Bhōthishahāṭakē² bhū-hala 5 vāṭī 9 Kaḍāṭiyā-dakshīṇē Gōsuśyā-pūrvvē
Gōvac-ōttarē Var[ur]ṇī-paschimē

¹ Read śivad. ² Read saṁcārta. ³ Read nāṇā.
⁴ Now lost in the original plate, but clearly shown in Dr. Mitra’s facsimile.
⁵ Read eva-sālīva. ⁶ Read bhagadā. ⁷ Read tasmai.
⁸ Dr. Mitra read it as “nāṭkāṣaḥ. [Read śīḥāṭa]. See footnote 1 on p. 281.—Ed.)
⁹ Dr. Mitra read it as dēnasatē. [The reading seems to be dēnas(ab)adēḥ,—Ed.]
¹⁰ The lower part of the figure 1 is effaced and 13 may be read as 2.
¹¹ May also be read as 2. ¹² May be read Śīḥāṭaḥ. ¹³ May be read rhū. ¹⁴ Dr. Mitra reads it as “paṅčahāla.” The word is probably “pāṅčahāla” (see l. 37).
¹⁵ Read bhū-kēṭedū. ¹⁶ Read Kēṭākhirē. ¹⁷ May also be read as pithāpinagarē. ¹⁸ “ru” in Bābhara looks like “nu”. The word is probably “Bābhara” (see l. 37).
¹⁹ Read bhū-hala.
²⁰ Dr. Mitra reads as atmahāṭē.
35 Bhū-hala 19 Saramā-nadī-dakshinē bhū-hala 5 vāṭi 3 tathā nady-uttārē
bhū-hala 35 vāṭi 12 tathā nady-uttārē Nāṭi-
36 [ra]mbha-pūrvvē vāṭi 1 tathā nady-uttārē Ghaṭā-bhū-paschimē Garvvara-
bhū-dakshinē bhū-hala 7 Kāliyā ni ṣi-nady-uttārē Phōmphāpi-
37 yā-pūrvvē bhū-hala 9 || vāṭi 7 tathā nadī-dakshinē Kharasōnti-pūrvvē Bhās-
karaṇāgari-paschimē bhū-hala 45 vāṭi 91
38 Jagāpāntarē Nāṭapāṇa-grāma-dvaya bhū-hala 5 vāṭi 20 Salāchāpādē Mutt-
kāśi-pūrvvē sāgara-paschimē bhū-
hala 10 Kāliyā-nadī-dakshin-ottārē bhū-hala 9 || Dhāmāyī-nadī-dakshinē bhū-
hala 6 vāṭi 10 Bhōgāubhūvāi-
39 [da]ttarē bhū-hala 4 vāṭi 4 Nathōdasa-paschimē Haṭṭa-vāruttārē Bhū-hala
7 vāṭi 10 Sāstakōpā-dakshinē vaṭasā-
40 pürbhē hala 10 Chēṃgachchhvaḍī bhū-hala 2 vāṭi 1 Āḍānakaṭhikē vāṭi
9 bhūkē 4 Gāṅganapāvīkē vāṭi 9 Mēghāpārā-
41 ka vāṭi 1 bhūkē 6 Parṇavō-pūrvvē Āṭhāvī-uttārē bhū-hala 98 vāṭi 12
Nāḍacakūṭi-paṃśu vāṭi 9 tathāgaṃmē Dhāmāna-
42 [d]y-uttārē vāṭi 9 bhūkē 4 Gōpyākāṭha-pūrvvē Gōpathasyottārē Jādī-
gāṅga-dakshinē Vanaṅga-jāṭhi-paschimē Karagā-
43 mara hala 5 Pāhāṇyā Ákhaiṭṭaṭājākē bhū-hala 10 Vāsudēvaśāsana-purēbhū-hala 5 Vōvātuḍ-dakshih-
45 nē Jōgāvaniyā-uttārē vāṭi 1 Bhāṭapahāḍakē Kāḍakāṭ-vīra-grīhā 10 tathāka
Amrītākādī-gōpa-grīhā 1
46 [tathā]k-uttārē 5 pākādītē grihā 5 tathākē Kāśya-Gōvindā-grīhā 1 Vaḍ-
agāmē gōpa-grīhā 10 tathāṅgikē śūpūr-
47 nākādvārā-grīhā 7 Jōgā-uttārā nihāsārasayatā11 grihā 9 Bhāṭapadā Haye-
khālī Nīkaṅjagāṭkādī-grīhā 7
48 Bhāṭapadā Varapāṅchāla Itākāḥāḷādīdvākarākādiṃśa ṭā12 grihā 6 Bhāṭapadā [ā]-
mīvākādī gō-grīhā 13 5 Bhāṭa-
padānī nāpita-Gōvindā-grīhā 1 rajaka-Sirupā-grīhā 1 Vōvāchāḍa-nichath14 vā-
tāpākādī-grīhā 5
49 tathānī Dōṭṭharēṭṭapākādī-grīhā 5 Navahāṭiṇi [Dēgīvīḍi]-pākādī-grīhā 2
Bhāṭapadā Nīva[R]-pāk-
50 di-haṭṭiya-grīhā 3 Pīṭāpinagarē Dyōṭānavikāḍa-grīhā 2 Suḥṇāsārāmē
dantāvara12 Rajarigā-grīhā18

1 'ma' in Saramā may be read as 'ka' or 'ka', but there is a river named Surma, which is probably a
later transformation of Saramā. [But the original reads Suaśā.—Ed.]
2 Dr. Mitra read Viśanatāpūrva.
3 Dr. Mitra read Śarvasbāhā.
4 Dr. Mitra reads jāgāpāntarē. [Possibly āvandāvāntarē.—Ed.]
5 May be read as pūrvvē.
6 A colloquial Bengali word meaning 'there'.
7 May be read as pūrva.
8 At first 7 was written and then cancelled.
9 Grihā can also be read as gudā.
10 'dhiro' may also be read as nimāra.
11 Šiśτākara may also be read as nīḍītākara, and "mānā" as "mānā".
12 Read gō-peyagra, 19 Read rajrājē. 20 Read dantāvara.
13 May also be read as Rajarigā.
14 Now lost in the original plate, but clearly shown in the facsimile.
Oh. Salutation to Śiva!

V. 1. Salutation to that Lord of the Universe who is the Maker of the three realms, by whose body (represented by) the earth and other elements, this universe is held, who alone is called the Supreme Being and who alone holds, on account of the difference in the three qualities (namely, sāttva, rajas, and tāmas), the three names—Brahma, Upendra and Mahēśvara.

V. 2. (May) he be victorious—the crown-jewel on the head of the Destroyer of Tripura, the silver-pitcher (used) in the bath of the youthful wife of Cupid, the circular whet-stone for sharpening the arrows of the god with flowery arrows (i.e., Cupid), the ornament of the night, the coolayed (i.e., the Moon).

V. 3. In his (Moon's) well-known dynasty were born those kings of limitless prowess whose record of fame exists in the (Mahā)bhārata.

V. 4. Now, was born the greatly renowned Kharavāṇa, (i) a god among men, the cause of the existence of Lakṣmi (lit. Prosperity) of the kingdom of Śrīhaṭṭa, the best among the rulers of the earth.9

V. 5. His son, a king of the name of Gokuladāva, was the grandfather of the (present) king. It is indeed strange that his prowess (which is) like the rays of the Sun, imposed inactivity on his enemies among the kings.

V. 6. Unto him was born king Nārāyaṇa who raised the goddess of Fortune from the ocean of hostile kings violently stirred by his arms (which were) like the Mandara (mountain), just like Krishṇa-Nārāyaṇa who obtained Lakṣmi as a result of the churning of the ocean with the Mandara mountain; by whom the god (Nārāyaṇa) was verily imitated owing to his pleasing the people (nandaka) or owing to his taking help of Nandaka (minister or general in the case of Krishṇa-Nārāyaṇa, and the sword named Nandaka in the case of King Nārāyaṇa).

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1 Dr. Mitra reads: kādyi kāhu bhāsākuhābhā kādyi sakuna kādyi kūṭam vusāhābhāh hariahaṭṭapatah śrei na pithāhā.
2 Now lost in the original plate, but clearly shown in the facsimile.
3 Dr. Mitra reads: śpyāchā bhāla da daya akādaya pradattāh.
4 To be found indistinctly in the facsimile. Portion of 'ya' survives in the original plate. One yasya is redundant.
5 Read tasyā tadā.
6 Indistinctly occurs in the facsimile.
7 I have doubts regarding the reading of the date which consists of 13 letters or groups of letters. (See introductory remarks.)
8 Rāti is conceived of as having her bath in the beautiful rays of the Moon, which accounts for her beauty.
9 The fact that the second Bhāṭāra inscription referred to in the introduction does not mention this name Kharavāṇa, is significant. The verse may refer to an unnamed king who was, in addition to these qualities, sharp in throwing arrows (kharavāṇa).
V. 7. Unto him was born this Kāśavadēva alias the Ripurāja-Gōpi-Gōvinda\(^1\) whose fame is sung (on account of) his unlimited virtue and glory, whose foot stool is decorated with the crown-jewels of kings, (who is) illustrious and prominent among kings,

V. 8. who (is) the limit of wonderful prowess, the abode of fame and the refuge of riches, the abode (of all kinds) of knowledge, the shelter of diplomacy, the only famous dwelling place of glory, the abode of liberality, the pleasure-house of eloquence, the ocean of cultural sciences, the seat of goodness and the group of virtues incarnate—may he be victorious !

V. 9. He, by preserving the earth with that force of arms which defeated kings,\(^3\) protected with kindness the good people openly (aohoḥkhaṇṇakāṁ) and with festivities (aōtsavam), just like Krishṇa who gave with kindness the festival of the destruction of Kauśa (aohoḥkhaṇṇakāṁ-aōtsavam)\(^4\) to the good people of Vṛindāvana. Also (this) king Kāśavadēva, who with anger destroyed the circle of (his) enemies surely left one (alone, namely,) the protector of a child, to remain (with life) from among the race of (his) opponents (just like Krishṇa) who by being angry killed Śisuḍāla.

V. 10. Bringing the earth under one umbrella by the valour of arms this conquering (king), (as if), desiring that in this earth there should not be any control of any other (thing), placed the palm of his hands in the place of the Wishing Tree, his prowess in that of the Sun, his reputation in that of the Moon and his arms in that of the duty of the king of snakes (i.e., in bearing the weight of the earth).

V. 11. While he rules the earth with the vow (in virtuous principles) of the first kings of the earth, the daring attempt to transgress the Śrutī (meaning the Vēda and the ear) was found only in the eyes of women.

V. 12. Having caused pleasure in the circle of friendly kings, having illuminated all the directions by the skilful swaying of his sword, and having expelled the circle of (inimical) kings at a distance, he shone forth as the crest-jewel of the Eastern mountain (i.e., the Sun), thereby producing gaiety among the delighted chakraśēka (birds), illuminating the directions by the play of the rays and by driving apart the orb of the Moon or the circle of enemies.\(^4\)

V. 13. His reputation, bright as the Moon, illuminates the world, hampers the growth of enemies (just as moonlight does the growth of lotus) and causes the lily of joy of the world (kumuda) to spread. It is white (i.e., spotless) and at the same time pleasing, it is ceaselessly moving about though fixed, it is eternal though it is the effect of some cause. It is indeed wonderful !

V. 14. His amazing, fire-like prowess whose existence is inferred by the tears of the rulers of the earth (ordinary fire is however indicated by smoke and not water) ; which is increased by the blood of enemies (ordinary fire is however extinguished by watery substance like blood) ; by the diffusion of whose rays the inactivity of the hostile kings is increased (ordinary fire however removes inactivity), whose power (as if) to lick it repeatedly reaches the sky after surpassing all the directions (ordinary fire is however extinguished as soon as it over-reaches a pile of wood)—may it be victorious !

V. 15. By that ruler of the earth engaged in warfares, two great things were bent simultaneouly by (reason of his) two guṇas—by one guṇa (i.e., the string) the bow was bent, and by the other guṇa, which is guessed by his limitless great prowess, the host of enemies.

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\(^1\) Ripurāja-Gōpi-Gōvinda seems to have been a bīruda of Kāśavadēva. Compare II. 8 and 9 of the seconnd Bhāskarā copper-plate inscription (P. A. S. B., 1880, p. 153).

\(^2\) [It seems to refer to Krishṇa's lifting the Gṛvahāna hill.—Ed.]

\(^3\) [See I. n. 7 on p. 253 above.—Ed.]

\(^4\) [But the text gives aohoḥkhaṇṇa.—Ed.]

\(^4\) Pāṇḍrasṇīśrī suggests that he was a king of the eastern countries.
V. 16. By that ruler of the earth, with a sword in hand, of unparalleled valour, with an army of elephant-riders, was the whole of the earth conquered just as (it was conquered) by his fame which like the rays of the laughing Moon crossed many seas in long strides.

V. 17. Now, this lord Vaṭāśvara, who, though having no beginning (for himself) is (yet) the beginning of the universe and is the lord of the three realms, has come into this world at Bhāṭapāṭaka (i.e., Bhāṭapāḍa or Bhāṭērā) as an incarnation and is living here, having given up the desire to live at Kailāśa.

Vv. 18 and 19. The leader of the kings (of this world), whose feet are decorated with the crown-jewels of kings, gave 300 and 75 (i.e., 375) halas of land with two hundred and ninety-six houses in various villages to that moon-crowned (god Śiva).

V. 20. This worshipper of Śiva (śiva-kirttana), the lord of Śrīhaṭṭa, gave to that Śiva different kinds of attendants belonging to (subject) races.

Lines 29-51. 35 halas of land in Dēva-forest (?) in Bhāṭapāḍa, as well as 110 houses. 13 halas in Vaḍāgāma. One house in Mahurāpura. 7 halas in Iṭākhalā, as well as 6 houses. One hala in the north of Dēgūgāma. 5 halas as well as 4 houses in Varapāṇchāla. 7 houses in Āmatalī. One house in Sīmāhāra. 6 kēḍāras of land in Bhāsānāṭēṅgārika. 2 houses in Gūḍāvayikā. 2 halas in Kāṭākkāla. 7 halas in Ākhalikula. One house in Pārākōṇa. 17 halas and 4 houses in Pithāpinagara. 2 houses in Vēṇūvagrāma. 2 halas and 11 houses belonging to Amṛitakara of Pōṭāṭhikā. 8 halas and 1 house in Kaivāma. 5 halas in Vāṭūsīgāma. 2 halas in the west of Navaḥāti. 5 halas and 1 house in Sūgha. 5 halas and 9 houses in Bhōti-lahāṭi. 19 halas (lying) to the south of Kaḍāḍiyā to the east of Gōsūyā, to the north of Gōvāṭa (lit. a pasture ground) and to the north of Varūṣi. 5 halas and 3 houses (lying) to the south of the Saramā river. 35 halas and 12 houses (lying) to the north of that river. 1 house (lying) to the north of that river and to the east of Nāṭirambha. 7 halas (lying to) the north of that river, west of Ghaṭabhū and south of Garvarabhū. 9 halas and 7 houses (lying to) the north of the river Kāliyānī and east of Phōmphātipā. 45 halas and 91 houses (lying to) the south of that river, east of Kharaśōnti and west of Bhāskaratēṅgāri. 5 halas and 20 houses in the two villages of Jagāyantara and Nāṭapāṇa. 10 halas in Salāchāpāḍa, and to the east of Mutkāsthī and to the west of Sāgara. 9 halas lying north and south of the river Kāliyāṇī. 6 halas and 10 houses (lying) south of the river Vāmāyī. 4 halas and 4 houses in the north of Bhōgā and Bhūvāl. 7 halas and 10 houses in the east of Nathośāsana and north of Haṭṭavāra. 10 halas south of Sāṭakōpā and east of Vaḍasō. 2 halas and 1 house in Cēṅgachchhuḍika. 4 bhū-kēḍāras and 9 houses in Āḍānakāsthīka. 9 houses in Māṅganavārika. 1 house and 6 bhū-kēḍāras in Meghāparāka. 90 halas and 12 houses in the east of Paṭāśīvō and north of Āṭhāvī. 9 houses in Nāḍakūṭiṣkāma. 9 houses and 4 bhū-kēḍāras in the same village in the north of the river Dhamā. 5 halas in Karagāma, east of Gōsūyākāhātā, north of Gōpatha (lit. a track for cattle to pass), south of Jaṭīgāngg and west of Vanaṅgaṭṭī. 10 halas in Pōhāṇīyā in Akhālīṭṭaḍa (Ākhalikulē ?). 5 halas in the east of Vāsudēvaśāsana. One house (lying in) the south of Bōbāchhaḍa and north of Jōgavānīyā. In Bhāṭapāḍa 10 outside houses belonging to Kēḍāka and others. 1 house belonging to Amṛitaka and other Gopas. 5 houses to the north of that : 5 houses as kitchen. 1 house belonging to Kāṣya-Gōvindā (lit. Gōvindā, the bell-metal worker).²

1 [See footnote 1 on p. 238 above.—Ed.]
2 Vāragīm. This word is probably the same as the modern colloquial Vāraṇaḍi.
3 Kāṣya may imply either kāṣyapokāra 'bell-metal worker' or Kāṣyapa-gōtra, i.e., 'of the line of Kāṣyapa, the sage'.
To the mother of Tidivākara and others. In Bhāṭapaḍā 5 cow-sheds belonging to Simivāka and others. In Bhāṭapaḍā 1 house belonging to washerman Sirupā. 5 houses including kitchen and pasture lower down Bōbāchhaḍā. 5 houses including kitchen there belonging to Dottaṛēṭṭa (?). In Navahāṭi kitchen and other houses (belonging to) Devgimāṭi 2. In Bhāṭapaḍā kitchen, shop-houses etc. (belonging to) Nivāra 3. In Pithāpinagāra 2 houses (belonging to) Dvijīye the boatman (navikā) and others. In Sinhajara village 1 house (belonging to) Rajavigā the ivory-worker.¹

L. 52. (The language of a portion is not known) ................. have been given.
Verses 21-22: (the well-known imprecatory verses).
The date: Jyaishṭha 9, 4151, the era of the first of the Pāṇḍavas.

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No. 50.—A NOTE ON THE VAPPAGHOSHAVATA GRANT OF JAYANAGA.

By R. D. Banerji, M.A.

The viskaya of Udumbara mentioned in the grant of Jayanaga recently published in this Journal is better known than is supposed by Dr. L. D. Barnett or Dr. Suniti Kumar Chatterjee. Audumbara existed as the name of a division of Bengal and elsewhere in India up to at least the end of the sixteenth century. It is mentioned as a Sarkār of the sūbah of Bengal in the A’in-i-Akbārī. Blochmann read the name correctly as Audumbar, but unfortunately he did not live to translate the second volume of the A’in, and Jarrett, who took up the work, was not sufficiently acquainted with the topography of Bengal to recognise the difference between Udner and Audambar. Consequently in the translation published by the Asiatic Society of Bengal in 1891 the name is given as “Sarkar of Udner commonly known as Tanda.”¹ Blochmann read the name correctly as Audambar and included it in the Sarkārs to the south of the Ganges and the west of the Bhāgīrathī. Among the Mahāllas mentioned as being included in Sarkār Audambar in the A’in there are at least two which bear the same name in early British Revenue Papers; e.g., Akmahal and Kunwarpartab. The name of Akmahal was subsequently changed into Rājmahal, and it is now a parganah of the Sonthal Parganas District. Kunwarpartāb is really Kumārapratāpā, and bears this name even now. It is a parganah in the northern part of the Murshidabad district. There cannot be any doubt therefore that portions of Sarkār Audambar lay to the west of the Ganges and to the west of the Bhāgīrathī. I have proved before that even up to the time of Akbar ancient or pre-Muhammadan names of Revenue Divisions continued unchanged. Rāmāvatī, the new capital built by Rāmapāla after the supression of the Kaivarta revolt in Northern Bengal,² continued to be a Mahāl or Sarkār Jannatābād or Lakhnauti.³

Writing of the Revenue Divisions of Bengal in the reign of Akbar, Blochmann says, “Sarkar Audambar or Tandā, comprising the greater portions of Bhirhum. The name Audambar occurs also in other parts of India, e.g., in Kachh.”⁴ After the publication of Blochmann’s paper

Cunningham, in the fifteenth volume of his report, spells the name correctly as Audambāra. I cannot understand how Jarrett came to read it as Udner, unless his Maulawi mistook and ḫ for 两个维护 and ContentView. As the name of an ancient Revenue Division of Bengal is known to have been Audumbāra or Audambara in the sixteenth century, there cannot be any reason to suppose that the name of the Vishaya in Jayānāga's grant, which is also the same, was situated in the Delta of Bengal near modern Ranaghat, where no such Revenue Divisions can be proved to have existed. The term Gaṅginikā is the diminutive of Gaṅgi. Gāh and Gaṅgina are common terms in Western Bengal for a dried up river bed or a small river. The name Gaṅginikā was equally common in Northern Bengal; cf. Khalimpur plate of Dharmapāla i. 31-32, pāśchimāṇa Gaṅginikā; 1-38. Ayā ḷ-ūtārēṇa Gaṅginikā-śimā; ii. 39-40 svātikīyā Gaṅginikāṁ pravīṣṭa; ii. 40-41 Uttarēṇa Gaṅginikā.³

No. 51.—JURA PRASASTI OF KRISHNA III.

BY N. LAKSHMINARAYAN RAO, M.A., OOTACUMUND.

This inscription was discovered by Mr. R. D. Banerji, M.A., in 1921. It is inscribed on a stone slab which, Mr. Banerji says, is being used as a lintel in a modern bungalow erected inside an old fort in the village of Jura which is a hamlet some twelve miles away from the Maihar railway station on the G. I. P. railway line. A brief notice of its contents has already appeared in the Annual Report of the Archaeological Survey of India for 1921-22.³ I edit it below from the impressions sent by Mr. Banerji in 1922 and kindly placed at my disposal by the Government Epigraphist for India.

The writing comprises 37 lines covering a space of 9 inches by 4 feet and is generally well preserved except in lines 3-13. The language of the record is Hāḷe-Kannada, line³ 1-13 and 33-37 being written in prose and lines 17-33 in verse and the kunda metre. The use of the word nōḍire as an interjection meaning "behold" is noteworthy. Only one more instance of the use of this interjection is known to me, viz., in verse 11 of the Sogal Inscription.³ The characters are Kannarese referable to the 10th century A.D. The size of the letters varies from about 1½ to about 1½. The vowel UnitOfWork subscript is denoted in three different ways, e.g., see (1) by ru in marula l. 4, (2) by ḍu in solladu l. 26, and (3) by ḍu in vadhu, l. 28. The ē sign is formed sometimes by a superscript mark, as in mē of paramēśvara, l. 2, and sometimes by a mark on the left of the letter, as in bē of bērīnde l. 19. No distinction is made between e and ē when they are combined with consonants. The sign for the vowel ai which occurs only once in Kāmāi, l. 34, is worth notice. In respect of orthography, we may note (1) the correct use of the archaic ḷ in kīḷa (l. 20-21), Chōḷa (l. 20) and sīḍ (l. 32); (2) the doubling of consonants after r as in vaniyeśarkāḷ (l. 11); and (3) the wrong use of s for ṣ as in prasasti (l. 36).

The inscription is a panegyric of Paramabuddharāka, Paramēśvara, tīr-Priyāvallabha, Mahārājādhirāja, Kannarādēva. In the prose passage, with which the record opens, this king is introduced with the birudas of nallara-marulam, āne-vedānagatam, chalaṅe-sallātām, vairī-viḷāsārtham, madagaja-mallārtham, parāṅganā-purumārtham, gauḍa-mārāṇḍām, gauḍa-mārāṇḍām,
Akālavaram, Nṛpatungam and Kachchegarh. All these epithets except those of nallara-marulam, vairi-vijāsam, parāṅgānāputram and Nṛpatungam—which are met with for the first time in the present inscription—are known to have been borne by the Rāśṭrākūṭa emperor Kṛishṇa III, as has already been pointed out by Dr. Fleet. Again, as is shown by the Atakur, the Solapuram and other records, it was Kṛishṇa III who uprooted the Chōḷas. Accordingly, the king eulogised in this record must be identified with him, namely, Kṛishṇa III of the Rāśṭrākūṭas of Malkhed.

The only historical event alluded to in the record is the destruction of the Chōḷa power by Kṛishṇa. Verse 2, describing this achievement, tells us that the Anē-vēdēṅga (i.e., Kṛishṇa) “rooted out the Chōḷa who had uprooted the Pāṇḍya.” It may be noted in this connection that the expression Chōḷana bērāṁ bērindē kiḻan of this record is a Kanarese rendering of कृष्ण महासिंह दिशावतः भविष्यति found in the Karhad grant, where we are told that Kṛishṇapārāja uprooted the race of the Chōḷas with the intention of subduing the southern region. The Chōḷa who is said to have uprooted the Pāṇḍya was Paṟantaka I who ruled from A.D. 907 to 953; for not only was he a contemporary of Kṛishṇa III, but is also known to have waged three wars against the Pāṇḍyas and captured their capital Madura. And we learn from the Kanyākumārī inscription that Paṟantaka killed the Pāṇḍya king. It was during the reign of this Paṟantaka that Kṛishṇa III fought the famous battle of Takkōlaṁ, killed the Chōḷa prince Rājāditya and took possession of the Chōḷa territory. Thus, it is evidently this incident that is alluded to in the present inscription. Kṛishṇa’s occupation of the Chōḷa dominions is also borne out by the large number of his records, found in that part of the country, which give him the epithet Kachcheyinī Tāḷajayyinī koṇḍa, i.e., ‘he who took Kānci and Tanjore’.

The existence of the present record in Jura near Jubbulpore shows clearly that Kṛishṇa’s conquests were not confined to the south, but extended to the north also. The Karhad grant tells us that he conquered the Kālaṁcuṟu Sāhāsārjuna though he was an elderly relative of his mother and wife. The grant, however, says explicitly that this success was one of those achieved by Kṛishṇa while he was yet a prince (kumāra) and acting under the orders of his father (ganaḵāryaṁ). But it is clear that the expedition during which our inscription was engraved was undertaken after he became king, since in this record he is described as a paramount sovereign. Consequently, the latter expedition must be different from the one mentioned in the Karhad grant. The record is not dated and it is, therefore, not possible to ascertain precisely the time when this expedition took place. But the allusion to the crushing of the Chōḷa power made in the epigraph would show that it was undertaken after the overthrow of the Chōḷas and after Kṛishṇa III had killed the Chōḷa prince Rājāditya in A.D. 947. It is quite reasonable to surmise, therefore, that the expedition to the north was led by Kṛishṇa III after A.D. 947.

1 On p. 119 of the A. S. E., for 1921-22, the word is read as kābbeṇa and it is stated that it occurs as “kābbeṇa” in the Atakur inscription, but the facsimile of the latter (facing p. 54, Ep. Ind., Vol. VI) shows clearly kachcega which is Fleet’s reading.
2 Ibid., pp. 178-179.
3 Ibid., pp. 30 ff.
8 Ep. Ind., Vol. XIX, p. 82.
9 See above, Vol. XIX, pp. 82 and 83 and A. S. E.; for 1912 f. n. Here it may be pointed out that the late Dr. Hultsch was of opinion that this event took place in A.D. 949-50.
Sravana-Belgola epitaph of the Gaṅga chief Mārāsimha, we are told that he became known as the King of the Gūrjaras by conquering the northern region for Kṛṣṇarāja (III). Evidently, the same campaign is referred to in the Kūḍūr plates of A.D. 963 which were issued by the same chief and which tell us that Kṛṣṇarāja, when setting out on an expedition to the north, himself performed the ceremony of crowning Mārāsimha as the ruler of Gaṅgasāti. If the northern expedition, in the course of which our inscription was written, is identical with the one mentioned in the Sravana-Belgola and Kūḍūr records, it must have taken place in A.D. 963-64 which was, according to Fleet, the first year of Mārāsimha’s rule. Consequently, the inscription under publication will have to be ascribed to that very year, viz., A.D. 963-64.

The praśasti was written by Chimmayya at the instance of Tuyyala Chandayya, the younger brother of Kāmaiseṭṭi. Both these persons appear to be new, for they are not known from other records.

**TEXT.**

1 Svaṣṭi ["""] parama-bhaṭṭāra-
2 ka paramēvara śri-prī-
3 thvī-[llabha] mahārāja[dhi]-
4 rāja ne[na]llara-marulun-
5 ne-[veḍe]hgaṁ chalake-na[llā]-
6 tan [vair]-vī[śasah mada[ga]-
7 ja-malna paraṅganā-pu-
8 trāḥ ga[nḍa]-mārtaṇḍan-Akāla-
9 risahāṁ Nṛ[patu]hgaṁ ka[ch]chegam śrī-
10 mat-Kannaradevaṁ || kanda [ ]
11 . . . . . . vaniteyarkka-
12 . . . . . . gālum bama-
13 . . . . . . kaṇḍum nōda-
14 du kaṇ-muḍiyadu bā[y-kā]
15 ḍaḍu chittaṁ Parāṅganā-
16 putrakana ["] [ ] Bhārata-
17 doḷ-[rīdan]ndran[a]-ōr-ā-
18 sana-[jā]ṭan-enīpa Pā-
19 Ṽīyana [kula]maṁ bērinde
20 kiṭa [Chō]lana bērāṁ
21 bēr[ndekī]tān-[Ānve-
22 dhagāṁ [2 ["] [80]lade para-va-
23 niteg [ka]ṣo-sadu mo-

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4 Read "prīkāsā".  
5 Read "Akalavarkha".  
6 *Rp. Ind.*, Vol. V, p. 172. Rice held that the calf of the name Ṛṣita as quoted in the inscription is that of Kōmarāja.  
7 Though the upper letter in cahat of this word looks like κ, it is apparent from the subscript that the letter intended as in the Ṛṣitā inscription—see also *Ind. Ant.* Vol. XXXII, p. 316, f. n. 12.
TRANSLATION.

(Lines 1—10.) Hail ! Supreme Master, supreme Lord, favourite of Fortune and Earth, great emperor, he who amazed good men (by his goodness), a marvel with elephants, he who is beautiful on account of firmness of character, he to whom (encounter with) the enemy is a sport, a wrestler against rutting elephants, a son to other men's wives, a (very) sun among heroes, Akālavarsa, Nṛipatungra, he who wears the girdle of prowess; the illustrious Kannaradēva.

(Verse 1.) ........... women ........... the eye of Parāṅganāputra (i.e., Kṛṣṇa III) seeing, does not see, (his) mouth does not speak and his mind does not unite.

(Verse 2.) Anevedēṅga (i.e., Kṛṣṇa) rooted out the Chōja who had uprooted the Pāṇḍya that had become famous as one who had killed (his enemies) in the Bhārata (war) and who was so skilful as to share with Indra one half of his throne.]

(Verse 3.) Unless one is overcome (with love) for another's wife, his eye will not be captivated (by her). But see ! the mind of Parāṅganāputra regards another's wife as more than his mother who has fed (him) on her breast milk and taught (him) to walk.

(Verse 4.) Behold ! (His) mind cannot be attracted towards others' wives; for it is the mind of Parāṅganāputra who considers himself as having remained in the wombs of others' wives and sported there, who regards their arms as those that repeatedly carried him and taught him to walk and their breasts as those which he had sucked (as a child) and played with.

(Lines 34—37.) Hail ! Tuyyala Chandayya, the younger brother of Ubbi Kāmaīsetti caused this eulogy to be written and Chimmayya wrote it.

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1 Read sūj-sūjō<

2 Evidently a shortened form of Kāmayya.

3 These legendary accounts of the achievements of the Pāṇḍya kings are also mentioned in the Vājivikū and the Sīnumandar grants (Ep. Ind., Vol. XVII, p. 258, text-line 9 and S. I. L., Vol. III, Pt. IV, pp. 460 and 469).
No. 52.—THE BHADAVANA GRANT OF GOVINDACHANDRADEVA OF KANAUJ.

By N. C. MRHTA, I.C.S.

The Gāḥaḍavāla dynasty of Kanauj has left abundant inscriptive material during its short period of glory—circa 1000-1133 A.D. Twenty-five copper-plates were discovered at Kanauji near the confluence of the Berna and the Ganges at Benares in October 1892 which have been fully described by Kielhorn in Volume IV of this Journal. Another copper-plate of this dynasty was presented to me by the Tulaqdar of Tālā, 6 miles from Partābgār, United Provinces, who found it in the possession of one of his tenants, the latter having got it in exchange from a village woman for new utensils. The place where the plate was actually discovered is not known. The plate measures 17½ inches by 13 inches and weighs 342 tālās. 9½ inches of the plate are covered with inscription on one side only. The writing is well preserved. A small space, left blank in the centre at the top, was probably intended for perforating the usual ring-hole. The absence of the perforation seems to indicate that the plate was never issued from the royal record room.

The inscription is written in Sanskrit language and engraved in the Nāgari script. Regarding the orthographical peculiarities it is to be noted that प is sometimes used for प, as in जनम (jñāna) and that the letters झ, झ, छ, च and घ in some places appear very much alike in form. The distinction between the different sibilants is not adhered to. The medial vowel प is sometimes indicated by merely a stroke attached below the consonant, as, for instance, in जननम in line 19. The name of the writer of the grant is not given.

Like all the published grants of this family the plate recites the genealogy from the time of Yaśovigrāha. After describing the prowess of king Gōvindaḍhandaḍēva (II. 1-8) it goes on to say that the village of Bhadāvāṇa, together with the hamlets of Bhāṭavālī and Lāghū-Bhadāvāṇā in the pāṭalā of Mahāvīsa was granted by the king to two Brahmans by the name of Kumāraśārman, son of Vācarhī and grandson of Thakkura Śrī-Vīhā of the Kāṣyapa-pūtra, and Śīlavārman, son of Tīṅgula and grandson of Thakkura Śrī-Vīvāna of the Bhāravājā-pūrta. While the three pravāras of Śīlavārman are clear, those of Kumāraśārman of the Kāṣyapa-pūtra are not quite so explicit. Gōvindaḍhandaḍēva says that the grant was made by him after he had bathed (probably) at Pratyāga (Allahābād) according to the sacred rights, holding water and the sacred ḍarbha grass in the palm of the hand and having worshipped (god) Vāsudēva—the protector of the three worlds—and having made oblations to the fire. The object of the grant is said to be the acquisition of merit and renown for the donor and his parents. The grant was formally announced in the presence of the queen, the heir-apparent, the minister, the priest, the commander-in-chief, the treasurer, the keeper of the legal documents, the astrologer, the chamberlain, the officer called Ṛṣita-Pattanākara and the officer-in-charge of agricultural stock. The village was given subject to the payment of taxes fixed and customary but inclusive of the rights of mining, salt, waste-land and the enjoyment of the fruits of mahūd, mangoes, wood, natural growth, other trees, grass pāṭi and pasture. The exact meaning of the technical terms such as Ṛṣita-Pattanākara, pāṭi, and the

1 See below, p. 294, n. 2.
2 Ṛṣita is evidently a clerical mistake for Ṛṣita and adāṅkha is to be taken with pattana and ákara also. The expression Ṛṣita would in that case signify the Ṛṣita, the City Magistrate and the officers in charge of mines and of herds of kine.—Ed.]
3 [As in the other grants of this ruler, the word read pāṭi and not pāṭi. Pāṭi signifies a particular grass. Ed.]
various kinds of taxes described are not easy to determine. The word वाहिनी is probably a local term signifying the त्रिवेणि at Allahabad.

[The date of the grant is Thursday, Phalgunī-Amāvāsyā of the (Vikrama-) Śāvat 1184. In this year Phalgunī-Amāvāsyā fell on Friday; the previous Thursday having 29 of Chaturdāśi. But in the following year the tithi fell on Thursday and lasted up to 90. So the latter appears to be the intended date which, according to Mr. L. D. Swamikannu Pillai's Ephemeris, corresponds to March 21, A.D. 1129.—Ed.]

I have been unable to trace the village of Bhaṭavali in the Allahabad district. The village of Bhadavāṇa may be the same as the modern village of Budawan in tahsil Karchhana in the district of Allahabad.

TEXT. 2

1 योगः सन्हिति [14] चुकुलेस्वंकेडंडकंकंदप्रकृतिकलाशक:। संरक्षःसुरतांगः। स \[19\] ल्ययः भविष्यवाच । [19] चालीक्षोत्तत्त्वतिवंतमा: चालमपालः मालाखु दिवम्, गताशु । साजयसाधानी-\[20\]


3 माण्डलो विशेषार्थः वीरणाधितिमिति \[19\] वीरच्छान्दनो\[22\] चूपः। वेणेनार्त्तमतःपरमेश्वरः।[19]श्रेीस्योपदिन्यो श्रीमहापुराणांपराणामः[22]।[19]श्रीकृष्णमिलाजितम्।[20] तंवरीय्यी कालिकुसक्रोषक्षीम्।[20]

4 लश्चानोयहानाविपराज्यतातितिक् \[21\]। केसाहंतत्समाप्तस: \[22\] ददता विशेष्यो वेणाविक्।[23] वहस्मो जसम्: तुवाभिमः।[21] तवावो मदनपाण्डतिर्ति \[22\] विनोस्तवृजमार्णिवज्जिते \[22\]

5 निजीग्रंथः। \[22\] यशोविषेदःकालोधियोति: \[23\] पये\[23\]। \[23\] प्रबालितवति कानिरजः।[23] घरिन्यः। [[19] यशोविषेदम्यंत्रप्राप्तसम्ये। तुश्चावस्योऽध्यायसाध्यामेव।[22] क्रमासममर्यः।]

\[1\] [The original reads प्रवालि वष्ठी which is probably a mistake for प्रवालिनी where प्रवालि would mean being humble,—Ed.]

\[2\] From the original plate. \[3\] Expressed by a symbol [which possibly stands for ' siddha ']—Ed.

