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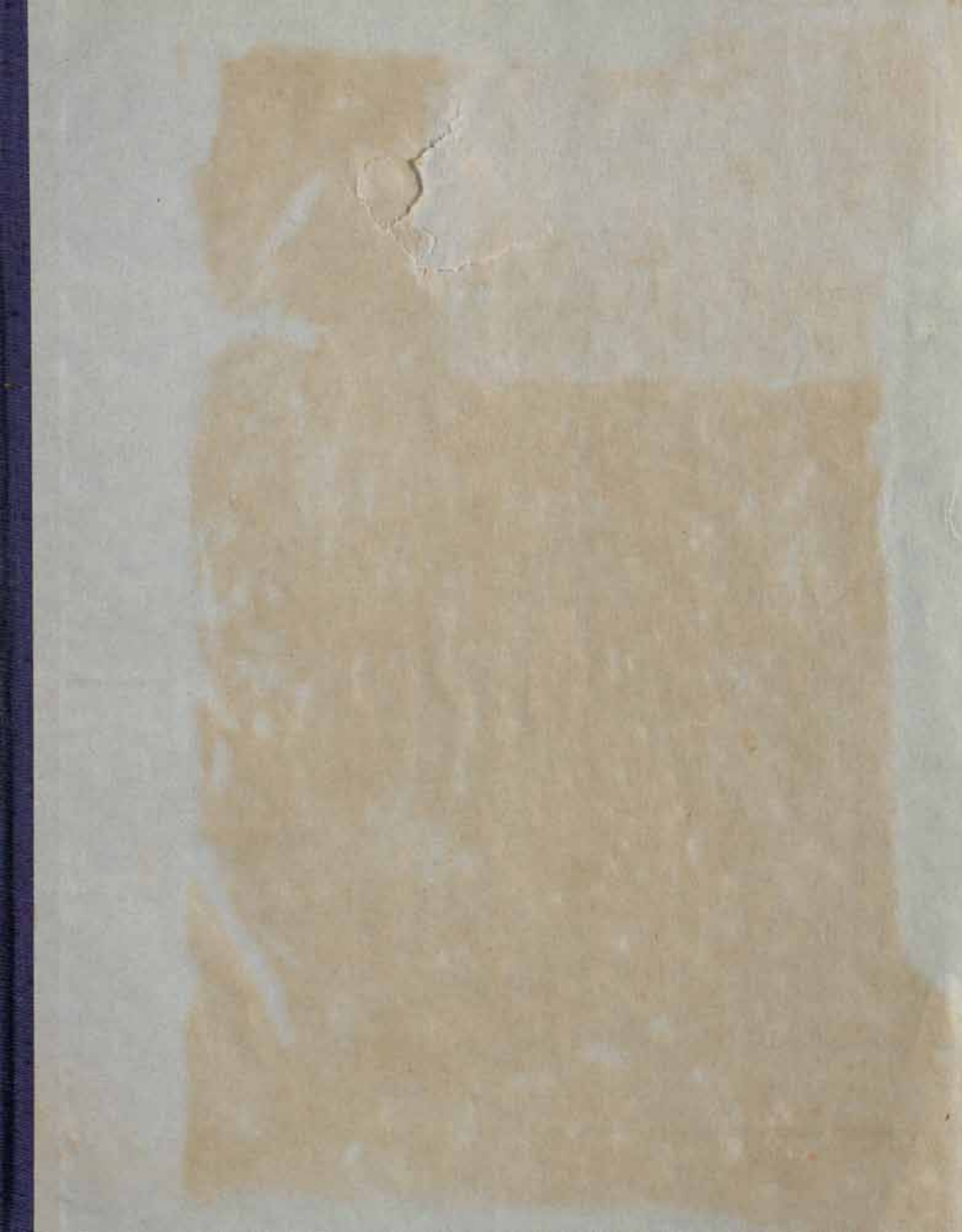
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