Read कृत्यः। \[5\] Read अग्रः। \[6\] Read भापवः। \[7\] Read शारवः। \[8\] Read नाधोः। \[9\] Read तस्माद्। \[10\] Read गणरः। \[11\] Read शायम; \[12\] Read गार्दमपारितः। \[13\] Read गणमरः। \[14\] Read श्रीकृष्णमिलाजितम्। \[15\] Read हीनहः। \[16\] Read वेणेनार्त्तमि। \[17\] Read तवावो। \[18\] Read तुवाभिमः। \[19\] Read त्वामम्। \[20\] Read तवावो। \[21\] Read वहस्मो। \[22\] Read तवावो। \[23\] Read तवावो।
6 खम्मोढ़ैः। धूमकेर्सिबिषतःतुलयोगितारामाःसूढ़ितृः यथा ्पेयवसा ्दिवं चणमसी ओदिएः विधानः। [१०] तत्रादायतत विजातिबाहुः विषविधानायः।

7 तः तरणीयो न नरः। महाद्वासुरी त्रयोऽन्तरः। यो यो गोविंदवन्यः श्रीति चन्द्र इवार्दुः (रुखः) राजः। [११] न कथं भवयं भवति राजस्मि [१२] सिसुः। दिसुः महानाथ विज्ञापिनः। [१३] सकुषः।

8 [१४]अभुः १० राजसुप्रवेशपत्तिमं द्व यस्त घटागाः। [१५] कोर्यं समज्ञाताः प्रज्ञाताः (वल्लकाम) स च परमभवयमहाराजाधिराजतः मार्शी। परम-कालीः।

9 मार्शी अस्तिक्षापीष्टाः स्मृतिकुपः धिन्नेष्वरियाः चंद्रेश्वराधिपतिः। पाली तालयाराजः। [१६] पाली मार्शी तालयाराजः।

10 वपादान्तसमाधाः। [राजपति] धिन्ने धिन्ने कर्तव्यपतिः प्रसामान्यकलायाः। भूतविश्वासिण। सह भुजियन स्त्री। नन्दी चिन्तयिताः राजायो राजसुप्रवेशित्वाहो-प्रियस्नाति।

12 धिन्ने भूतविश्वासिण। (का) चंद्रविश्वासिण [१७] (काव्यमितिः एदी।) कान्ति: श्रुतिकरूपः (तैः एदी।) प्रतिकालीन श्रुतिकरूपः श्रुतिकरूपः। (का) धिन्नेष्वरियाः श्रुतिकरूपः। विषमस्वभवति यथाप्रतितिधिताः सजालस्वभवति।

13 मायकं वन्यसंहारं।[१८] सत्विन्फः। सामूहिकतत्त्वं क्षेत्रपत्तिणपूर्णः पुरारस्ते। (परदी।) परमहा। [रूपः] (स्त्री मित्र एदी।) चंद्रेश्वरियाः। संवत् १९५४। ताल्लुकेभविष्यताः। युवान्तितेः (तत्त्वेः) बुद्धिः एदी।

14 पङ्कजः। [श्रीमध्यमः] वर्णः। [श्रीमध्यमः] वर्णः। कुलभुत्ता (ना) पुरारस्ते। लोकोद्वे ज्ञेश्वरी च। चिन्तयित्वाः श्रव्यूः लुल्लाः। मातापिनीरामन्त्रं।

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1 Read "अम्मनीये:.
2 Read "भेनः.
3 Read "काशीदाः.
4 Read "नाजी:.
5 Read "नगा:.
6 Read "तालाकः.
7 Read "चंद्रः.
8 Read "वे:.
9 Read "काली:.
10 Drop one word.
11 [This should end in the instrumental case or the word दासिक will have to be supplied.—Ed.]
12 Read "काली:.
13 Read "फलः.
14 Read "संप्रदायः.
15 Read "पुष:.
16 Read "संप्रदायः.
17 Read "वे:.
18 Read "संप्रदायः.
19 Read "सम्बुकः.
20 [See f. n. 3 on page 291.—Ed.]
21 Read "संप्रदायः.
22 Read "संप्रदायः.
23 Read "संप्रदायः.
24 Read "संप्रदायः.
25 Read "संप्रदायः.
26 Read "संप्रदायः.
15 यशेन्द्रके कारीपोषण कामापवलाकेनैनतिमाप्रवरय ब्राह्मणजातिये-तुकुसोपोवारपोषण वाकापुरय ब्राह्मणजातिये।
16 राजापोषण भारतजातिसुवेदये। सात्यप्रवरय तुकुसोपोवारपोषण वाकापुरय ब्राह्मणजातिये।
17 कत्य दर्शनी यथावत्मभागमभागप्रवरणकत्यातिनयतातिनयतातिनयभाति।
18 भूमिव लिनिश्रुति यथा भूमिव प्रवरणी दृश्याति। घो तो पुष्ठकः ब्राह्मणो नियमतो खर्चाक्षरो।
19 यथा दसमेंपुरपदम् यथा यथाथवाचवान्ती। खः तथ्याति।
20 यथावत खर्चाक्षरो। ब्राह्मणो तथाय हरदशिनः।
21 यथावत खर्चाक्षरो। ब्राह्मणो तथाय यथाबुद्धिस्वतः तदा फलसम्।

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1. Read कारणम्
2. [कारणस्वरूपम् पुष्पसिद्धि—Ed.]
3. [The way in which the superscript r is written is noteworthy.—Ed.]
4. Read कारणम्
5. Read कारणस्वरूपम्
6. Drop the anumāna.
7. Read सयात्मि चालाः
8. Read भूमिव
9. Read यथाय
10. Read हूँ
11. Read कह
12. Read जयवती
13. Read जयवती
14. Read जयवती
15. Read जयवती
16. Read जयवती
17. Ms. Dinkalkar of the Watson Museum, Rajkot, has kindly helped me in writing down the text of the inscription.
No. 53.—THE REWAH INSCRIPTION OF MALAYASIMHA, THE YEAR 944.

By Prof. R. D. Banerji, M.A., Benares.

The existence of this and two other inscriptions was brought to my notice by Diwan Bahadur Pandit Janki Prasad, M.A., LL.B., Home Member of the Council of Regency in the Rewah State, in April 1920. No information is available at present regarding the find-spot of this inscription and the date when it was brought to Rewah.

The record is incised on an oblong plain slab of sandstone, measuring $4'3\frac{1}{4}'' \times 1'8\frac{1}{2}''$. It consists of twenty-seven long lines of writing, and, with the exception of the words श्री श्रेष्ठ, at the beginning, and the date in numerals in l. 26, is entirely in verse. The inscription is probably Buddhist as it opens with an invocation to Mañjughośha, the Buddhist deity of learning, and mentions Buddha as Bhagavān in l. 20. There are altogether fifty-four verses in this record which are devoted to the description of the family of a feuudatory chief named Malayasimha, his chief officers, the composer of the praśasti and of the mason.

The characters belong to the central variety of the Nāgari alphabet of the twelfth century A.D. The language of the record is Sanskrit, but on account of the carelessness of the mason, apparently, it contains many mistakes. The record refers itself to a king named Vijayasimha who is mentioned in verse 5 as born of the family of Karṇa. This king is again mentioned in l. 26 in connection with the date in numerals. He is, no doubt, the same as the last homonymous Chādi king who ruled in Dāhalā at least up to 1196 A.D. The date of the inscription is expressed both in words and in numerals: (Kālachuri-Chādi) year 944, the sāka named Sāhasamalla on Friday the first of the bright half of Bhādrapada.

In the description of the family of Malayasimha, the river Narmadā is introduced in the fourth verse (l. 2). On the banks of that river was the city of Tripuri where ruled a king named Vijayadēva, born of the family of Karṇa (v. 5). There was a chief named Jāta, who was the adviser of the ancestors of this prince (v. 7). The illustrious Karṇadēva had defeated his enemies with the aid of the forces of Jāta (8). From him was born Yasaḥpāla, who was devoted to King GayaKarṇa (v. 9). Yasaḥpāla's son was Padmasimha (v. 11), who was the unrivalled minister of Vijayasimha (v. 12) and the younger brother of Chandrasimha; Padmasimha's son was Kirttisimha (v. 13), his son was Malayasimha (v. 15). The description of this family occupies seven lines of this inscription.

The next seven lines are devoted to the description of Malayasimha. Talhpadāvī seems to have been his mother. Some of his principal officers are named in l. 14-15. The chief officer (Sarvādhikārin), who was probably the Master of the Horse as well as the treasurer, was Rapasimha, son of tri-Gargga. The minister and Superintendent of the distribution of betel-nuts (Tambula-dān-ādhyayupaktaḥ) was Harisimha, son of Jagatārjuna. Verses 34-40 are devoted to the description of the tank on the occasion of the excavation of which the praśasti was composed. In the 41st verse we are informed that the tank was completed at the cost of 1,500 pañcabas stamped with the effigy of Bhagavān (i.e. the Buddha).

1 [According to the label on the impression of this inscription received from the Director General of Archaeology in India, it was found near the Kastara tank in the Rewah toplei.—Ed.]

2 [V. 5 gives Vijayadēva but l. 26 has Vijayasimhadēva.—Ed.]


4 [The significance of sāhasamallēkā is not clear. Does it mean 'the year of Sāhasamalla' The word sāka is at times used for gada or year, and Sāhasamalla literally means athlete in boldness. But whether Sāhasamalla refers to Vijayasimha or to some other personage or whether it has some other significance here is not known. Sāhasākā, it may however be observed, is one of the epithets of Vikramaditya.—Ed.]

5 [Is it not the same tank where the inscription was found?—Ed.]
Such coins, if they were current in the Chōdi country, have not been discovered as yet. The genealogy of the officer who was in charge of the excavation of the tank is given in l. 21-23. The son of Uddharaṇa was Śrīdhara and the latter's son was Thakur Laksmana. His son Vidyādhara was the Superintendent of the excavation of this tank (vv. 43-46). The genealogy of the poet is given in l. 24-25. The son of Rāmachandra was Divākara. His son Purushottama, the composer of the praśasti, is described as belonging to the Kṛṣṇaśraya-gotra, an inhabitant of Benares, well versed in Logic, Grammar (Śabdaśāstra), Mimāṃsa, Vedānta and the Yāga philosophy. The mason was Ananta, son of Gaḷaṇa (I. 28). In the last line we are introduced to an artisan named Rāhapaṇa, son of Dalhaṇa* whose connection with the record is not made clear. [The context shows that he was a doorkeeper.—Ed.]

In the genealogy of Malayasinīha the first person mentioned is Jāta, a contemporary of King Karṇa, who reigned from 1041 to about 1070 A.D. Karṇa's son Yaśākṣarāṇa is not mentioned but Jāta's son Yaśāhpāla is, as the contemporary of Gayākaraṇa, the grandson of Karṇa and the son of Yaśaṅkarṇa. Evidently Jāta, as a young man, had served under Karṇa in the latter's old age and was therefore the contemporary of king Yaśaṅkarṇa as well. Yaśāhpāla's elder son Chandrasinīha is mentioned as the minister of Vijayasinīha. Thus, the kings Narasinīha and Jayasinīha are passed over. Padmasinīha, the grandfather of Malayasinīha, and the latter's father Kṛttisinīha were most probably the contemporaries of Gayākaraṇa and his sons. The earliest known date of Vijayasinīha is Kaḷachuri-Chōdi year 932 (as 1180-81 A.D.), the date of his Kumbhi plates. His latest known date is 1196 A.D. mentioned in the Rewah plates of the Mahāraṇa Kaḷaṇa-vāra-pran of Kaṁcarēśa, a feudatory of Vijayasinīha. The date of this inscription is earlier than the last known date, viz. V.S. 1233, by three or four years.

Among the places mentioned in this record Tripuri is the modern Tewar, lying six miles from Jubbulpore and Kaṁcarēśa (l. 12) is the modern Karketi situated on the border of the Rewah and Pāḥa States in Central India. The Mahāraṇa Kaḷaṇa of Kaṁcarēśa, it may be stated here, were at first the feudatories of the Haihayas of Tripuri and then of the Chandellas of Jējākabhakti.

TEXT.


4 śri-Jāta-nāmā visḥayā niyuktiḥ. Vāchaspatiḥ sarvva-guṇair-iv-ābbhūt || [7]** Dharma-āhvaṇaṁ. dharmam-śatra gurvām-śiṣṭāṇāṁ-saṁvahaḥ śivābhāyaḥ | yasya-aiva v(b)āhva-c(a)pi peuskṛṣṭa kaśā-Karna-(a)na-śevō jīva-vam-riprūṇaḥ-saḥ || [8]** Tasmād Gayākarna-(a)na-śamāśa-bhaktā mantrasya goptā bhūvi vandha-jivaḥ | jajā Śaśāpāla iti pratīta-Tārāṭmaḥaḥ


6 kṣuḥ-ūmuṣka-visarppya-yaśāḥ prachand-pra-Chāḍ-āntra-hāḍ-Vijaya-simha-grīh-anāka-mantri yō vipra-virāya-vaṛa-dānā-v(b)ālīna raśahā-dārādṛya-danti-paṭalā-dvija-ruddha-dēham || [12]** Śri-Padmaśrīm-vidūṣh-ātra nītānta-v(b)āhuḥ śri-Kirttisirnāḥ iti śiṣu-v(b)ālo viṣajyā | śrūṭi-chakra-hṛidi śankur-asuṃ viṣamkō Rāmaḥ purā Daśarathād-iva Kōśa-gālaḥ

7 || [13]** Sadasi yasya hitā vividhā v(b)uddhā surapāṭer-iva mantra-viṣāyaḥ surāḥ | suṣubhirō asāśi-saṅgha kiribhāṁ || [14]** Sāmana-maṇḍala-siṅiraḥ dhūnam-an mihpāsaka-pāda-vanajō Malaya-nāśinir-ivah || śri-Kirttisirnāḥ-śanaḥ yaḥ sa babhūva viṣah kṣaṭrasya vandha-saṃuddharaṇa-aikā-mallah || [15]** Vi-

8 dy-adhi-kāra-kumud-ākara-(v(b))ōdha-chandṛ ratu-kārā-rthi-ḥanajēhu cha ratna-dānaiḥ | sarvā hi Malayasiṁha-nara-pratisiṣṭhā dōṣhū-pi sō-saṣa na mājgānka-kriṣṭā guṇ-āṇuḥkariḥ || [16]** Ārātiś-triśah-śrutā-v(b)ālām-An-śuddha v(b)āhāra-śabdhyān dadā-daṣa-ānte v(b)ā还不是-śrūṇaḥ yaḥ | śītāmśuṣ-arṣka iva viśnū-saṣakti-hasta urvyām-abhūn-Malaysiaṁhaṃ iti prā-

9 viṣrāḥ || [17]** Āndula-yadyaśa kriṣṇaḥ-āyātr-śvīc-gataṁ bhānūn-iv-ām(bu)b-madhyē | ārāti-saṃmāv(b)ālaḥ v(b)ālāḥ shūḥ-suddhaḥ || [18]** Āravat-sukte-stukṣṭi-harijo samudrā pheṇāḥ mukhē vardhanī padē-pi viśkṣaṇa | magn-āri-saṃmā na v(b)āhi-ḥa-jāgūna yasya-āśu sō-bhūn- Malayasya śiṣuḥ || [19]** V(b)āhu-vvē-

10 raśi prāṭi(a)h-tripada-nimātah kiti tri-bhūvanaḥ panaḥ dāṣyaūm-Indō(γ)-Ravi-Hara-Hara-Indr-Ājaṣu niṣāṇāḥ|| aḥaḥ jītvā tāḥyāḥ śpadi kāraṇaḥ cha vauḥ | yaḥ sākaṃ- v-ōti vyavasita v(b)ālo yaḥ sa jayatu || [20]** Yasya-āri-saṃanta-rūṣiras-sarppa-rakṣ-āya-dyi-dṛś-āśikā-krīṣṇaḥ | saṁ-prāpaṇa tāvat-su ānā ṛṣeya-ṛṣa-triṣṭapā Lāṅgaṇa

11 hi dag-dh(a)m-āpi na Maṇvētra-yaḥ || [21]** Tūrāśhām jītvā āṣi(a)m-anāpi dēvaśrā- mukhē mahādēvi-Sacchā vicharati mājgānkar-triḥbūvatō || aḥō tē- śānma prā(1)gāt(d)-bhujaga-pati-Śaḥ viśaṣṭuḥ prāthivyām dēʿv-yah ṣanapāda-janai-rka iti iti || [22]** Kānaḥ yath-āuṅg-ṛhavā-ṇetrā-janaḥ krīḍh-ātmakaḥ śatu v(b)ālaḥ dādhaḥ | vaidha-vvēa-
duṣkha-śādhanā-spandha-vāsahāḥ samadhukshhitā yat-prati-kāla-vadhvā || [23*]  


khi sarvā-ādhikārāṁ-īva Chitravṛtusāṁ || [29*] Tāmva(b)ula-dān-ādikīryi prayaṁtāḥ āriṃyā-Jagāsīkhe-sutaḥ samanjāti | yasya-ṣabhavac-chhri-Harasiṁha-nāma sarvā-ārthī-saṁpaṭ-paripūrit-āsaḥ || [30*] Praudha-praṅcha-āri-kari-pramāṭēśāṁ nairāccha-āṁśu-khaḍja-yuddhaḥ | v(b)aṁhu-ṃraśṛtyu-āti-dṛjṛaḥ-prahāraḥ sēn-āgrayāy-īva rāpaḥ kumāraḥ || [31*] V(B)rahaṁpā


ch-ābhūt-11 katham-āṣṭhitāṇāṁ | tāsāṁ bhuvō-ṃgāni kuch-śru-jaṅghā dhīṣtvākha-sūtrāṇ(ṇ)y-strapaṇ-śunmāṇāṁ || [38*] Yasymin-śirō marakata-śilā-ratna-

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1. Indraveṣṭa.  
2. "śuṣṭhotsa".  
3. "śānita-dūriha".  
4. "sukha-jāhā."  
5. "śāsanaśaṁśāvi-śri."  
6. "sāmhiśaṁśāvi-śri."  
7. "ājñā-śri."  
8. "śāsanaśaṁśāvi-śri."  
11. "śāsanaśaṁśāvi-śri."
v(b)addha-[sa]nasthair-vvichi-lolai-rajata-s(a)pharah-vanchar-5ru-pradseaih | viprais-tripta amara-pitarah satpa divy yamunshya asamsanty prathita[ta-]

20 yaasadat yath sa jiyad-bhuv-tita || [39]*1 Divy-angam-angam*2-nava-kuririka
parha-prinha-vrapi-prapara-lavcha-chitra-rima-malaih | krijaanti yatra sukhinbhuvi rajahasah ambho-nidhanam-atalam pra(s)araah sa[s]a[rija] || [40]*2
Etad-arbhoh-nidhanah yatvai daasaapantha cha | bhagavan-mudraya yapi
taamkanka[th]a vya-

21 yad-karot || [41]*3 Sarv-vrtha-sarthai[sa] || stutijair-vvachobhir-vva[nd]i(dii)-janaiah sa[m]sat-
tuta yva yodhuth | Siddhabhatho-yogi Mayalanu-sinhas-v(t)asmai bhavayuh
subhadhas-tridiveah || [42]*3 Vastavya-vrtti-pratham-aika-lihgam namin-apya-
abhud-Uddharaap vipsahit | uddhriyata mahayama(ma)mritaam grihitum lok-aika-
natho-tha yath esa-murtih || [43]*3

22 Tasya-atha putraa pramad-abhiramo y(j)ushtaah sriyau Sriraha-murttir-sait || yena-
avani sarvaa-gunaa guap-aguihau punyair-anekaih-cah kritha pavitraa || [44]*4 Tasya-
api surnur-bhuvhu Thakkuro yodhakhirah lakshaap-kavya-vettah Vidyadharas tasya babhuvaa putraah sarvaa-adhiikur-arthaa-guna-pravishaa || [45]*4
Artha-trayyaphah*-

23 m-api tatva-yuktah Kamasya saretha tu kiunchid-eva | Vidyadhah-th-asya
(s)aaro-dhikirtah huter-yath-abdhah Sagaroth babhuvaa || [46]*5 S(S)araham-samsthapanah(?) vidvam-vastavyah Purushottama || [47] Asuram-Valhaap-putro-bhudd-acharya-
Srirahath yathah || [47]*4 Paachha-kratunam-apah-yaasha karttaa ari-Rama-
chandro-tha babhuvaa vidvam | tasya-atha pu-

24 tro-pi Divkara-akhyah sarvaajnaha-kalpo divay-mukhya yva || [48]*5 Tasya-atha putro
guru-bhakti-chitta daiyach hriyaa yaah parihina jathaah | Areyo-gotro nau
Krishna-purvaakah Kasi-nivasa cha par-opakari || [49]*5 Tarkkhe jnanam-atvaa
yasa chaturah sabd-artha-asatra tathaa mlmaah-adhigato vipschid-abhad-
vad-vedam-

25 ta-yog-adhi-dhi | vedh-aphyasa-ratah sadah suvidhah varna(ba)adh-
ajila-vipraah atri-Purushottamah bhuvhi mahah-y(b)uddhyah cha Vachaspatih ||
[50]*7 Tena-ayam-ashtha-angam-suivritta-vrittah harsaya yaahitha cha sad-artha-
guhchchahha || *asad-varsha-mukta-phala-kirtti-suptah statha prasaati suvinirm mitigate ||
[51]*4 Utkrrna(ypa)s sutrah-

26 dharega ariyam-Galhaap-sununa | namin-Aanmatena chandrree-yah*3 suddh-eятah
vanas-paddhatih || [52]*7 Chatvairiinamety-adhkhe(v)de chaturbhir-nnavam ahata | Sukre Sahasarmall-skahk Nabhaya pratham dinah || [53]*4 Sannvat
944 Bhadrpada-s(J)i | Sukre ariyam-Vijayasahadeva-rajaah | May-

27 galaam mahahahi || O || Sri || [D]auva(ay)rya-karya-kshama-Ra(ha)p-akhyo yasya-
abhavat-Dahah(pan)ah-sunu-virah | dvra-iva Na[u]di Giriisaya yuktah sangra-
ma-su(sit)ro ripu-darpaha-marddi || [54]*1

*1 Mandakonicu.
*2 Vasantidakha.
*3 Indrasya.
*4 Budhdakonicu.

* There is a symbol between "pa" and "no".
* Anushthyuha.
* This "a" is superfluous.
* Read Chandra ya. 
No. 54.—THREE SEMITIC INSCRIPTIONS FROM BHUJ.

By A. Cowley, Clermont-Ganneau, Buchanan Gray and Mayer-Lambert.

Colonel H. F. Jacob, the Political Agent of Cutch, picked up during 1909-10 three inscribed stones from the Raja's Tombs (or Chhatris) at Bhuj, as has been noticed in the Bombay Gazetteer, Volume V, Cutch, page 218, and these remained with Mr. N. M. Billimoria of Bhuj for some time till Mr. D. R. Bhandarkar noticed them. Mr. Billimoria, with the permission of Colonel Jacob, sent them over to the Poona Museum. In the month of April 1917, Mr. Bhandarkar forwarded copies of them to Sir John Marshall, noticing them first in his Report for 1917, page 50. Sir John sent the impressions on to Dr. F. W. Thomas with the request that they might be deciphered by some Semitic epigraphist. The result was that the inscriptions were examined by Dr. Cowley, Dr. Buchanan Gray, M. Mayer-Lambert and M. Clermont-Ganneau. The following note comprises what each of these scholars has stated about them.

The largest of the three epigraphs is in Hebrew and the other two are Hymyaritic. Regarding the Hebrew Inscription: M. Clermont-Ganneau and Dr. Cowley say:—

The inscription is of a later date and forms the epitaph of Rabbi Hyya, son of Joseph, who died in the month of Mār̄ēshwān of the year 1563 (1) (of the Seleucids 1351 A.D.), with the usual eulogistic funeral formulae "may his soul rest" and "may his soul be bound up in the sheaf of the living." [C.-Ganneau].

Dr. Cowley remarks as follows:—

<table>
<thead>
<tr>
<th>Text in Hebrew</th>
<th>Text in Roman</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>נַבּ נַפְךָּשׁ דָּרָשׁ בִּירָדוֹתָה</td>
<td>נַבּ נַפְךָּשׁ דָּרָשׁ בִּירָדוֹתָה</td>
<td>The soul of Rabbi Hyya-son of Joseph went to its rest in the month of Mār̄ēshwān in the year 1563—R. I. P.</td>
</tr>
</tbody>
</table>

The inscription is of an ordinary type. The only uncertainty in the reading is with regard to the name which looks like יַּהַ֣י (for יַּהַ֣י Yahya), but probably the first stroke is unintentional and we should read יַּהַ֣י. The letters at the end, after the date, give a common abbreviated formula 'may his soul be bound up in the sheaf of the living' (iSam. 25, 20). The date 1563 is no doubt of the Seleucid era, and is, therefore, equivalent to 1351 A.D. It is difficult to say if the style of the letters either agrees or disagrees with this, because the inscription was evidently cut by an unskilled person. The with a flat base, is the most noticeable letter; the distinction between י and ַ is small, and the top of י is exaggerated.
Three Semitic Inscriptions from Bhuj.
I. Epitaph of Rabbi Hiya: the year 1563.

II. Sabaean Inscription A.

III. Sabaean Inscription B.
THREE SEMITIC INSCRIPTIONS FROM BHUJ.

It is highly improbable that an epitaph of this kind should belong to Bhuj, or any other place in Northern India, and doubles the Report of the Archaeological Survey, Western Circle, 1916-17, p. 50, is right in supposing that all the three stones came originally from South Arabia, perhaps from Aden. A number of tomb-inscriptions (of a later date) from the Jewish cemetery at Aden, were published in 1903 by H. P. Chajes in the Sitzb. d. ph.-hist. Kl. d. k. Akademie of Vienna. As is well known, there have been Jewish settlers in South Arabia since early in the Christian era—if not before it.

The fact that this epitaph was associated with two South Arabian fragments is some reason for thinking that all three came originally from the same region. [A. Cowley].

On the two Himyaritic inscriptions which are on two smaller stones and bear South Arabian writing Mayer-Lambert and Dr. Gray write:

"The inscription in two lines (from left to right) is transcribed below:

Y B M II
B A D W

The second line is very clear, although W has never the form ø in Himyaritic but is always expressed by the form Ω. It is a formula Wadd'ab (Wadd=father), frequently met with on talismans; see the Corpus Inscriptionum Semiticarum, Part IV, Volume II, page 178.

With regard to the first line, I am not able to make it out and should think that, though it is very strange, it reads B(ə)m(b)ay.

The second inscription in one line reads:
S M H M B C Q
which is entirely unintelligible. It may, perhaps, be read thus:
Q C B M H M S
that is to say......Qa, 'the son of Hamia' though the meaning of BM=son is very doubtful. The monuments are probably bad copies of original stones. [Mayer-Lambert].

The rubbings are of two inscriptions, one of two lines (A), and the other of a single line (B).

A.

Both the lines are read from left to right and, with the exception of the left hand letter of the top line, the reading seems to be obvious; the first letter (II) is probably ϑain and, trans-literating into Arabic letters read from right to left, the inscription reads:—

Ωθί ήμ δαδάτ θα

Wadd'ab.

The inscription thus belongs to the group of short Sabaean inscriptions, found on buildings and amulets, which mention Wadd'ab, Wadd'abum, Waddum, Abum, Abwadd or Abum Waddum; see Corpus Inscriptionum Semiticarum, Part IV, Chap. IX, Art. VI, Nos. 470-486. The Bombay Museum possesses, in addition to the present, another inscription of this group (C.I.S. 482), first published by J. Bird in the Journal of the Bombay Branch of the Royal Asiatic Society, Vol. II, No. VIII, 1844, p. 30; it was also published by W. F. Pidgeon in the Transactions of the Society of Biblical Archæology, VI, 1879, p. 305. This inscription is engraved over the figure of a man wearing a cap and a loin cloth extending to the knees, but otherwise nude and has been interpreted as "image of Waddab."
In the present inscription the first word is obscure. If, as can be judged from the rubbing, the inscription is complete, it consists of not less than four, nor more than five, letters; the last letter of the word (يَ) should therefore be the ending of the construct case dual. The root عَمَبُ بُلُبُ is, it must be admitted, unknown and improbable; but with the less improbable alternatives for the first letter, the words عَمَبُ، بُلُبُ give nothing more satisfactory. If the third letter should be regarded as a mutilated مُ or مُ، though for this there seems no good ground, roots known from the Arabic مُ، بُلُبُ would result, but the interpretation would remain obscure.

Both the direction of writing and the forms of the letters point to an early date for the inscription—(though the M is not quite the earliest type)—, say to the earlier part of the period of the kings of Sab'a; if the transition from the style of kings of Sab'a to that of kings of Sab'a and Dhul Ra'dan be correctly dated as 115 B.C., this inscription must be earlier, perhaps considerably earlier than 115 B.C.

The direction of the writing from left to right occurs in the alternate lines of the relatively rare and early boustrophedon inscriptions, see, e.g., C.I.S. 363, 367, 371, 379, 381, 383, 386, 387, 412, 413, 415, 417, 418, 421, 423, 439, 459 (from Abyssinia), 487, 491. Other examples of this direction maintained in two consecutive lines are much rarer: see C.I.S. 474 in two lines.

The line immediately to the left of the first M is presumably the line of division; the similar line to the left of this looks most like a second line of division; but since two such lines together are most improbable, the line must rather be the remainder of a letter,—of what, is not clear.

The first word is obscure and perhaps incomplete; the second seems to be a proper name having the form of a participle of the causative conjugation (Ar. IV) without nunation.

The inscription belongs to much the same period as A. of an early, but not of the earliest (note the angular top of the H, and the bottom of the S; see C. L. S., 379) period. [G. Buchanan Gray]."

No. 55.—AN UNPUBLISHED GRANT OF DHRUVASENA I.

MAHÉO SARUP VATS, M.A.

This paper relates to two copper-plates which on cleaning have been found to constitute a new Valabhi grant. They were handed over by Dr. S. K. Belvalkar of the Deccan College, Poona, some ten years ago to Professor D. R. Bhandarkar, the then Superintendent, Archaeological Survey, Western Circle.

The grant is inscribed on the inner side of two copper-plates, each having two holes for keeping them together by means of rings, now missing. The size of the plates is 11 1/4 " x 7" and the thickness is 1/8". Each plate is broken into two large and several small pieces.

The letters are cut deeply. As to orthography, the use of the jūnāmālīya in line 12 and of the upadhūmāniya in II. 5, 11 and 14 and the change of the visarga into Ś before ṃ (I. 23) may be noticed.
AN UNPUBLISHED GRANT OF DHRUVASENA I.

The inscription is one of the Mahāśāṃkara Mahārāja Dhruvasena I of the Maitraka family and records the grant from Valabhi, of the village Kalahāṭaka situated in the Hastavaprāharāṇi to two Brāhmaṇas, Viśvaṭatta and Vasudatta, of the Bhaṇḍadvāja gōtra for the maintenance of the sacrificial rites bali, charu, vaiśvaḍēva, etc. That the plates confirm a previous grant is suggested by the expressions Hastavaprāharāṇi Kalahāṭaka-grāmāṇ pūrvea-bhūta-bhujaṃāṇalkah (l. 14), pūrvea-vahatā-pratipādītāḥ (ll. 18 and 19). The name of the donees' place of residence is broken. These expressions might be translated as "the village Kalahāṭaka situated within the Hastavaprāharāṇi territorial division which had (formerly) been enjoyed and is being enjoyed (by the donees of the original grant)", "has been granted (by us) in accordance with the usual custom."

The writer of the published charters of Dhruvasena I, issued by him from the Gupta-Valabhi Šaṁvat 206 to 217 is Kīkkaka, but there are several changes in the office of the Dūtaka or the executive officer. Thus the Dūtaka Praśīha Māṃmaka who is mentioned in all copper-plate grants of Dhruvasena I issued from G. V. Šaṁ. 206 to Šrāvaṇa 15 of 210, gives place to Rudradhara in the Palātāna plates of Asvayu juice 5, G. V. Šaṁ. 210, issued like the other two grants of 210 from Valabhi. Later, in the year 216, Rudradhara is replaced by the Bhūgika Rājaśthāniya Bhaṭṭi. Thus the chronology of various grants, so far as the Dūtakas are concerned, is sufficiently clear and leads me to surmise that as the Dūtaka of these plates is the Praśīha Māṃmaka, the charter may, even in the absence of date, be tentatively placed between the years 206 and 210, i.e., before the assumption of the Dūtaka's office by Rudradhara. This must, however, remain a mere possibility as it is not necessary that there should be only one Dūtaka at a time, and that another could not be appointed during the life-time or even the tenure of a certain Dūtaka. Of the place names mentioned in the inscription, Hastavapra is modern Hāṭhab. Kalahāṭaka may be identified with modern Koliāka (spelt as Koliyat by Col. H. S. Jarrett) lying on the eastern bank of the creek near Hāṭhab.

TEXT.

First Plate.

1. न्याय श्रवण बलमोन: प्रसमवणशास्त्राणां मेचकृष्णमय्यां प्रतिमायवचम:।
2. संग्रामण्मण्मणतत्त्वानां प्रतापर: यताचा निर्माणमायां भवेवेवायत्वानां
3. मील्लक्षप्रतिवीपत्रसाहित्यी: यवरस्माहोपरसापित्योप्तस्थापयक्ष: चुन:
4. तत्त्वार्थोपञ्जाबनपत्तिकोˈनकत्म{रा:}" गिरोवनतशुभामिश्रप्रभावितप्राप्तादनख:-
5. प(ि)सिद्धिविदणागायनाय(ि) प्रज्ञावजयिनिवनप्ररममाहोपरसापित्यशैलः
6. तत्त्वार्थोपञ्जाबनपत्तिकोˈनकत्म{रा:}" गिरोवनतशुभामिश्रप्रभावितप्राप्तादनख:-
7. द्वारा द्वारा सिद्धिविदणागायनाय{ि} प्रज्ञावजयिनिवनप्ररममाहोपरसापित्यशैलः
8. श्रवणशास्त्राणां प्रसमवणशास्त्राणां प्रतिमायवचम:।

9 द्रेष्टविश: सिंह द्व नायावचारस्वलये अध्येन परगजयातीकानामीतविवजयो
10 जराणीयां जराणीवनका शाखाओऽत्वा नान क्षत्रधिश्रव स्वद्रापणिनाः
   यामिनः
11 वितकलोपयोगद: परमाभम् वतः परमभद्वाकादलुक्तातो मद्दासामः
12 महाराजपुष्पस्यं कुष्ठी सब्जि व क्षानायुक्तविनियुक्तका त्रैः मिकसः
   शत्रुः
13 मद्दबुधवानिषकरिकनास्थं यथाशंका: यथाशंकामनकामनुसारसः
14 क्षास्य: व शृविज्ञः यथा इस्तवाः प्रहरा राजः कलाज्ञात्राष्ट्रः पुरोऽभुवाज्जयः
   माः न तः

Second Plate.

15 — — —— नगरानावत्तुश्चं शंके विद्वद्व जनानां भर्तवासनविवाहाः
16 — — —— अस्थानां सत्ता मानाण्यो: पुराणायानासाकानबैधविषाकुपालमाः
17 वर्षिः महावानिषकरिकनास्थं यथाशंका: यथाशंकामनकामनुसारसः
18 क्षास्य: व शृविज्ञः यथा इस्तवाः प्रहरा राजः कलाज्ञात्राष्ट्रः पुरोऽभुवाज्जयः
   माः न तः

20 [पालिका] विवाहो वा कार्यमाः गणेशगृहस्वरूपातिनिवारवेशिन्यः
21 [वियान्नाम सामान्य च मृत्युपात] तेजसंघिर्यमकादिवितिषा तु
22 मनोज्या गणाभिषे गणाधिपतियायामनवाषोः देवः पाच्छिकत्वामानके
   शोभापके
23 [च संयुक्ता] दिति च चाच्या आशोग्रीतसा शरमा स न नित्य व नोदन्ती भूमिदः
   च च
24 [पालिका] चालुक्यो च शान्तेव सत्ता तृतीयाः वशे तृतीयाः सद्वान परदानो
   वा यथे वरः मुनावराः
25 गवं गवं गवं गवं गवं: प्रादृश्यति विज्ञवान्म माः वाँचित्वाश्च भूषा
   राज्यमुखाराः
26 द्रिप्रणां: च च यथा यथा भूमित्वम् तत्तवं तदा वाँचित्वम्
27 साधनाः महाप्रभावसम्भवारजपुष्पस्य: महाप्रभावसम्भवारजपुष्पस्य: न न्रजाः मृतेस्वास्त्वकः
28 सिंहासनाः महाप्रभावसम्भवारजपुष्पस्य: महाप्रभावसम्भवारजपुष्पस्य: न न्रजाः मृतेस्वास्त्वकः
   च च
### INDEX.

**BY K. V. SUBRAHMANYA AIYER, B.A., M.R.A.S.**

<table>
<thead>
<tr>
<th>Page</th>
<th>A</th>
<th>Adi-Sûra, s.w. Ādîsûra</th>
<th>116</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Aditi, f.</td>
<td>159, 162</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Āditya I, Cōla k.</td>
<td>84, 85, 87</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Āditya, the Sun.</td>
<td>18, 33</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Āditya-Bhātâra, the Sun God,</td>
<td>273, 274, 275</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Āditya-tîrtha.</td>
<td>38, 40</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Ādityavarman, m.</td>
<td>135, 136, 137</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Ādîvarâha, biruda of Bhôjâdeva,</td>
<td>175</td>
</tr>
<tr>
<td></td>
<td></td>
<td>ādâla or vadâla.</td>
<td>274, 276</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Ādîvîlēpana-svâmin, m.</td>
<td>248, 250</td>
</tr>
<tr>
<td></td>
<td></td>
<td>ādûra, vi.</td>
<td>151, 153, 154</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Afganîstân, co.</td>
<td>13</td>
</tr>
<tr>
<td></td>
<td></td>
<td>āgama</td>
<td>93, 95</td>
</tr>
<tr>
<td></td>
<td></td>
<td>āgâmi</td>
<td>132, 145, 148</td>
</tr>
<tr>
<td></td>
<td></td>
<td>agraum, a Brâhmaṇa village,</td>
<td>215, 216</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Agasahaya (Agasahâya), m.</td>
<td>203</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Aggalajûr, vi.</td>
<td>188, 189</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Aghapattî, vi.</td>
<td>21, 25, 30</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Āghyakâ-Varâti; maha.</td>
<td>263, 264</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Agni, descent from,</td>
<td>239</td>
</tr>
<tr>
<td></td>
<td></td>
<td>agníhâtri,</td>
<td>266, 270</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Agnikula, family,</td>
<td>239</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Agnîsthôma, sacrifice,</td>
<td>73</td>
</tr>
<tr>
<td></td>
<td></td>
<td>agrahâra, a Brâhmaṇa village, 15, 16, 17, 18, 19,</td>
<td>116, 117, 118, 121, 126, 129, 130, 133, 134,</td>
</tr>
<tr>
<td></td>
<td></td>
<td>156a, 169, 172, 231, 235, 245, 256, 258, 260, 261</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Ağrahâya or Ağrâya, see montha.</td>
<td>198</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Ağrör, vi.</td>
<td>53, 57</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Ağhâr, vi.</td>
<td>53, 57</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Ahichehhaträ, vi.</td>
<td>177, 178, 236</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Ahmâdâbâd or Ahmedâbâd, vi.</td>
<td>237, 239, 240</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Ahmâdâbâd grant.</td>
<td>90, 92</td>
</tr>
<tr>
<td></td>
<td></td>
<td>ao (vowel), symbol for—</td>
<td>327</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Ahôlo, vi.</td>
<td>31</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Ain-i Akbari, work,</td>
<td>48a, 286, 303n</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Airavatésvara, te.</td>
<td>112</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Aiyugura, s.w. Aiyugrapura,</td>
<td>198</td>
</tr>
</tbody>
</table>

*The figures refer to pages; a. after a figure, to footnotes; and add, to the addition on pp. viii to xii.*

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<table>
<thead>
<tr>
<th>INDEX.</th>
<th>PAGE</th>
</tr>
</thead>
<tbody>
<tr>
<td>Angadi, vi.,</td>
<td>241</td>
</tr>
<tr>
<td>Anggividya, science of Vidyaropa, etc.</td>
<td>113, 114</td>
</tr>
<tr>
<td>Anggévara, m.,</td>
<td>119, 123</td>
</tr>
<tr>
<td>Ājājanēya, s. a. Hanunān</td>
<td>181, 182</td>
</tr>
<tr>
<td>Ankola, vi.,</td>
<td>35n</td>
</tr>
<tr>
<td>aśekula, emblem</td>
<td>137, 149</td>
</tr>
<tr>
<td>Annalladēva, see Arpōrāja.</td>
<td>255</td>
</tr>
<tr>
<td>Annavaram, vi.</td>
<td>39n, 233n</td>
</tr>
<tr>
<td>Angottō-dasalo, work,</td>
<td>293</td>
</tr>
<tr>
<td>antapurika, an official</td>
<td>39, 41</td>
</tr>
<tr>
<td>antara-nāṭṭa</td>
<td>41</td>
</tr>
<tr>
<td>Antirigām, vi.</td>
<td>52</td>
</tr>
<tr>
<td>Anūpahār, vi.</td>
<td></td>
</tr>
<tr>
<td>anusūra, 99n, 158n, 159n, 160n, 161n, 165n</td>
<td>275, 276</td>
</tr>
<tr>
<td>181n, 199, 202, 209n, 272, 274n</td>
<td></td>
</tr>
<tr>
<td>anusūra, change of — into a nasal</td>
<td>139</td>
</tr>
<tr>
<td>anusūra, wrong use of —</td>
<td>254</td>
</tr>
<tr>
<td>anusūra, form of —</td>
<td>96</td>
</tr>
<tr>
<td>anusūra, omission of —</td>
<td>62, 177</td>
</tr>
<tr>
<td>anusūra, superfluous use of —</td>
<td>89, 98n, 237</td>
</tr>
<tr>
<td>anusūra, use of — for nasal</td>
<td>46, 80, 237, 265, 272</td>
</tr>
<tr>
<td>Āpanāga-svāmin, m.,</td>
<td>246, 248</td>
</tr>
<tr>
<td>Āpāyura, vi.</td>
<td>57, 59</td>
</tr>
<tr>
<td>Āpāyupri, s. a. Pāñj or Pāñja.</td>
<td>57n</td>
</tr>
<tr>
<td>Āparāgāṅgīya, Āmarāgāngīya or Āmaragāngi, Chauhan k. of Ajmer</td>
<td>48</td>
</tr>
<tr>
<td>Āparājita, Pallava k.</td>
<td>84, 85, 87</td>
</tr>
<tr>
<td>Āparājita, titles of Narasimhavarnman II.</td>
<td>105, 107</td>
</tr>
<tr>
<td>āpvarahāra, the inner apartment</td>
<td>55, 59</td>
</tr>
<tr>
<td>Appādevi, queen of Rādhadhruvādeva.</td>
<td>18</td>
</tr>
<tr>
<td>Āpratima, epithet of Narasimhavarnman II.</td>
<td>105, 107</td>
</tr>
<tr>
<td>Āra inscription</td>
<td>2, 3, 6, 7n, 9</td>
</tr>
<tr>
<td>ārahanta, epithet of Gautama Buddha.</td>
<td>96</td>
</tr>
<tr>
<td>Arasūr, vi.</td>
<td>87</td>
</tr>
<tr>
<td>Arakeru, place</td>
<td>184, 186, 187</td>
</tr>
<tr>
<td>Aramale Inscription of Darins</td>
<td>251</td>
</tr>
<tr>
<td>aranā-bhadra,</td>
<td>38, 40</td>
</tr>
<tr>
<td>Arapōta, m.</td>
<td>44</td>
</tr>
<tr>
<td>Aravīṭu, family</td>
<td>90n, 91n</td>
</tr>
<tr>
<td>archanā, one of the eight forms of worship</td>
<td>28n</td>
</tr>
<tr>
<td>Ardhvāraśvarā, form of Śiva</td>
<td>175</td>
</tr>
<tr>
<td>ardhvāraśvarā</td>
<td>272, 273</td>
</tr>
<tr>
<td>Arghhya-tirtha, place</td>
<td>182, 184, 192, 193, 219, 221</td>
</tr>
<tr>
<td>Arikarikēsa, epithet of Narasimhavarnman II.</td>
<td>112n</td>
</tr>
<tr>
<td>Arifikēsa, Māravarman, Pāṇḍya K.</td>
<td>87</td>
</tr>
<tr>
<td>Arīksēsa, Parākukāsa, sur. of Tērmāguna Rājā-simha I.</td>
<td>112n</td>
</tr>
<tr>
<td>Arimardana, epithet of Narasimhavarnman II.</td>
<td>105, 107</td>
</tr>
<tr>
<td>Arinēsīna, epithet of Narasimhavarnman II.</td>
<td>108n</td>
</tr>
<tr>
<td>Arjuna, epic hero</td>
<td>27, 28, 34, 109, 140, 143, 146, 147, 165, 168, 172, 176, 234, 255, 256, 258</td>
</tr>
<tr>
<td>Arjuna, Gūrjaru k.</td>
<td>20, 22, 26</td>
</tr>
<tr>
<td>Arjuna, m.</td>
<td>80</td>
</tr>
<tr>
<td>Arjuna, s. a. Kārtavirya</td>
<td>155, 159, 162</td>
</tr>
<tr>
<td>Arjuna or Arjuna, Paramāra k. of Mālēv.</td>
<td>46, 47, 48, 49, 50</td>
</tr>
<tr>
<td>Arjuna, Paramāra king of Mālēv.</td>
<td>48, 49</td>
</tr>
<tr>
<td>Arakēdeva-svāmin, m.</td>
<td>118, 122</td>
</tr>
<tr>
<td>Arakēdeva-svāmin, m.</td>
<td>119, 123</td>
</tr>
<tr>
<td>Arka-svāmin, m.</td>
<td>119, 122, 246, 248</td>
</tr>
<tr>
<td>Arka-nandana, s. a. Karṇa</td>
<td>220</td>
</tr>
<tr>
<td>Arkonam, vi.</td>
<td>81</td>
</tr>
<tr>
<td>Arna (= two),</td>
<td>158, 164, 166, 173, 174</td>
</tr>
<tr>
<td>Arpōrāja, Annalladēva, Anāka or Anaka, Chauhān k. of Ajmer</td>
<td>48</td>
</tr>
<tr>
<td>Arrows ( = five),</td>
<td>158, 164</td>
</tr>
<tr>
<td>Arśavallī, vi.</td>
<td>274</td>
</tr>
<tr>
<td>artha,</td>
<td>173</td>
</tr>
<tr>
<td>Arthapātī, m.</td>
<td>119, 122</td>
</tr>
<tr>
<td>Arthapati, epithet of Bhavatavarnman.</td>
<td>101, 103, 104</td>
</tr>
<tr>
<td>Arthia-bētra, work on politics</td>
<td>299</td>
</tr>
<tr>
<td>Arumbāka, vi.</td>
<td>137, 139, 140, 145, 148, 149, 151</td>
</tr>
<tr>
<td>Arūpā, m.</td>
<td>282, 295</td>
</tr>
<tr>
<td>Arya,</td>
<td>77</td>
</tr>
<tr>
<td>Arya-Siddhānta, see Siddhānta.</td>
<td></td>
</tr>
<tr>
<td>Assāvya, m.</td>
<td>55, 59</td>
</tr>
<tr>
<td>Assana, one of the six branches of military science</td>
<td>28n</td>
</tr>
<tr>
<td>Assanapura, vi.</td>
<td>257, 258</td>
</tr>
<tr>
<td>Asānda, s. a. Vīshākha</td>
<td>181, 182</td>
</tr>
<tr>
<td>asāṅga-bhakti-krama,</td>
<td>23</td>
</tr>
<tr>
<td>asāṅgadhā-bhakti-kriya, eight forms of worship</td>
<td>28n</td>
</tr>
<tr>
<td>asāṅgadhā-ārchanā,</td>
<td>32</td>
</tr>
<tr>
<td>Asiṅgadā seal inscription</td>
<td>16</td>
</tr>
<tr>
<td>Aśoka, or Ayoka, Maurya emperor, 7, 203n, 204, 205, 251, 252, 263</td>
<td></td>
</tr>
<tr>
<td>Aśvaghoṣha, Buddhist author</td>
<td>12</td>
</tr>
<tr>
<td>Aśvamedha, a sacrifice, 63, 113, 115, 141, 152</td>
<td>256, 258, 259, 268, 269, 271, 276, 276</td>
</tr>
</tbody>
</table>

*The figures refer to pages; n. after a figure, to footnotes; and add to the addition on pp. vii to xii. The following other abbreviations are used: — ch. = chief; co. = country; dr. = district or division; do. = ditto; dy. = dynasty; E. = Eastern; f. = female; k. = king; m. = male; mo. = mountain; r. = river; s. = same as; sur. = surname; te. = temple; vi. = village or town; W. = Western.*
<table>
<thead>
<tr>
<th>Page</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ayyāvajje, or Ayyavaļe, s.a. Alighoje, 21, 25, 30, 31, 33, 35, 36, 37, 40</td>
<td>106, 107</td>
</tr>
<tr>
<td>Azes, Parthian k.,</td>
<td>200, 201, 205</td>
</tr>
<tr>
<td>Apō or Ovačo, co.,</td>
<td>198</td>
</tr>
<tr>
<td>Aṭmākāti, one of the three akṣitās, 288n</td>
<td>121</td>
</tr>
<tr>
<td>āśma-mahādāna or āsmitāyana, one of the eight forms of worship, 288n</td>
<td>112</td>
</tr>
<tr>
<td>Āṭṭiyatamburu, eśīṇa of Narasimhavarman II,</td>
<td>158, 160, 168</td>
</tr>
<tr>
<td>Atri, sōgā, 165, 167, 171</td>
<td>99n</td>
</tr>
<tr>
<td>Āśokā, 72</td>
<td>99n</td>
</tr>
<tr>
<td>Attemāmbā, queen of Kōva k. Čhāda II, 167</td>
<td>112</td>
</tr>
<tr>
<td>Avalakīśvara, eśīṇa of Narasimhavarman II, 105, 106, 107, 110, 111, 112a, 113</td>
<td>92</td>
</tr>
<tr>
<td>Atulanā, eśīṇa of Narasimhavarman I, 108n</td>
<td>92</td>
</tr>
<tr>
<td>Atulyagrupa, s.a. Agrōr, 198</td>
<td>92</td>
</tr>
<tr>
<td>Aḡuljāra[r], Gōbārī ch.</td>
<td>92</td>
</tr>
<tr>
<td>Audambar or Audumbar, see Udāmba, 69, 72, 74</td>
<td>189, 190</td>
</tr>
<tr>
<td>Audrahačā, dī,</td>
<td>214</td>
</tr>
<tr>
<td>Áuraqahā, family, 189, 190</td>
<td>220</td>
</tr>
<tr>
<td>Ávālī, f,</td>
<td>78</td>
</tr>
<tr>
<td>Ávānīkī, eśīṇa of Narasimhavarman II,</td>
<td>106, 107</td>
</tr>
<tr>
<td>Ávānīkī, eśīṇa of Narasimhavarman II, 105n, 106, 107, 110, 111, 112a, 113</td>
<td>106n</td>
</tr>
<tr>
<td>Ávānīkī, eśīṇa of Narasimhavarman II,</td>
<td>106n</td>
</tr>
<tr>
<td>Ávānīkī, eśīṇa of Narasimhavarman II, 105, 106, 107, 110, 111, 112a, 113</td>
<td>106n</td>
</tr>
<tr>
<td>Ávānīkī, eśīṇa of Narasimhavarman II, 105, 106, 107, 110, 111, 112a, 113</td>
<td>112n</td>
</tr>
<tr>
<td>Ávānīkī, eśīṇa of Narasimhavarman II,</td>
<td>112n</td>
</tr>
<tr>
<td>Ávānīkī, eśīṇa of Narasimhavarman II, 105, 106, 107, 110, 111, 112a, 113</td>
<td>112n</td>
</tr>
<tr>
<td>Ávānīkī, eśīṇa of Narasimhavarman II, 105, 106, 107, 110, 111, 112a, 113</td>
<td>214</td>
</tr>
<tr>
<td>Ávānīkī, eśīṇa of Narasimhavarman II, 105, 106, 107, 110, 111, 112a, 113</td>
<td>214</td>
</tr>
<tr>
<td>Ávānīkī, eśīṇa of Narasimhavarman II, 105, 106, 107, 110, 111, 112a, 113</td>
<td>220</td>
</tr>
<tr>
<td>Ávānīkī, eśīṇa of Narasimhavarman II, 105, 106, 107, 110, 111, 112a, 113</td>
<td>200, 201, 205</td>
</tr>
<tr>
<td>Ávānīkī, eśīṇa of Narasimhavarman II, 105, 106, 107, 110, 111, 112a, 113</td>
<td>206</td>
</tr>
<tr>
<td>Ávānīkī, eśīṇa of Narasimhavarman II, 105, 106, 107, 110, 111, 112a, 113</td>
<td>68</td>
</tr>
<tr>
<td>Ávānīkī, eśīṇa of Narasimhavarman II, 105, 106, 107, 110, 111, 112a, 113</td>
<td>205</td>
</tr>
<tr>
<td>Ávānīkī, eśīṇa of Narasimhavarman II, 105, 106, 107, 110, 111, 112a, 113</td>
<td>140, 145, 148</td>
</tr>
</tbody>
</table>

*a The figures refer to pages: s. after a figure, to footnotes; and add. to the addition on pp. viii to xii. The following other abbreviations are used: ch. = chief; co. = country; di. = district or division; do. = ditto; dy. = dynasty; E. = Eastern; f. = female; k. = king; m. = male; mnt. = mountain; r. = river; s. = same as; sur. = surname; tem. = temple; vil. = village or town; W. = Western.*
<table>
<thead>
<tr>
<th>Page</th>
<th>Balavardha, see Valavādaḥa</th>
<th>199, 200</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>balaś straight</td>
<td>37</td>
</tr>
<tr>
<td></td>
<td>Rajeyavarasa, s.a. Baijapāṭam</td>
<td>31, 32, 33, 35</td>
</tr>
<tr>
<td></td>
<td>Bhālapāṭa, Chauhān k. of Ramthahbha</td>
<td>48</td>
</tr>
<tr>
<td></td>
<td>Bali, myth. k.</td>
<td>231, 235, 297</td>
</tr>
<tr>
<td></td>
<td>bali, worship</td>
<td>116, 120, 121, 126, 129, 131, 303, 304</td>
</tr>
<tr>
<td></td>
<td>Baijapāṭam or Valapāṭam, vi.</td>
<td>32</td>
</tr>
<tr>
<td></td>
<td>bali-pṭha,</td>
<td>105</td>
</tr>
<tr>
<td></td>
<td>bāja, a measure,</td>
<td>35n, 38, 40</td>
</tr>
<tr>
<td></td>
<td>Bāliya (II), Horaśa k.</td>
<td>20, 22, 26</td>
</tr>
<tr>
<td></td>
<td>Belvan State</td>
<td>45</td>
</tr>
<tr>
<td></td>
<td>Bāmangahāti grant,</td>
<td>264</td>
</tr>
<tr>
<td></td>
<td>Bāmmadēvarasa, m.</td>
<td>187, 188</td>
</tr>
<tr>
<td></td>
<td>Bāmmarasā, Sāndā k.</td>
<td>227, 230, 234</td>
</tr>
<tr>
<td></td>
<td>Bāmmi-Seṭṭi, m.</td>
<td>23, 35</td>
</tr>
<tr>
<td></td>
<td>Bāmmōṭā, m.</td>
<td>180, 182, 183</td>
</tr>
<tr>
<td></td>
<td>Bāma, family,</td>
<td>84, 86, 87</td>
</tr>
<tr>
<td></td>
<td>bāpālu, land measure,</td>
<td>19, 20, 30, and n</td>
</tr>
<tr>
<td></td>
<td>bāpālu = stack,</td>
<td>25, 29, 30n</td>
</tr>
<tr>
<td></td>
<td>Banālbāga paroṇa,</td>
<td>279</td>
</tr>
<tr>
<td></td>
<td>Bāpa, guild of merchants,</td>
<td>20, 21, 25, 29, 30</td>
</tr>
<tr>
<td></td>
<td>Bāpārāsi or Bāpārasi, s.a. Benares,</td>
<td>34, 185</td>
</tr>
<tr>
<td></td>
<td>Banavātes 12,000, co.</td>
<td>83, 184, 185, 186, 187, 188, 192, 193, 194, 195, 196</td>
</tr>
<tr>
<td></td>
<td>Bāgaṃrāma, queen of Veṇaśa I,</td>
<td>91n</td>
</tr>
<tr>
<td></td>
<td>Bāṅkāpur or Bankāpūr, vi.</td>
<td>180, 181, 183, 187, 188, 189</td>
</tr>
<tr>
<td></td>
<td>Bāṅkā, Bhāṣakāśa general,</td>
<td>86</td>
</tr>
<tr>
<td></td>
<td>Banpa, m.</td>
<td>8, 9</td>
</tr>
<tr>
<td></td>
<td>Banavara plate of Bhōjarāja,</td>
<td>18</td>
</tr>
<tr>
<td></td>
<td>Rappai = Vākpāti</td>
<td>239</td>
</tr>
<tr>
<td></td>
<td>Rappai or Rāppāṭi, s.a. Paramuṛ k. Vākpāṭi I,</td>
<td>226, 239, 240, 241, 244</td>
</tr>
<tr>
<td></td>
<td>Rappāṛavāmin, m.</td>
<td>247, 249</td>
</tr>
<tr>
<td></td>
<td>Barābar inscription</td>
<td>203n</td>
</tr>
<tr>
<td></td>
<td>Barad, vi.</td>
<td>184, 185, 187</td>
</tr>
<tr>
<td></td>
<td>Baragujara, people</td>
<td>47</td>
</tr>
<tr>
<td></td>
<td>Barah, vi.</td>
<td>15</td>
</tr>
<tr>
<td></td>
<td>Barah copper-plate of Bhōjarāja,</td>
<td>16, 54, 286n</td>
</tr>
<tr>
<td></td>
<td>Barakōṣa, vi.</td>
<td>278</td>
</tr>
<tr>
<td></td>
<td>Baraṛaoha or Brahmonchāl, vi.</td>
<td>278, 279</td>
</tr>
<tr>
<td></td>
<td>Baraṛaoha pṛosrama,</td>
<td>278, 279</td>
</tr>
<tr>
<td></td>
<td>Bāṛaṛa, Bhāṣakāya ch. of Lōka, bōriṃya</td>
<td>240</td>
</tr>
<tr>
<td></td>
<td>bōriṃya-Jāmaṇaśaśe,</td>
<td>36, 37, 39</td>
</tr>
<tr>
<td></td>
<td>Bāṛaṛa</td>
<td>90, 92</td>
</tr>
</tbody>
</table>

The figures refer to pages: n. after a figure, to footnotes; and add, to the addition on pp. vii to xii.

The following other abbreviations are used: ch. = chief; co. = country; di. = district or division; do. = dītto; dy. = dynasty; E. = Eastern; f. = female; k. = king; m. = male; m. = mountain; ri. = river; s.n. = same as; sw. = surname; t. = temple; vi. = village or town; W. = Western.
<table>
<thead>
<tr>
<th>Page</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bhāṭṭa Lāyōmaka, m.,</td>
<td>263, 264</td>
</tr>
<tr>
<td>Bhāṭṭapāṭaka or Bhāṭpāḍāj, s.a. Bhāṭerā, 278,</td>
<td></td>
</tr>
<tr>
<td>281, 282, 283, 285</td>
<td></td>
</tr>
<tr>
<td>Bhāṭṭaputra, Jakshavāmśarman, m.,</td>
<td>135, 136, 137, 138, 139</td>
</tr>
<tr>
<td>Bhāṭṭaraka, tīle.</td>
<td>64, 101, 103, 104</td>
</tr>
<tr>
<td>Bhāṭṭa Tārāgaṇa, m.,</td>
<td>56, 60</td>
</tr>
<tr>
<td>Bhāṭṭa Tāta, m.,</td>
<td>62</td>
</tr>
<tr>
<td>Bhāṭṭi, m.</td>
<td>303</td>
</tr>
<tr>
<td>Bhāṭṭihara-svāmin, m.</td>
<td>120, 125</td>
</tr>
<tr>
<td>Bhāṭṭi Mahādeva-svāmin, m.</td>
<td>247, 248, 249, 250</td>
</tr>
<tr>
<td>Bhāṭṭi-Mātri-svāmin, m.</td>
<td>248, 250</td>
</tr>
<tr>
<td>Bhāṭṭinanda-svāmin, m.</td>
<td>120, 124</td>
</tr>
<tr>
<td>Bhāṭṭini Mahādevi, f.</td>
<td>56, 60</td>
</tr>
<tr>
<td>Bhāva, s.a. Siva,</td>
<td>144, 147, 173</td>
</tr>
<tr>
<td>Bhavatattva, Nala k.,</td>
<td>101, 102</td>
</tr>
<tr>
<td>Bhavadeva-svāmin, m.</td>
<td>119, 123</td>
</tr>
<tr>
<td>Bhavata, Prakrit form of Bhavadatta,</td>
<td>101</td>
</tr>
<tr>
<td>Bhavattavarman, Nala k.,</td>
<td>101, 102, 104</td>
</tr>
<tr>
<td>Bhāvānagar, vi.</td>
<td>174, 175n</td>
</tr>
<tr>
<td>Bhayarahita, bimuka of Narasimhavarman I.</td>
<td>105, 108n</td>
</tr>
<tr>
<td>Bhāyasah-svāmin, m.</td>
<td>246, 248</td>
</tr>
<tr>
<td>Bhāyipaya-Nāyaka, ch.</td>
<td>36, 38, 41</td>
</tr>
<tr>
<td>Bhīl, tribe</td>
<td>69</td>
</tr>
<tr>
<td>Bhillama, Yūdara k.,</td>
<td>20, 22, 26</td>
</tr>
<tr>
<td>Bhillalam, s.a., Bhimāl or Bhilmāl,</td>
<td>54, 57, 58</td>
</tr>
<tr>
<td>Bhilmāl or Bhilmāl, vi.</td>
<td>57</td>
</tr>
<tr>
<td>Bhīma, epic hero</td>
<td>33, 35</td>
</tr>
<tr>
<td>Bhīma I, Gujarāt k.</td>
<td>70</td>
</tr>
<tr>
<td>Bhīma III, E. Čāluḵya k.,</td>
<td>149</td>
</tr>
<tr>
<td>Bhīma, Kṣoga k.,</td>
<td>157, 158, 160, 163</td>
</tr>
<tr>
<td>Bhīmakārmuka, epithe of Narasimhavarman I.</td>
<td></td>
</tr>
<tr>
<td>106n</td>
<td></td>
</tr>
<tr>
<td>Bhimarāja, s.a. Čāluḵya-Bhīma I, Čāluḵya-Bhīma II,</td>
<td>139, 142, 152, 154, 156</td>
</tr>
<tr>
<td>Bhīmata, m.,</td>
<td>263, 264</td>
</tr>
<tr>
<td>Bhīmavaram or Bhīmapuram, vi.</td>
<td>165</td>
</tr>
<tr>
<td>Bhīmēśa-linga, god</td>
<td>157, 160, 163</td>
</tr>
<tr>
<td>Bhīshma, epic hero</td>
<td>33, 288</td>
</tr>
<tr>
<td>Bhūga, vi.</td>
<td>285</td>
</tr>
<tr>
<td>Bhūgāpāṭaka, land</td>
<td>136, 137</td>
</tr>
<tr>
<td>Bhūgās, vi.</td>
<td>282, 285</td>
</tr>
<tr>
<td>Bhūgika, an official</td>
<td>128, 130, 131, 303</td>
</tr>
<tr>
<td>Bhūja, Gūjara k.</td>
<td>20, 22, 26</td>
</tr>
<tr>
<td>Bhūja or Bhūjadēva, Gūjara Pratihāra k.</td>
<td>15, 16, 17, 18, 53, 54, 57, 58, 175, 286n</td>
</tr>
</tbody>
</table>

*The figures refer to pages: n. after a figure, to footnotes; and add. to the addition on pp. vii to xiii. The following other abbreviations are used: ch. = chief; co. = country; di. = district or division; do. = dūlta; dy. = dynasty; E. = Eastern; f. = female; k. = king; m. = male; mo. = mountain; ri. = river; s. a. = same as; sur. = surname; te. = temple; vi. = village or town; W. = Western.*
<table>
<thead>
<tr>
<th>Page</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bhūja I or Bhūjadēva I, Paramāra k. of Dhārā, 69, 70, 72, 73, 177, 178, 237, 240</td>
<td>Biswanāth, vi, 279</td>
</tr>
<tr>
<td>Bhūpāla, m, 44</td>
<td>boar, emblem, 89, 131, 158, 169</td>
</tr>
<tr>
<td>Bhūtālañkata, vi, 281, 285</td>
<td>boar, banner, 146</td>
</tr>
<tr>
<td>Bhīguśvāmin, m, 120, 124</td>
<td>Boar incarnation, 19</td>
</tr>
<tr>
<td>bhūi, (kś. bhūya), 7</td>
<td>Bōbāchāhādā, rī, 279, 285</td>
</tr>
<tr>
<td>Bhūj, vi, 300, 301</td>
<td>Bōdhisātva, 66, 67, 208</td>
</tr>
<tr>
<td>bhūja (arma=2), 161</td>
<td>Bombay, vi, 69, 180</td>
</tr>
<tr>
<td>Bhūjabhala-Prañāhaprabāpa, a title, 23</td>
<td>Bombay Museum, 303</td>
</tr>
<tr>
<td>bhū-śārā, land measure, 285</td>
<td>Bohdabahbo, f, 37, 40</td>
</tr>
<tr>
<td>bhūkē, a territorial division, 17, 288n</td>
<td>Boppadēva, m, 102, 103, 104</td>
</tr>
<tr>
<td>Bhūlōkamalla, a.a. Sōmēśvara III, 184, 185</td>
<td>Boppaṇayya-rāja-jrābāthi, m, 37, 40</td>
</tr>
<tr>
<td>Bhūmaka, a.a. Yāmottaka, 13</td>
<td>Bobbi-Seṭṭi, m, 33, 35</td>
</tr>
<tr>
<td>Bhūmārā stone inscription, 128</td>
<td>boustrophedon inscriptions, 302</td>
</tr>
<tr>
<td>bhūmi-chhāhāra or &quot;ngiya, 99, 118, 121</td>
<td>bowl relief, 68</td>
</tr>
<tr>
<td>Bhūsākara, m, 20, 24, 28</td>
<td>Bōya, a.a. Bōja, 273, 274, 277</td>
</tr>
<tr>
<td>Bhūtivarmāna, a.a. Pravṛgyātika k. Mahābhāṭā-</td>
<td>brahmachārīn, 60, 61, 304</td>
</tr>
<tr>
<td>varmaṇa, 116, 118, 121, 246</td>
<td>brahmadya, 126</td>
</tr>
<tr>
<td>Bhūvanaikamalladēva or Bhūvanaikamalla, a.a.</td>
<td>Brahman or Brahmā, god, 28, 30, 33, 34, 78, 93, 104, 110n, 144, 147, 155, 162, 164, 165, 167, 171, 211, 221n, 222, 225, 256, 279, 283</td>
</tr>
<tr>
<td>Sōmēśvara II, 184, 185, 186</td>
<td>Brahman or Brahmāna, 15, 16, 19, 25, 27, 29, 39, 42, 54, 57, 61, 75, 98, 99, 102, 104, 116, 117, 118, 120, 121, 126, 129, 175, 182, 189, 192, 219, 221, 223, 224, 225, 236, 241, 244, 246, 292, 266, 269, 270, 271, 294, 303, 304, 306</td>
</tr>
<tr>
<td>Bhūvāyī, vi, 282, 285</td>
<td>Brahmapālā, family, 240</td>
</tr>
<tr>
<td>Bhūyasaṅkāyāsvāmin, m, 119, 122</td>
<td>Brahmapālā, a festival, 93, 95</td>
</tr>
<tr>
<td>Bhūyikāśī, queen of Dēnākāśī, 17, 18</td>
<td>Brajarāja-Bhaṣāja, Bhaṣāja k. of Gуmner, 42</td>
</tr>
<tr>
<td>Bhūona or Bihirāya, ch, 20, 23, 27</td>
<td>Brahaspati, sage, 255, 256, 258</td>
</tr>
<tr>
<td>bhūpa, land measure, 279</td>
<td>Brahaspati-svāmin, m, 247, 249</td>
</tr>
<tr>
<td>Bihār, vi, 57n</td>
<td>Bṛhat-specific, work, 32, 116n</td>
</tr>
<tr>
<td>Bijjala, Kakachuri k, 227, 230, 234</td>
<td>British Museum, 19, 30, 179, 217, 222</td>
</tr>
<tr>
<td>Bijjala, Bijjapa, Vira-Bijjala (Bijjaṇa), Sīnḍa k, 227, 231, 232, 234, 236</td>
<td>British Museum plates of Amma II, 255</td>
</tr>
<tr>
<td>Bijjā-Seṭṭi, m, 33, 35</td>
<td>British Museum plates of Venkaṭapati, 90</td>
</tr>
<tr>
<td>Bīlapur, vi, 77</td>
<td>Budawan, vi, 292</td>
</tr>
<tr>
<td>Bilāha, author, 164n</td>
<td>Buddha, one of the three Rañnap, 206</td>
</tr>
<tr>
<td>Bilhāpaḍēva, Chaukān k. of Ramāhambhōr, 48</td>
<td>Buddha, or Gautama Buddha, 4, 12, 66, 67, 68, 96, 97, 165, 167, 200, 204, 206, 215, 216, 217, 256</td>
</tr>
<tr>
<td>Bilhāpa-Seṭṭi, m, 33, 35</td>
<td>Buddhadevā, nān, 66</td>
</tr>
<tr>
<td>bīkora, a kind of tax, 184, 185, 186, 187</td>
<td>Buddhāśvāra-svāmin, m, 119, 123</td>
</tr>
<tr>
<td>Bimbāmīka, queen of Upāśudra III, 166, 167, 169, 173</td>
<td>Bimbāmbikā, queen of the Kōṇa k. Upāśudra, 155, 158, 159, 162</td>
</tr>
<tr>
<td>Bimbāmbikā, queen of the Kōṇa k. Upāśudra, 155</td>
<td>bindu, a dot or circle, 276</td>
</tr>
<tr>
<td></td>
<td>bīṣe, 185, 187, 189</td>
</tr>
<tr>
<td>Bimbāmī, a kind of tax, 254, 255, 287</td>
<td>Biruṇaskāra, biruṇa of Vīraparīṇa and Lakkana-Chāhà, 155n</td>
</tr>
<tr>
<td>Biruṇaskāra, biruṇa of the Kōṇa k., Chōḍa I, 155, 159, 162</td>
<td>Biruṇasikkāra, biruṇa of the Kōṇa k., Chōḍa I, 155, 159, 162</td>
</tr>
<tr>
<td>Biruṇaṣe, weight, 33, 35</td>
<td>Bimbāmīkā, queen of the Kōṇa k. Upāśudra, 155, 158, 159, 162</td>
</tr>
</tbody>
</table>
## INDEX.

<table>
<thead>
<tr>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>95, 99</td>
</tr>
<tr>
<td>203</td>
</tr>
<tr>
<td>116, 129, 121, 126, 129, 131, 303, 304</td>
</tr>
<tr>
<td>218, 220, 221, 222</td>
</tr>
<tr>
<td>95n</td>
</tr>
<tr>
<td>12, 13, 14</td>
</tr>
<tr>
<td>13</td>
</tr>
<tr>
<td>44, 129, 304</td>
</tr>
<tr>
<td>75, 77, 80</td>
</tr>
<tr>
<td>55, 58, 60, 61</td>
</tr>
<tr>
<td>23</td>
</tr>
<tr>
<td>54 &amp; n, 55, 56, 58, 59, 60, 61</td>
</tr>
<tr>
<td>75, 80</td>
</tr>
<tr>
<td>33, 35</td>
</tr>
<tr>
<td>33, 35</td>
</tr>
<tr>
<td>45, 46, 47, 48, 77</td>
</tr>
<tr>
<td>240</td>
</tr>
<tr>
<td>20</td>
</tr>
<tr>
<td>71, 73, 74</td>
</tr>
<tr>
<td>187, 188</td>
</tr>
<tr>
<td>238, 239</td>
</tr>
<tr>
<td>37, 40</td>
</tr>
<tr>
<td>227, 230, 233</td>
</tr>
<tr>
<td>227, 230, 231, 234, 235</td>
</tr>
<tr>
<td>88</td>
</tr>
<tr>
<td>70, 71, 74, 75, 78, 227, 228, 295, 297</td>
</tr>
<tr>
<td>76</td>
</tr>
<tr>
<td>215</td>
</tr>
<tr>
<td>279</td>
</tr>
<tr>
<td>279, 282, 285</td>
</tr>
<tr>
<td>91n</td>
</tr>
<tr>
<td>155</td>
</tr>
<tr>
<td>83n, 166</td>
</tr>
<tr>
<td>140, 145, 148</td>
</tr>
<tr>
<td>140, vi</td>
</tr>
<tr>
<td>7</td>
</tr>
<tr>
<td>8</td>
</tr>
<tr>
<td>9</td>
</tr>
<tr>
<td>108n</td>
</tr>
<tr>
<td>76</td>
</tr>
<tr>
<td>76</td>
</tr>
<tr>
<td>78</td>
</tr>
<tr>
<td>92, 94, 96</td>
</tr>
<tr>
<td>37, 40</td>
</tr>
<tr>
<td>29, 25, 27</td>
</tr>
<tr>
<td>90, 91</td>
</tr>
<tr>
<td>185, 188</td>
</tr>
<tr>
<td>228, 232, 236</td>
</tr>
<tr>
<td>289, 290</td>
</tr>
<tr>
<td>184, 186, 187</td>
</tr>
<tr>
<td>3, 6, 11, 12, 13, 14, 199</td>
</tr>
<tr>
<td>4, 13, 202</td>
</tr>
<tr>
<td>81</td>
</tr>
<tr>
<td>92</td>
</tr>
<tr>
<td>225</td>
</tr>
<tr>
<td>150, 153, 154</td>
</tr>
<tr>
<td>210, 213</td>
</tr>
<tr>
<td>272</td>
</tr>
<tr>
<td>298</td>
</tr>
<tr>
<td>107, 109n</td>
</tr>
<tr>
<td>155, 156, 158, 159, 162, 165</td>
</tr>
<tr>
<td>155, 156, 157, 158, 160, 162</td>
</tr>
<tr>
<td>163, 164, 173n</td>
</tr>
<tr>
<td>166, 169, 172</td>
</tr>
<tr>
<td>166, 169, 172</td>
</tr>
<tr>
<td>265</td>
</tr>
<tr>
<td>165n, 216, 288, 289, 290</td>
</tr>
<tr>
<td>98, 99</td>
</tr>
<tr>
<td>20, 21, 22, 26, 64</td>
</tr>
<tr>
<td>87</td>
</tr>
<tr>
<td>278, 279</td>
</tr>
<tr>
<td>8</td>
</tr>
<tr>
<td>102, 103, 104</td>
</tr>
<tr>
<td>65, 68, 69</td>
</tr>
<tr>
<td>165</td>
</tr>
<tr>
<td>81n, 93n, 110, 132</td>
</tr>
<tr>
<td>123</td>
</tr>
<tr>
<td>29</td>
</tr>
<tr>
<td>89</td>
</tr>
<tr>
<td>134, 137, 265</td>
</tr>
</tbody>
</table>