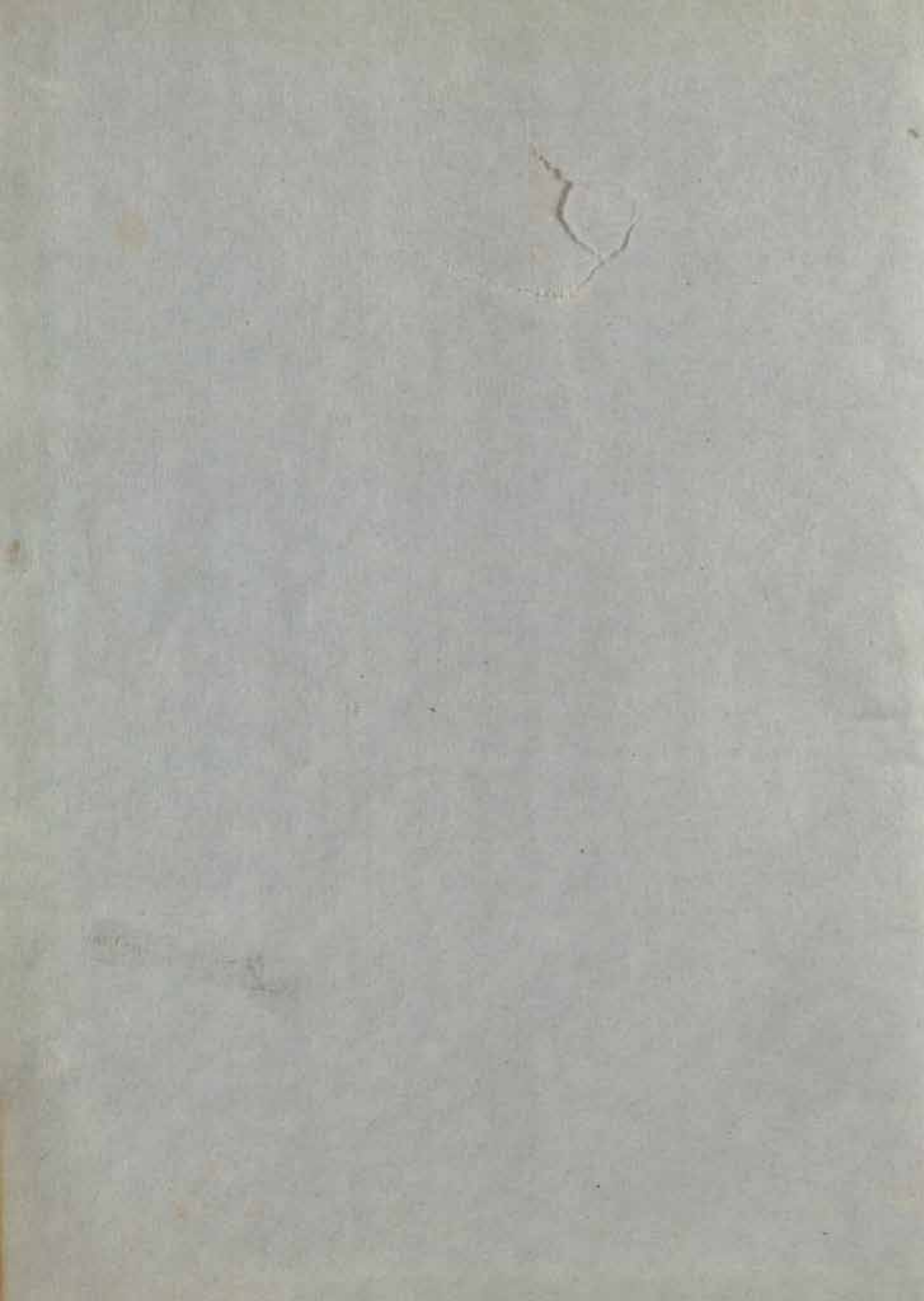
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CONTENTS.