*The figures refer to pages: n., after a figure, to footnotes; and add. to the addition on pp. vii to xii. The following other abbreviations are used:—ch., chief; co., country; dist., district or division; ditto, d., dynasty; E., Eastern; f., female; k., king; m., male; mo., mountain; ri., river; s.a., same as; sur., surname; te., temple; vi., village or town; W., Western.*
<table>
<thead>
<tr>
<th>PAGE</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>62</td>
<td>d, doubling of — after r,</td>
</tr>
<tr>
<td>277</td>
<td>da, form of—</td>
</tr>
<tr>
<td>206</td>
<td>do, form resembling ks in Kharoṣṭhī,</td>
</tr>
<tr>
<td>164</td>
<td>da, resembling ḍō in Telugu,</td>
</tr>
<tr>
<td>233</td>
<td>Daśaratha, Maurya king,</td>
</tr>
<tr>
<td>218, 220, 221, 222</td>
<td>Dadhichi, sage,</td>
</tr>
<tr>
<td>89</td>
<td>dagger, on seal,</td>
</tr>
<tr>
<td>76, 77, 221, 222, 223, 230, 234, 295</td>
<td>Daśa-hala or Daśala, co.,</td>
</tr>
<tr>
<td>246, 248</td>
<td>Daśa-śvāmin, m.,</td>
</tr>
<tr>
<td>156n, 157, 160, 163</td>
<td>Daśabrahma or Dracharam, vi,</td>
</tr>
<tr>
<td>44</td>
<td>Daśakeṭha-Tōshala, di,</td>
</tr>
<tr>
<td>215</td>
<td>Daśalavā, a commander,</td>
</tr>
<tr>
<td>90</td>
<td>Daśalavā-Agrahāram plates,</td>
</tr>
<tr>
<td>296, 299</td>
<td>Dalhaṇa, m.,</td>
</tr>
<tr>
<td>180, 181</td>
<td>dālājānī,</td>
</tr>
<tr>
<td>96</td>
<td>Dalpati-ki-Khirki Mohalla, a part of Mathurā,</td>
</tr>
<tr>
<td>245</td>
<td>dāma, ending of proper names,</td>
</tr>
<tr>
<td>257n</td>
<td>Daśa, shortened form of Daśādara,</td>
</tr>
<tr>
<td>257n</td>
<td>Daśa, see Daśādara-Seṭṭī,</td>
</tr>
<tr>
<td>227, 230, 233</td>
<td>Daśa, Sinda k.,</td>
</tr>
<tr>
<td>120, 124</td>
<td>Daśabhaṭṭi-śvāmin, m.,</td>
</tr>
<tr>
<td>119, 124</td>
<td>Daśabhaṭṭi-śvāmin, m.,</td>
</tr>
<tr>
<td>118, 122</td>
<td>Daśadēv-śvāmin, m.,</td>
</tr>
<tr>
<td>119, 123</td>
<td>Daśarāśi-śvāmin, m.,</td>
</tr>
<tr>
<td>255, 257, 258</td>
<td>Daśāsarman, m.,</td>
</tr>
<tr>
<td>67</td>
<td>Damītra, m.,</td>
</tr>
<tr>
<td>273, 275</td>
<td>Damavaram, s.a. Dharmavaram,</td>
</tr>
<tr>
<td>257n</td>
<td>Daśādara, a name,</td>
</tr>
<tr>
<td>210, 212, 270, 271</td>
<td>Daśādara, m.,</td>
</tr>
<tr>
<td>217, 218</td>
<td>Daśādara Seṭṭī, Dama or Daśala, m., 217, 218,</td>
</tr>
<tr>
<td>219, 220, 221, 222</td>
<td>219, 220, 221, 222</td>
</tr>
<tr>
<td>60</td>
<td>Daśādārayaka, an official, 135, 137, 185, 188, 192,</td>
</tr>
<tr>
<td>269, 271n</td>
<td>269, 271n</td>
</tr>
<tr>
<td>128, 130, 131</td>
<td>Daṇḍapālī, vi,</td>
</tr>
<tr>
<td>54, 58, 71, 73, 74, 136, 269, 271n, 304</td>
<td>Daṇḍapāli, an official,</td>
</tr>
<tr>
<td>33, 35</td>
<td>āṃśa, a measure,</td>
</tr>
<tr>
<td>264</td>
<td>Daṇḍa-Mahādevī, queen of Śubhākura,</td>
</tr>
<tr>
<td>85n</td>
<td>Dantīvarman, Pallava k.,</td>
</tr>
<tr>
<td>178 and n, 179</td>
<td>dāpaka or dāyaka, s.a. dāsaka,</td>
</tr>
<tr>
<td>238, 243</td>
<td>Darddī-śvāmin, m.,</td>
</tr>
<tr>
<td>247, 248</td>
<td>Dāśā-Gauṇḍa, m.,</td>
</tr>
<tr>
<td>187, 188</td>
<td>Dāśama, Sīnda prince,</td>
</tr>
<tr>
<td>227, 230, 233</td>
<td>Dānapalla state,</td>
</tr>
<tr>
<td>42</td>
<td>Dāśaratha, myth. Solar k.,</td>
</tr>
<tr>
<td>23</td>
<td>Daśarathī, s.a. Rāma,</td>
</tr>
<tr>
<td>56, 60</td>
<td>Daśasvatārā-deva, god,</td>
</tr>
<tr>
<td>203n</td>
<td>Daśahalath,</td>
</tr>
<tr>
<td>67</td>
<td>Daśā (Daśā), f.,</td>
</tr>
<tr>
<td>130</td>
<td>Date—</td>
</tr>
<tr>
<td>158, 166</td>
<td>expressed in chronogram,</td>
</tr>
<tr>
<td>162n</td>
<td>Dattārīya, a sage,</td>
</tr>
<tr>
<td>21</td>
<td>Daulatābad, vi,</td>
</tr>
<tr>
<td>30n</td>
<td>Dāvala, see Dāmādara-Seṭṭī,</td>
</tr>
<tr>
<td>30n</td>
<td>Dāvangere, vi,</td>
</tr>
<tr>
<td>84, 87, 88, 295, 299, 303</td>
<td>Days of the fortnight:</td>
</tr>
<tr>
<td>36, 37, 40</td>
<td>Bright—</td>
</tr>
<tr>
<td>16, 18, 19, 180, 181, 183, 218, 219, 221</td>
<td>1st,</td>
</tr>
<tr>
<td>82n, 98, 99, 158, 161</td>
<td>2nd,</td>
</tr>
<tr>
<td>166, 171, 174, 184, 262, 263</td>
<td>5th,</td>
</tr>
<tr>
<td>55, 60, 267, 270, 271</td>
<td>6th,</td>
</tr>
<tr>
<td>130, 131</td>
<td>9th,</td>
</tr>
<tr>
<td>184, 185, 187</td>
<td>10th,</td>
</tr>
<tr>
<td>89, 92, 94</td>
<td>11th,</td>
</tr>
<tr>
<td>56, 60, 184, 185, 188, 292</td>
<td>12th,</td>
</tr>
<tr>
<td>133, 191, 192, 193, 239, 260, 261, 303</td>
<td>13th,</td>
</tr>
<tr>
<td>56, 61</td>
<td>14th,</td>
</tr>
<tr>
<td>42, 44, 64, 132</td>
<td>15th (pārṇiṃa, full moon),</td>
</tr>
<tr>
<td>66, 68, 70</td>
<td>16th or 30th (amādyā) or New moon, 72,</td>
</tr>
<tr>
<td>235, 238, 243, 244, 292, 293</td>
<td>74, 178, 188, 218, 219, 228, 232,</td>
</tr>
<tr>
<td>210, 214, 303</td>
<td>Days of the week:</td>
</tr>
<tr>
<td>127, 164</td>
<td>Friday (Śukravāra or Uśana), 21, 36, 37, 40,</td>
</tr>
<tr>
<td>102, 103, 104</td>
<td>85, 86, 168, 169, 164, 164, 210, 214,</td>
</tr>
<tr>
<td>21, 24, 29, 55, 59</td>
<td>292, 295, 299</td>
</tr>
<tr>
<td>54, 68, 120, 131</td>
<td>Monday (Śrāvṇavāra),</td>
</tr>
<tr>
<td>55, 60</td>
<td>23, 24, 29, 31,</td>
</tr>
<tr>
<td>55, 59</td>
<td>33, 35, 36, 132, 180, 184, 185, 187,</td>
</tr>
<tr>
<td>218, 223, 224, 225, 228, 232,</td>
<td></td>
</tr>
<tr>
<td>235, 244 (mistake for Wednesday)</td>
<td>235, 238, 243, 244, 292, 293</td>
</tr>
</tbody>
</table>

*The figures refer to pages; n. after a figure, to footnotes; and add. to the addition on pp. vii to xii. The following other abbreviations are used:—ch. = chief; co. = country; di. = district or division; do. = district; dy. = dynasty; E. = Eastern; f. = female; k. = king; m. = male; mo. = mountain; ri. = river; s.a. = same as i; sur. = surname; te. = temple; vi. = village or town; W. = Western.*
<table>
<thead>
<tr>
<th>Day</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sat</td>
<td>20, 24, 28, 32, 34, 38, 86, 134, 192</td>
</tr>
<tr>
<td>Sun</td>
<td>75, 76, 80, 82n, 166, 171, 174, 180, 181, 183, 184, 185, 186, 188, 191, 192, 218, 219, 221</td>
</tr>
<tr>
<td>Thurs</td>
<td>36, 41, 85, 86, 184, 188, 189, 190, 222, 223</td>
</tr>
<tr>
<td>Tues</td>
<td>31, 86, 184, 188, 218, 223, 228</td>
</tr>
<tr>
<td>Wed</td>
<td>36, 38, 218, 238, 243</td>
</tr>
</tbody>
</table>

**Days:**
- 16th day of Jyaśāth, 203
- 22nd solar day, 216
- 1st day of Āśāyuj, 204, 205
- 15th day of Āśāth, 205
- dāyō, (i.e., dāyāda) ognate, 139, 142, 146
- Dāyīga, k., 180, 181, 183

**De, form of—(Kharākṣīḥ),** 2
- Dēchimayya, m., 223, 224, 226
- Dēgīma, vi., 281, 285
- Dēgēminā, m., 282, 286
- Delhi or Dehly, vi., 156, 157
- Delhi inscription, 54
- Delhi Fort Museum, 54n
- Deogaś Jain pillar inscription, 53
- Dēśi grant, 82n, 238n
- Dēśastha Brahmaṇaś, 63
- Dēśīla, an official, 71, 73, 74
- Dēśiṇmāmēth, work, 9
- Dēśiya-Gaṇa, 33, 35
- Dēs, a god, 116, 210n
- Dēsa-forest, 285
- Dēsīchā, m., 164, 171, 174
- Dēsādatta, m., 101n
- Dēsādattāyya, m., 102, 104
- Dēsāgherā or Dēsagārē, vi., 179, 180, 183, 184, 185, 186, 189, 192, 193, 194, 195, 196
- Dēsāgiri, s.a. Daulatābād, 20, 21, 23, 27
- Dēvaka, mother of Kṛishṇa, 231, 234
- Dēvakula-svāmin, m., 120, 124
- Dēvānā, m., 55, 56, 59, 61
- Dēvāpaladeva, Paramāra k. of Mālā, 49
- Dēvāpīla, m., 135, 136, 137
- Dēvāputra, a title, 5, 6, 66, 96, 97

*The figures refer to pages: n. after a figure, to footnotes; and add. to the addition on pp. vii to xii. The following other abbreviations are used:—ch. = chief; co. = country; di. = district or division; do. = dito; dy. = dynasty; E. = Eastern; f. = female; k. = king; m. = male; mo. = mountain; ri. = river; s.a. = same as; sur. = surname; te. = temple; vi. = village or town; W. = Western.*
<table>
<thead>
<tr>
<th>Page</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dharmanitya, <em>epithet of Narasimhabarman</em></td>
<td>Dr̲o̲ṣ̲h̲a, <em>dr̲o̲ṣ̲h̲a</em>,</td>
</tr>
<tr>
<td>Dharmapāla, <em>Pāla</em> k.</td>
<td><em>dr̲a̲m̲a</em>, <em>a coin</em></td>
</tr>
<tr>
<td>Dharmapuri copper-plate</td>
<td>Drauṇī, <em>s.a.</em> Avvatthāman,</td>
</tr>
<tr>
<td>Dharmarāja-ratha,</td>
<td>Dr̲ā̲v̲i̲d̲a, <em>co.</em></td>
</tr>
<tr>
<td><em>Dharma-kṣatra</em></td>
<td>Dravīdian,</td>
</tr>
<tr>
<td>Dharmavaram, <em>vi.</em></td>
<td>Dr̲ō̲h̲ā̲r̲j̲u̲n̲a, <em>s.u.</em> of Chālukya-Bhīmēśvara* I*</td>
</tr>
<tr>
<td>Dharmavijayi, <em>epithet of Narasimhabarman</em></td>
<td>Dr̲ō̲ṇ̲a* or Dr̲ō̲ṇ̲aḥār̲ya*, <em>epic hero</em></td>
</tr>
<tr>
<td>Yudhiṣṭhīra,</td>
<td><em>d ū̲a-k̲u̲h̲a</em>, or <em>dr̲ō̲ṇ̲ā-k̲u̲h̲a</em>,</td>
</tr>
<tr>
<td>Dharmarāja, <em>Śaśiākāśa k.</em></td>
<td>Dr̲ō̲ṇ̲aśi̲n̲ha* Valabhi k.*,</td>
</tr>
<tr>
<td>Dharmarāja, <em>Śaśiākāśa k.</em></td>
<td><em>d r̲ū̲ś̲i</em>, <em>dr̲ū̲ś̲i</em> or <em>d r̲ū̲ś̲i</em>, <em>a trough-shaped canoe</em></td>
</tr>
<tr>
<td><em>d h̲r̲a</em>, <em>corrected into pa</em></td>
<td><em>d ū̲a</em>, <em>form of</em> — in Khaṛ̲ō̲ś̲h̲ī,</td>
</tr>
<tr>
<td>*Dhīla,</td>
<td>Dudyāla, <em>vi.</em>,</td>
</tr>
<tr>
<td>Dhīrū, <em>ch.</em></td>
<td>Dūmbari, <em>the tree</em></td>
</tr>
<tr>
<td>Dhōḍ̲h̲ākā or Dhōḍ̲h̲ā, <em>m.</em></td>
<td>Durgā, <em>goddess</em></td>
</tr>
<tr>
<td>Dhōḍ̲h̲i̲p̲a̲y̲a, <em>m.</em></td>
<td>Durgāśarman, <em>m.</em></td>
</tr>
<tr>
<td>Dhṛ̲i̲t̲i̲m̲i̲t̲ra-sv̲ām̲i̲n̲, <em>m.</em></td>
<td>Durgattha, <em>s.a.</em> Durgg̲a-datta,</td>
</tr>
<tr>
<td>Dhṛ̲i̲t̲i̲s̲h̲o̲m̲a-sv̲ām̲i̲n̲, <em>m.</em></td>
<td>Durgg̲a-datta, <em>m.</em></td>
</tr>
<tr>
<td>Dhṛ̲i̲t̲i-sv̲ām̲i̲n̲, <em>m.</em></td>
<td>Durgg̲a-tatt̲k̲ār̲y̲a, <em>m.</em></td>
</tr>
<tr>
<td>Dhṛ̲u̲v̲a, <em>R̲ā̲ś̲h̲r̲a̲k̲ā̲la k.</em></td>
<td>Durvāsas, <em>sage</em></td>
</tr>
<tr>
<td>Dhṛ̲u̲va, <em>R̲ā̲ś̲h̲r̲a̲k̲ā̲la k.</em></td>
<td>Dū̲r̲v̲ē̲ś̲a-sv̲ām̲i̲n̲, <em>m.</em></td>
</tr>
<tr>
<td>Dhṛ̲u̲vaśeṇa I, <em>Valabhi k.</em></td>
<td><em>d ū̲a</em> or <em>d ū̲a-kā</em>, <em>an official</em>, 15, 16, 18, 19, 58, 61,</td>
</tr>
<tr>
<td>Dhṛ̲u̲vaśeṇa I, <em>Valabhi k.</em></td>
<td><em>d Śr̲a̲ṇ̲ākāśa</em>, one of the six branches of military science,</td>
</tr>
<tr>
<td>Dhṛ̲u̲vaśeṇa I, <em>Valabhi k.</em></td>
<td>Dr̲ā̲v̲a̲r̲a̲vat̲i*, <em>s.a.</em> Dr̲ā̲v̲k̲ā,</td>
</tr>
<tr>
<td>Dhṛ̲u̲v̲aśeṇa I, <em>Valabhi k.</em></td>
<td>Dr̲ī̲k̲ā̲ya, <em>king of Ura̲k̲ā</em></td>
</tr>
<tr>
<td>Dhṛ̲u̲v̲aśeṇa I, <em>Valabhi k.</em></td>
<td>Dr̲ā̲v̲ā̲k̲ā, <em>vi.</em></td>
</tr>
<tr>
<td>Dhṛ̲u̲v̲aśeṇa I, <em>Valabhi k.</em></td>
<td>Dr̲ī̲k̲ā̲ya, <em>king of Ura̲k̲ā</em></td>
</tr>
<tr>
<td>Dhṛ̲u̲v̲aśeṇa I, <em>Valabhi k.</em></td>
<td>Dr̲ō̲j̲y̲ī̲, *or Dr̲ō̲j̲y̲ē̲, <em>m.</em></td>
</tr>
<tr>
<td>Dhṛ̲u̲v̲aśeṇa I, <em>Valabhi k.</em></td>
<td>Dr̲ō̲j̲y̲ē̲, *or Dr̲ō̲j̲y̲ē̲, <em>m.</em></td>
</tr>
<tr>
<td>Dhṛ̲u̲v̲aśeṇa I, <em>Valabhi k.</em></td>
<td>Dr̲ī̲k̲ā̲ya, <em>king of Ura̲k̲ā</em></td>
</tr>
<tr>
<td>Dhṛ̲u̲v̲aśeṇa I, <em>Valabhi k.</em></td>
<td>Dr̲ā̲k̲h̲ā̲y̲a, <em>queen of Kalachuri Bṛ̲j̲ā̲la</em>,</td>
</tr>
<tr>
<td>Dhṛ̲u̲v̲aśeṇa I, <em>Valabhi k.</em></td>
<td>Dr̲ā̲k̲h̲ā̲y̲a, <em>queen of Kalachuri Bṛ̲j̲ā̲la</em>,</td>
</tr>
</tbody>
</table>

- The figures refer to pages. *n.* after a figure, to footnotes; and *add.* to the addition on pp. vii to xii. The following other abbreviations are used: — *ck.* = chief; *co.* = country; *d.i.* = district or division; *d.o.* = ditto; *dy.* = dynasty; *E.* = Eastern; *f.* = female; *k.* = king; *m.* = male; *m.o.* = mountain; *r.* = river; *s.a.* = same as; *s.u.* = surname; *t.e.* = temple; *vi.* = village or town; *W.* = Western.
<table>
<thead>
<tr>
<th>Eran pillar inscription, .</th>
<th>202</th>
</tr>
</thead>
<tbody>
<tr>
<td>eri, . . . . . . . . . .</td>
<td>88</td>
</tr>
</tbody>
</table>

**F**

<table>
<thead>
<tr>
<th>Fa-Hian, Chinese pilgrim,</th>
<th>68</th>
</tr>
</thead>
<tbody>
<tr>
<td>Fenchugan, vi., . . . . .</td>
<td>278</td>
</tr>
<tr>
<td>Ferehata, a historian, .</td>
<td>47n, 90n, 156, 157</td>
</tr>
<tr>
<td>Firoz (Feroze) Tughlaq, Tughlaq k., .</td>
<td>156, 157</td>
</tr>
<tr>
<td>Five-hundred Svâmis (ayûreyyar-stûmiga, of</td>
<td>30, 33, 35, 39</td>
</tr>
<tr>
<td>Ayyâvâje), . . . . . . . .</td>
<td></td>
</tr>
<tr>
<td>Floris, a Dutch traveller,</td>
<td>90</td>
</tr>
<tr>
<td>four styles of writing in Pallava inscs.,</td>
<td>106</td>
</tr>
<tr>
<td>Puzabâd Museum, . . . . .</td>
<td>68</td>
</tr>
</tbody>
</table>

**G**

| ga, two forms of —, . . . . | 100 |
| gada or guhya, a fort, . . | 42, 76 |
| Gadag, vi., . . . . . . . . | 217, 218 |
| Gadamutha, di., . . . . . . | 42 |
| Gâdhipura, vi., . . . . . . | 292 |
| Gâdval plates, . . . . . . | 112, 214 |
| gâdâra, a coin, . . . . . . | 224, 226 |
| Gâhâdavâla, dy., . . . . . | 291 |
| Gajapati, title, . . . . . | 293 |
| Gajâsya, s. a. Gâpâsa, | 158, 231 |
| Gâjûka, m., . . . . . . . . | 46, 52 |
| Galapa, m., . . . . . . . . | 296, 299 |
| galige, or ghâlîge . . . . | 39n |
| Galtevâra, te., . . . . . | 241 |
| Gâm or Gaûgâna (Gaûgâna), a dried up river bed or stream, | 117, 287 |
| gândhiga, . . . . . . . . . | 37 |
| gâma, class, . . . . . . . | 33, 35 |
| gâma, (metrical), . . . . | 88, 113n |
| Gânapati, a god, . . . . . | 43n |
| gvasa, . . . . . . . . . . | 108, 199 |
| Gânapaya, m., . . . . . . | 94 |
| gândol, a land measure, . | 279 |
| Gândâmârttapâ, te., . . . | 83 |
| gândâmârttapâzam, biruda of Kâsika III, | 287, 289 |
| Gândâmârâyana, sur. of Bâmbara, | 139, 140, 141, 144, 145, 147, 148 |
| Gândarâditya or Gândarâdityadâva, Śîlâhâra k., | 30, 31, 32, 33, 34, 35, 36 |
| Gândâveda, biruda of the Koâla k. Chôda I and |     |
| Uûndra, . . . . . . . . . | 155, 156, 162, 163 |

*The figures refer to pages; n. after a figure, to footnotes; and add. to the addition on pp. vii to xii. The following other abbreviations are used:—ch.=chief; co.=country; di.=district or division; do.=dîta; dy.=dynasty; E.=Eastern; f.=female; k.=king; m.=male; mo.=mountain; ri.=river; s.a.=same as; sur.=surname; te.=temple; vi.=village or town; W.=Western.*
<table>
<thead>
<tr>
<th>Page</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gandhadēvi or Gandhadērivī, f.</td>
<td>56, 57, 60</td>
</tr>
<tr>
<td>Gandhara,</td>
<td>38, 40</td>
</tr>
<tr>
<td>Gandhārian, form of Prākrit,</td>
<td>204</td>
</tr>
<tr>
<td>Gaṇḍā, a god,</td>
<td>46, 155, 162, 165, 171, 215, 234</td>
</tr>
<tr>
<td>Gaṇḍā temple,</td>
<td>108n</td>
</tr>
<tr>
<td>Gaṇḍā-Gumphā inscription,</td>
<td>263</td>
</tr>
<tr>
<td>Gaṇḍāvara, m.,</td>
<td>42, 45</td>
</tr>
<tr>
<td>Gaṇḍāvara-avāmin, m.</td>
<td>119, 123</td>
</tr>
<tr>
<td>Gaṇḍa, Eastern, dī,</td>
<td>98, 135</td>
</tr>
<tr>
<td>Gaṇḍa, Western, dī,</td>
<td>81, 82, 84, 86, 87, 259</td>
</tr>
<tr>
<td>Gaṇḍa, the Gaṇḍas,</td>
<td>35, 38, 39, 59, 77n, 102, 156, 191, 207</td>
</tr>
<tr>
<td>Gaṇḍa, family,</td>
<td>64, 71, 72, 74, 227, 228, 230</td>
</tr>
<tr>
<td>Gaṇḍa, f.,</td>
<td>52</td>
</tr>
<tr>
<td>Gaṇḍādevā, m.,</td>
<td>46, 62</td>
</tr>
<tr>
<td>Gaṇḍādeva, s.o. Siva,</td>
<td>230</td>
</tr>
<tr>
<td>Gaṇḍāmānābā, queen of Koppa,</td>
<td>166, 167, 169, 172</td>
</tr>
<tr>
<td>Gaṇḍāmānābā, queen of Uṇḍerā I,</td>
<td>166, 167, 169, 172</td>
</tr>
<tr>
<td>Gaṇḍānapāvika,</td>
<td>282, 285</td>
</tr>
<tr>
<td>Gaṇḍārā-Paṇḍita,</td>
<td>184, 185, 186</td>
</tr>
<tr>
<td>Gaṇḍa-avāmin, m.</td>
<td>119, 123</td>
</tr>
<tr>
<td>Gaṇḍapādī or Gaṇḍapādī 96000, dī,</td>
<td>76, 289</td>
</tr>
<tr>
<td>Gaṇḍas, rī,</td>
<td>26, 40, 52, 55, 57, 77, 102, 104, 114n, 157, 234, 286, 291</td>
</tr>
<tr>
<td>Gaṇḍēya, s.o. Bhāshma,</td>
<td>33</td>
</tr>
<tr>
<td>Gaṇḍēyādevā, Kalachuri k.,</td>
<td>76, 79</td>
</tr>
<tr>
<td>Gaṇḍiṇī, Gaṇḍiṇī (Gaṇḍiṇī), s.o. Gām or Gaṅgāna</td>
<td>117, 120, 121, 202, 287</td>
</tr>
<tr>
<td>Gaṇḍīṇikā, dīvunīte form of Gaṇḍīṇi</td>
<td>287</td>
</tr>
<tr>
<td>Gaṇḍuṣyā, rī,</td>
<td>31, 32, 34</td>
</tr>
<tr>
<td>Gaggēvarā, m.,</td>
<td>81</td>
</tr>
<tr>
<td>Gāgōti, rī,</td>
<td>32</td>
</tr>
<tr>
<td>Gāruḍa-bannā,</td>
<td>217, 220, 221, 236, 237</td>
</tr>
<tr>
<td>Gāruḍa-emblem,</td>
<td>70, 177, 178, 179</td>
</tr>
<tr>
<td>Gārvārābhā, rī,</td>
<td>282, 285</td>
</tr>
<tr>
<td>Gaṭhībāṭi-avāmin, m.</td>
<td>120, 124</td>
</tr>
<tr>
<td>Gaṭhībāṭi, s.o.</td>
<td>282, 285</td>
</tr>
<tr>
<td>Gaṭhīmāna-avāmin, m.</td>
<td>166, 170, 173</td>
</tr>
<tr>
<td>Gaṭhīmāna, class,</td>
<td>246, 248</td>
</tr>
<tr>
<td>Gānda, s.o. Benga,</td>
<td>33, 35, 37, 39</td>
</tr>
<tr>
<td>Gānda, people,</td>
<td>116, 246</td>
</tr>
<tr>
<td>Gāṅdā, people,</td>
<td>20, 21, 22, 26</td>
</tr>
<tr>
<td>Gau, rī,</td>
<td>67</td>
</tr>
<tr>
<td>Gau, s.o. Pārvati,</td>
<td>156, 157n</td>
</tr>
<tr>
<td>Gauri-śāmin, m.</td>
<td>246, 248</td>
</tr>
<tr>
<td>Gauri-śāmin, dī,</td>
<td>246, 248</td>
</tr>
<tr>
<td>Gauśāvā, s.o.</td>
<td>246, 248</td>
</tr>
<tr>
<td>Gauśa, s.o.</td>
<td>246, 248</td>
</tr>
<tr>
<td>Gauśa, s.o. Pārvati,</td>
<td>246, 248</td>
</tr>
<tr>
<td>Gauśāvā, s.o.</td>
<td>246, 248</td>
</tr>
<tr>
<td>Gauśāvā, s.o.</td>
<td>246, 248</td>
</tr>
<tr>
<td>Gauśāvā, s.o.</td>
<td>246, 248</td>
</tr>
<tr>
<td>Gauśāvā, s.o.</td>
<td>246, 248</td>
</tr>
<tr>
<td>Gauśāvā, s.o.</td>
<td>246, 248</td>
</tr>
<tr>
<td>Gauśāvā, s.o.</td>
<td>246, 248</td>
</tr>
<tr>
<td>Gauśāvā, s.o.</td>
<td>246, 248</td>
</tr>
<tr>
<td>Gauśāvā, s.o.</td>
<td>246, 248</td>
</tr>
<tr>
<td>Gauśāvā, s.o.</td>
<td>246, 248</td>
</tr>
<tr>
<td>Gauśāvā, s.o.</td>
<td>246, 248</td>
</tr>
<tr>
<td>Gauśāvā, s.o.</td>
<td>246, 248</td>
</tr>
</tbody>
</table>

*The figures refer to pages: n. after a figure, to footnotes; and add. to the addition on pp. vii to xii. The following other abbreviations are used: ch. = chief; co. = country; di. = district or division; do. = dio; dynasty; E. = Eastern; f. = female; k. = king; m. = male; mo. = mountain; r. = river; s.o. = son; s. = surname; s.o. = temple; v. = village or town; W. = Western.*
INDEX.

Gondophares, k. 204
Gonkadēva, Śūlāhara k. 179

gōpa. 38, 40
Gōpa. 282, 285
Gōpāla, ch. 91n
Gōpālanandī-svāmin, m. 247, 249
Gōpāla-svāmin, m. 120, 124
Gōpāla, s.n. Krishna 32, 34
Gōpāraśa-kāla, svan. 93, 96
Gōpātha, vi. 282, 285
Gōpāndra-svāmin, m. 119, 122
Gōpidēvīpāla, vi. 92, 93, 96

gōpuru, gāte-vey, 158, 161, 163, 164, 215
Gorapūlamu 100, 163, 164
Gō(Gauridattāryya, m. 102, 104
Gurukpoor, vi. 157

gōjihā, an assembly. 55, 57
Gōjūka, m. 54, 58
Gōjuyā, vi. 281, 285
Gōjuyākhāti, rī.(?) 282, 285
Gōtāma, s.n. Buddha. 200, 201

gōtrās, 116, 181, 182, 210, 244, 245, 246, 248, 249, 250, 288

Kātyāyana. 117, 119, 120, 124, 248, 247, 249
Kaupādī, 62, 64, 119, 122, 247, 249
Kavāika, 120, 124, 125, 246, 247, 248, 249, 250, 266, 270, 271
Kautūlya 246, 248
Kautsa 118, 122
Kavēstara 247, 249
Krihāṇātīrīya. 117n, 119, 122, 246, 248, 249, 296, 299
Mānavya-as-gōtra, 63, 141, 146, 152, 226, 228, 259
Māsālaya 247, 249
Maudgalya 117n, 119, 123, 247, 250

Pāṇkalaya 120, 124
Pāṇišara or Pāṇiśaryya, 102, 104, 117n, 119, 120, 123, 124, 247, 249
Paurāṇa 248, 250
Prāchētasa 118, 121
Śāktyāyana 120, 125
Śālānkāyana 119, 123
Śāyājī 120, 124, 247, 250
Śānktīrtyāyana 247, 249
Śārīraka 56, 60
Śaubha(na)ka, 119, 120, 123, 124
Svarṇa-Kauṣīka 117n
Sāvānīka 248, 250
Vaishṇa-vṛddhi 246, 248
Vārāha 119, 120, 123, 125, 248
Vāśishtha 247, 24
Vāses or Vātasa 117n, 119, 123
Vātāya 117n, 120, 125
Yāsaka 113, 120, 122, 124, 247, 249

Gōtāramavasīka, a work. 294n
gōtra-sahit-ādhy-ārāhā-sakta, a share 117, 118
Gōvāja, vi. 140
Gōvardhana, hill. 284n
Gōvardhana, m. 233, 243, 244
Gōvardhana-svāmin, m. 120, 124
Gōvāja, vi. 281, 285
Gōvīna, a god 231, 235
Gōvīna, m. 55, 59, 282
Gōvīna III, Rādhakēśa k. 16, 17, 86
Gōvīnda-chandradēva, Gōhōjāvala k. 292, 293
Gōvīnda-Dīkshita, an author 215
Gōvīnda-Kēśavādēva, k. 278, 280, 284
Gōvīndarāja, Chauhāna k. of Ajmer 47, 48

* The figures refer to pages: n. after a figure, to footnotes; and add. to the addition on pp. vii to xii.
The following other abbreviations are used: ch. = chief; co. = country; dl. = district or division; do. = ditto; dy. = dynasty; E. = Eastern; f. = female; k. = king; m. = male; mo. = mountain; ri. = river; s.a. = same as; snr. = surname; tc. = temple; vi. = village or town; W. = Western.
<table>
<thead>
<tr>
<th>Paon</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gövinda, \textit{Chaukān k. of Bantahābhor},</td>
<td>48</td>
</tr>
<tr>
<td>Gövinda-Setti, m.,</td>
<td>33, 35</td>
</tr>
<tr>
<td>grāms,</td>
<td>233n</td>
</tr>
<tr>
<td>Grāmapati, an official,</td>
<td>196, 137</td>
</tr>
<tr>
<td>Grāmapāta, an official,</td>
<td>71, 73, 74</td>
</tr>
<tr>
<td>grāmātikā, a hamlet,</td>
<td>151, 154</td>
</tr>
<tr>
<td>Grāmēvāra, a god,</td>
<td>188, 189</td>
</tr>
<tr>
<td>grīhasthī, sixth root of \textit{a chakravarthi},</td>
<td>5</td>
</tr>
<tr>
<td>Gudābhai, vi.,</td>
<td>278</td>
</tr>
<tr>
<td>Gudāvayā, s.a. Gudābhāi,</td>
<td>278, 281</td>
</tr>
<tr>
<td>Gudāvāyēka, vi.,</td>
<td>278, 281, 285</td>
</tr>
<tr>
<td>Gudāvādī, s.a. Gudāvāda,</td>
<td>255, 258</td>
</tr>
<tr>
<td>Gudāvādī-viśaya, di.,</td>
<td>255, 257, 258</td>
</tr>
<tr>
<td>gudi, a temple,</td>
<td>228</td>
</tr>
<tr>
<td>Gudāvāda, vi.,</td>
<td>255</td>
</tr>
<tr>
<td>Gudrāvāra, Gudrāhāra or Gudrāra, \textit{variants of Gudrāśī},</td>
<td>255n</td>
</tr>
<tr>
<td>Gudāsāra, vi.,</td>
<td>10, 11</td>
</tr>
<tr>
<td>Gudāvatar inscription,</td>
<td>201</td>
</tr>
<tr>
<td>Gubhā, s.a. Subhēmavvaya,</td>
<td>110, 113, 115, 144, 147</td>
</tr>
<tr>
<td>Guhādēka, m.,</td>
<td>262, 263</td>
</tr>
<tr>
<td>Gujārāt, co.,</td>
<td>70, 77, 177, 178, 238, 240</td>
</tr>
<tr>
<td>Gūntvā, vi.,</td>
<td>42</td>
</tr>
<tr>
<td>Gūntvā Rājas,</td>
<td>42, 43</td>
</tr>
<tr>
<td>ḣita, string,</td>
<td>281, 284</td>
</tr>
<tr>
<td>Guṇābē, vi.</td>
<td>217, 220, 222</td>
</tr>
<tr>
<td>Guṇādhara, m.,</td>
<td>238, 243, 244</td>
</tr>
<tr>
<td>Guṇāga, \textit{Gupākṣhāka} (or \textit{Guṇākṣhānāsīsī})</td>
<td>\textit{Vijayāditya III, E. Chākāska k.}, 142, 146, 152, 154, 272, 273</td>
</tr>
<tr>
<td>\textit{Guṇākṣhānāsīsī-\textit{Vijayāditya}} \textit{s.e. Guṇāga}</td>
<td>\textit{Vijayāditya}</td>
</tr>
<tr>
<td>Guṇākṣhāya, \textit{birtha of Narasīntiwarīmna II}, 106, 107</td>
<td></td>
</tr>
<tr>
<td>Guṇavīnā, \textit{epithet of Narasīntiwarīmna II}, 123n</td>
<td></td>
</tr>
<tr>
<td>Guṇḍočagolāru plate,</td>
<td>141</td>
</tr>
<tr>
<td>Guṇḍa, vi.,</td>
<td>90, 128n, 218, 240, 245</td>
</tr>
<tr>
<td>Guṇjāra-Prāthānā, family,</td>
<td>16, 17, 286n</td>
</tr>
<tr>
<td>Guṇjāra, s.a. Guṇjārā,</td>
<td>70, 71, 74, 75, 77, 78</td>
</tr>
<tr>
<td>Guṇjāra, people,</td>
<td>20, 21, 22, 23, 26, 27, 28, 29</td>
</tr>
<tr>
<td>Gurū, a long syllable,</td>
<td>14n</td>
</tr>
<tr>
<td>Gurūbhaftādēva, m.,</td>
<td>227, 232, 235, 236</td>
</tr>
<tr>
<td>Gurūkklē,</td>
<td>217, 217</td>
</tr>
<tr>
<td>Gurū, vi.,</td>
<td>218</td>
</tr>
<tr>
<td>Guttā, vi.,</td>
<td>218</td>
</tr>
<tr>
<td>Guttā, s.a. Guptā,</td>
<td>218</td>
</tr>
<tr>
<td>Guttāvālāl or Guttālē, vi.,</td>
<td>218</td>
</tr>
</tbody>
</table>

The figures refer to pages: a figure, to footnotes; and add. to the addition on pp. vii to xii. The following other abbreviations are used: \textit{ch.} = chief; \textit{co.} = country; \textit{di.} = district or division; \textit{di.} = district or division; \textit{ud.} = district; \textit{dy.} = dynasty; \textit{E.} = Eastern; \textit{f.} = female; \textit{k.} = king; \textit{m.} = male; \textit{m.} = mountain; \textit{ni.} = river; \textit{same} as; \textit{sn.} = surname; \textit{t.} = temple; \textit{v.} = village or town; \textit{W.} = Western.
<table>
<thead>
<tr>
<th>PAGE</th>
<th>Harshapura, s.a. Harsola,</th>
<th>240</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Harsola, vi,</td>
<td>236, 240</td>
</tr>
<tr>
<td></td>
<td>Harsoola plates,</td>
<td>177, 178</td>
</tr>
<tr>
<td></td>
<td>hasura, a measure,</td>
<td>31, 33, 35, 36, 38, 40</td>
</tr>
<tr>
<td></td>
<td>Hastringar inscription,</td>
<td>203, 204</td>
</tr>
<tr>
<td></td>
<td>Hastavrapra, s.a. Hāthabh,</td>
<td>303</td>
</tr>
<tr>
<td></td>
<td>Hastavrapāhārani, di,</td>
<td>303, 304</td>
</tr>
<tr>
<td></td>
<td>Hāthīkāla, m,</td>
<td>255, 257, 258</td>
</tr>
<tr>
<td></td>
<td>Hastin, Parivarāja k,</td>
<td>128</td>
</tr>
<tr>
<td></td>
<td>Hāstityāmatha, a place,</td>
<td>75, 80</td>
</tr>
<tr>
<td></td>
<td>Hāthēkā, vi,</td>
<td>303</td>
</tr>
<tr>
<td></td>
<td>Hāthāvāda, vi,</td>
<td>72, 74</td>
</tr>
<tr>
<td></td>
<td>hattā-mārga, a main basaar,</td>
<td>57, 58, 60</td>
</tr>
<tr>
<td></td>
<td>Hattāvara, vi,</td>
<td>282, 285</td>
</tr>
<tr>
<td></td>
<td>Hayēkhālā, vi,</td>
<td>282</td>
</tr>
<tr>
<td></td>
<td>Hazrat Ibrāhīm Pādīshāh, Bahrain k, of Golkonda,</td>
<td>90</td>
</tr>
<tr>
<td></td>
<td>Hēmachandra, an author,</td>
<td>163n</td>
</tr>
<tr>
<td></td>
<td>Hēmādri, an author,</td>
<td>162n</td>
</tr>
<tr>
<td></td>
<td>Hemma-Setti, m,</td>
<td>37, 40</td>
</tr>
<tr>
<td></td>
<td>Hērī</td>
<td>185, 186</td>
</tr>
<tr>
<td></td>
<td>Hermādiyaraas, or Hermādī-Bhū[pāla],</td>
<td>191, 192, 193, 194</td>
</tr>
<tr>
<td></td>
<td>Khacava c,</td>
<td>191, 192, 193, 194</td>
</tr>
<tr>
<td></td>
<td>Hermas, k,</td>
<td>11</td>
</tr>
<tr>
<td></td>
<td>Hill Tippera, pargana,</td>
<td>273, 279</td>
</tr>
<tr>
<td></td>
<td>Himādri, Himāchala, Himavat, or Himālaya,</td>
<td>20, 21, 23, 174, 218, 220, 222</td>
</tr>
<tr>
<td></td>
<td>Hindu,</td>
<td>52, 77, 96, 97, 156n, 179</td>
</tr>
<tr>
<td></td>
<td>Hiranyāksha, a demon,</td>
<td>21, 26</td>
</tr>
<tr>
<td></td>
<td>Hīpo or Hīpeī,</td>
<td>7</td>
</tr>
<tr>
<td></td>
<td>Hīpa Dīa, m,</td>
<td>7, 15</td>
</tr>
<tr>
<td></td>
<td>Hippes or Hippias,</td>
<td>7</td>
</tr>
<tr>
<td></td>
<td>Hiranyagarbha, s.a. Brahmā,</td>
<td>164, 171, 174</td>
</tr>
<tr>
<td></td>
<td>Hiriyā-Manjuyur, Hira-Manūr or Heerch mun-noor, vi,</td>
<td>228, 232, 235, 236</td>
</tr>
<tr>
<td></td>
<td>Kālīs,</td>
<td>195, 196</td>
</tr>
<tr>
<td></td>
<td>Hsien-(Huán-) Tsang or Yuan Chwǎng, a Chinese pilgrim,</td>
<td>12, 116, 117n, 193, 267</td>
</tr>
<tr>
<td></td>
<td>Huṅg-ru, a tribe,</td>
<td>3</td>
</tr>
<tr>
<td></td>
<td>Holapa, te,</td>
<td>194</td>
</tr>
<tr>
<td></td>
<td>Holīa-setti, m,</td>
<td>37, 40</td>
</tr>
<tr>
<td></td>
<td>Holli-Gāvunda or Gauḍa, m,</td>
<td>25, 26, 29, 30</td>
</tr>
<tr>
<td></td>
<td>Honawar, vi,</td>
<td>35n</td>
</tr>
<tr>
<td></td>
<td>Hōttār inscription,</td>
<td>181n</td>
</tr>
<tr>
<td></td>
<td>houdab,</td>
<td>81, 83</td>
</tr>
<tr>
<td></td>
<td>Hoysala, dy,</td>
<td>20, 23, 28, 227, 230, 234</td>
</tr>
<tr>
<td></td>
<td>Hravikēśa, s.a. Vishṇu,</td>
<td>144, 147</td>
</tr>
<tr>
<td></td>
<td>Hulgūr inscription,</td>
<td>30</td>
</tr>
<tr>
<td></td>
<td>Hūli inscription,</td>
<td>227n</td>
</tr>
<tr>
<td></td>
<td>Hulgīre, s.a. Lakhamāshwar,</td>
<td>21, 24, 28</td>
</tr>
<tr>
<td></td>
<td>Hulgege, 300, di,</td>
<td>194, 195, 196</td>
</tr>
<tr>
<td></td>
<td>kāle,</td>
<td>34, 35</td>
</tr>
<tr>
<td></td>
<td>Hurishka, Kusāpā k,</td>
<td>11, 65, 66, 204</td>
</tr>
<tr>
<td></td>
<td>i, use of —,</td>
<td>265</td>
</tr>
<tr>
<td></td>
<td>i (medial), forms of —,</td>
<td>100</td>
</tr>
<tr>
<td></td>
<td>i, use of — for ī and vice versa</td>
<td>164, 261</td>
</tr>
<tr>
<td></td>
<td>Īla-gāvunda, m,</td>
<td>193, 196</td>
</tr>
<tr>
<td></td>
<td>Ichchhuka, m,</td>
<td>56, 60</td>
</tr>
<tr>
<td></td>
<td>Ijā, f,</td>
<td>263, 264</td>
</tr>
<tr>
<td></td>
<td>Indurare, vi,</td>
<td>215</td>
</tr>
<tr>
<td></td>
<td>Ilyas Kāva Sultān, k, of Bengal,</td>
<td>156, 157</td>
</tr>
<tr>
<td></td>
<td>Indrasama or Idrasama, m,</td>
<td>68</td>
</tr>
<tr>
<td></td>
<td>Indrasarman, m,</td>
<td>68</td>
</tr>
<tr>
<td></td>
<td>Indēsavagāri, vi,</td>
<td>181n</td>
</tr>
<tr>
<td></td>
<td>Indirā, s.a. Lakshmi,</td>
<td>50, 93, 94</td>
</tr>
<tr>
<td></td>
<td>Indo-Skythian, dy,</td>
<td>3, 5, 12</td>
</tr>
<tr>
<td></td>
<td>Indrā or Surēndra, a god,</td>
<td>33, 35, 68, 144, 147</td>
</tr>
<tr>
<td></td>
<td>162n, 174, 224, 225, 230, 233, 234, 259, 290, 298</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Indra-Bhatṭāraka, E. Chālukya k,</td>
<td>152, 154, 226</td>
</tr>
<tr>
<td></td>
<td>Indrakīla, a hill,</td>
<td>218, 220, 222</td>
</tr>
<tr>
<td></td>
<td>Indrapat Fort,</td>
<td>54n</td>
</tr>
<tr>
<td></td>
<td>Indrajā, E. Chālukya k,</td>
<td>141, 146</td>
</tr>
<tr>
<td></td>
<td>Indraśāna, k,</td>
<td>156</td>
</tr>
<tr>
<td></td>
<td>Indrāsthana, co,</td>
<td>292</td>
</tr>
<tr>
<td></td>
<td>Indravarman I, E. Gaṅga k,</td>
<td>135</td>
</tr>
<tr>
<td></td>
<td>Indravarman II, E. Gaṅga k,</td>
<td>135</td>
</tr>
<tr>
<td></td>
<td>Indravarman or Indravarmanmadēva, E. Gaṅga k,</td>
<td>135, 136</td>
</tr>
<tr>
<td></td>
<td>Indrāyudha, Kanauj k,</td>
<td>17</td>
</tr>
<tr>
<td></td>
<td>Indrēvāra or Indēvāra, a god,</td>
<td>180, 181, 183, 187, 188, 189</td>
</tr>
<tr>
<td></td>
<td>Indu, s.a. moon,</td>
<td>299</td>
</tr>
<tr>
<td></td>
<td>Indus, ri,</td>
<td>198</td>
</tr>
<tr>
<td></td>
<td>Iranian, people,</td>
<td>4n, 5, 190, 202</td>
</tr>
<tr>
<td></td>
<td>Īśa, a god,</td>
<td>144, 147</td>
</tr>
<tr>
<td></td>
<td>Īśāsāraṇa, epithet of Narasimharman,</td>
<td>112n</td>
</tr>
<tr>
<td></td>
<td>Īśānvarman, Maukharī k,</td>
<td>16</td>
</tr>
</tbody>
</table>

* The figures refer to pages: m. after a figure, to footnotes; and add. to the addition on pp. vii to xii. The following other abbreviations are used: -ch. = chief; co. = country; di. = district or division; do. = disso; dy. = dynasty; E. = Eastern; f. = female; k. = king; m. = male; mo. = mountain; ri. = river; s.a. = same as; sur. = surname; te. = temple; vi. = village or town; W. = Western.
<table>
<thead>
<tr>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Page</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Page</th>
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</table>

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<th>Page</th>
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</table>

<table>
<thead>
<tr>
<th>Page</th>
</tr>
</thead>
</table>
INDEX.

Vallabha, E. Châlukya k., . . . . 141, 146, 149, 152, 154, 254, 255, 256, 257, 258, 260, 261
Jayasimha or Jayasîtha II, W. Châlukya k., . . . . 30, 217, 219, 221, 223
Jayasimha, E. Châlukya k., . . . . 141, 146
Jayasimha II, Paramâra k. of Mâloâr, . . . . 49
Jayasimha III, W. Châlukya k., . . . . 157
Jayasimha or Jayasîtha (Jayasîtha-deva) III,
Paramâra k. of Mâloâr, . . . . 46, 47, 48, 49
Jayasimha, m., . . . . 46, 52
Jaya-âri, the goddess of victory, . . . . 144, 147
Jayasvâmin, Uchchâkâla k., . . . . 129, 130
Jayasvâmini, queen of the Uchchâkâla k. Kumâ-rades, . . . . 129, 130
Jayatugidâra, s. a. the Paramâra k. Jayasimha II
of Mâloâr, . . . . 49
Jayavarman II, Paramâra k. of Mâloâr, . . . . 47, 49
Jayâra, an author, . . . . 17
Jûkâshhukti, co., . . . . 296
Jûkâri, vi., . . . . 62, 63
Jesuit letters, . . . . 91
Jewish settlers, . . . . 303
Jhamâpâthi-Ghaatsu, a place, . . . . 46, 47, 50
jâkâstâkâla, . . . . 262n, 302
Jimûtavâhana, lineages, . . . . 31, 32, 34, 179, 190, 181, 183, 185, 189, 189, 190, 191, 192, 193,
194, 195, 196
Jina, 25, 30, 31, 32, 34, 71; 72, 73, 74, 181, 183, 188
Jânâsadakâra, epithet of Narasimha-varman II, . . . . 112n
Jânasâkdictâra, m., . . . . 232, 235
Jodhpur, vi., . . . . 47n
Jûga, vi., . . . . 282
Jûgâvânî, a place, . . . . 282, 285
Joseph (Joseph), m., . . . . 300
Jubâlpoor, vi., . . . . 76, 77, 238
Jugânagar, . . . . 279
Jugul or Joogal, vi., . . . . 37
Jugulâkoppa, s. a. Jugul, . . . . 36, 37, 40
Jumna, or Jamnâ, r., . . . . 67, 76, 102, 104
Jura, vi., . . . . 237, 288
Juri, vi., . . . . 279
Jyâshthâbhadra, a senior, . . . . 118

K
k, cursive form of — . . . . 272
kobega, misreading for kachchega, . . . . 288n
Kâbul valley, . . . . 11
kachchha, s. a. kârya (Skt. kritis), . . . . 9
kachchhaka, a low hill, . . . . 130, 131
Kachchhega, biruda of Kirthâ III, . . . . 288, 289
Kachchhi, s. a. Conjeeveram,
Kachchhîyam-Tuâsaiyam-koûda, epithet of
Kirthâ III, . . . . 81n, 288
Kachhavâha of Amber, . . . . 47
Kachhavâha of Gawlîor, . . . . 47
Kachhavâha, Kachchhaphâha or Kachchha-
pâri, family, . . . . 47
kâpa, a land measure, . . . . 279
Kadjâiyâ, s. a. Kajdijâ, . . . . 279, 281, 285
Kajâîya, vi., . . . . 279
Kadamba, family, . . . . 180, 181, 182
Kadambari-gramâ, s. a. Kâlamba, . . . . 102, 104
Kadamkûpâ, . . . . 150, 154
Kadâra, co., . . . . 227, 228, 230, 224
Kadârama or Kidârama, co., . . . . 228
Kâphwâsa I, Kâshâya k., . . . . 9, 201
Kâphwâsa II, Kâshâya k., . . . . 11
kâhpyna, s. a. kâhpina, . . . . 200
Kallal, m., . . . . 24, 28, 162n, 281, 285
Kallâsanâtha, te., . . . . 106, 108n, 109, 110, 111,
112, 113, 114
Kâlsara, a Kâshâya title, . . . . 6
Kâra, vi., . . . . 177, 238, 240
Kârvâna, vi., . . . . 281, 285
Kârvâta, people, . . . . 286
Kâryââna, an author, . . . . 17
Kâtâya, . . . . 72, 74
Kâkarîjâ-see Kârâkarâdi.
Kâkâti or Kâkâtivâda, s. i. Kâkti, . . . . 21, 25, 30
Kâkakpâ, prince, . . . . 71, 72, 74
Kâkrâpi, vi., . . . . 296
Kâkti, vi., . . . . 21
Kâlâbra, people, . . . . 63, 64
Kakshâ or Kalkshhuri, family, . . . . 75, 76, 77,
80, 128n, 209, 210n, 230, 234, 288, 293
Kâlkhuriya, family, . . . . 227, 229, 233
Kâlângi-rudra, form of Sivas, . . . . 33, 34
Kâlahâtaka, s. a. Koliak, . . . . 303, 304
Kâlahâthâna, vi., . . . . 62, 63, 64
Kâlân, r., . . . . 279

* The figures refer to pages: m. after a figure, to footnotes; and add. to the addition on pp. vii to xii.
The following other abbreviations are used: — ch. = chief; co. = country; d. = district or division; d. = ditto;
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sur. = surname; te. = temple; vi. = village or town; W. = Western.
<table>
<thead>
<tr>
<th>Page</th>
<th>Kalakāchārya-Kathānaka, a work.</th>
<th>4</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Kālakāla, biruda of Narasihäuseravarnam II</td>
<td>106, 107, 109a</td>
</tr>
<tr>
<td></td>
<td>Kālakalāśvara or Kalakalēvara, et,</td>
<td>70, 71, 72, 74</td>
</tr>
<tr>
<td></td>
<td>Kalamba, vi,</td>
<td>102</td>
</tr>
<tr>
<td></td>
<td>Kālāmukha, etc,</td>
<td>227, 223, 235</td>
</tr>
<tr>
<td></td>
<td>Kālānjarā or Kālānjarā-maṇḍapa, et,</td>
<td>15, 16, 17, 18, 19, 239a</td>
</tr>
<tr>
<td></td>
<td>kāla-jā, a weight,</td>
<td>88</td>
</tr>
<tr>
<td></td>
<td>Kālapaṇḍita, m,</td>
<td>45</td>
</tr>
<tr>
<td></td>
<td>Kālapriya, a god,</td>
<td>83</td>
</tr>
<tr>
<td></td>
<td>Kāla Sang inscription</td>
<td>7n</td>
</tr>
<tr>
<td></td>
<td>Kalavellala-gulka-pedda-ekanta</td>
<td>183, 183, 184</td>
</tr>
<tr>
<td></td>
<td>Kālhaṇa, author of Rājadatrāṅgī</td>
<td>198</td>
</tr>
<tr>
<td></td>
<td>Kali, age</td>
<td>14, 32, 34, 49, 110, 114, 115, 116, 121, 143, 146, 168, 172, 181, 182, 221, 222, 299, 392</td>
</tr>
<tr>
<td></td>
<td>Kālī, goddess,</td>
<td>109a, 234a</td>
</tr>
<tr>
<td></td>
<td>Kalideva-śetti, ch,</td>
<td>25, 30, 186, 187</td>
</tr>
<tr>
<td></td>
<td>Kalidevi-vara, et,</td>
<td>180, 182, 183</td>
</tr>
<tr>
<td></td>
<td>Kālīga, s.a. Kaliyammarasa</td>
<td>184, 187</td>
</tr>
<tr>
<td></td>
<td>Kālīga, et,</td>
<td>87, 91, 98, 135, 136, 140, 263, 267</td>
</tr>
<tr>
<td></td>
<td>Kālīnagarāja, Haikaya k of Raṇnapura,</td>
<td>76, 79, 210, 211</td>
</tr>
<tr>
<td></td>
<td>Kali-svāmin, m,</td>
<td>247, 249</td>
</tr>
<tr>
<td></td>
<td>Kaliyammarasa, m,</td>
<td>149, 153, 154</td>
</tr>
<tr>
<td></td>
<td>Kali-Vishvuvardhana, s.a. the Eh Charukya k</td>
<td>180, 181, 183, 184, 185, 186, 187, 189, 190</td>
</tr>
<tr>
<td></td>
<td>Vishvuvardhana V,</td>
<td>142, 146, 152, 154</td>
</tr>
<tr>
<td></td>
<td>Kaliyammarasa or Kaliyammarasa, Khakara ch,</td>
<td>184</td>
</tr>
<tr>
<td></td>
<td>180, 181, 183, 184, 185, 186, 187, 189, 190</td>
<td>191, 193, 194</td>
</tr>
<tr>
<td></td>
<td>Kaliyammarasa II, Khakara ch,</td>
<td>184</td>
</tr>
<tr>
<td></td>
<td>Kālīyāṇi, s.a. Kālānāi,</td>
<td>279, 282, 285</td>
</tr>
<tr>
<td></td>
<td>Kalla, vi,</td>
<td>185, 187</td>
</tr>
<tr>
<td></td>
<td>Kalla Matha, a stone monastery</td>
<td>232, 235, 236</td>
</tr>
<tr>
<td></td>
<td>Kallanore, vi</td>
<td>157</td>
</tr>
<tr>
<td></td>
<td>Kālōja, m,</td>
<td>189, 191</td>
</tr>
<tr>
<td></td>
<td>Kalpi, et</td>
<td>15</td>
</tr>
<tr>
<td></td>
<td>Kalavā Eśanta</td>
<td>203a</td>
</tr>
<tr>
<td></td>
<td>Kaluvā, m,</td>
<td>55, 59</td>
</tr>
<tr>
<td></td>
<td>kēla, a canal</td>
<td>94, 95</td>
</tr>
<tr>
<td></td>
<td>Kalvan, vi</td>
<td>69, 70, 71</td>
</tr>
<tr>
<td></td>
<td>kalīgā, a festival</td>
<td>165, 166</td>
</tr>
<tr>
<td></td>
<td>kalīgā-maṇḍapa</td>
<td>164, 166, 171, 173, 174</td>
</tr>
<tr>
<td></td>
<td>Kāma or Cupid,</td>
<td>142, 283, 297</td>
</tr>
<tr>
<td></td>
<td>kāmatha</td>
<td>173</td>
</tr>
<tr>
<td></td>
<td>Kāmātri, shortened form of Kāmārāja,</td>
<td>290a</td>
</tr>
</tbody>
</table>

*The figures refer to pages: n after a figure, to footnotes; and add. to the addition on pp. vii to xii. The following abbreviations are used: - ch. = chief; co. = country; dl. = district or division; do. = ditto; dy. = dynasty; E. = Eastern; f. = female; k. = king; m. = male; mo. = mountain; ri. = river; s.a. = same as; sw. = surname; te. = temple; vi. = village or town; W. = Western.*
<table>
<thead>
<tr>
<th>INDEX</th>
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<tbody>
<tr>
<td><strong>PAGE</strong></td>
</tr>
<tr>
<td>Kañkālēśvara, Kañkiḍēśvaradēva, Kañkaṇḍēśvara, Kañkālēśvara, Kañkāpālēśvara or Kañkālēśvarā.</td>
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<tr>
<td>a god,</td>
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<tr>
<td>Kañkāḷi inscription,</td>
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<tr>
<td>Kāraṇa, s. a. Kṛṣṇa III.</td>
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<tr>
<td>Kannadāchārya, m.,</td>
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<td>Kannappayya-Soti, m.,</td>
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<tr>
<td>Kañparādeva or Kannarādeva-Vallabha, s. a.</td>
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<tr>
<td>Kṛṣṇa III,</td>
</tr>
<tr>
<td>Kānṭhēśa(r)uṭi-eśhaya, dī.,</td>
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<tr>
<td>Karnākubja, Kānyakubja or Kānyakubja-bukti, s. a. Kansaj,</td>
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<tr>
<td>Kānyākumārī inscription,</td>
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<tr>
<td>Kapadvanj grant,</td>
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<tr>
<td>Kāpālīśvara, a form of Śiva,</td>
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<tr>
<td>Kāpila-Bhava, a god,</td>
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<tr>
<td>Kāpaḷi, co.,</td>
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<td>kura, suffix,</td>
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<tr>
<td>Kāragāma, s. a. Kārērā,</td>
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<td>Kāraṇa, s. a.</td>
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<tr>
<td>karaṇa, ray or finger-nail,</td>
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<td>Kārāji, vī.,</td>
</tr>
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<td>karaṇa, s. a. karaṇā,</td>
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<tr>
<td>kāraṇa, an official,</td>
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<tr>
<td>Kārāṇyā, rī.,</td>
</tr>
<tr>
<td>Kārāvālhabhairava, sur. of Uṇḍerā I.,</td>
</tr>
<tr>
<td>Kārādāśālēśvara, s. a. Kāvalji,</td>
</tr>
<tr>
<td>Kārādāśālēśvara, s. a. Kāvalji,</td>
</tr>
<tr>
<td>Kārērā, rī.,</td>
</tr>
<tr>
<td>Kāρāījī, rī.,</td>
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<tr>
<td>Kāρājī, rī.,</td>
</tr>
<tr>
<td>Kārājī, s. a. Kārājī,</td>
</tr>
<tr>
<td>Kārākattā-svāmin, m.,</td>
</tr>
<tr>
<td>Kārāramagiri, m.,</td>
</tr>
<tr>
<td>Kārākārēji or Kārakeēji, s. a. Kārakeēji,</td>
</tr>
<tr>
<td>kānasa, s. of the Brāhmaṇas,</td>
</tr>
<tr>
<td>Kārnik-ārjuna, title of Nṛpaśīkha,</td>
</tr>
<tr>
<td>Kāraṇa, epic hero,</td>
</tr>
<tr>
<td>Kāraṇa (Karaṇa) or Kārādrā, Kalachuri—Chātri k.,</td>
</tr>
<tr>
<td>of Trīpari,</td>
</tr>
<tr>
<td>Kārārāja-Vallabha, s. a. Kṛṣṇa III,</td>
</tr>
<tr>
<td>Kārārāja-Vallabha, s. a. Kṛṣṇa III,</td>
</tr>
<tr>
<td>Kārāra, Kārāra, co.,</td>
</tr>
<tr>
<td>Kārāyā, Kārāyā (Kārnātak), co.,</td>
</tr>
<tr>
<td>77, 78, 89, 91</td>
</tr>
<tr>
<td>kārīhāpasa, coin,</td>
</tr>
</tbody>
</table>

*The figures refer to pages: n. after a figure, to footnotes; and add. to the addition on pp. vii to xii. The following other abbreviations are used:—ch. = chief; co. = country; d. = district or division; do. = district; dy. = dynasty; E. = Eastern; f. = female; k. = king; m. = male; mo. = mountain; ri. = river; s. a. = same as sur. = surname; te. = temple; vī. = village or town; W. = Western.*
<table>
<thead>
<tr>
<th>PAGE</th>
<th>PAGE</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kēśarīn or Kēśarīvarman, s.a. Rājākēśarīvar-</td>
<td>166, 168, 172</td>
</tr>
<tr>
<td>man,</td>
<td></td>
</tr>
<tr>
<td>Kēśava, m.,</td>
<td>46, 61, 55, 59, 75, 77, 80</td>
</tr>
<tr>
<td>Kēśavadēva, k,</td>
<td>280, 284</td>
</tr>
<tr>
<td>Kēśava-Nāyaka ch,</td>
<td>194, 195, 196</td>
</tr>
<tr>
<td>Kēśava-svāmin, m,</td>
<td>247, 249</td>
</tr>
<tr>
<td>Kētāmalla, m,</td>
<td>189, 190, 191</td>
</tr>
<tr>
<td>Kēṭumukhā, vi,</td>
<td>46, 47, 49</td>
</tr>
<tr>
<td>Kēunjhar State,</td>
<td>42</td>
</tr>
<tr>
<td>Kēvalihood,</td>
<td>57n</td>
</tr>
<tr>
<td>kha, form of—Kharāṭhī,</td>
<td>2</td>
</tr>
<tr>
<td>kha, forms of—</td>
<td>237</td>
</tr>
<tr>
<td>Khachara- (or Khēchara-) Vansa, Race of Birds,</td>
<td>179, 180, 184, 185, 186, 187, 189, 192, 193, 194, 195, 196</td>
</tr>
<tr>
<td>ḳhaḳhoṛa, ḳhaḳhoṛi (1 stārāṇi)</td>
<td>202</td>
</tr>
<tr>
<td>Khalimpur plate,</td>
<td>287</td>
</tr>
<tr>
<td>Khān, ruler,</td>
<td>198</td>
</tr>
<tr>
<td>khanān or khanē, a well,</td>
<td>2, 3</td>
</tr>
<tr>
<td>Khānqādī, vi,</td>
<td>263</td>
</tr>
<tr>
<td>Khānqādī, race of—</td>
<td>25, 30, 33, 34, 37, 39</td>
</tr>
<tr>
<td>Khānqādāla, m,</td>
<td>44</td>
</tr>
<tr>
<td>Khānqādāla-svāmin, m,</td>
<td>246, 248</td>
</tr>
<tr>
<td>Khan Jēhan, ch,</td>
<td>107</td>
</tr>
<tr>
<td>Khāpparāyya, m,</td>
<td>33, 35</td>
</tr>
<tr>
<td>Khāṣeṇṭi, vi,</td>
<td>282, 285</td>
</tr>
<tr>
<td>Khāṣeṇṭi, k,</td>
<td>278, 283</td>
</tr>
<tr>
<td>ḳhāṣeṇṭi, an epithet,</td>
<td>278, 280, 283n</td>
</tr>
<tr>
<td>Kharod, vi,</td>
<td>210n</td>
</tr>
<tr>
<td>kharaqā,</td>
<td>229, 233</td>
</tr>
<tr>
<td>khāta, a well,</td>
<td>3</td>
</tr>
<tr>
<td>Kēthākāti, f,</td>
<td>129, 130</td>
</tr>
<tr>
<td>ḳḥa,</td>
<td>233n</td>
</tr>
<tr>
<td>ḳḥaṣeṇṭi, an official,</td>
<td>187, 188</td>
</tr>
<tr>
<td>Khēṭaka-maṇḍalā, s.a. Kaira,</td>
<td>238, 239, 240, 242, 244</td>
</tr>
<tr>
<td>Khēṭēśvarā, dī,</td>
<td>266, 270, 271</td>
</tr>
<tr>
<td>Khēṭījālī, s.a. Gumsur,</td>
<td>42, 43</td>
</tr>
<tr>
<td>Khēṭījālīyagaṇḍā, s.a. Gajanmjāna,</td>
<td>42</td>
</tr>
<tr>
<td>Khēṭījālīyagaṇḍā-viśaya, dī,</td>
<td>42, 44</td>
</tr>
<tr>
<td>Khōh copper-plate inscription,</td>
<td>128</td>
</tr>
<tr>
<td>Khōh chief,</td>
<td>43</td>
</tr>
<tr>
<td>Khōtān, co,</td>
<td>4, 5, 13</td>
</tr>
<tr>
<td>Khōṭṭiga, see Kōṭṭiga.</td>
<td></td>
</tr>
<tr>
<td>Khōṭṭā, work,</td>
<td>47</td>
</tr>
<tr>
<td>Kikkakā, m,</td>
<td>126, 127, 303, 304</td>
</tr>
</tbody>
</table>

* The figures refer to pages: m. after a figure, to footnotes; and add. to the addition on pp. vii to xii. The following other abbreviations are used: — ch. = chief; co. = county; di. = district or division; do. = ditto; dyn. = dynasty; E. = Eastern; f. = female; k. = king; m. = male; mo. = mountain; ri. = river; s. = surname; s. = temple; s. = village or town; W. = Western.
INDEX.

<table>
<thead>
<tr>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>92</td>
</tr>
<tr>
<td>93, 95</td>
</tr>
<tr>
<td>267, 269, 271</td>
</tr>
<tr>
<td>267</td>
</tr>
<tr>
<td>20, 21, 23, 27, 70, 71, 74, 75, 77, 78, 179, 186, 181, 182</td>
</tr>
<tr>
<td>166, 167, 169, 172</td>
</tr>
<tr>
<td>37, 40</td>
</tr>
<tr>
<td>232, 235</td>
</tr>
<tr>
<td>165</td>
</tr>
<tr>
<td>258n</td>
</tr>
<tr>
<td>258n</td>
</tr>
<tr>
<td>258n</td>
</tr>
<tr>
<td>76</td>
</tr>
<tr>
<td>77, 80, 98, 99, 212, 292, 297</td>
</tr>
<tr>
<td>93n</td>
</tr>
<tr>
<td>273, 274, 275</td>
</tr>
<tr>
<td>273</td>
</tr>
<tr>
<td>273</td>
</tr>
<tr>
<td>82n, 178, 240</td>
</tr>
<tr>
<td>67</td>
</tr>
<tr>
<td>4, 9</td>
</tr>
<tr>
<td>279</td>
</tr>
<tr>
<td>269, 270</td>
</tr>
<tr>
<td>36, 38, 41</td>
</tr>
<tr>
<td>91, 156</td>
</tr>
<tr>
<td>22, 26, 27, 52, 223, 231, 234, 283, 284</td>
</tr>
<tr>
<td>239</td>
</tr>
<tr>
<td>176, 238, 239, 240</td>
</tr>
<tr>
<td>81</td>
</tr>
<tr>
<td>82, 83, 140, 238, 288, 289, 290</td>
</tr>
<tr>
<td>91</td>
</tr>
<tr>
<td>283</td>
</tr>
<tr>
<td>91</td>
</tr>
<tr>
<td>30n</td>
</tr>
<tr>
<td>90, 91, 132, 133, 134, 215</td>
</tr>
<tr>
<td>132, 134</td>
</tr>
<tr>
<td>90n</td>
</tr>
<tr>
<td>247, 250</td>
</tr>
<tr>
<td>83</td>
</tr>
<tr>
<td>7 and note</td>
</tr>
<tr>
<td>13</td>
</tr>
<tr>
<td>4, 8</td>
</tr>
<tr>
<td>9, 13, 15, 201, 202</td>
</tr>
</tbody>
</table>

Kashatriya, caste, 56, 60, 61, 128, 130, 131, 149, 172, 173
Kashatriyasinha or Kashatraasinha, sur. of Narasinhavarman II, 105, 106, 112
Kashatriya-sinha-Pallavesvara or Kashatriyasinha-Pallavesvara-dvāra, Shrine in the Shore Temple, 105, 106
Kabemârkara, k., 264
Kabētrapāla, 194, 195, 197
ka, form of —, 277
Kabērasa, a god, 170, 173, 174
Kabja-Vishnuvardhana, see Visguvardhana I.
Kudamukku, s.a. Kumbhakōgam, 87
kudava, a measure, 35n
kudhi, a homestead, 238
Kudōr plates, 289
kujśila, title, 4, 9
Kujśila Kadphises, s.a. Kadphises I, 9, 11
Kukkanur, vi, 299, 260, 261
kulandai, tender, 214
Kulatilaka, epiteth of Narasinhavarman II, 105, 107
Kulpur, vi, 179
kulkipī, an official, 271n
Kullācī, vi, 42, 43
Kulōtunga I or Kulōtunga-Chōja I (Chōja), 81n, 106n, 166, 168, 172, 216
Kulōtunga (III), Chōja k., 81n
Kumāra or Kumāravāmin, s.a. Skandā, 32, 34, 88, 115, 142, 144, 146, 147
Kumāradattārāya, m., 102, 104
Kumārādēva, Uchchakalpa k., 129, 130
Kumāradēvi, queen of the Uchchakalpa k., Oghadēva, 129, 130
kumārāmāya, an official, 135, 137
Kumārānkusa, m., 87
Kumārapatāpa, s.a. Kumwarpartāb, 286
Kumārārama or "Bhūmēūrā, te., 165, 168, 172
Kumārāsārman, m., 291, 294
Kumārīstana-dōmgariā, a hill, 72
Kumbhakōgam, vi, 87, 215, 216
Kumbhārōtaka, s.a. Kāmōrd, 238, 241, 242, 244
Kumbhēvāra, te., 215
Kumbhāli plates, 296
Kunta, vi, 35n
Kumuranga plates, 204
Kundā, 89

* The figures refer to pages; n. after a figure, to footnotes; and add. to the addition on pp. vii to xii. The following other abbreviations are used — ch. = chief; co. = country; di. = district or division; do. = ditto; dy. = dynasty; E. = Eastern; f. = female; k. = king; m. = male; mo. = mountain; vi. = river; s. = same as; sur. = surname; te. = temple; vi. = village or town; W. = Western.
Kundavâ Chôja princess and queen of Pena-
dâdya, .......................................................... 165n
Kûndi or Kûndi Three Thousand, d., .... 19,
21, 22, 23, 26, 30
Kuña, ending of proper names ................. 245
Kûndi, vi., ..................................................... 31, 32, 33, 35
Kûndil, vi., .................................................... 36, 37, 40
Kûnîyür plates .............................................. 95
Kunattür, vi., ................................................ 92
Kunta, or Kuntala, co., ......................... 19, 21, 22, 26,
227, 228, 229, 233
Kunwarpartâb, pûrgana .................................. 286
Kuppanayya or Kuppanâma, m., ............ 149, 153, 154
Kûram plates of Paramâvaravarman ...... 106,
111n, 114n, 115n
Kûrbet or Koorebet, vi, ......................... 21
Kûr̥gōi inscriptions ................................. 226
Kûrma, co., .................................................. 46, 47, 49
Kuruvaśivara, s.a. Palâśivaram .................. 132, 134
Kurukshêtra, vi., ................................. 34, 35, 39, 40, 53, 77, 182, 185,
189, 191, 192, 193, 219, 221, 224, 226
Kurubas, shepherds ..................................... 133
Kurumbeṭṭa, s.a. Kûrbet ....................... 20, 21, 22, 24,
25, 26, 28, 29, 30
Kûsâ, myth. k. ............................................. 231, 234
Kushâna or Kushâpa, dy., ................. 5, 9, 11, 12, 13,
65, 68, 96, 97, 198, 201, 202, 204, 205
Kushânap, tribe ............................................. 4, 13
Kushânapas, m., ......................................... 12
Kushânap̄patra-varâmin, m., ................. 119, 123
Kûšikâ, co., .................................................. 222
Kusuḷka, ........................................................ 8, 9
Kûṭubinda (Kûṭumbinda), ...................... 67 and n
Kûvâra Lakka-Setti, m., ......................... 37, 40

L

1, change of — into 1 or r, 5, 36, 180, 191, 217, 223, 226
l, (basic), use of ........................................ 273
l, archaic use of ....................................... 183, 187, 287
l, wrong use of ......................................... 183, 189
l, symbol for — in Telugu ....................... 139
l, use of — in Kanarese ......................... 217, 223, 272, 274
Lachalamdevi, Khakara queen ............... 191, 193, 194
Lachohihikâ, J. .......................................... 56, 61
Lâchâllâ, f. ................................................. 78

The figures refer to pages: m. after a figure, to footnotes; and add. to the addition on pp. vii to xii.
The following other abbreviations are used: ch. = chief; co. = country; di. = district or division; do. = ditto;
dy. = dynasty; E. = Eastern; f. = female; k. = king; m. = male; mo. = mountain; ri. = river; s.a. = same as;
sur. = surname; te. = temple; vi. = village or town; W. = Western.
<table>
<thead>
<tr>
<th>Language</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kanarese or Kannada</td>
<td>19, 27n, 31, 33, 36, 88, 89, 95n, 131, 139, 140, 150, 180, 183, 184, 189, 191, 194, 217, 227, 228, 272, 274, 275, 276, 287, 288</td>
</tr>
<tr>
<td>Khotanl</td>
<td>4, 5, 200, 203, 204</td>
</tr>
<tr>
<td>Kuki</td>
<td>277</td>
</tr>
<tr>
<td>Latin</td>
<td>251</td>
</tr>
<tr>
<td>Marathi</td>
<td>131n, 139n</td>
</tr>
<tr>
<td>Mixed dialect</td>
<td>96</td>
</tr>
<tr>
<td>Pali</td>
<td>6, 96, 207, 276n</td>
</tr>
<tr>
<td>Prakrit</td>
<td>7, 9, 30n, 47, 48, 65, 178, 198, 200, 202, 203, 204, 205, 239, 247n</td>
</tr>
<tr>
<td>Saka</td>
<td>4</td>
</tr>
<tr>
<td>Semitic</td>
<td>233, 300</td>
</tr>
<tr>
<td>Tamil</td>
<td>31, 83, 86, 87, 95n, 139, 149, 150, 151, 166, 214, 215, 216n, 217n, 238n, 273, 275, 276</td>
</tr>
<tr>
<td>Telugu</td>
<td>88, 89, 90, 138, 139, 140, 150, 151, 155, 156, 160n, 166, 164, 215, 272, 273, 274, 275, 276</td>
</tr>
<tr>
<td>Uricha or Oriya</td>
<td>42, 78</td>
</tr>
<tr>
<td>Lasca, a carpenter</td>
<td>33, 35</td>
</tr>
<tr>
<td>Lachka, Ceylon</td>
<td>229, 233, 297</td>
</tr>
<tr>
<td>Laja, co.</td>
<td>70, 71, 74, 240</td>
</tr>
<tr>
<td>Lava, myth. k.</td>
<td>231, 294</td>
</tr>
<tr>
<td>Leyden plates, c.</td>
<td>215, 216</td>
</tr>
<tr>
<td>Liaka, Kukuruka</td>
<td>8, 9, 15</td>
</tr>
<tr>
<td>Liaka Kukuruka, Kukuruka</td>
<td>8, 9, 13</td>
</tr>
<tr>
<td>Viking-arm</td>
<td>30, 24, 35, 110n, 151, 164, 170, 173</td>
</tr>
<tr>
<td>Līghana-Nāyaka, c.</td>
<td>9ln</td>
</tr>
<tr>
<td>lion, emblem</td>
<td>97</td>
</tr>
<tr>
<td>Lōkādītya, title of Parameśvaravarman I</td>
<td>116n</td>
</tr>
<tr>
<td>Lōkahādēvi, queen of Chākula Bāma II</td>
<td>142, 146</td>
</tr>
<tr>
<td>Lōkanātha, m.</td>
<td>98, 99</td>
</tr>
</tbody>
</table>

---

The figures refer to pages: m. after a figure, to footnotes; and add. to the addition on pp. vii to xii. The following other abbreviations are used: —— = chief; co. = country; dl. = district or division; dito. = ditto; dp. = dynasty; E. = Eastern; f. = female; k. = king; m. = male; mo. = mountain; ri. = river; s.o. = same as; sur. = surname; te. = temple; vi. = village or town; W. = Western.
Mahārajā-Śarvan, sur. of Amoghavatsha I, 16
Mahārajāvādī, di., 88
Mahārajāvāda, a title, 296
Mahārāthu, 112n
Mahāraja, s.a. Mahāraja, 200
Mahāśāmanṭa, an official, 31, 32, 34, 127, 135, 136, 137, 149, 156, 144, 184, 185, 186, 187, 188, 190, 191, 192, 193, 194, 209, 203, 304
Mahāśāmant-ādhīpati, an official, 184, 185, 186, 191, 192, 193
Mahāśrīvikrīdikā, an official, 65, 128, 130, 131, 133, 136, 137
Mahāsāṅghika, a Buddhist school, 68, 69
Mahāśeṣa, s.a. Kārttikeya, 102, 104, 141, 146, 152
mahāśeṇ-ādhīpati, an official, 187, 188
Mahāpadama, an official, 71, 73, 74
Mahottara, an official, 306
mahā-padha-yavakūri, a title, 37
Mahāvañca, a work, 112n
Mahāvīra, a Jain Tirthankara, 57n
Mahāvīra, vi., 291, 293
Mahāvyūhāpati, a title, 98, 99
Mahendra, mo., 135, 136
Mahendrapāla, Kānauj k., 54
Mahendrapāla II, Pratihāra k., 297, 240
Mahendravarmā I, Pallava k., 106n
Mahendravarmā III, Pallava k., 106n, 112
Mahendravarmēvara, te., 109n
Mahēvara, s.a. Śrīva, 18, 102, 104, 142, 146, 231, 235, 271, 275, 279, 283
Mahēvāra, vi., 262
Mahēvāra-dikāha, consecration, 185, 187, 192, 193
Mahēvāras, 88, 275
Mahī, ri., 238, 239, 240, 241, 242, 244
Mahichandra, Gāndhāraśīla k., 292
Mahīdhara-svāmin, m., 248, 250
Mahishabuddhikā, vi., 04
Mahishasuramardini, s.a. Kālī, 109n
Mahishmati, Myth. Hālayaka k., 262n
Mahishmati, s.a. Mahēvara or Māndhātā, 156, 263
Mahīshāsmat-ādhīpī, biruda of the Kūpa k. Chōka
I., 165, 169, 162
Mahīdāya, s.a. Kānauj, 17, 18, 54
Mahū, a tree, 291
Māhūdāla, vi., 72, 74