The names of contributors are arranged alphabetically.

	PAGE
R. D. BANERJI :—	
No. 3. Tarpandighi grant of Lakshmanasena	6
" 20. Talcher grant of Kulastambha	153
" 36. Two Baudh grants of Ranabhañjadēva :—	
A. Of the 54th year	321
B. Of the 28th year	325
L. D. BARNETT :—	
No. 9. Nilgunda plates of Vikramāditya VI ; A.D. 1087 and 1123	142
" 32. Inscriptions at Yēwūr :—	
A. Of the time of Jayasinha II ; about A.D. 1040	268
B. Of the time of Vikramāditya VI ; A.D. 1077	269
" 34. Miraj plates of Jayasinha II ; A.D. 1024	303
" 37. Inscriptions at Yēwūr :—	
C. Of the time of Vikramāditya VI ; A.D. 1105	329
D. Of the time of Vikramāditya VI ; A.D. 1110	332
E. Of the time of Vikramāditya VI ; A.D. 1123	333
F. Of the time of Rāyamurāri-Savidēva ; A.D. 1173	335
G. Of the time of Saṅkamaḍēva ; A.D. 1179	336
RADHAGOVINDA BASAK :—	
No. 8. Belāva copper-plate of Bhōjavarmadēva ; the 5th year	27
" 18. Rāmpāl copper-plate of Śrichandradēva	126
D. B. BHANDARKAR :—	
No. 4. Chāṭēū inscription of Balāditya	10
P. B. BHANDARKAR :—	
No. 28. Kuḍimiyamālā inscription on music	226
PADMANATHA BHATTACHARYA :—	
No. 13. Nidhanpur copper-plates of Bhāskaravarman	65
E. O. BLAGDEN :—	
No. 16. The "Pyu" inscriptions	127
DATA RAM SAHNI :—	
No. 28. Raṭṭāl plate of Chāhaḍadēva	321
J. F. FLEMY :—	
No. 31. Bhāṇḍūp plates of Chhittarājadēva ; A.D. 1026	259
Special Notes :—	
The city Haṁyamana, Haṁjumana	258
The places mentioned in the Thāpā plates of A.D. 1017	259
Kembhāvi inscription of A.D. 1054	291
The Kīrudore river : the Tungabhadra	293
The Eḍedore country : the Raichūr district	295
Koppasa : Khidrāpūr	296
The places mentioned in the record on the Miraj plates	306

	PAGE
T. A. GOPINATHA RAO :—	
No. 21. Dalavāy-Agrahāram plates of Venkaṭapatiḍeva Mahārāja I; Śaka-Samvat 1508	159
T. A. GOPINATHA RAO AND T. S. KUPPUSVAMI SASTRI :—	
No. 38. The Ariviḷimangalam plates of Śīrangarāja II; Śaka-Samvat 1499	340
Y. R. GUPTA :—	
No. 7. Vaḍnēr plates of Buddharāja; [Kalachuri]-Samvat 360	30
MAHAMAHOPADHYAYA PANDIT HARAPRASAD SASTRI :—	
No. 35. Mandasār inscription of Naravarman; the Malava year 451	315
HIRA LAL :—	
No. 9. Baṭiḥsagarh stone inscription; Samvat 1385	44
" 24. Khairbhā plates of Yasahkarnadēva; [Kalachuri]-Samvat 823	205
" 30. Dantēwārā Sanskrit and Hindi inscriptions of Dikpālādēva; Samvat 1760	242
E. HULTZSCH :—	
No. 1. Rāgōlu plates of Śaktivarman	1
" 2. Bṛihatprōshthā grant of Umavarman	4
" 12. Nammūra grant of Ammarāja II	61
" 17. Rāmātirtham plates of Indravarman	133
" 22. Mōṭupalli pillar-inscription of Gaṇapatiḍeva; A.D. 1244-45	188
" 27. Two cave-inscriptions at Dalavāgūr :—	
A. Sanskrit inscription of Narēdra Śatrumalla	225
B. Tamil inscription mentioning the Pallava king Narēdra	225
H. . . JOBI :—	
No. 14. The Planetary Tables	79
STEN KONOW :—	
No. 23. Hansōtplates of the Chāhamāna Bhartṛivaddha; Samvat 813	197
.. MAZUMDAR :—	
No. 25. Mahasā plates of Yōgēśvaradēvavarman	218
" 29. Sōnpūr plates of Kumāra Sōmēśvaradēva	237
F. E. PARGITER :—	
No. 33. Four early inscriptions :—	
A. On the bronze casket from Mānikiala	298
B. On the silver plate or disc from Mānikiala	300
C. On the pedestal of the Hastnagar statue of Buddha	302
D. On the stone relic-box from Sāñchī	303
K. B. PATHAK AND STEN KONOW :—	
No. 10. Spurious Islāmpur plates of the Gaṅga king Vijayāditya; the 30th year	46
PANDIT RAMAKRISHNA :—	
No. 5. Lādū inscription of Sādharāna	17
" 11. Kinsariyā inscription of Dadhichika (Dahiya) Chachcha; [Vikrama]-Samvat 1056	56
K. V. SUBRAHMANYA AITAN :—	
No. 15. Tirukkalitattai inscription of Sundara-Chōla	177
VINODA VIHARI VIDYAVINODA :—	
No. 6. Two inscriptions from Bōdh-Gaya	2.
INDEX	359