*The figures refer to pages; s. after a figure, to footnotes; and add. to the addition on pp. vii to xii.
The following other abbreviations are used: ch. = chief; co. = country; di. = district or division; do. = ditta; dy. = dynasty; E. = Eastern; f. = female; k. = king; m. = male; mo. = mountain; ri. = river; s.a. = same as; sur. = surname; te. = temple; vi. = village or town; W. = Western.
<table>
<thead>
<tr>
<th>Name</th>
<th>Page</th>
<th>Name</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Maharāpura, s.a. Maurāpura</td>
<td>278</td>
<td>Māmālakera, s.a. Mahekalikera</td>
<td>105</td>
</tr>
<tr>
<td>Māhuva or Māhuva-Setti, m.</td>
<td>217</td>
<td>Māmarunā = Amrūla</td>
<td>217n</td>
</tr>
<tr>
<td>Mahār, vi.</td>
<td>289</td>
<td>Mamadāpur = Mundapoor, vi.</td>
<td>19</td>
</tr>
<tr>
<td>Maithila, people</td>
<td>117</td>
<td>Mamādelpur (= Muhammad's town)</td>
<td>19</td>
</tr>
<tr>
<td>Maitraka, family</td>
<td>303</td>
<td>Mangalavarma, m.</td>
<td>55, 56, 59, 61</td>
</tr>
<tr>
<td>Madregaṃatī, a work</td>
<td>5</td>
<td>manikas</td>
<td>36, 37, 39</td>
</tr>
<tr>
<td>Makara-kēta, s.a. Madana</td>
<td>23</td>
<td>manikamērīva</td>
<td>37, 39</td>
</tr>
<tr>
<td>Makariyaraža, m.</td>
<td>149</td>
<td>māma or mārma, s.a. momma</td>
<td>220n</td>
</tr>
<tr>
<td>Malabar, co.</td>
<td>166</td>
<td>Mammāka, an author</td>
<td>17</td>
</tr>
<tr>
<td>Malai-nādu, co.</td>
<td>166</td>
<td>māna, measure</td>
<td>33, 38</td>
</tr>
<tr>
<td>Mālapaya, m.</td>
<td>189</td>
<td>Māninniya-kaṃhāprāma-vēntakāra, biruda</td>
<td></td>
</tr>
<tr>
<td>Mālapaya-Nāyaka, ch.</td>
<td>36, 38, 41</td>
<td>of the Kōna k. Chōda I,</td>
<td>155, 159, 162</td>
</tr>
<tr>
<td>Mālava, people</td>
<td>20, 21, 23, 24, 27, 29, 64</td>
<td>Mānāvaha, sur. of the Śaṅkēbhabha k. Dharma-rajya</td>
<td>266, 299, 300</td>
</tr>
<tr>
<td>Malava, co.</td>
<td>175</td>
<td>Mānagnās-avāmin, m.</td>
<td>246, 248</td>
</tr>
<tr>
<td>Malagača, a weight</td>
<td>33, 35, 185, 187, 189</td>
<td>Mānāvamama, Ceylon k.</td>
<td>112</td>
</tr>
<tr>
<td>Malaya or Makākōta, s.a. Malabar,</td>
<td>166</td>
<td>Mandākini, s.a. Madāka,</td>
<td>46, 47, 49</td>
</tr>
<tr>
<td>Malaya, Male or Malayāchala (Sandal mountain), s.a. the W. Ghatas, mo.</td>
<td>166, 172, 179, 218, 220, 222, 227, 230</td>
<td>Mandākini, s.a. Ganges</td>
<td>114</td>
</tr>
<tr>
<td>Malayanāhīṇa, ch.</td>
<td>295</td>
<td>māṇḍala, a territorial division</td>
<td>17, 77, 78, 210, 211, 273, 286n</td>
</tr>
<tr>
<td>Malāva, vi.</td>
<td>227</td>
<td>Māṇḍalēvara, a title</td>
<td>230, 231, 234</td>
</tr>
<tr>
<td>Malēvaka, te.</td>
<td>227</td>
<td>Māṇḍalika, a title</td>
<td>230, 231, 233</td>
</tr>
<tr>
<td>Mālēvē, vi.</td>
<td>238</td>
<td>Māṇḍāja, s.a. Māṇḍu</td>
<td>46, 47</td>
</tr>
<tr>
<td>Malla, ch.</td>
<td>20, 23</td>
<td>Mānda, mo.</td>
<td>285, 283</td>
</tr>
<tr>
<td>Malla or Mallināthā, ch.</td>
<td>20, 27</td>
<td>Māndasa, vi.</td>
<td>135</td>
</tr>
<tr>
<td>Mallāmbā, queen of the Kōna k. Chōda I</td>
<td>155, 158, 163, 162</td>
<td>Māndhāṭā, myth. k.</td>
<td>231, 235</td>
</tr>
<tr>
<td>Mallānākā, queen of Upēndra II</td>
<td>166, 167, 169, 172</td>
<td>Māndhāṭā, vi.</td>
<td>232</td>
</tr>
<tr>
<td>Mallapadēva I, E. Chālukya k.</td>
<td>166, 167, 168, 172</td>
<td>māṇḍī-mo(u)āka-chinta</td>
<td>150, 153, 154</td>
</tr>
<tr>
<td>Mallapadēva or Mallapa II, E. Chālukya k.</td>
<td>165, 166, 167, 169, 172</td>
<td>Māṇḍu, a fortres</td>
<td>47</td>
</tr>
<tr>
<td>Malla-Setti, m.</td>
<td>37</td>
<td>Mangalam, villages named</td>
<td>214</td>
</tr>
<tr>
<td>Malēvē, god.</td>
<td>25, 26, 29, 30</td>
<td>Mangalampād charter</td>
<td>92</td>
</tr>
<tr>
<td>Malī, Mallināthā or Malli-Setti, ch.</td>
<td>20, 24, 25, 26, 29</td>
<td>Mangalapura, identity of — with Mangalore or</td>
<td>214</td>
</tr>
<tr>
<td>Mallidēva or Mallapadēva, k.</td>
<td>157</td>
<td>Mangalam</td>
<td>214</td>
</tr>
<tr>
<td>Mallidēvarasa, Kāchhara ch.</td>
<td>194, 195, 196</td>
<td>Mangalapuram, vi.</td>
<td>112n</td>
</tr>
<tr>
<td>Mallikārjuna-Bhāṭa, m.</td>
<td>181, 183</td>
<td>Mangalarāja, Kachhavaha k. of Gwalior</td>
<td>47</td>
</tr>
<tr>
<td>Mallikārjuna-Paṇḍita, m.</td>
<td>184, 186, 187</td>
<td>Mangallu plates</td>
<td>140n</td>
</tr>
<tr>
<td>Mallināthā, commentator</td>
<td>27n</td>
<td>Mangalore, vi.</td>
<td>214</td>
</tr>
<tr>
<td>Māluka-viraka, place f.</td>
<td>103, 104</td>
<td>Mangīti-Yuvarāja, E. Chālukya k.</td>
<td>141, 146, 149, 152, 154</td>
</tr>
<tr>
<td>Mālā or Mālava, co.</td>
<td>45, 46, 47, 48, 49, 50, 71, 177, 178, 240</td>
<td>Manikā, f.</td>
<td>175, 176</td>
</tr>
<tr>
<td>mahāvīra, official title of one who examines treasure or coin</td>
<td>5</td>
<td>Māṇiktā inscription</td>
<td>3, 9, 39n, 203n</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Māṇiktā silver desk</td>
<td>9</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Māṇiyār, vi.</td>
<td>228</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Māṇiṅghās, a Buddhāst deity</td>
<td>295, 296</td>
</tr>
<tr>
<td></td>
<td></td>
<td>māṇikhā,</td>
<td>30n</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Māma-Satya II, k.</td>
<td>167</td>
</tr>
</tbody>
</table>

* The figures refer to pages: n. after a figure, to footnotes; and add. to the addition on pp. vii to xii. The following other abbreviations are used: — ch. = chief; co. = country; dī = district or division; ḍī = dynasty; E. = Eastern; f. = female; k. = king; m. = male; mo. = mountain; ri. = river; s.a. = same as; sn. = surname; te. = temple; vi. = village or town; W. = Western.
<table>
<thead>
<tr>
<th>Page</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Manurangi, vi.</td>
<td>183, 187</td>
</tr>
<tr>
<td>Manurangi, vi.</td>
<td>216</td>
</tr>
<tr>
<td>Manurangi, vi.</td>
<td>179, 180, 182, 184, 187, 188, 189, 190, 191, 192, 194, 195</td>
</tr>
<tr>
<td>Manurangi, vi.</td>
<td>128, 130, 131</td>
</tr>
<tr>
<td>Manurangi, vi.</td>
<td>117, 118, 122, 246</td>
</tr>
<tr>
<td>Manurangi, vi.</td>
<td>7n, 204, 205</td>
</tr>
<tr>
<td>Manurangi, vi.</td>
<td>93, 95, 165</td>
</tr>
<tr>
<td>Manurangi, vi.</td>
<td>78, 114n, 142, 146, 155, 159, 162, 211, 224, 226, 228, 236, 305</td>
</tr>
<tr>
<td>Manurangi, vi.</td>
<td>227, 255, 256, 258</td>
</tr>
<tr>
<td>Manurangi, vi.</td>
<td>166, 167, 169, 170, 173</td>
</tr>
<tr>
<td>Manurangi, vi.</td>
<td>71, 72</td>
</tr>
<tr>
<td>Manurangi, vi.</td>
<td>178, 239</td>
</tr>
<tr>
<td>Manurangi, vi.</td>
<td>84, 88</td>
</tr>
<tr>
<td>Manurangi, vi.</td>
<td>233</td>
</tr>
<tr>
<td>Manurangi, vi.</td>
<td>16</td>
</tr>
<tr>
<td>Manurangi, vi.</td>
<td>84, 88, 289</td>
</tr>
<tr>
<td>Manurangi, vi.</td>
<td>33, 35</td>
</tr>
<tr>
<td>Manurangi, vi.</td>
<td>192, 198</td>
</tr>
<tr>
<td>Manurangi, vi.</td>
<td>5</td>
</tr>
<tr>
<td>Manurangi, vi.</td>
<td>112n</td>
</tr>
<tr>
<td>Manurangi, vi.</td>
<td>184, 186, 187</td>
</tr>
<tr>
<td>Manurangi, vi.</td>
<td>297</td>
</tr>
<tr>
<td>Manurangi, vi.</td>
<td>5</td>
</tr>
<tr>
<td>Manurangi, vi.</td>
<td>195, 198</td>
</tr>
<tr>
<td>Manurangi, vi.</td>
<td>272</td>
</tr>
<tr>
<td>Manurangi, vi.</td>
<td>68</td>
</tr>
<tr>
<td>Manurangi, vi.</td>
<td>263, 264</td>
</tr>
<tr>
<td>Manurangi, vi.</td>
<td>46, 50, 65, 66, 67, 68, 96, 206, 209</td>
</tr>
<tr>
<td>Manurangi, vi.</td>
<td>56, 61</td>
</tr>
<tr>
<td>Manurangi, vi.</td>
<td>209</td>
</tr>
<tr>
<td>Manurangi, vi.</td>
<td>267</td>
</tr>
<tr>
<td>Manurangi, vi.</td>
<td>7n, 204, 205, 204, 209</td>
</tr>
<tr>
<td>Manurangi, vi.</td>
<td>67a</td>
</tr>
<tr>
<td>Manurangi, vi.</td>
<td>206</td>
</tr>
<tr>
<td>Manurangi, vi.</td>
<td>100</td>
</tr>
</tbody>
</table>

The figures refer to pages; after a figure, to footnotes; and add. to the addition on pp. vii to xii. The following other abbreviations are used: - ch. = chief; co. = country; d. = district or division; ditto; dy. = dynasty; E. = Eastern; f. = female; k. = king; m. = male; mo. = mountain; ri. = river; s. a. = same as; sn. = surname; s. = temple; vi. = village or town; W. = Western.
<table>
<thead>
<tr>
<th>Page</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Moga, k.</td>
<td>9</td>
</tr>
<tr>
<td>Mōhādāṣi or Mōdāṣa, vi.</td>
<td>240</td>
</tr>
<tr>
<td>Mōhādāṣa, s.a. Mōhā,</td>
<td>238, 240, 242, 244</td>
</tr>
<tr>
<td>Mōkhamāṇa, m.</td>
<td>46, 51</td>
</tr>
<tr>
<td>moma, a grandson</td>
<td>220n</td>
</tr>
<tr>
<td><strong>Monika</strong></td>
<td></td>
</tr>
<tr>
<td>Adi</td>
<td>216</td>
</tr>
<tr>
<td>Añi</td>
<td>84, 85, 87, 88</td>
</tr>
<tr>
<td>Āgrahāya or Agraṇa,</td>
<td>210, 214</td>
</tr>
<tr>
<td>Āśāọja,</td>
<td>10, 14, 15, 54, 56, 58, 61, 64, 128, 130, 131, 205, 218, 219, 221</td>
</tr>
<tr>
<td>Āśvina (Āvayuja or Aśvaiṣa),</td>
<td>178, 179, 204, 205, 206, 218, 219, 221, 228, 232, 235, 239</td>
</tr>
<tr>
<td>Bhūdarpada (Nabhaya or Prasūthapada),</td>
<td>36, 37, 40, 56, 60, 61, 127, 208, 262, 263, 295, 299</td>
</tr>
<tr>
<td>Chaitra</td>
<td>14, 55, 59, 71, 72, 74</td>
</tr>
<tr>
<td>Dai Sios (Macedonian month),</td>
<td>10</td>
</tr>
<tr>
<td>Jyaśita (Śūchi), Jēta or Jyēṣṭha,</td>
<td>42, 44, 56, 61, 98, 99, 166, 171, 174, 203, 283, 286</td>
</tr>
<tr>
<td>Kārttiṣṭa</td>
<td>16, 18, 19, 31, 33, 35, 102, 103, 104, 259, 260, 261</td>
</tr>
<tr>
<td>Māgha,</td>
<td>36, 38, 41, 238, 243, 244</td>
</tr>
<tr>
<td>Makara,</td>
<td>86, 184, 188</td>
</tr>
<tr>
<td>Mārgaśira,</td>
<td>54, 55, 58, 60</td>
</tr>
<tr>
<td>Marbhāwa,</td>
<td>300</td>
</tr>
<tr>
<td>Mithuna,</td>
<td>86</td>
</tr>
<tr>
<td>Pausha (Pushya),</td>
<td>21, 29, 55, 59, 99, 97, 160, 181, 183, 184, 185, 186, 187, 188, 191, 192, 193, 223, 224, 225</td>
</tr>
<tr>
<td>Phālguna,</td>
<td>55, 59, 75, 80, 82n, 292, 293</td>
</tr>
<tr>
<td>Rādhā, see Vaiśākha,</td>
<td></td>
</tr>
<tr>
<td>Rubbee-o-o-Akker,</td>
<td>157</td>
</tr>
<tr>
<td>Rubbee-o-o-Awul,</td>
<td>157</td>
</tr>
<tr>
<td>Simha,</td>
<td>86</td>
</tr>
<tr>
<td>Shuwal,</td>
<td>157</td>
</tr>
<tr>
<td>Śrāvaṇa</td>
<td>210, 214, 303</td>
</tr>
<tr>
<td>Vaiśākha or Rādhā,</td>
<td>20, 24, 28, 89, 92, 94, 132, 133, 158, 161, 164, 270, 271</td>
</tr>
<tr>
<td>moon=one</td>
<td>158, 164, 166, 174</td>
</tr>
<tr>
<td>Moon,</td>
<td>165, 171, 186, 283, 284, 285</td>
</tr>
<tr>
<td>mṛtu</td>
<td>36, 38, 40</td>
</tr>
<tr>
<td>Mount Abu, mo.</td>
<td>239</td>
</tr>
<tr>
<td>Mount Banj inscription</td>
<td>3, 7n</td>
</tr>
</tbody>
</table>

* The figures refer to pages: n. after a figure, to footnotes; and add. to the addition on pp. viii to xii. The following other abbreviations are used:—ch.=chief; cc.=country; di. =district or division; do.=dūta; dy.=dynasty; E.=Eastern; f.=female; k.=king; m.=male; mo.=mountain; ri.=river; s.a.=same as: sur.=surname; te.=temple; vi.=village or town; W.=Western.
n, use of—for i in Nāgarī, 53
i, use of (palatal), 183
na, formation of —, 69, 174
nā, two forms of —, 69
nā, use of — for ā, 265
ā, use of —, 265
āsaka (= Skt. āsaka), 199
Nāchehāra, goddess, 93, 95
Nādakūṭūgāma, vi., 282, 285
nāda, a division, 36, 37, 273
Nādugalla or Nādugalladurgra, vi., 132, 134
Nādupāṇī grant of Anna-Vēma, 157
Nāga, m., 55, 59
Nāgabhata or Nāgabhaṭṭadēva, Gaurjara Pratihara k., 16, 17, 18, 19
Nāgadatta-svāmin, m., 120, 125
Nāgakāhēḍi, m., 135, 136, 137
Nāgadēvī, 32, 34
Nāgālaya, s.a. Pātāla, 220
Nāginnada, a work, 179
nagara, 233n
Nāgara (Brahmanas), 236, 238, 241, 243, 244
Nāgaraka, vi., 126
Nāgarasa, m., 26, 30
Nāgārthana, vi., 102
Nāgārjun, Chauhān k. of Ajmer, 48
Nāgāvarmanaya, m., 185, 186
Nāgėndra, m., 161, 164, 170, 173
Nagpur Museum, 75, 209
Nagpur presbati, 70
Nahāpañā, Kauṭarapā k., 13
naimisitika, office, 293
navēḍya, 71, 73, 74
Nāki, Sinda k., 227, 230, 233
Nakarhatras—
Purvāśādhi, 14
Śravanā, 36
Śvāti, 228n
Uttara-Phalgun, 10, 14, 15
Nakakatra, mention of — in Khaṛōṣṭhī inscriptions, 2
Nala, family, 101, 102, 104
Nala, myth. k., 218, 220, 222
Nālāndā copper-plate of Dēvapāḷadēva, 17
Nallamalai, hill, 274
Nallara-muralam, birda of Krisṇa III, 287, 288, 289

The figures refer to pages: n, after a figure, to footnotes; and add. to the addition on pp. viii to xii.
The following other abbreviations are used: — ch. = chief; co. = country; dī. = district or division; do. = ditto;
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s. = surname; te. = temple; vi. = village or town; W. = Western.

<table>
<thead>
<tr>
<th>Page</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>nākrama (Skt. naukrama), a bridge of boats or ferry station</td>
<td>207, 208</td>
</tr>
<tr>
<td>Nalabhavāṇi, 32000, di.</td>
<td>76, 187, 188</td>
</tr>
<tr>
<td>Non-Aryan.</td>
<td>77, 210</td>
</tr>
<tr>
<td>Nānī, a maiden</td>
<td>78</td>
</tr>
<tr>
<td>Nānī or Nānā, queen of Bānadeva</td>
<td>75, 77, 79, 210, 212</td>
</tr>
<tr>
<td>Nīpākāma, ch.</td>
<td>139, 140, 141, 143, 144, 147, 148</td>
</tr>
<tr>
<td>Nīpadūla, būrū or Kṛishṇa III</td>
<td>288, 289, 290</td>
</tr>
<tr>
<td>Nīpula kanda</td>
<td>89</td>
</tr>
<tr>
<td>Nīrśīnī, incarnation of Viṣṇu</td>
<td>237</td>
</tr>
<tr>
<td>Nīrśīnī or Naraśīgarāya, Sāhu k.</td>
<td>90</td>
</tr>
<tr>
<td>Nīrśīnīhādūrvarin, or *śarman, m.</td>
<td>132, 133, 19, 26</td>
</tr>
<tr>
<td>numerals—</td>
<td></td>
</tr>
<tr>
<td>letter numerals</td>
<td>15</td>
</tr>
<tr>
<td>numerical figures</td>
<td>15, 18, 54, 89</td>
</tr>
<tr>
<td>numerical symbols</td>
<td>54, 55n, 199</td>
</tr>
<tr>
<td>200, 202, 203, 204, 205, 206, 208, 202, 203</td>
<td></td>
</tr>
<tr>
<td>Nīvalabatōa, rock</td>
<td>93, 95</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>O</th>
</tr>
</thead>
<tbody>
<tr>
<td>o (vowel) use of —</td>
</tr>
<tr>
<td>o (secondary) forms of —</td>
</tr>
<tr>
<td>Obalārā or Chinnā-Obalārāya, (Chinnavasraya)</td>
</tr>
<tr>
<td>Obāmā, queen of Timma,</td>
</tr>
<tr>
<td>Obārā, ch.</td>
</tr>
<tr>
<td>Obārājāyadēva-Mahārāya, Gōhūrā, ch.</td>
</tr>
<tr>
<td>Obayādēva-Mahārāya, Gōhūrā, ch.</td>
</tr>
<tr>
<td>Obō-Rāya, Gōhūrā, ch.</td>
</tr>
<tr>
<td>᪋ōli, symbol for —</td>
</tr>
<tr>
<td>᪋ōlagāva, Uckakuβaka k.</td>
</tr>
<tr>
<td>᪋ōgh, vi.</td>
</tr>
<tr>
<td>Ohind, vi.</td>
</tr>
<tr>
<td>ōkharā, f.</td>
</tr>
<tr>
<td>ōt, symbol for —</td>
</tr>
<tr>
<td>ōt, symbol for —</td>
</tr>
<tr>
<td>Orissa, co.</td>
</tr>
<tr>
<td>Oriya, people</td>
</tr>
<tr>
<td>orit or oritāl</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>P</th>
</tr>
</thead>
<tbody>
<tr>
<td>p, initial of —</td>
</tr>
<tr>
<td>p, change of — into h</td>
</tr>
<tr>
<td>p, changed to v in Kharoṣṭhī</td>
</tr>
<tr>
<td>pa, form of —</td>
</tr>
<tr>
<td>pa, form of — in Kharoṣṭhī</td>
</tr>
<tr>
<td>pa, form of — resembling eu</td>
</tr>
<tr>
<td>pałai or pałae, an army</td>
</tr>
<tr>
<td>pāda-dēvana, one of the eight forms of worship</td>
</tr>
<tr>
<td>pādāvarita, a measure</td>
</tr>
<tr>
<td>Paddāpādhiyāya, m.</td>
</tr>
<tr>
<td>Padmanāsavanā, m.</td>
</tr>
<tr>
<td>Padmanāsana, m.</td>
</tr>
<tr>
<td>Padmasimha, ch.</td>
</tr>
<tr>
<td>Padmasimha, m.</td>
</tr>
<tr>
<td>Padmāvati, a goddess</td>
</tr>
<tr>
<td>padra or padrakā, a village</td>
</tr>
<tr>
<td>padra, an army</td>
</tr>
<tr>
<td>Pālachaṇi, a Prakrit Dictionary</td>
</tr>
<tr>
<td>Pallabanda, vi.</td>
</tr>
<tr>
<td>Pājā inscription</td>
</tr>
<tr>
<td>Pajuyā, Kachhavaṇa k., of Amber</td>
</tr>
<tr>
<td>palakā, a weight</td>
</tr>
<tr>
<td>palakā, a tree</td>
</tr>
<tr>
<td>Palādivaram, vi.</td>
</tr>
<tr>
<td>Palāti Pāhāri inscription</td>
</tr>
<tr>
<td>Palavār, vi.</td>
</tr>
<tr>
<td>Palayattāva, s. a. Phalana</td>
</tr>
<tr>
<td>palichchaṇa (Skt. pariśkṛttina),</td>
</tr>
<tr>
<td>palichchaṇa, mistake for palichchaṇa (parīkṣanāna),</td>
</tr>
<tr>
<td>Pālita, ending of proper names</td>
</tr>
<tr>
<td>Pālita, vi.</td>
</tr>
<tr>
<td>Palitāna, plates</td>
</tr>
<tr>
<td>Pallava, dy.</td>
</tr>
<tr>
<td>Pallava, eponymous k.</td>
</tr>
<tr>
<td>Pallavabhājuṇa, sur. of Śrīmāra</td>
</tr>
<tr>
<td>Pallavamalla, sur. of Nandivarman II</td>
</tr>
<tr>
<td>Pallikandarula-vaṇa, Shrine in the Shore Temple</td>
</tr>
<tr>
<td>Panāsīvā, vi.</td>
</tr>
<tr>
<td>panā, a land measure</td>
</tr>
<tr>
<td>Panamalai, vi.</td>
</tr>
<tr>
<td>Panamalai inscription</td>
</tr>
<tr>
<td>Paṇiṭhāra, s. a. Paṇiṭhārā</td>
</tr>
</tbody>
</table>
**INDEX.**

<table>
<thead>
<tr>
<th>Page</th>
<th>Paramêvara, a title,</th>
<th>16, 18, 19, 22, 53, 58, 63, 64, 139, 143, 146, 151, 153, 154, 180, 190, 192, 195, 219, 223, 237, 238n, 241, 244, 257, 289, 293</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Paramêvara, s.a. Śiva,</td>
<td>110</td>
</tr>
<tr>
<td></td>
<td>Paramêvara or Paramêvaravarman I, Pallava k.,</td>
<td>106, 108n, 110, 111, 112, 115n, 214</td>
</tr>
<tr>
<td></td>
<td>Paramêvaravarman II, Pallava k.,</td>
<td>112</td>
</tr>
<tr>
<td></td>
<td>Parāśchika, s.a. Paramachi,</td>
<td>62, 63, 64</td>
</tr>
<tr>
<td></td>
<td>Parāśagāna-putra, bhūda of Krishna III, 287, 288, 289, 290</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Parāntaka I, Chōla k.,</td>
<td>81, 82, 83, 84, 85, 86, 288</td>
</tr>
<tr>
<td></td>
<td>Parāśara, m.,</td>
<td>210, 213</td>
</tr>
<tr>
<td></td>
<td>Parāśurāma, epic hero,</td>
<td>33, 34, 64, 140, 146, 151, 181, 182</td>
</tr>
<tr>
<td></td>
<td>Parganas, d.,</td>
<td>278, 286</td>
</tr>
<tr>
<td></td>
<td>Parikshita, myth. k.,</td>
<td>165, 166, 172</td>
</tr>
<tr>
<td></td>
<td>Pārāśikā putra, v.,</td>
<td>156, 157, 160, 163</td>
</tr>
<tr>
<td></td>
<td>Pāndya, co.,</td>
<td>20, 21, 23, 27, 64, 83n, 84n, 85, 87, 90, 112, 156, 166, 168, 172, 214, 238n, 288, 289, 290</td>
</tr>
<tr>
<td></td>
<td>Pāṇḍa, myth. k.,</td>
<td>56, 60</td>
</tr>
<tr>
<td></td>
<td>Pāṇḍini, a grammarian,</td>
<td>27n, 198, 199, 244n, 203</td>
</tr>
<tr>
<td></td>
<td>Panjār inscription,</td>
<td>203</td>
</tr>
<tr>
<td></td>
<td>panna, see snake,</td>
<td>275</td>
</tr>
<tr>
<td></td>
<td>pannu or pārāṇu,</td>
<td>275</td>
</tr>
<tr>
<td></td>
<td>pāṣu = pāṣicu,</td>
<td>275</td>
</tr>
<tr>
<td></td>
<td>Pāṇujā Sāsana-svāmin, m.,</td>
<td>120, 124</td>
</tr>
<tr>
<td></td>
<td>Pāṇḍa or Pāṇva, v.,</td>
<td>57n</td>
</tr>
<tr>
<td></td>
<td>Pāṇḍama, queen of Śrīraṅga III,</td>
<td>91n</td>
</tr>
<tr>
<td></td>
<td>Pāṇḍa Timmarāja, Gōbārī ch.,</td>
<td>91, 92, 94, 95</td>
</tr>
<tr>
<td></td>
<td>Paragaṇḍhāra, sur. of Koppa,</td>
<td>166, 169, 172</td>
</tr>
<tr>
<td></td>
<td>Parākalśarvarman, Chōla title,</td>
<td>81n</td>
</tr>
<tr>
<td></td>
<td>Parākāpā a. a. Barakona</td>
<td>278, 281, 285</td>
</tr>
<tr>
<td></td>
<td>Parambhāgavata, a title,</td>
<td>304</td>
</tr>
<tr>
<td></td>
<td>Parambhajāraka, a title,</td>
<td>24, 53, 58, 139, 143, 146, 180, 190, 192, 193, 219, 223, 237, 238n, 241, 244, 287, 299, 293, 304</td>
</tr>
<tr>
<td></td>
<td>Parambhakasēvara, a title,</td>
<td>17, 77, 80, 98, 99, 135, 139, 143, 146, 238n, 269, 273, 275, 293, 303</td>
</tr>
<tr>
<td></td>
<td>Paramāra, dy.,</td>
<td>45, 48, 49, 70, 73, 177, 178, 237, 238, 239, 240</td>
</tr>
<tr>
<td></td>
<td>Paramāra, Mythical ancestor of the Paramāras,</td>
<td>239</td>
</tr>
<tr>
<td></td>
<td>Paramāras of Dhārā,</td>
<td>70</td>
</tr>
<tr>
<td></td>
<td>Paramāras of Mālava (Mālāva),</td>
<td>70, 240</td>
</tr>
<tr>
<td></td>
<td>Paramāvaiśakhara, a title,</td>
<td>17, 98, 99</td>
</tr>
<tr>
<td></td>
<td>Paramachi or Pūrīchē, v.,</td>
<td>63</td>
</tr>
</tbody>
</table>

*The figures refer to pages: n. after a figure, to footnotes; and add. to the addition on pp. vii to xii. The following other abbreviations are used:—ch. = chief; co. = country; dī. = district or division; do. = dītto; dy. = dynasty; Ḗ. = Eastern; f. = female; k. = king; m. = male; mo. = mountain; ri. = river; s. = same as; sur. = surname; te. = temple; vi. = village or town; Ṫ. = Western.*
<table>
<thead>
<tr>
<th>Page</th>
<th>Prablabati or Pri bhavatigupta, Vakbaka queen,</th>
</tr>
</thead>
<tbody>
<tr>
<td>54</td>
<td>Prathnmat, one of the 3 kalites,</td>
</tr>
<tr>
<td>92a</td>
<td>Prachapta, Brahmaraksha,</td>
</tr>
<tr>
<td>87</td>
<td>pradzhaksha, one of the eight forms of worship,</td>
</tr>
<tr>
<td>91</td>
<td>Pradyumna-svamin, m.,</td>
</tr>
<tr>
<td>90</td>
<td>Praljadveda, Chakravat k. of Ranmakanhor,</td>
</tr>
<tr>
<td>187, 188, 192, 220</td>
<td>Prajapati, s.a. Brahma,</td>
</tr>
<tr>
<td>32</td>
<td>Prajapati, s.a. Kaaya,</td>
</tr>
<tr>
<td>111, 122</td>
<td>Prajapatinlita-svamin, m.,</td>
</tr>
<tr>
<td>113, 124</td>
<td>Prakasavara-svamin, m.,</td>
</tr>
<tr>
<td>120, 124</td>
<td>Prakritism,</td>
</tr>
<tr>
<td>69</td>
<td>Pramodabhatta-svamin, m.,</td>
</tr>
<tr>
<td>247, 249</td>
<td>Pramodasena-svamin, m.,</td>
</tr>
<tr>
<td>70, 71</td>
<td>Pravira or Pravirna, s.a. Paramara,</td>
</tr>
<tr>
<td>273</td>
<td>prana, rhyme,</td>
</tr>
<tr>
<td>164n</td>
<td>prastara, peculiar use of—</td>
</tr>
<tr>
<td>290, 295, 296, 299</td>
<td>Pratapa-Bhastra, Raja of Gauamur,</td>
</tr>
<tr>
<td>43</td>
<td>Pratapachakravarti, a title,</td>
</tr>
<tr>
<td>195</td>
<td>pratigraha, one of the six duties of Brhamins,</td>
</tr>
<tr>
<td>174n</td>
<td>Prathbha, dy.,</td>
</tr>
<tr>
<td>16, 115, 237, 239, 240</td>
<td>pratihara, an official,</td>
</tr>
<tr>
<td>44, 303, 304</td>
<td>Prativyag, an official,</td>
</tr>
<tr>
<td>71, 73, 74</td>
<td>praveena,</td>
</tr>
<tr>
<td>244, 291</td>
<td>Aungirasa-Bharsapata-Bhuravaja,</td>
</tr>
<tr>
<td>44</td>
<td>Aundalavat-Dvaratita-Vravimitra,</td>
</tr>
<tr>
<td>265, 270, 271</td>
<td>Bhuravaja-Aungirasa-Bharsapata,</td>
</tr>
<tr>
<td>210, 213, 294</td>
<td>Jatukarapav Jivadvijadhavad-anupara-vara,</td>
</tr>
<tr>
<td>136, 137</td>
<td>Kasyap-Avatara-Naidhrvva,</td>
</tr>
<tr>
<td>294</td>
<td>Vasisthavati-Jatikarpa,</td>
</tr>
<tr>
<td>136, 137</td>
<td>Vatsa-Hbargava-Chyavana-Apurnvana-Aurva,</td>
</tr>
<tr>
<td>210, 212</td>
<td>Uchathya-Gautama-Vasishtha,</td>
</tr>
<tr>
<td>80</td>
<td>Pravaranaga-svamin, m.,</td>
</tr>
<tr>
<td>246, 248</td>
<td>Pravarsena II, Vakbaka k.,</td>
</tr>
<tr>
<td>261</td>
<td>Pravartika Hasthi, m.,</td>
</tr>
<tr>
<td>96, 97</td>
<td>Pravartika-vikara, a Buddhist monastery,</td>
</tr>
<tr>
<td>65, 66</td>
<td>Pravyaga, s.a. Allahabd,</td>
</tr>
<tr>
<td>38, 40, 102, 104, 182, 183, 189, 192, 193, 219, 221, 224, 226, 201, 203</td>
<td>prakarpaniya or prakar aides—prakhopi,</td>
</tr>
<tr>
<td>205, 206</td>
<td>Prince of Wales Museum,</td>
</tr>
<tr>
<td>69</td>
<td>Prithi, epic heroine,</td>
</tr>
<tr>
<td>3, 34, 234</td>
<td>Prithivipati I, W. Ganga k.,</td>
</tr>
<tr>
<td>84, 85, 87</td>
<td>The following other abbreviations are used— s.: chief; co.: country; di.: district or division; d.: district; st.: dynasty; T.: Eastern; f.: female; k.: king; m.: male; mo.: mountain; ri.: river; s.: same as; sur.: surname; te.: temple; vi.: village or town; W.: Western.</td>
</tr>
<tr>
<td>Page</td>
<td>Prithvirati II, W. Gaṅga k.</td>
</tr>
<tr>
<td>---</td>
<td>---</td>
</tr>
<tr>
<td>Prithvídvēsa I, Hālāyaka k. of Raṭnapura, 75, 76, 79, 210, 212</td>
<td>212</td>
</tr>
<tr>
<td>Prithvídvēsa II, Hālāyaka k. of Raṭnapura, 210, 211n, 212</td>
<td>212</td>
</tr>
<tr>
<td>Prithvinārak, epithet of Narasimhavarman II</td>
<td>112n</td>
</tr>
<tr>
<td>Prithvíraja II, Prithvídeva, Pēthādēva or Prithvībhāta, Chauhān k. of Ajmer</td>
<td>48</td>
</tr>
<tr>
<td>Prithvíraja III, Chauhān k. of Ajmer</td>
<td>47, 48</td>
</tr>
<tr>
<td>Prithvíraja, Chauhān k. of Ajmer</td>
<td>48, 47, 49</td>
</tr>
<tr>
<td>Prithvíraja, Sāntan</td>
<td>48n</td>
</tr>
<tr>
<td>Prithvīsetti, m.</td>
<td>37, 40</td>
</tr>
<tr>
<td>Prithvíśvara, E. Chālukya k.</td>
<td>156</td>
</tr>
<tr>
<td>Prithvívallabha or Prithvívallabha, a title, 22, 63, 64</td>
<td>180, 190, 192, 219, 223, 237, 238n, 239, 241, 254, 287, 289</td>
</tr>
<tr>
<td>Priyadarśana, title of Aśoka</td>
<td>253</td>
</tr>
<tr>
<td>Priyāvada, s.a. Prañathapada</td>
<td>208, 207, 208</td>
</tr>
<tr>
<td>Ptolemy</td>
<td>14, 32, 198</td>
</tr>
<tr>
<td>Puṇḍarīkā puram, tower at Nagapattam</td>
<td>216</td>
</tr>
<tr>
<td>Puṣṭa</td>
<td>71, 72</td>
</tr>
<tr>
<td>Puṣṭa, Puṣṭi, or Puṣṭi</td>
<td>8</td>
</tr>
<tr>
<td>Pulakēśa I, W. Chālukya k.</td>
<td>63</td>
</tr>
<tr>
<td>Pulakēśa II, W. Chālukya k.</td>
<td>163, 216</td>
</tr>
<tr>
<td>Pulibumi (Pulibūmi), s.a. Polimōru</td>
<td>255, 257, 238, 239</td>
</tr>
<tr>
<td>Puligere, 300, di.</td>
<td>191, 192, 193n</td>
</tr>
<tr>
<td>Pulindasaena, k.</td>
<td>266, 267</td>
</tr>
<tr>
<td>Pulivva, s.a.</td>
<td>83</td>
</tr>
<tr>
<td>Puṇanaga, m.</td>
<td>44</td>
</tr>
<tr>
<td>Purāṇa</td>
<td>46, 49, 100n</td>
</tr>
<tr>
<td>Purandara, s.a. Indra</td>
<td>50, 80, 294</td>
</tr>
<tr>
<td>Puranājaya, m.</td>
<td>44</td>
</tr>
<tr>
<td>Purārā, s.a. Indra</td>
<td>113, 114</td>
</tr>
<tr>
<td>Purigere 300, di.</td>
<td>83</td>
</tr>
<tr>
<td>Purṣapala, m.</td>
<td>46, 50</td>
</tr>
<tr>
<td>Pūrāśimā, s.a.</td>
<td>10, 11</td>
</tr>
<tr>
<td>Pūrūkṣita</td>
<td>293</td>
</tr>
<tr>
<td>Pūrūrvvas, myśh. k.</td>
<td>165, 167, 171</td>
</tr>
<tr>
<td>Purahapura, s.a. Phoḥawar</td>
<td>11, 68</td>
</tr>
<tr>
<td>Purahottama, m.</td>
<td>298, 299</td>
</tr>
<tr>
<td>Pārṇnañžī, s.a.</td>
<td>284n</td>
</tr>
<tr>
<td>Pārṇañžī, s.a.</td>
<td>297, 298</td>
</tr>
<tr>
<td>Puṣahathini, nun</td>
<td>66</td>
</tr>
<tr>
<td>Puṣkasara, a place</td>
<td>219, 221</td>
</tr>
<tr>
<td>Puṣpha, a place</td>
<td>223, 224, 226</td>
</tr>
<tr>
<td>Puṣhaka (Puṣpaka), a palace</td>
<td>46, 47, 50</td>
</tr>
<tr>
<td>Puṣtaka-Gachōha</td>
<td>33, 35</td>
</tr>
<tr>
<td>pūti or yūti, a kind of grass</td>
<td>291 and n, 293</td>
</tr>
</tbody>
</table>

**R**

- r, doubling of consonants after — | 19, 127, 155, 237, 254, 265, 287 |
- r, form of (Kharṣṭhī) — | 2 |
- r (subscript), shape of — in Kharṣṭhī | 204, 207 |
- r, doubling of consonants following — and their substitution by 2nd and 4th of the class | 101, 261 |
- r (Dravīḍa), occurrence of — | 259 |
- r (subscript), use of — | 272 |
- Rabhi Hiya (Hiya), m. | 300 |
- Radhanpur plates of Gōvinda III | 16 |
- Rājapati, s.a. Rudrapati | 240 |
- Rāgava, m. | 210, 213, 214 |
- Rāghu, family | 75, 77, 78 |
- Raghunātha, Tānārāyaṇa ch. | 91 |
- Raghunāthabhāyadāyam, a work | 91n |
- Raghuvamsa, a work | 98n, 163n, 173a |
- rahasi-niyukta, confidential official | 103 |
- rājas, one of the guṇas | 283 |
- Rāja, a title | 98, 99 |
- Rāja Aryan, K. of Sarasapura | 47 |
- rājadhānī | 17 |
- Rājadhārāya, a title | 145 |
- Rājāditya, Chōla prince | 81, 28, 28, 288 |
- Rājāditya, k. | 134 and n, 185, 186 |
- Rājā-Gāvunda, m. | 187, 188 |
- Rājavirudēva, a title | 180, 181, 182, 183, 189, 190 |
- Rājaḥmaṇa | 160, 163 |
- Rajahmundry, m. | 165, 273 |
- Rājakēśarivarman, Chōla title | 81n, 85 |
- Rājakēśarivarman, sūr. of Aditya I | 81n, 84, 87 |
- Rājakēśarivarman, sūr. of Bāraṇja I | 86 |
- Rājakēśarivarman, sūr. of Sundara-Chōla | 86 |
- Rājakēśarivarman, sūr. of Vijayarājendradēva | 81n |
- Rājakēśarivarman, sūr. of Virarājendradēva | 81n |
- Rājakēśarivarman, sūr. of Kōliṭa-Chōda I | 166, 192 |
- Rājālā, f. | 78 |
- Rājaliyēvi, queen of Prithvīdeva I | 210, 212 |

*The figures refer to pages: n. after a figure, to footnotes; and add. to the addition on pp. vii to xii. The following other abbreviations are used: — s. = chief; co. = country; di. = district or division; do. = district; dy. = dynasty; E. = Eastern; f. = female; k. = king; m. = male; mo. = mountain; ri. = river; s. = same as; sur. = surname; te. = temple; vi. = village or town; W. = Western.*
<table>
<thead>
<tr>
<th>Page</th>
<th>Page</th>
</tr>
</thead>
</table>
| Rājamahendrāsājadhipati,  
  *nagara,  
  *nagarī or  
  *patana, s.a. Rajahmundry,  
  165 and n, 168, 172  | Rāma, Rāmabhadrā or Rāmacandra, Solar k.,  
  22, 23, 26, 27, 28, 33, 34, 64,  
  143, 181, 182, 183, 193, 219, 230,  
  221, 231, 235, 297, 298  |
| Rājamahendrā or Rājanarendra, sur. of E.  
  Chālukya k., Bājrājā I,  
  165, 166, 168, 172  | Rāma IV,  
  91n  |
| Bājrājā,  
  88  | Rāmas (=three),  
  158, 161, 164, 166, 171, 174  |
| Rājanallu Satyavākya I, W. Ganga k.,  
  rāja-mātāla,  
  44  | Rāmabhadrādeva, Gurjara Pratihāra k.,  
  16, 17,  
  18, 19, 53, 54, 58  |
| rājān, a title,  
  13, 292  | Rāmabhadrāmbā, an authoress,  
  91n  |
| Rājan, a king,  
  200, 202  | Rāmachandra, m.,  
  296, 299  |
| Rājānaka, an official,  
  135, 137, 269  | Rāmachandrapuram, vi.,  
  157  |
| Rājanārāyaṇa, sur. of Upendrā III  
  166, 169, 172  | Rāmadēvi, queen of the Uchchakulpa k., Jaya- 
  sāmin,  
  129, 130  |
| Rājānārāyaṇa Śāntatvaśāraya, k.,  
  81n  | Rāmānuja-mahāpāda, a rock-cut te.,  
  108n  |
| rājana (s.Kt. rājāh),  
  198, 199  | Rāmapāla, Pāla k.,  
  286  |
| Rājānya, an official,  
  228n  | Rāmapunyavallabha, m.,  
  65  |
| Rājaputra, an official,  
  44, 135, 137, 269  | Rāmarājajitam, a Telugu work,  
  91  |
| Rājārāja, s.a. Kubera  
  171  | Rāmarāya, Arasīci,  
  90  |
| Rājārāja I, Chōla k.,  
  81n, 86, 105n, 165n, 216  | Rāmasvāmi-mēḍa, a place,  
  278n  |
| Rājārāja I, E. Chālukya k.,  
  150, 165, 273  | Rāmāvati, vi.,  
  278n  |
| Rājārāja III, Chōla k.,  
  81n  | Rāmāyana, a work,  
  258n  |
| Rājārajaśvāma, s.a. Dharmalinga,  
  161, 164, 170, 173  | Rāmbhallā, f.,  
  78  |
| Rājārajaśvāma, vi.,  
  86  | Rāmsēvaram, vi.,  
  83n, 93a  |
| Rājarāj[j]ī, m.,  
  282, 286  | Raṇabhānja, Bhānja k.,  
  264  |
| rājas, one of the guvas,  
  283  | Raṇabhīma, biruda of Narasimhavarma II,  
  106, 107  |
| Rājāsēkharaka, biruda of Upendrā II,  
  166, 169, 172n  | Raṇabhītā, Śaṅkōbha k.,  
  266, 267  |
| Rājāsēkharaka, sur. of Manumāṇyarpuram IV,  
  166, 170, 171  | Raṇaghat, vi.,  
  287  |
| Rājasimha, sur. of Narasimhavarma II,  
  105,  
  106, 107, 108n, 109, 110, 111,  
  112, 113, 114, 115  | Raṇajaya, title of Narasimhavarma II,  
  107, 110, 112n  |
| Rājasimha, sur. of (E. Ganga) k., Indravarma I,  
  135  | rānalu, a title,  
  44, 98, 99  |
| Rājasimha-Pallavēśvarādeva, skine in the Shore  
  Temple,  
  105, 106  | Rājapaśa-Amma, Ganga ch.,  
  71, 72, 74  |
| Rājasimha-Birūmādeva, skine in the Shore  
  Temple,  
  105, 106n, 115n  | Raṇaparāṣika, epīth of Viṣṇumālīya I,  
  106, 111n, 115n  |
| Rājasimha, Pujārī, a work,  
  47n  | Raṇasimha, m.,  
  295, 298  |
| rājata, as applied to gūtas,  
  117n  | Raṇastambhapura, s.a. Raṇastambhabhūr,  
  46, 47, 50, 52  |
| Rājatarangini, a officer,  
  303  | Raṇastambhabhūr, or Raṇastambhabhūr, vi.,  
  46, 46,  
  47, 48  |
| raṇārāja, title of Kamika,  
  5, 6  | Raṇavakamalla, c.,  
  277  |
| Rājā-Udayyar, Mysore ch.,  
  91  | Raṅgapatāka, queen of Narasimhavarman II,  
  109n  |
| Rājendra-Chōla I, Chōla k.,  
  81n, 165n  | Raṇathambhūr, see Raṇastambhabhūr  |
| Rājendra-Chōla II, Chōla k.,  
  105n  | Raṇštakūṭa, dy.,  
  16, 17, 81, 82, 83, 86, 87,  
  140, 143, 146, 148n, 153, 154,  
  175, 237, 238, 239, 240, 274, 288  |
| Rājkot, vi.,  
  125, 294n  | Raṇapur or Raṇapura, vi.,  
  75, 77, 80  |
| Rājmahal, dī,  
  288  | Raṅkēś, street,  
  238n  |
| rājya, a district,  
  103, 104  | Rānī, a goddess,  
  57, 59, 60, 61, 62  |
| Rājputana,  
  45, 47  | ranva, Jewel referring to Buddha or Bōdhisattva,  
  204, 206  |
| Rājputāna Museum,  
  127, 261  |  
  16, 17, 18, 19  |
| Rājyabhaṭṭārikā, f.,  
  81, 296, 299  |  
  289  |  
  290  |

*The figures refer to pages; n. after a figure, to footnotes; and add. to the addition on pp. vii to xii. The following other abbreviations are used: c.h. = chief; c.o. = country; d. = district or division; d.t. = ditto; d.y. = dynasty; E. = Eastern; f. = female; k. = king; m. = male; m.o. = mountain; r. = river; s. a. = same as; s.n. = surname; t.e. = temple; v. = village or town; W. = Western.
INDEX.

rānas, of a chakravartin, ..... 5
Ratnadēva I or Ratnarāja, Kalachuri (Haihaya) k., of Ratnapura, ..... 75, 76, 77, 79, 210, 212
Ratnadēva II, Haihaya k. of Ratnapura, ..... 212
ratนากร��, sanctuary of a Buddha image, ..... 206
Ratnāvalī, a work, ..... 163n
Rattpālī, 75,000, ds, ..... 76
Rāvaṇa, demon k., ..... 75, 78, 162
Rāvaṇa-Setī, m., ..... 33, 35
Ravīkṣaya-Bhaṭṭa, m., ..... 223, 225, 226
Ravī-svāmin, m., ..... 247, 250
Ravīvarmāvahārya, m., ..... 154
Rawal, vi, ..... 206, 207, 208, 209
Rāya-Bhaṇḍāra, Bhaṇḍāra k., ..... 42, 43
Rāyagaṇḍappāla, sur. of H. Chālukya k. Višṇu-viśvēvara, ..... 166, 171, 174
Rāya-Nārāyaṇa, a title, ..... 194, 195
rēkha, a land measure, ..... 279
Regharaṇa, vi, ..... 42, 44
Rēṣhūhītāsvāmin, m., ..... 247, 249
Rēvā, s. a. Naradā, ..... 75, 77, 78
Rēvā, ri, ..... 175, 176
Rēvānta, ..... 195, 196
R迦vah plates, ..... 297
ṛ, confusion of — with ṛ, ..... 130
ṛ for ṛ or rī, ..... 53
ṛ, use of — for ṛ, ..... 62
Ripūrāja-Gopī-Govinda, biruda of Kāśyapa-dēva, ..... 280, 284
Rīṣhī, ..... 71, 73, 74, 77, 80
Rishidāma-svāmin, m., ..... 118, 122
Rithapur ( практичāpur, vi, ..... 100
Rītu—
Grūsha, ..... 66
Varshā, ..... 66, 67
Hemānta, ..... 66
ṛḥ, form of (Khaśtha)— ..... 2
Rūḍhja, vi, ..... 180, 181, 182
Ram, vi, ..... 253
Rāg or Rōan, vi, ..... 222, 223, 227n, 228
Rāga, s. a. Rōg, ..... 223, 224, 225, 226, 228,
231, 232, 235, 236
ṛ, s. a. marunḍa, ..... 4
Rubbeeeool-Awl, see under month.
Rubbeeeool-Akker, see under month.

Page
Rudrabhaṭṭa, an author, ..... 156, 163n
Rudrabhaṭṭi-svāmin, m., ..... 248, 250
Rudradāman, Kāhātra k., ..... 18
Rudradhara, m., ..... 126, 127, 303
Rudrāghośa-svāmin, m., ..... 129, 124
Rudramayya, m., ..... 223, 224, 226
Rudrapāti, vi, ..... 240
Rudraśaktidēva, m., ..... 232, 235
Rudradārman, m., ..... 255, 257, 258
Rudraśa, m., ..... 16, 17, 18, 19
Rukmiyi, wife of Krīṣṇa, ..... 52, 220, 221
Rūpaṭhāya-svāmin, m., ..... 120, 123
Rūpa-nārāyaṇa, etc., ..... 31, 33, 35
Rūpanārāyaṇa, a biruda, ..... 32
Ruselkonja, vi, ..... 42
Ruuyaka, an author, ..... 162n

Page
S
s changed into ṣ ..... 201
ṣ, spelling of — in Khaśtha, and of palatal, ..... 202, 203
ṣ, different forms of — in (Khaśtha), 2, 198, 202, 204, 207
ṣ, use of guttural nasal for anusvāra before — ..... 293
ṣ and ṣ, confusion in the use of — ..... 69, 210, 237, 272, 287
ṣ, replaced by kha, ..... 202
ṣ, forms of — ..... 100, 174, 207, 203
Sab’a, co, ..... 304
Sasæeæ inscriptions, ..... 301
Sah dostęp, vi, ..... 20, 21, 25, 29
Ṣādākṣātra, grammar, ..... 298, 299
Śachi, a goddess, ..... 144, 147, 297
Śachi, queen of Malayasimha, ..... 297
Sadhāvī, Viṣṇuvariga k., ..... 81n, 90, 91, 92
Sadābhava-Sambhu, m., ..... 76
Ṣaddharmapuṇḍarīka, a work, ..... 206
Ṣādhaṇāpatitramōhita-svāmin, m., ..... 247, 250
Ṣādharana-svāmin, m., ..... 117, 118, 119, 121, 123
Ṣādhumīttamōhita-svāmin, m., ..... 247, 250
Ṣādhu-svāmin, m., ..... 119, 120, 123, 124
Sāgara, vi, ..... 270, 282, 285
Sāgara, myth. k., ..... 45, 65, 73, 80, 99, 126, 130,
136, 213, 243, 270, 283, 294, 299, 304
Sahadāva, epic hero, ..... 33, 35
Sahāka, m., ..... 56, 60

The figures refer to — pages: n. after a figure, to footnotes; and add. to the addition on pp. vii to xii.
The following other abbreviations are used: ch. = chief; co. = country; di. = district or division; do. = ditto;
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sp. = surname; te. = temple; vi. = village or town; W. = Western.
| Sāhañī, an official | 231 |
| sakara, sakalya or sahacara, a companion | 208 |
| Sāhasisāka, epithet of Viṣṇumādiyā | 285n |
| Sahaṣārjuna, Kañacari k, | 288 |
| Sāhityarānakara, a work | 215 |
| Sahulka, m, | 60 |
| Sālābha, eponymous k, | 266, 267 |
| Sālābhika, dy, | 269, 271 |
| Sāinyabhata, Sālābha k, | 266, 267 |
| Sāinyabhata II, sur. of Mādhavanvarman II, | 266, 268 |
| Sālā, | 24, 28, 29, 81, 181, 182, 227 |
| Sālā doctrine or tradition | 24, 28, 29 |
| Sālā-Bhaṣṭa-Dīyāka, m, | 56, 60 |
| Sālita, | 105n |
| Sāi-saṅg, (Sākṣumārṣa), a tribe | 3, 4 |
| Sāi-saṅg, Saśi-saṅg, Saค-ši-saஉng | Sacaravās (Sāka lords) |
| Saka, Saka or Sakra, a tribe | 3, 4, 5, 9, 13, 14, 199, 201, 202 |
| Saka period | 198 |
| Sākambara, co, | 75, 77, 78 |
| Sākṣumārṣa, a tribe | 3, 4 |
| sakṣumārṣa-saṃvat, - in the Saka year | 199 |
| Sākṣasthāna, S. a. Seisthā | 199 |
| Sālas, see Vedas | |
| saṅgha, one of the eight forms of worship | 28n |
| Sākṣa, s. a. Indra | 43 |
| Sākti, m, | 128, 129, 130 |
| Sāktī (three) | 166, 170 |
| Sāktikunḍa-svāmin, m, | 119, 123 |
| Sāktivarman, E. Chālikya k, | 140 |
| Sāla, a place | 207, 208 |
| Sālāchāpaḍā (or s padāka), s. a. Sālāchāpa | 270, 282, 285 |
| Sālāchāpra, vi, | 279 |
| Sālāṭra, | 297 |
| Sālmalī, | 49 |
| Sālīva, family | 90 |
| Sāluvaṃkupam, vi, | 106, 110, 111 |
| Sāmakāmbha, m, | 141, 145, 148 |
| Sāmantra, a baron | 32, 38, 72, 74, 135, 137, 242, 296, 298, 299, 273, 274a, 275, 299 |
| Sambastabhisvānāraṇya, a title | 130, 142, 146 |
| Sambha, s. a. Śiva | 207, 265, 270 |
| Sambha-kula, s. a. Mahānāvara | 210n |

*The figures refer to pages: m. after a figure, to footnotes; and add. to the addition on pp. vii to xii.*

The following other abbreviations are used: - ch. == chief; co. == country; di. == district or division; do. == dito; dy. == dynasty; E. == Eastern; f. == female; k. == king; m. == male; mo. == mountain; ri. == river; s. a. == same as; sur. == surname; te. == temple; vi. == village or town; W. == Western.
<table>
<thead>
<tr>
<th>Page</th>
<th>Šántikaradēva or Šántikara, k.</th>
<th>263, 264</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Šántiśārman, m.</td>
<td>126</td>
</tr>
<tr>
<td></td>
<td>Šānti-Setṭi, m.</td>
<td>33, 35</td>
</tr>
<tr>
<td></td>
<td>Sapāda, s. a. Saneśa</td>
<td>90</td>
</tr>
<tr>
<td></td>
<td>sapta-mātri,</td>
<td>63</td>
</tr>
<tr>
<td></td>
<td>Saptaśati, a sect.</td>
<td>116</td>
</tr>
<tr>
<td></td>
<td>saptasthākānas</td>
<td>215</td>
</tr>
<tr>
<td></td>
<td>Sāpata, a. the Sun.</td>
<td>51, 52</td>
</tr>
<tr>
<td></td>
<td>śara, arrow= d</td>
<td>161</td>
</tr>
<tr>
<td></td>
<td>Saramā, s. a. Surma</td>
<td>279, 282, 285</td>
</tr>
<tr>
<td></td>
<td>Sarasvāmī, m.</td>
<td>120, 125</td>
</tr>
<tr>
<td></td>
<td>Sarasipura, rī</td>
<td>156n</td>
</tr>
<tr>
<td></td>
<td>Sarasipura, rī</td>
<td>47</td>
</tr>
<tr>
<td></td>
<td>Sarasvatī, a goddess</td>
<td>51, 71, 147, 161, 163</td>
</tr>
<tr>
<td></td>
<td>Sarvatā, rī</td>
<td>77 and n</td>
</tr>
<tr>
<td></td>
<td>Saurā, rī</td>
<td>238, 239, 241</td>
</tr>
<tr>
<td></td>
<td>Sārāmāth Budhha image inscription,</td>
<td>282</td>
</tr>
<tr>
<td></td>
<td>Sārangāpāṇi or Sārangin, s. a. Vīshṇu</td>
<td>22, 26, 241</td>
</tr>
<tr>
<td></td>
<td>Sarvādāhārita, a work</td>
<td>77</td>
</tr>
<tr>
<td></td>
<td>Sarvanātha or Sarabpāti, title of Nriṣapāmā, 141, 142, 144, 147, 148</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Sarvāśōvarmman, m.</td>
<td>246, 248</td>
</tr>
<tr>
<td></td>
<td>sarvāśōya, one of the four states of mukti</td>
<td>137n</td>
</tr>
<tr>
<td></td>
<td>Sarvalēva-śāvāmin, m.</td>
<td>119, 123</td>
</tr>
<tr>
<td></td>
<td>Sarvajna, m.</td>
<td>177</td>
</tr>
<tr>
<td></td>
<td>Sarvajna, s. of Manum-Opēndra IV,</td>
<td>166, 170, 171</td>
</tr>
<tr>
<td></td>
<td>Sarvakaṇṭha, a sacrifice</td>
<td>132</td>
</tr>
<tr>
<td></td>
<td>Sarvalokākārana, biruda of Mallapadeva I.</td>
<td>166, 168</td>
</tr>
<tr>
<td></td>
<td>Sarvalokākārana, s. of Visvēśvara</td>
<td>166, 170, 173</td>
</tr>
<tr>
<td></td>
<td>Sarvanāma, s. a.</td>
<td>95</td>
</tr>
<tr>
<td></td>
<td>sarvanāmasa, a tenure</td>
<td>182, 183, 196, 197, 232, 236</td>
</tr>
<tr>
<td></td>
<td>Śravāntīkā, Uchchakalpa ch.</td>
<td>123, 129, 130</td>
</tr>
<tr>
<td></td>
<td>Sarvāśōvarma, title of Jayāśakī I</td>
<td>254, 259</td>
</tr>
<tr>
<td></td>
<td>Sarvāśōvarma, legend on seal</td>
<td>259</td>
</tr>
<tr>
<td></td>
<td>Sarvāśōva, co.</td>
<td>166, 170, 173</td>
</tr>
<tr>
<td></td>
<td>Sarvāśōva-dālā, a gift</td>
<td>255, 257, 258</td>
</tr>
<tr>
<td></td>
<td>Sarvāśōvarma, a sect</td>
<td>15</td>
</tr>
<tr>
<td></td>
<td>Šrava āśīra,</td>
<td>93n</td>
</tr>
<tr>
<td></td>
<td>Šravādeva, m.</td>
<td>56, 60</td>
</tr>
<tr>
<td></td>
<td>Sarvāśōvādākārana, an official</td>
<td>293, 299</td>
</tr>
<tr>
<td></td>
<td>Sarvāśōvāmāgadēvi, a goddess</td>
<td>56, 57, 60</td>
</tr>
<tr>
<td></td>
<td>Sarvāśōva, m.</td>
<td>55, 56, 59, 61</td>
</tr>
<tr>
<td></td>
<td>Šarvāvārmman or Šarvāvārmmaśādīva s. a.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Mahārāja-Śravan, 16, 17, 18, 19</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Šarvāvārmman, Maubhārī k</td>
<td>16</td>
</tr>
<tr>
<td></td>
<td>Šarvāvārmman-Mahārāja, k.</td>
<td>16</td>
</tr>
<tr>
<td></td>
<td>śāśana, an order</td>
<td>17, 18, 19</td>
</tr>
<tr>
<td></td>
<td>sāth (=eśvārā)</td>
<td>203n</td>
</tr>
<tr>
<td></td>
<td>sātī, (=one)</td>
<td>171</td>
</tr>
<tr>
<td></td>
<td>sāthasva (=eśvārā)</td>
<td>202, 203</td>
</tr>
<tr>
<td></td>
<td>śāvāmī, s. a. Surma</td>
<td>120, 125</td>
</tr>
<tr>
<td></td>
<td>śātakāpā, rī</td>
<td>282, 285</td>
</tr>
<tr>
<td></td>
<td>sātikābhāga, dī</td>
<td>62, 64</td>
</tr>
<tr>
<td></td>
<td>sātra, or sātra, hospitality</td>
<td>116, 120, 121 129, 131</td>
</tr>
<tr>
<td></td>
<td>sātra, one of the gunas</td>
<td>283</td>
</tr>
<tr>
<td></td>
<td>Satya-Ballāta, s. of Nṛipākāma</td>
<td>141, 143 144, 147</td>
</tr>
<tr>
<td></td>
<td>Satyasēna, m.</td>
<td>67</td>
</tr>
<tr>
<td></td>
<td>Satyāśraya, W. Chālukya title</td>
<td>63, 64, 112</td>
</tr>
<tr>
<td></td>
<td>Satyāśraya, E. Chālukya k.</td>
<td>152, 154</td>
</tr>
<tr>
<td></td>
<td>Satyāśraya, race of</td>
<td>180, 182, 184, 186 190, 192, 193, 219, 221, 224, 225</td>
</tr>
<tr>
<td></td>
<td>Satyāśraya-Vallabhendra, W. Chālukya k.</td>
<td>141, 148, 149, 152, 154</td>
</tr>
<tr>
<td></td>
<td>Saubhadra, biruda of the Kōpa k. Chōḍa I</td>
<td>155, 159, 162</td>
</tr>
<tr>
<td></td>
<td>Śaunālikā (Śaunālikā), an official</td>
<td>71, 73, 74</td>
</tr>
<tr>
<td></td>
<td>Saumitri, s. a. Lakshmana</td>
<td>22</td>
</tr>
<tr>
<td></td>
<td>Saunysa, s. a. Budha</td>
<td>299</td>
</tr>
<tr>
<td></td>
<td>Saunyapura, rī</td>
<td>269, 271</td>
</tr>
<tr>
<td></td>
<td>Sauri, s. a. Vīshṇu</td>
<td>144, 147</td>
</tr>
<tr>
<td></td>
<td>saucara, coin</td>
<td>39, 41</td>
</tr>
<tr>
<td></td>
<td>Saunyāna, title of (trades)</td>
<td>56, 57, 58, 59, 60, 61, 62</td>
</tr>
<tr>
<td></td>
<td>Sauvāchandākā, m.</td>
<td>61</td>
</tr>
<tr>
<td></td>
<td>Saneśa, s. of Yāṣāf Adīl Shāhī</td>
<td>99</td>
</tr>
<tr>
<td></td>
<td>Sa (Śrī)devāśvāmin, m.</td>
<td>119, 123</td>
</tr>
<tr>
<td></td>
<td>Sawāl Jaisimhā, founder of Jaipur</td>
<td>47</td>
</tr>
<tr>
<td></td>
<td>sāyana, posture</td>
<td>105n</td>
</tr>
<tr>
<td></td>
<td>Sāyakāra-Jayagyātri-tōta, a garden</td>
<td>93, 95 173n</td>
</tr>
<tr>
<td></td>
<td>sāyujya, one of the states of mukti</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td>śa, form of — in (Kharōbshālī)</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Sejambal, s. a. Shedbāl</td>
<td>36, 37, 38, 39, 40, 41</td>
</tr>
<tr>
<td></td>
<td>Sējha, m.</td>
<td>46, 50</td>
</tr>
<tr>
<td></td>
<td>Seiṭānī, co.</td>
<td>201</td>
</tr>
<tr>
<td></td>
<td>Seiṭānās,</td>
<td>13</td>
</tr>
<tr>
<td></td>
<td>Sēllukā, rī</td>
<td>69, 72, 74</td>
</tr>
<tr>
<td></td>
<td>Śembiyan-Mā (Mahāv)VALIvānārāya, s. of Prābhāpātī II</td>
<td>84, 87</td>
</tr>
</tbody>
</table>

*The figures refer to pages: m. after a figure, to footnotes; and add. to the addition on pp. vii to xii.*

The following other abbreviations are used:—ch. = chief; co. = country; dī. = district or division; dī. = dynasty; E. = Eastern; f. = female; k. = king; m. = male; mō. = mountain; rī. = river; s. a. = same as; sur. = surname; tī. = temple; vi. = village or town; W. = Western.
<table>
<thead>
<tr>
<th>Page</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Siddhalifgamadham, vi,</td>
<td>86</td>
</tr>
<tr>
<td>Siddham or Siddhar-astu, symbol for</td>
<td>182</td>
</tr>
<tr>
<td>Siddhântas,</td>
<td>231, 293</td>
</tr>
<tr>
<td>Áravasiddhânta,</td>
<td>94, 95</td>
</tr>
<tr>
<td>Brahmasiddhânta,</td>
<td>64</td>
</tr>
<tr>
<td>Siddhânta-Sûra-mani,</td>
<td>303</td>
</tr>
<tr>
<td>Sûryasiddhânta,</td>
<td>179</td>
</tr>
<tr>
<td>Siddhapur, vi,</td>
<td>159, 162, 170, 173, 297</td>
</tr>
<tr>
<td>Siddhârtha-yogin, s. a. Buddha,</td>
<td>92, 93, 94, 95</td>
</tr>
<tr>
<td>Siddhârtha-yogin, s. a. Buddha,</td>
<td>91, 92, 93, 94, 95</td>
</tr>
<tr>
<td>Setti, family,</td>
<td>20, 28</td>
</tr>
<tr>
<td>Setti, class,</td>
<td>33, 35, 37, 39</td>
</tr>
<tr>
<td>Setti-vattus, class,</td>
<td>33, 35, 37, 38, 39, 40</td>
</tr>
<tr>
<td>Sêtu (Adam's Bridge),</td>
<td>20, 21, 22, 27</td>
</tr>
<tr>
<td>Sêtu, myrobalan,</td>
<td>4</td>
</tr>
<tr>
<td>Sêvappa-Nâyaka, Tamjore Nâyaka ch,</td>
<td>215, 216, 217</td>
</tr>
<tr>
<td>Shadânana, s. a. Kârttikeya,</td>
<td>23</td>
</tr>
<tr>
<td>Shâhânu shâhî, s. a. shawânu shau,</td>
<td>4</td>
</tr>
<tr>
<td>Shâbbhâgarih edict,</td>
<td>204, 205</td>
</tr>
<tr>
<td>Shahdaurer vi,</td>
<td>197, 198, 201, 202</td>
</tr>
<tr>
<td>Shakardarn inscription,</td>
<td>7n, 206, 207, 208, 209</td>
</tr>
<tr>
<td>Shâmanâ, s. a. ramâya,</td>
<td>203</td>
</tr>
<tr>
<td>Shâmanâmâtra (Samañamâtra), m,</td>
<td>203</td>
</tr>
<tr>
<td>Shândharâ, vi,</td>
<td>197</td>
</tr>
<tr>
<td>Shânpukha, s. a. Subrahmanya,</td>
<td>231, 234</td>
</tr>
<tr>
<td>Shao Kaneshi kahana, coin-legend,</td>
<td>4</td>
</tr>
<tr>
<td>Shaoano, coin-legend,</td>
<td>4</td>
</tr>
<tr>
<td>Shashtihâvâmin, m,</td>
<td>262</td>
</tr>
<tr>
<td>Shâtâkštaka, vi,</td>
<td>156</td>
</tr>
<tr>
<td>Shâtâkstâ or Mahâ-Shâtâkstâ, s. a. Kôga, 157, 161, 163</td>
<td></td>
</tr>
<tr>
<td>Shahu, title,</td>
<td>203, 205</td>
</tr>
<tr>
<td>Shauânu shau, a title,</td>
<td>4</td>
</tr>
<tr>
<td>Shauâna, s. a. strâvaka,</td>
<td>36</td>
</tr>
<tr>
<td>Sheshbâj or Sherbal, vi,</td>
<td>203</td>
</tr>
<tr>
<td>Shina, co,</td>
<td>203</td>
</tr>
<tr>
<td>Shirîguppi or Shirigoopec, vi,</td>
<td>37</td>
</tr>
<tr>
<td>Shî stat. form of — in (Kharâshthi),</td>
<td>2</td>
</tr>
<tr>
<td>Shodaur, s. a. Shadaur,</td>
<td>197</td>
</tr>
<tr>
<td>Solingar inscription of Parântaka I,</td>
<td>84</td>
</tr>
<tr>
<td>Shore temple,</td>
<td>105, 108, 109, 110, 111, 112, 113</td>
</tr>
<tr>
<td>Siddhânta, s. Ska. urâsuwa,</td>
<td>200</td>
</tr>
<tr>
<td>Sibi, myth. Solar k,</td>
<td>218, 221, 222</td>
</tr>
<tr>
<td>Sûla, m,</td>
<td>204, 206</td>
</tr>
<tr>
<td>Siddhâna,</td>
<td>229, 233</td>
</tr>
<tr>
<td>Siddhâditya, m,</td>
<td>175, 177</td>
</tr>
</tbody>
</table>

*The figures refer to pages: n. after a figure, to footnotes; and add. to the addition on pp. vii to xii.*

The following other abbreviations are used: — ch. = chief; co. = country; di. = district or division; do. = district; dy. = dynasty; E. = Eastern; f. = female; k. = king; m. = male; mo. = mountain; ri. = river; s. a. = same as; snr. = surname; st. = temple; vi. = village or town; W. = Western.
<table>
<thead>
<tr>
<th>Item</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Śivarājyām, birudda of Narasimhavarma II</td>
<td>107, 108n, 115n</td>
</tr>
<tr>
<td>Śivadikēhā</td>
<td>173n</td>
</tr>
<tr>
<td>Śivagana-svāmin, m.</td>
<td>247, 249</td>
</tr>
<tr>
<td>Śivagupta, m.</td>
<td>128, 130, 131</td>
</tr>
<tr>
<td>Śivakara or Śivakaradēva, k.</td>
<td>264</td>
</tr>
<tr>
<td>Śivamāra II, W. Gaṅga k.</td>
<td>84n, 86, 87</td>
</tr>
<tr>
<td>Śivanēthīa, a god</td>
<td>238, 241, 242</td>
</tr>
<tr>
<td>Śivarakshīta, k.</td>
<td>200, 201, 202</td>
</tr>
<tr>
<td>Śivarātrī, a festival</td>
<td>36, 38, 41</td>
</tr>
<tr>
<td>Śivasārman, m.</td>
<td>255, 257, 258, 259</td>
</tr>
<tr>
<td>Śiva-Sūrya, a poet</td>
<td>94, 96</td>
</tr>
<tr>
<td>Śiyaka I, Paramāra k.</td>
<td>239</td>
</tr>
<tr>
<td>Śiyaka II or Śiyakadēva II, Paramāra k.</td>
<td>70, 71, 74, 177, 178, 179, 237, 238, 239, 240, 242, 243, 244</td>
</tr>
<tr>
<td>Siyadhī viwān inscription</td>
<td>53, 54</td>
</tr>
<tr>
<td>Skanda, a god</td>
<td>147</td>
</tr>
<tr>
<td>Skandarāma, s. a. Kumārārāma</td>
<td>165</td>
</tr>
<tr>
<td>skandhīvarā, a camp</td>
<td>17</td>
</tr>
<tr>
<td>śīrṇa, a figure of speech</td>
<td>164n</td>
</tr>
<tr>
<td>Śmara, Cupid</td>
<td>250</td>
</tr>
<tr>
<td>śvamāra, one of the eight forms of worship</td>
<td>25n, 99, 117</td>
</tr>
<tr>
<td>snētā, a sacrifice</td>
<td>52</td>
</tr>
<tr>
<td>snēca, seal</td>
<td>70</td>
</tr>
<tr>
<td>snēca, banner</td>
<td>179, 180, 181, 183, 195, 196</td>
</tr>
<tr>
<td>Śoḍāsa, s. a. Sudāsa</td>
<td>13, 201</td>
</tr>
<tr>
<td>Soḍāsa inscription</td>
<td>201</td>
</tr>
<tr>
<td>Soḍha, m.</td>
<td>46, 61</td>
</tr>
<tr>
<td>Soḍha or Soḍhadēva, Kuchhavaka k. of Amber</td>
<td>47</td>
</tr>
<tr>
<td>Soṇgol inscription</td>
<td>287</td>
</tr>
<tr>
<td>Sōhajāni, vi.</td>
<td>262</td>
</tr>
<tr>
<td>Soḷhāval, vi.</td>
<td>127</td>
</tr>
<tr>
<td>Soḷānu,</td>
<td>238</td>
</tr>
<tr>
<td>Soḷapuram record</td>
<td>82, 288</td>
</tr>
<tr>
<td>solar race (Surya-vanśa)</td>
<td>91, 94, 95, 165n</td>
</tr>
<tr>
<td>soḷa, a measure</td>
<td>38, 40</td>
</tr>
<tr>
<td>s-village or solage, a measure</td>
<td>33, 35 and n</td>
</tr>
<tr>
<td>Sōma, ending of proper names</td>
<td>245</td>
</tr>
<tr>
<td>Sōma, m.</td>
<td>46, 51, 52</td>
</tr>
<tr>
<td>Sōmaladevi, f.</td>
<td>46, 50</td>
</tr>
<tr>
<td>Sōmalī, f.</td>
<td>78</td>
</tr>
<tr>
<td>Sōma, m.</td>
<td>46, 50</td>
</tr>
<tr>
<td>Sōmanātha, a god</td>
<td>23, 28</td>
</tr>
<tr>
<td>Sōmasārman, m.</td>
<td>259, 260, 261</td>
</tr>
<tr>
<td>Sōmasānā-svāmin, m.</td>
<td>247, 250</td>
</tr>
<tr>
<td>Sōmāśaka, form of Śiva</td>
<td>110n</td>
</tr>
<tr>
<td>Sōmavasu, m.</td>
<td>118, 121</td>
</tr>
<tr>
<td>Sōmēvara, Chauhān k. of Ajmer</td>
<td>48</td>
</tr>
<tr>
<td>Sōmēvara, Hōyma k.</td>
<td>20, 23, 28</td>
</tr>
<tr>
<td>Sōmēvara I, Chōla ch.</td>
<td>98, 99</td>
</tr>
<tr>
<td>Sōmēvara II, Chōla ch.</td>
<td>98, 99</td>
</tr>
<tr>
<td>Sōmēvara I, W. Chālukya k.</td>
<td>180</td>
</tr>
<tr>
<td>Sōmēvara II, W. Chālukya k.</td>
<td>183, 184</td>
</tr>
<tr>
<td>Sōmēvara III, W. Chālukya k.</td>
<td>183, 184</td>
</tr>
<tr>
<td>Sompur, vi.</td>
<td>98</td>
</tr>
<tr>
<td>Sompur plates of Kumāra Sōmēvara</td>
<td>97</td>
</tr>
<tr>
<td>Soorutty, vi.</td>
<td>137</td>
</tr>
<tr>
<td>Sorab grant,</td>
<td>62</td>
</tr>
<tr>
<td>Soter Megas, k.</td>
<td>11</td>
</tr>
<tr>
<td>South Arabia</td>
<td>303</td>
</tr>
<tr>
<td>Sōvāna-Śettī, m.</td>
<td>37, 40</td>
</tr>
<tr>
<td>Sōvāradi or Sōvāradi Śiddhāntadēva, m.</td>
<td>36, 39, 41</td>
</tr>
<tr>
<td>śp, form of — in Kharāsthī</td>
<td>204</td>
</tr>
<tr>
<td>śr, changed into śh in Kharāsthī</td>
<td>203, 204</td>
</tr>
<tr>
<td>Śraddhā-svāmin, m.</td>
<td>216, 243</td>
</tr>
<tr>
<td>Śraddhakaundī-svāmin, m.</td>
<td>119, 123</td>
</tr>
<tr>
<td>Śrīvaka, a disciple</td>
<td>203, 204</td>
</tr>
<tr>
<td>Śravāna-Belgoja epitaph</td>
<td>289</td>
</tr>
<tr>
<td>Śrīyakarā-sōma-svāmin, m.</td>
<td>246, 248</td>
</tr>
<tr>
<td>Śrī, s. a. Lakshmi (Fortune)</td>
<td>27, 107, 157, 160, 163</td>
</tr>
<tr>
<td>Śrī, form of —</td>
<td>277</td>
</tr>
<tr>
<td>Śribhara, birudda of Narasimhavarma II</td>
<td>107, 110</td>
</tr>
<tr>
<td>Śribhavana, vi.</td>
<td>16</td>
</tr>
<tr>
<td>Śribhara, m.</td>
<td>46, 50, 252, 299</td>
</tr>
<tr>
<td>Śrī-Gargga, m.</td>
<td>262, 293</td>
</tr>
<tr>
<td>Śrī-Harsha, sur. of Śiyaka,</td>
<td>171</td>
</tr>
<tr>
<td>Śrīhathā (Śrīha), dī.</td>
<td>278, 280, 281, 283, 285</td>
</tr>
<tr>
<td>Śrī-kārmuka, birudda of Narasimhavarma II</td>
<td>106, 107</td>
</tr>
<tr>
<td>Śrimad-sūkha Jādīva-nirādhā, inscription on seal.</td>
<td>41</td>
</tr>
<tr>
<td>Śrimāra Parachakrākāha, Pāṇḍya k.</td>
<td>84, 87</td>
</tr>
<tr>
<td>Śrindīhi, title of Narasimhavarma II</td>
<td>112n</td>
</tr>
<tr>
<td>Śrīnivāsa, sur. of Śailādhāva k. Mūbhaourvarman,</td>
<td>288</td>
</tr>
<tr>
<td>Śrīnivāsa, s. a. Veṅkaṭanātha,</td>
<td>93, 94</td>
</tr>
<tr>
<td>Śrīparavata, a śīrtha</td>
<td>210, 221</td>
</tr>
<tr>
<td>Śrīpati, m.</td>
<td>46, 50</td>
</tr>
<tr>
<td>Śrīpūḍi or Śrīpūḍi, vi.</td>
<td>137, 140, 145, 148, 161, 153, 154</td>
</tr>
<tr>
<td>Śrīpurahsiyam, vi.</td>
<td>84, 85</td>
</tr>
<tr>
<td>Śrīśrīga or Śrīśrīgaṛa, Vījayanagar k.</td>
<td>90</td>
</tr>
<tr>
<td>Page</td>
<td>Page</td>
</tr>
<tr>
<td>------</td>
<td>------</td>
</tr>
<tr>
<td>91n</td>
<td>138, 149</td>
</tr>
<tr>
<td>91</td>
<td>120, 124</td>
</tr>
<tr>
<td>274</td>
<td>173</td>
</tr>
<tr>
<td>261</td>
<td>96</td>
</tr>
<tr>
<td>44</td>
<td>18</td>
</tr>
<tr>
<td>239</td>
<td>215</td>
</tr>
<tr>
<td>106, 107</td>
<td>183</td>
</tr>
<tr>
<td>237, 238n, 241</td>
<td>120, 125</td>
</tr>
<tr>
<td>118, 121</td>
<td>247, 249</td>
</tr>
<tr>
<td>93, 95</td>
<td>93, 95</td>
</tr>
<tr>
<td>89, 94, 96</td>
<td>37, 40</td>
</tr>
<tr>
<td>133, 134</td>
<td>128</td>
</tr>
<tr>
<td>33, 35</td>
<td>262</td>
</tr>
<tr>
<td>280, 284</td>
<td>70</td>
</tr>
<tr>
<td>200</td>
<td>156, 160</td>
</tr>
<tr>
<td>28n</td>
<td>279</td>
</tr>
<tr>
<td>200</td>
<td>119, 123</td>
</tr>
<tr>
<td>109, 162</td>
<td>173n</td>
</tr>
<tr>
<td>270, 271</td>
<td></td>
</tr>
<tr>
<td>266, 269, 270</td>
<td></td>
</tr>
<tr>
<td>198, 203, 209</td>
<td></td>
</tr>
<tr>
<td>101</td>
<td></td>
</tr>
<tr>
<td>261, 262</td>
<td></td>
</tr>
<tr>
<td>118, 122</td>
<td></td>
</tr>
<tr>
<td>263, 264</td>
<td></td>
</tr>
<tr>
<td>110</td>
<td></td>
</tr>
<tr>
<td>247, 249</td>
<td></td>
</tr>
<tr>
<td>119, 122</td>
<td></td>
</tr>
<tr>
<td>247, 250</td>
<td></td>
</tr>
<tr>
<td>200</td>
<td></td>
</tr>
<tr>
<td>201</td>
<td></td>
</tr>
<tr>
<td>218, 226, 227</td>
<td></td>
</tr>
<tr>
<td>2, 3, 7, 10</td>
<td></td>
</tr>
<tr>
<td>279, 281, 285</td>
<td></td>
</tr>
<tr>
<td>247, 250</td>
<td></td>
</tr>
<tr>
<td>31</td>
<td></td>
</tr>
<tr>
<td>38</td>
<td></td>
</tr>
<tr>
<td>90, 150, 157, 163</td>
<td></td>
</tr>
<tr>
<td>120, 124</td>
<td></td>
</tr>
<tr>
<td>47</td>
<td></td>
</tr>
<tr>
<td>38</td>
<td></td>
</tr>
<tr>
<td>157</td>
<td></td>
</tr>
<tr>
<td>35</td>
<td></td>
</tr>
<tr>
<td>274</td>
<td></td>
</tr>
<tr>
<td>89, 283, 284</td>
<td></td>
</tr>
</tbody>
</table>