LIST OF PLATES.

No.	1. Rāgōla plates of Śaktivarman . . . . .	. between pages	2 & 3
"	2. Brihatprōshthā grant of Umavarman	" " "	4 " 5
"	3. Tarpaṅgī plate of Lakshmaṅasaṅa; [Lakshmaṅasaṅa] Samvat 3	" " "	8 " 9
"	4. Chāṅṅ inscription of Balāditya . . . . .	. to face page	14
"	5. Lāḅnū inscription of Sādharana	" " "	24
"	6. Bōdh-Gayā inscription of Aśōkachalla; Lakshmaṅasaṅa Samvat 51	" " "	28
"	" " " " " the time of Aśōkachalla; Lakshmaṅasaṅa Samvat 74	" " "	20
"	7. Vaḅḅer plates of Buddharāja; [Kalachuri] Samvat 360 . . . . .	. between pages	34 & 35
"	8. Bēlava plate of Bhōjavarmadēva; the 5th year	" " "	40 " 41
"	9. Islāmpur spurious plates of the Gaṅga Vijayāditya; the 30th year	" " "	50 " 51
"	10. Nammūra grant of Ammarāja II	" " "	62 " 63
"	11. Nidhanpur plates of Bhāskaravarman	" " "	74 " 75
"	12. Four Pyu inscriptions . . . . .	. to face page	129
"	13. Rāmātirtham plates of Indravarman	" " "	134
"	14. Rāmpāl plate of Śrichandradēva . . . . .	. between pages	138 & 139
"	15. Nilgunda plates of Vikramāditya VI; A.D. 1087 & 1123	" " "	72 " 153
"	16. Dalavāy-Agrahāram plates of Veṅkaṅapatidēva I; Śaka 1508, Plate I	" " "	172 " 73
"	17. " " " " " " " " " " " II	" " "	177 " 77
"	18. " " " " " " " " " " " III	" " "	" " 181
"	19. " " " " " " " " " " " IV	" " "	184 " 185
"	20. Mōṅupalli pillar inscription of Gaṅapatidēva; A.D. 1244-45	" " "	194 " 195
"	21. Hānsōt plates of Bbartirivādha; Samvat 813	" " "	202 " 203
"	22. Khairhā plates of Yasāḅkaradēva; [Kalachuri] Samvat 823	" " "	212 " 213
"	23. Mahādā plates of Yōgēśvaradēvarman	" " "	220 " 221
"	24. Rataul plate of Chāhaḅadēva . . . . .	. to face page	224
"	25. Cave-inscriptions at Dalavāṅūr . . . . .	. between pages	226 & 227
"	26. Kuḅiniyamalai inscription on music . . . . .	. to face page	236
"	27. Sōnpūr plates of Kumāra Sōmēśvaradēva . . . . .	. between pages	240 & 241
"	28. Dantēwārā Sanskrit inscription of Dikpālādēva; Samvat 1760 . . . . .	. to face page	246
"	" " " " " Hindi inscription of Dikpālādēva; Samvat 1760	" " "	247
"	29. Bhāḅḅ plates of Chhittarājādēva . . . . .	. between pages	262 & 263
"	30. Yēwūr inscription of Vikramāditya VI; A.D. 1077	" " "	278 " 279
"	31. Four early inscriptions:—		
	A. On the bronze casket from Māṅkiāla	}	to face page 299
	B. On the silver plate from Māṅkiāla		
	C. On the pedestal of the Haṅhtnagar statue of Buddha		
	D. On the stone relic-box from Sāṅchi Stūpa II		
"	32. Miraj plates of Jayasīṅha II; A.D. 1024 . . . . .	. between pages	312 & 313
"	33. Mandasōr inscription of Naravarman; Mālava Samvat 461 . . . . .	. to face page	329
"	34. Baudh plates of Ranabhaṅjadēva; 54th year . . . . .	. between pages	324 & 325
"	35. " " " " " 26th "	" " "	326 " 327
"	36. Yāwūr inscription of Vikramāditya VI; A.D. 1105 . . . . .	. to face page	330
"	37. " " " " " the time of Saṅkamadēva; A.D. 1179	" " "	338
"	38. Ariviṅmaṅgalam plates of Śriraṅgarāja II; Śaka 1499 . . . . .	. between pages	350 & 351