---

*The figures refer to pages: n. after a figure, to footnotes; and add. to the addition on pp. vii to xii. The following other abbreviations are used: — ch. — chief; co. — country; dl. — district or division; do. = ditto; dy. = dynasty; E. = Eastern; f. = female; k. = king; m. = male; mo. = mountain; ri. = river; s.a. = same as; sur. = surname; te. = temple; vi. = village or town; W. = Western.*
<table>
<thead>
<tr>
<th>INDEX.</th>
</tr>
</thead>
<tbody>
<tr>
<td>t (final), reduced size of</td>
</tr>
<tr>
<td>t, (final), form of</td>
</tr>
<tr>
<td>t, (final), use of</td>
</tr>
<tr>
<td>to, forms of</td>
</tr>
<tr>
<td>tv, occurrence of</td>
</tr>
<tr>
<td>tv and ta, combination with superscript r</td>
</tr>
<tr>
<td>tad-guṇa, a rhetorical figure</td>
</tr>
<tr>
<td>Tagara, s.a. Tēr̥</td>
</tr>
<tr>
<td>Taila or Tailapa, W. Chāluksa k.</td>
</tr>
<tr>
<td>Taila-ghānaka, an oilmill</td>
</tr>
<tr>
<td>Tailātuḥa, people</td>
</tr>
<tr>
<td>Tākārī (Tīkārī)</td>
</tr>
<tr>
<td>Takht-i-bāhi inscription</td>
</tr>
<tr>
<td>Takkkōlam, vi.</td>
</tr>
<tr>
<td>Takkasīlā, s.a. Taxilā</td>
</tr>
<tr>
<td>Tālā, vi.</td>
</tr>
<tr>
<td>tāla, a place</td>
</tr>
<tr>
<td>Tāla I, Tāla or Tālbhūpāla, E. Chāluksa k.</td>
</tr>
<tr>
<td>Tāla II or Tālbhūpāla, E. Chāluksa k.</td>
</tr>
<tr>
<td>Tālaqād, vi.</td>
</tr>
<tr>
<td>Talāqi gate</td>
</tr>
<tr>
<td>Tālāsāyana, s.a. Jālaśayana</td>
</tr>
<tr>
<td>Tālāvāra copper-plate</td>
</tr>
<tr>
<td>Talhanpadvī, queen of Malasayinīha</td>
</tr>
<tr>
<td>tamāla, Xanthochymus pictorius</td>
</tr>
<tr>
<td>tānas, one of the guṇas</td>
</tr>
<tr>
<td>thambāla-dān-adhikrī</td>
</tr>
<tr>
<td>Tammugo, vi.</td>
</tr>
<tr>
<td>tāmra-patha, a copper-plate</td>
</tr>
<tr>
<td>Tanda or Tandah, di.</td>
</tr>
<tr>
<td>Tānagārū, vi.</td>
</tr>
<tr>
<td>Tānagāli, hill and forest</td>
</tr>
<tr>
<td>Tānjai, s.a. Tanjore</td>
</tr>
<tr>
<td>Tānjāpurī, s.a. Tanjore</td>
</tr>
<tr>
<td>Tānjāvar-pagru, di.</td>
</tr>
<tr>
<td>Tanjore, vi.</td>
</tr>
<tr>
<td>tānakas, coins</td>
</tr>
<tr>
<td>Tāpala, m.</td>
</tr>
<tr>
<td>Tāra, demon</td>
</tr>
<tr>
<td>Tāru, wife of Brihaspati</td>
</tr>
<tr>
<td>Tarap, a pargana</td>
</tr>
<tr>
<td>Tārdavādi Thousand, di.</td>
</tr>
<tr>
<td>tarka, logic</td>
</tr>
<tr>
<td>Tarpaṇḍiḥa grant</td>
</tr>
<tr>
<td>Tatāchārya, m.</td>
</tr>
<tr>
<td>Titānandapura, s.a. Āhār</td>
</tr>
<tr>
<td>Tā-yāne-chi</td>
</tr>
<tr>
<td>Taxilā, vi.</td>
</tr>
<tr>
<td>Taxilā image inscription</td>
</tr>
<tr>
<td>Taxilā silver scroll inscription</td>
</tr>
<tr>
<td>Teostā, rī</td>
</tr>
<tr>
<td>Teheran, vi.</td>
</tr>
<tr>
<td>Tījarāṭa-svāmin, m.</td>
</tr>
<tr>
<td>Tīṅgrā, a pargana</td>
</tr>
<tr>
<td>Tēr or Thair, vi.</td>
</tr>
<tr>
<td>Tērājal, vi.</td>
</tr>
<tr>
<td>Tevārs, vi.</td>
</tr>
<tr>
<td>th, changed to dā in Khaṇḍaṭhātha</td>
</tr>
<tr>
<td>tha, transitional form of</td>
</tr>
<tr>
<td>Tha or Thakkura</td>
</tr>
<tr>
<td>tha, form of — resembling ta and used for dha also</td>
</tr>
<tr>
<td>Thakkura Lakshmīdhara, m.</td>
</tr>
<tr>
<td>Thakkura Śrī-Pūthā, m.</td>
</tr>
<tr>
<td>Thakkura Śrī-Vāvana, m.</td>
</tr>
<tr>
<td>Thakkura Vīśnu, m.</td>
</tr>
<tr>
<td>Thākur</td>
</tr>
<tr>
<td>Thirūcchā, m.</td>
</tr>
<tr>
<td>Thirū, m.</td>
</tr>
<tr>
<td>Three Mathura inscriptions</td>
</tr>
<tr>
<td>Three-turreted Temple, s.a. Trikṣu-prāśāda</td>
</tr>
<tr>
<td>Tidivārā, m.</td>
</tr>
<tr>
<td>Tījākāda, vi.</td>
</tr>
<tr>
<td>Tīmma, Gūbārī ch.</td>
</tr>
<tr>
<td>Tīmmapurāṇa plates</td>
</tr>
<tr>
<td>Tīṅguła, m.</td>
</tr>
<tr>
<td>Tippera, vi.</td>
</tr>
<tr>
<td>Tippera inscription</td>
</tr>
<tr>
<td>Tirtha</td>
</tr>
<tr>
<td>Tirhākara</td>
</tr>
<tr>
<td>Tirukkaṇkalmallai, s.a. Mahābalipuram</td>
</tr>
<tr>
<td>Tirukkaṇkūṟṟam, vi.</td>
</tr>
<tr>
<td>Tirumāla I, Vījñānapaṇa k.</td>
</tr>
<tr>
<td>Tirumāla, Vījñānapaṇa prīna, brother of Aiya-</td>
</tr>
<tr>
<td>Bāmarāṭa</td>
</tr>
<tr>
<td>Tirumalai-Śrīvakkar, Gūbārī ch.</td>
</tr>
<tr>
<td>Tirumalai-Śrīvakkar, s.a. name</td>
</tr>
<tr>
<td>Tirumala-Śrīvaṇa saṅgha</td>
</tr>
</tbody>
</table>

* The figures refer to pages: m. after a figure, to footnotes; and add., to the addition on pp. vii to xii. The following other abbreviations are used: — ch. = chief; co. = country; di. = district or division; do. = ditto; dy. = dynasty; E. = Eastern; f. = female; k. = king; m. = male; mo. = mountain; r. = river; s. a. = same as; sur. = surname; te. = temple; vi. = village or town; W. = Western.
<table>
<thead>
<tr>
<th>Page</th>
<th>Tirumurukai, a work, 81n</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Trupati, vi. 92, 93n</td>
</tr>
<tr>
<td></td>
<td>Tirujanasaambandar, a Saivas saint, 81</td>
</tr>
<tr>
<td></td>
<td>Tiruppalaiyer, a service, 217n</td>
</tr>
<tr>
<td></td>
<td>Tirupparur, vi. 108n, 111, 112</td>
</tr>
<tr>
<td></td>
<td>Tiruvukchi, 110n</td>
</tr>
<tr>
<td></td>
<td>Tiruvallangudi, vi. 215</td>
</tr>
<tr>
<td></td>
<td>Tiruvilangudi, vi. 215, 216, 217</td>
</tr>
<tr>
<td></td>
<td>Tiruvurtai, s. a. Takkollam, 81, 84, 88</td>
</tr>
<tr>
<td></td>
<td>tile, 178n, 180, 184, 188, 191, 223, 227, 229</td>
</tr>
<tr>
<td></td>
<td>titha, s. a. tirtha, 217n</td>
</tr>
<tr>
<td></td>
<td>Tita-Mamandur-Nayakar, m. 216, 217</td>
</tr>
<tr>
<td></td>
<td>Tokhara, co. 4</td>
</tr>
<tr>
<td></td>
<td>tol, uncle, 33n</td>
</tr>
<tr>
<td></td>
<td>Tojakale, vi. 36, 37, 40</td>
</tr>
</tbody>
</table>
|        | Topdi, Topdi, Topdi-nadu or Topdi-manjana-
|        | lam, co. 31, 32, 34, 81, 82, 83 |
|        | Topcadavada or Topcadavadi-tatka, a tank, 92, 93, 95 |
|        | Topfoldu, vi. 92 |
|        | Toraka or Torapa, race, 227, 230, 231, 234, 235 |
|        | Torambage, s. a. Turambe, 31, 32, 33, 33, 35 |
|        | Toshakopta-avamin, m. 119, 123 |
|        | Toshanaga-avamin, m. 246, 247, 248, 249 |
|        | Toshavammin (Gantana), 120, 125 |
|        | Tosa-avamin (Saka Santana), m. 120, 122 |
|        | topanadi, 67 |
|        | Trajivayamaladeva, sur. of Somakara I, 180, 181, 182, 187, 188 |
|        | Tralipursa, god, 217, 218, 219, 220, 221 |
|        | trairi, 64 |
|        | trap, boshfulness, 203 |
|        | Trava (Travas), f. 203 |
|        | trara, s. a. trara, 203 |
|        | Trayamaya, s. a. the Sun, 162n |
|        | Trall, f. 78 |
|        | Tribhuvanachakravartin, a title, 81n |
|        | Tribhuvanamall, sur. of Vikramaditya |
|        | Vili, 189, 190, 191, 192, 193 |
|        | Tribhuvanankusa, a legend on seal, 137, 151 |
|        | Tribhuvanankusa, arrow, 273, 274, 275, 276, 277 |
|        | Tribhuvanasa, a legend on seal, 149, 151 |
|        | Tribhuvanasig-Pandita, m. 191, 192, 193 |
|        | Tribhuvanavara, te. 191, 192, 193 |
|        | Trichinopoly, vi. 112 |
|        | Trikalingo, co. 139, 142, 146 |

*The figures refer to pages: n. after a figure, to footnotes; and add. to the addition on pp. vii to xii. The following other abbreviations are used: -ch. = chief; co. = country; di. = district or division; do. = ditto; dy. = dynasty; E. = Eastern; f. = female; k. = king; m. = male; mo. = mountain; ri. = river; s. = same as; sur. = surname; te. = temple; vi. = village or town; W. = Western.
INDEX.

Udayagiri or Uddagiri, vi.  90
Udayagiri, m.,  213
Udayana-svamin, m.,  247, 249
Udayapura, vi.,  224
Udayândiram plates,  24, 111n, 214
Udikaraṇa, m.,  295, 299
Udner, misreading for Audambar,  226, 227
udraṣṭha,  130, 130
Udumv(b)ara or Udumbara-vishaya, Audumbara, or Audambara, di.,  15, 17, 18, 19, 226, 257
Udumbara-ga, di.,  222
Ugradaṇḍa, sur. of Paramāḻavaranm I,  106, 116n
Ugradaṇḍa-svamin, m.,  120, 124
Ujjain or Ujāyanī, vi.,  14, 218, 228, 240
Ujjain plate of Bhoja-dēva,  69
Ujivāka, m.,  55, 59
Ujivākaśaṅkha,  27
Ujivā-kāta,  47
Ujivā-kāta, can.,  93, 95
Ujivā-kāta, can.,  142, 144, 146, 147
Ujivā-kāta, can.,  1, 2
Ujivā inscription,  2, 4
Unnatarāma, biruda of Narasimhavarman II,  106, 108
upācita,  172n
upācita,  149
upācita,  151, 101, 127, 127, 194, 217, 222, 223, 302
upācita,  20
upācita, the five—  73, 74, 126, 126, 394
Upārāja, a. of official,  130
Upārāja, a. of official,  129, 130
Upendrā, Kṛṣṇa k.,  155, 158, 159, 162
Upendrā, Kṛṣṇa k.,  159, 162, 273, 283
Upendrā, Kṛṣṇa k.,  160, 161, 167, 172
Upendrā, Kṛṣṇa k.,  160, 161, 167, 172
Upendrā, Kṛṣṇa k.,  166, 167, 168, 172
Upendravār-grahahā, vi.,  165, 166, 171, 174
Uppina-katā, a place,  227, 228, 238, 238
Uragapura, s. a. Uraiyūr,  222, 228, 230, 234
Uraiyūr, vi.,  112
Uraiyūr, viet.,  112
Urasa or Uraśa, co.,  193
Erijiita, biruda of Narasimhavarman II,  106, 108, 113
Erijiita, biruda of Narasimhavarman II,  217, 219, 232
Erijiita, biruda of Narasimhavarman II,  272
Uphama  6
Uphama, eha, m.,  75, 77, 79, 156, 157, 160, 163
Utaka, s. a. Orissa,  75, 77, 77, 79

INDEX.

_Udānaṁlakṣiti, one of the three bālās,  288n
Uttarāśa, m.,  99, 99
Uttamaśīlā, Chāṇa prince,  80
Uttamaśīlā-chaturvīsāma, vi.,  80
Uttarāśa, m.,  132, 130
Uttarāśa, supreme assembly,  53, 56, 57, 59, 61
Uttaraśa-dānā, a work,  39n

V

v, changed into b, see ba,
v, cursive form of — in Kanarese,  19, 38, 194
v, doubling of — after an anusvāra,  101
v, doubling of — after r,  62
v or va, use of — for ba,  15, 46, 53, 237
Vachaspati, planet,  51
Vachhā, m.,  291, 294
Vajagāma, see Bagāgama
Vajāsū, vi.,  238, 285
Vajāsū, a kind of tax,  185, 186, 187, 188, 189
Vaidinagar, vi.,  314
Vaiśvāna, a. of padra,  207, 208
Vaiśvikyādhāra, epitaph of Narasimhavarman II,  112
Vaiyāha, Chaukān k. of Ranathakbhor,  48, 49
Vaiyāha, m.,  20, 23, 23
Vaiyāha, a. of official,  121
Vaiyāha, a. of official,  156, 163n
Vaiyāha, a god,  98, 99
Vaiyāha, m.,  85, 32
Vaiyāha, a work,  121
Vaiyāha, a work,  276
Vaiyāha, a. of official,  326
Vaiyāha, a. of official,  239
Vaiyāha, a. of official,  238, 239, 240, 241, 244
Vaiyāha, a. of official,  257, 258, 259
Vaiyāha, a. of official,  75, 259, 271
Vaiyāha, a. of official,  29, 30
Vaiyāha, a. of official,  44
Vaiyāha, a. of official,  230, 234
Vaiyāha, a. of official,  17
Vaiyāha, a. of official,  75, 77, 79

The following other abbreviations are used:—ch., chief; co., country; di., diocese or division; dh., dittos; dy., dynasty; E., Eastern; f., female; k., king; m., male; mts., mountains; r., river; s., same as; sur., surname; te., temple; vi., village or town; W., Western.
EPIGRAPHIA INDICA.

<table>
<thead>
<tr>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Vañkaśigala, vi.</td>
</tr>
<tr>
<td>Vañkataka, dy.</td>
</tr>
<tr>
<td>Vañkapti I, Vañkapti Minja or Vañkaptiraja, Paramāraka k.</td>
</tr>
<tr>
<td>Vañkaptirajadēva II, Paramāraka k. of Dhārā</td>
</tr>
<tr>
<td>Vañkulōṣaṇa-svāmin, m.</td>
</tr>
<tr>
<td>Vañkula-svāmin, m.</td>
</tr>
<tr>
<td>Vañbha</td>
</tr>
<tr>
<td>Vi(B)alākṣagrahāra or Viākā (Valākā) or Balākā, vi.</td>
</tr>
<tr>
<td>Vañkāvāda, vi.</td>
</tr>
<tr>
<td>Vañkavṛtha or Balavṛtha, k.</td>
</tr>
<tr>
<td>Vañkhaṭa, m.</td>
</tr>
<tr>
<td>Vañlabha, king or title</td>
</tr>
<tr>
<td>Vañlabha-narāṇendrā, a title</td>
</tr>
<tr>
<td>Vañlabha, epithet of Rājakṛṣṭa kings</td>
</tr>
<tr>
<td>Vañlabhi inscriptions</td>
</tr>
<tr>
<td>Vañlabhiśa, s. a. Bāṇasīkā, Vañmaṇa-mātrā, a mark, Vañmanavāmin, a god</td>
</tr>
<tr>
<td>Vañmanavāmin, a god</td>
</tr>
<tr>
<td>Vañmānasa ṣvāmin, a god</td>
</tr>
<tr>
<td>Vañmarāṣṭrāvēla, m.</td>
</tr>
<tr>
<td>Vañmatī, vi.</td>
</tr>
<tr>
<td>Vañbha (later) Maurya, a people</td>
</tr>
<tr>
<td>Vañbhaśa, s. a. benā</td>
</tr>
<tr>
<td>Vañabhaśa Pargana</td>
</tr>
<tr>
<td>Vañmālādeva copper-plate inscription</td>
</tr>
<tr>
<td>Vañmālādeva, a garland</td>
</tr>
<tr>
<td>Vañmaṇajśṭhitī, vi.</td>
</tr>
<tr>
<td>Vañnavāsi, vi.</td>
</tr>
<tr>
<td>Vañnavāsana, one of the eight forms of worship</td>
</tr>
<tr>
<td>Vañnavāsana, s. a. Vāsudeva</td>
</tr>
<tr>
<td>Vañnavāsana, s. a. Vāsudeva, k.</td>
</tr>
<tr>
<td>Vañnavēla, k.</td>
</tr>
<tr>
<td>Vañnavēla, k.</td>
</tr>
<tr>
<td>Vañnavēla, k.</td>
</tr>
<tr>
<td>Vañnavēla, k.</td>
</tr>
<tr>
<td>Vañnavēla, s. a. Vāsudeva</td>
</tr>
<tr>
<td>Vañnavēla, s. a. Vāsudeva</td>
</tr>
<tr>
<td>Vañnavēla II or Varagunaparvarma, Pāṇḍya k.</td>
</tr>
<tr>
<td>Vañnavēla II or Varagunaparvarma, Pāṇḍya k.</td>
</tr>
<tr>
<td>Vañnavēla, s. a. Vāsudeva</td>
</tr>
<tr>
<td>Vañnavēla, s. a. Vāsudeva</td>
</tr>
<tr>
<td>Vañnavēla, s. a. Vāsudeva</td>
</tr>
<tr>
<td>Vañnavēla, s. a. Vāsudeva</td>
</tr>
<tr>
<td>Vañnavēla, s. a. Vāsudeva</td>
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<tr>
<td>Vañnavēla, s. a. Vāsudeva</td>
</tr>
<tr>
<td>Vañnavēla, s. a. Vāsudeva</td>
</tr>
<tr>
<td>Vañnavēla, s. a. Vāsudeva</td>
</tr>
<tr>
<td>Vañnavēla, s. a. Vāsudeva</td>
</tr>
<tr>
<td>Vañnavēla, s. a. Vāsudeva</td>
</tr>
</tbody>
</table>

*The figures refer to pages: n. after a figure, to footnotes; and add. to the addition on pp. vii to xil. The following other abbreviations are used:—ch. = chief; co. = country; di. = district or division; do. = district; dy. = dynasty; E. = Eastern; f. = female; k. = king; m. = male; m. = mountain; r. = river; s.a. = same as; s. = surname; t. = temple; vi. = village or town; W. = Western.*
INDEX.

Chāraka (Yajur) . . . . 119, 120, 123, 124, 247, 249, 250
Kāyā, . . . . 135, 133, 137
Mū迪yandima, . . . . 42, 44
Rīg-Vēda, . . . . 56, 57, 98, 99, 122
Sāma-Vēda, . 24, 28, 122
Taśittiriya or Taśittirika (Yajur). . . . 120
124, 247, 249, 255, 257.
125, 258, 259, 260, 261
Vājasana (Yajur) . 16, 18, 19, 118, 119, 120, 121, 123, 123, 124,
125, 126, 135, 136, 137,
246, 247, 248, 249, 250,
262, 266, 270, 271
Yajur-Vēda, 44, 95, 99, 121, 123, 124,
132, 134, 259, 266
Vēdaghōsха-svāmin, m., . . . . 128, 128
Vēdāgama, . . . . 257, 258
Vēdānta, . . . . 132, 134, 296, 299
Vēduro II, k., . . . . 126
Veer, v., . . . . 63
Vēlanaţu, or Vēlanāţu-vishaya, di., . . . . 139
140, 143, 145, 146, 148, 153,
154, 156
Vēlāy, Vīranārāyaṇa, sur. of Śemibigam Vēlā-
Vēlas, . . . . 86
vēli, a land measure, . . . . 216
Vēlloro, vi., . . . . 42
Vēlār, vi., . . . . 91
Vēlārpaḻaim laims plates, . . . . 87, 110n
Vēlukudi grant, . . . . 112n, 214, 290n
Vēnāla, Gōbārī ch., . . . . 91n
Vēngālāmitha, queen of Tirumala I, . . . . 90
Vēngi or Vēngināţu (or nāţu), co., . . . . 139
140, 141, 142, 146, 273,
274, 275, 276, 277
Vēłakata, Vēłakata-paţāda or Vira-Vēłakata-
pati-Māhārāya, Karṇaţa k., . . . . 93, 90, 91,
92, 94, 95
Vēłakata II, Vījayanāgara k., . . . . 93
Vēłakatāchala, s. a. Tirupati, . . . . 93, 95
Vēlakatajumapēta, part of Chandragiri, . . . . 92, 93, 95
Vēlakata-rāja or Vēlakata-Mahīpāla, Gōbārī
ci., . . . . 90, 91, 94, 95
Vēlakatē, Vēlakatēniţha or Vēlakatēva-
svāmin, a god, . . . . 92, 93, 94, 95
Vēgasmamayya, m., . . . . 184, 185, 186

Page
Vēnūvagāma, vi., . . . . 281, 285
Verū, ri., . . . . 190
Vēriţo., . . . . 88
Vēspayya-Setti, m., . 33, 35, 37, 40
Vēthāranto, figure of speech, . . . . 27n
Vēthuramu, ch., . . . . 90
Vēduva-svāmin, m., . . . . 120, 125
Vēdyādrīha, . . . . 220, 222, 295, 299
Vēpra, one of the six branches of military
science, . . . . 28n
Vēgrahāra IV, Chauhaţa k. of Ajmer, . . 45
Vijāţa, m., . . . . 55, 59
Vijāyālītya, W. Chālukya k., . . . . 112
Vijāyālītya, E. Chālukya k. (brother of Kokkī),
152, 154
Vijāyālītya, E. Chālukya k., . . . . 166, 166, 168, 172
Vijāyālītya I—Bhaţţāraka, E. Chālukya k.,
141, 146, 149, 152, 154
Vijāyālītya II-Nārēndra-Mīgārāja, E. Chālukya
k., . . . . 142, 146, 152, 154
Vijāyālītya, sur. of Bādapana, . . . . 139, 142, 146, 149
Vijāyālītya V or Bhēta-Vijāyālītya V, E.
Chālukya k., . . . . 142, 146, 149
Vijāyālītya VI, sur. of Anma II, . . . . 236
Vijāyālītya, Śilābāra k., . . . . 30, 34, 38, 40
Vijaya-gaţagāpāla, k., . . . . 81n
Vijaya-Laksūmi, goddess, . . . . 32, 37, 190, 192, 231
Vijaya-lāyā, Chōla k., . . . . 87n
Vijaya-nārāyana, vi., . . . . 89, 90, 91, 1050, 131,
132, 215
Vijaya-rājendrarāja, Chōla k., . . . . 81n
Vijaya-simha, Vijaya-dēva or Vijaya, Chōdi
k., . . . . 293, 296, 297, 299
Vijaya-vākāmmu, a Telugu poem, . . . . 215
Vijālal, s. Jain ascetic, . . . . 70
Vijāprar, a title, . . . . 98, 99
Vikrama, k., . . . . 298
Vikramāditya, Vikkayya, Vikkarasa or Vikrma-
dēva, Śinda k., . . . . 227, 230, 231, 232, 233, 234,
235, 236
Vikramāditya, k., . . . . 218, 220, 222
Vikramāditya I, W. Chālukya k., . . . . 111, 112, 1150, 214
Vikramāditya I (Yuvarāja), E. Chālukya
k., . . . . 142, 146
Vikramāditya, k., . . . . 4, 13, 32, 34

*The figures refer to pages: s. after a figure, to footnotes; and add. to the abbreviation on pp. vii to xii.
The following other abbreviations are used: ch. = chief; e. = country; d. = district or division; d. = district; dy. = dynasty; E. = Eastern; f. = female; k. = king; m. = male; ma. = mountain; ri. = river; s. a. = same as;
pur. = surname; t. = temple; vi. = village or town; W. = Western.
<table>
<thead>
<tr>
<th>INDEX.</th>
<th>PAGE</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yamunā, rt.</td>
<td>39, 156</td>
</tr>
<tr>
<td>Yamunāpāla, m.</td>
<td>46, 50</td>
</tr>
<tr>
<td>yāna, one of the six branches of military science</td>
<td>28n</td>
</tr>
<tr>
<td>Yāsā-Bhañjā or Ṛdēva, sur. of Jaya-Bhañjādeva, 41n. 43</td>
<td></td>
</tr>
<tr>
<td>Yāsāśkharaṇa, Čhēdē k.</td>
<td>296</td>
</tr>
<tr>
<td>Yabah, (or Yaśō) kuṇḍa-avāmin, m.</td>
<td>119, 123</td>
</tr>
<tr>
<td>Yaśahpāla, ch.</td>
<td>290, 297</td>
</tr>
<tr>
<td>Yaśābhīta (Ayaśābhīta) or Yaśābhītādeva</td>
<td>266, 268</td>
</tr>
<tr>
<td>Sālīkūḥobhava k.</td>
<td>266, 268</td>
</tr>
<tr>
<td>Yaśābhīta (Ayaśābhīta) or Yaśābhītādeva II</td>
<td>266, 268</td>
</tr>
<tr>
<td>Sālīkūḥobhava k.</td>
<td>266, 268</td>
</tr>
<tr>
<td>Yaśābhītā-vāmin, m.</td>
<td>119, 122</td>
</tr>
<tr>
<td>Yaśādēva-praṇava, m.</td>
<td>80</td>
</tr>
<tr>
<td>Yaśāvarman, Paramāra ch.</td>
<td>69, 70, 72, 74</td>
</tr>
<tr>
<td>Yaśāvīra (Jisvīra), Gāhādeva k.</td>
<td>201, 292</td>
</tr>
<tr>
<td>ya, i.e. ouna,</td>
<td>273</td>
</tr>
<tr>
<td>Yaśāvīra, k.</td>
<td>91n</td>
</tr>
<tr>
<td>Yaśā or Yavūga, a tittle</td>
<td>201</td>
</tr>
<tr>
<td>Yaṅgandharāṇa or Yogandhara, m.</td>
<td>195, 196</td>
</tr>
<tr>
<td>yaśvārīja,</td>
<td>201</td>
</tr>
<tr>
<td>Yaṅgandharāṇa or Yogandhara, m.</td>
<td>195, 196</td>
</tr>
<tr>
<td>Yaṅgandharāṇa or Yogandhara, m.</td>
<td>195, 196</td>
</tr>
<tr>
<td>yaṇumāra-mpājala, di.</td>
<td>75, 77, 80</td>
</tr>
<tr>
<td>years of the cycle</td>
<td></td>
</tr>
<tr>
<td>Āṇanda,</td>
<td>184, 185, 187</td>
</tr>
<tr>
<td>Chitrābhānu,</td>
<td>166, 170, 173</td>
</tr>
<tr>
<td>Dukhābhā,</td>
<td>36, 37, 40, 223, 224, 225</td>
</tr>
<tr>
<td>Iśvara,</td>
<td>218, 219, 231</td>
</tr>
<tr>
<td>Krōḍhara,</td>
<td>189, 190</td>
</tr>
<tr>
<td>Krōḍhin,</td>
<td>21</td>
</tr>
<tr>
<td>Kāhaya,</td>
<td>82n</td>
</tr>
<tr>
<td>Pārthiva,</td>
<td>180, 181, 183</td>
</tr>
<tr>
<td>Plava,</td>
<td>191, 192, 193</td>
</tr>
<tr>
<td>Praṇāśthin,</td>
<td>89, 92, 94</td>
</tr>
<tr>
<td>Rākṣaśa,</td>
<td>31, 33, 35, 184, 185, 186</td>
</tr>
<tr>
<td>Rudhīrādhrī,</td>
<td>36, 38, 41</td>
</tr>
<tr>
<td>Sādhārāṇa,</td>
<td>20, 24, 25, 215</td>
</tr>
<tr>
<td>Sūddhārththa,</td>
<td>188</td>
</tr>
<tr>
<td>Svabhānu,</td>
<td>158, 161, 164</td>
</tr>
<tr>
<td>Tārāṇa,</td>
<td>133, 133</td>
</tr>
<tr>
<td>Viṅkīrin,</td>
<td>228, 232, 235</td>
</tr>
<tr>
<td>Viṅkrama,</td>
<td>281, 216</td>
</tr>
<tr>
<td>Viṅśāvāsa,</td>
<td>21, 24, 29</td>
</tr>
</tbody>
</table>

The figures refer to pages: n. after a figure, to footnotes; and add. to the addition on pp. vii to xii. The following other abbreviations are used: ch. = chief; co. = country; di. = district or division; do. = ditto; dy. = dynasty; E. = Eastern; f. = female; k. = king; m. = male; m. = mountain; r. = river; r. = surname; r. = temple; r. = village or town; W. = Western.
<table>
<thead>
<tr>
<th>Years—regnal</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>3rd year</td>
<td>42, 43, 44</td>
</tr>
<tr>
<td>4th</td>
<td>187, 188</td>
</tr>
<tr>
<td>5th</td>
<td>82, 86, 256</td>
</tr>
<tr>
<td>6th</td>
<td>86</td>
</tr>
<tr>
<td>7th</td>
<td>86, 142, 146, 256</td>
</tr>
<tr>
<td>8th</td>
<td>82, 84</td>
</tr>
<tr>
<td>9th</td>
<td>62, 63, 64, 141, 146, 184</td>
</tr>
<tr>
<td>10th</td>
<td>267, 271n</td>
</tr>
<tr>
<td>11th</td>
<td>63, 102, 103, 104, 140n</td>
</tr>
<tr>
<td>12th</td>
<td>101, 142, 146</td>
</tr>
<tr>
<td>13th</td>
<td>141, 146</td>
</tr>
<tr>
<td>14th</td>
<td>63</td>
</tr>
<tr>
<td>17th</td>
<td>98</td>
</tr>
<tr>
<td>18th</td>
<td>84n, 141, 146, 254, 255</td>
</tr>
<tr>
<td>20th</td>
<td>216</td>
</tr>
<tr>
<td>24th</td>
<td>84, 87</td>
</tr>
<tr>
<td>25th</td>
<td>141, 146</td>
</tr>
<tr>
<td>27th</td>
<td>81n</td>
</tr>
<tr>
<td>28th</td>
<td>82</td>
</tr>
<tr>
<td>30th</td>
<td>142, 146, 255, 256, 267, 270, 271</td>
</tr>
<tr>
<td>33rd</td>
<td>141, 146, 255</td>
</tr>
<tr>
<td>36th</td>
<td>142, 146</td>
</tr>
<tr>
<td>37th</td>
<td>141, 146</td>
</tr>
<tr>
<td>41st</td>
<td>82n</td>
</tr>
<tr>
<td>44th</td>
<td>142, 146</td>
</tr>
<tr>
<td>45th</td>
<td>82</td>
</tr>
<tr>
<td>50th</td>
<td>82, 86, 86</td>
</tr>
<tr>
<td>48th</td>
<td>142, 146</td>
</tr>
<tr>
<td>Yekdulla, vi.</td>
<td>157</td>
</tr>
<tr>
<td>Yelburga, vi.</td>
<td>228</td>
</tr>
<tr>
<td>Yōga, Chāndā ch.</td>
<td>174n, 296, 299</td>
</tr>
<tr>
<td>Yōgarāja, Chāndā ch.</td>
<td>238, 239, 240, 242, 244</td>
</tr>
</tbody>
</table>

*The figures refer to pages: n. after a figure, to footnotes; and add. to the addition on pp. vii to xii. The following other abbreviations are used:—ch. = chief; co. = country; di. = district or division; do. = district; dy. = dynasty; E. = Eastern; f. = female; k. = king; m. = male; mo. = mountain; ri. = river; s. a. = name as; sur. = surname; t. = temple; vi. = village or town; W. = Western.*

Z

| Zaur Dheri | 198 |
| Zeda, vi | 1, 2, 9 |
| Zeda inscription of the year 11 | 1, 4, 5, 10, 14 |
| Zeolises, k. | 201 |
| Zodiac, signs of the | |
| Sinha | 51 |
| Zoroastrian | 232 |

70588