ADDITIONS AND CORRECTIONS.

Vol. XI.

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

- Page 42, footnote 15, line 3, for चरा read चप
 " 59, line 20, for pāila read pāilā.
 " 65, " 15, for Bāi read BāI.
 " 94, text-line 13, for su(sū)nave read su(sū)navē.
 " 95, " 23, for °tyam read °tyam.
 " " 33, for yāchate read yāchate.
 " 96, line 14, for Mahāsāndhivigrahika read Mahāsāndhivigrahika.
 " " text-line 4, for °rājādēvaḥ read °rājā(rāja)dēvaḥ.
 " " " 13 f., for Bhāradvaja- read Bhāradvāja.

Vol. XII.

- p. 7, l. 17, for Lakshmanasēna read Lakshmanasēna.
 p. 9, text l. 28, for °नचख° read °नचख°.
 p. 10, l. 1, for जी(य)र° read जीपर°
 p. 10, l. 2, for साम(वे)द° read सामवेद°
 p. 11, l. 86, for Īśānabhāṭa's read Īśānabhāṭa's.
 p. 13, n. 16, for चखख° read चख°
 p. 14, l. 18, after °काने add ।.
 p. 14, n. 21, for °कृष्टु° read °कृष्टु°.
 p. 14, n. 28, for °वाती read °वाती.
 p. 15, l. 3, after °मानसा add ।.
 p. 15, l. 7, for विरेवेरि° read विरेवेरि°.

- p. 15, n. 25, for °सखीचिराजी read °सखी.तमाजी.
- p. 16, l. 1 from below, for विष्णु read विष्णु.
- p. 16, n. 25, for विसोदु read विसोदु.
- p. 17, l. 17, for °कवानक° read °कवानक°, and delete figure 11 and the corresponding note.
- p. 18, l. 5 from below, for Shāhab-ud-din read Shāhab-ud-dīn, and for Quīb-ud-din read Quīb-ud-dīn.
- p. 18, l. 3 from below, for Alāvadina read Alāvadina.
- p. 19, l. 4, for Garjjana read Garjjana.
- p. 23, n. 23, for °विपे read °विपे.
- p. 25, l. 8, for °वल् (व) read °वल्.
- p. 25, l. 16, for °शिवकरी read °शिवकरी.
- p. 27, l. 9, for सवने read सवने.
- p. 27, l. 11, delete the figures 18 and 19.
- p. 27, n. 16, for Rajpāts read Rājpaṭa.
- p. 27, n. 19, for °प्रासजाति: read °प्रासजाति:
- p. 29, l. 4, for सदायवच: read मादायवच:
- p. 30, l. 19, delete the figure 6.
- p. 31, l. 2 from below, for Saṅkaragaṇa read Śaṅkaragaṇa.
- p. 31, n. 3, for -lālana- read -lalanā-
- p. 32, l. 5, for Buddharāja read Buddharāja.
- p. 32, l. 17, for aganīhōtra read agnīhōtra.
- p. 33, l. 15, for Saṅkaragaṇa read Śaṅkaragaṇa.
- p. 35, l. 10, for dānach= read dānāch=.
- p. 35, l. 15, for Anantamāhāyi- read Anantamahāyi-
- p. 36, l. 4 from below, for Anantamāhāyi read Anantamahāyi.
- p. 43, n. 3, for Arthāsāstra read Arthasāstra.
- p. 44, l. 20, for Vaisāsha read Vaiśāsha.
- p. 44, l. 21, for Bundēkhaṇḍī read Bundelkhaṇḍī.
- p. 45, l. 1, for Yōginipura read Yōginipura.
- p. 46, l. 22, for -kṛityeshu read -kṛityēshu.
- p. 46, l. 23, for -pravīrah read -pravīrah.
- p. 46, l. 4 from below, for (Bia) read (Bai).
- p. 126, n. 10, for -vēlān-anā read -vēlān-āna.
- p. 139, text l. 21, for -rōjapād- read -rājapād-.
- p. 149, l. 26, cancel 1 before aripṭa.
- p. 153, n. 15, for -ābhoga read -ābhōga-.
- Page 202, text l. 5,—for [ni]kara-nikā[mam-u]llasit- read nikara(nikara)-samullasit-
- .. 215, Translation V. 11.—Mr. Krishna Sastri suggests the following translation: He the crest jewel of the (kings of the) heroic throne, he who was renowned as Vikramāditya (V.), being deprived of Kuntala and wishing to run away from him (i.e. Gāṅgēyadēva) suddenly took up the kanta creeper (in hand as a sign of submission).
- .. 220.—Mr. Krishna Sastri observes that the part of the introductory eulogy beginning with aridurdhara and ending with nātka also occurs in records of the Telugu Chōlas and in that of Chandradityadēva of Bastar (see Annual Report on Epigraphy for 1908-9, p. 112, and Ep. Ind., Vol. XI, p. 343 n. 3). The lion-banner of Chandraditya of Bastar and the country of Vaḍḍanāṇḍu (evidently Baudh—not Orissa or Vaḍḍavādi as stated in the Annual Report quoted above) clearly show that the chiefs mentioned in the Mahāḍa plates were the lineal descendants of Chandraditya, who was a feudal chief of the Nāgavamśī king

Dhāravarsha of Bastar in the 11th century A.D. It follows also that (1) the reading *Kalikāla* in l. 3 refers to the mythical Chōja king Karikāla and not to the Kali age; (2) that the reading *kāvēnīnātha* in l. 4 has to be *Kāvēni(yi)-nātha*, 'the lord of the river Kāvēri'; and (3) that *-ra(na)vaūra* in l. 5 should be *-Varaūra*, 'lord of Varaūra (i.e. Uraiyūr), the best of towns,' while the *akshara na* has to be looked for at the end of l. 4. The plates should be arranged in the order A, Ca, Cb, Ba, Bb.

Page 220, text l. 9,—for *-bhūpatinru* read *-bhūpatilu*.

" 220, text l. 10,—for *-dēva-chūḍavarddha* read *-dēvaru-pravarddha*, and for *-samva[tsa]rah vīrṇa* read *-samvatsaramvulu*.

" 220, text l. 11,—for *kachūvarkamuṇḍam 33* read *iruvaimuṇḍu 23*.

" 220, text l. 22,—for *-vāmphaya* read *-na(ni)kshēpa*, and for *ayum . . . sa* read *a(ā)ya-vya[ya*]-sa*.

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

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

" 273, Inscription I.—*Agnish* (he is a firepan used for warming oneself in cold weather; it is the original of the Kannada *aggishṭi* or *aggishṭike*).

" 279, text l. 134.—*Avinī-ādhāna* means *agny-ādhāna*, Agni being carried by the ram (*avi*). *Paribhāvip-āgaḷ*, "when one thinks of it," is a separate clause.

" 279, text l. 142.—*Gun-ārvi-jātaṃ* should be translated "tree of virtue."

" 280, text l. 149.—*Arkame* or *aḷkame* is a Kanarese word meaning "indigestion"; *aḷkame-vaḍu* is "to suffer from indigestion." The meaning of the verse is: that ornament of the Brāhman race was entirely devoted to sacrificing to the *dēvas* and *pitris* till they suffered from indigestion. The construction is *prataḷi . . . arkame-vaḍuvīnam*; and *tat* in *tat-samāja*° refers to the *dēvas* and *pitris*.

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

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

" 281, text l. 182.—*Jala-rēkhe* is "writing on water," to indicate instability. *Tāraka-bīrakam* may be a mistake for *tāraka-bīrakam*, "having no sense"; this expression occurs on p. 5, verse 19, of Nāgavarma's Prosody (Kittel's edition) in the form *tāriḡa-bīriḡa*, and as *tāraka-bīraga* in Hariśvara's *Girijakalyāṇa*, *Āśvāsa* 1, quoted on p. 173 of my *Karṇātaka-kavi-charite*. *Soucha-guṇa* a *tāraka-bīrakam chalan*, "nonsensical and fickle."

" 282, text l. 186f.—*Att-atta* means "goes beyond." *Podalpan-ilpudu* appears to be a mislection for *podalḍu niḷḍudu*, "extended or spread further and further." Fame is described as spreading beyond the several things mentioned.

With *śaḷiyind-att-atta*, etc., compare the verse *Taruvind-att-atta*, etc., from Nēmichandra's *Nēmīnātha-purāṇa*, quoted on p. 207 of *Karṇātaka-kavi-charite*, which describes the growth of Vāmana when he became Trivikram.

Page 290, l. 3.—For the Simha-parashad, to which Maleyāla-panḍita belonged, see *Ep. Rep.* for 1915, p. 88, paragraph 6.—H. K. S.

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

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

315, l. 4.—I have ventured to depart from the usual practice and translate *rājakīyānām=anāṅguli-prākāṣṭyaḥ* by “not to be pointed at with the finger (of hypothecation) to royal officers,” because to this day there survives a certain form of mortgage called *tār-aḍavu*, which is “a species of mortgage of real property, in which some land or part of an estate is pointed [at] as security for the repayment of a loan” (*Kisamwār Glossary*, p. 47).—L. D. B.

EPIGRAPHIA INDICA.

VOLUME XII.

No. 1.—RAGOLU PLATES OF SAKTIVARMAN.

By PROFESSOR E. HULTSCH; Ph.D.; HALLE (SAALE).

This inscription is engraved on four copper-plates measuring about $5\frac{1}{8}$ inches in breadth and about $2\frac{1}{4}$ inches in height. The two outermost plates are inscribed only on their inner side, but the two middle ones on both sides. The plates were discovered while ploughing at Ragölu near Chicacole in the Ganjam district. They were rescued by their present owner, Mr. G. Ramadas, B.A., Teacher, Mrs. A. V. N. College at Vizagapatam, when they were about to be melted down into copper. As the inscription is so much damaged that perfect impressions are difficult to obtain, my late lamented friend Rai Bahadur V. Venkayya¹ sent me the original plates about which he added the following remarks :—

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

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

1 महाराजस्य श्री-

2 शक्तिवर्मणः

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

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

¹ His covering letter of the 25th September 1912 is the last communication received from him and will be treasured up as such.

² -*priddhagā* ā, l. 6, and *dattā* ā, l. 9.

seal by Mr. Venkayya, and the second seems to be Māga[dha] (l. 2). The king bore the titles "lord of Kalinga" (l. 1 f.) and "son of Vāsishthī" (l. 2)¹ and issued his grant from Pishāpura (l. 1). The village granted by him was named Rāk[a]l[u]va (l. 4) and belonged to the Kalinga district (l. 3). The two last lines of the inscription state that this document was issued in the thirteenth year (of the king's reign), and that its writer was the minister Arjunadatta.

The village granted, Rāk[a]l[u]va, is evidently identical with the modern Rāgōlu, where the plates were discovered. Pishāpura, where the king resided at the time of the grant, is the ancient name of Pīthāpuram in the Godāvāri district and is mentioned also in the Allahabad pillar inscription of Samudragupta,² in the Aihole inscription of Pulakēśin II.,³ and in the Timmapuram plates of Vishnūvardhana I.⁴

TEXT.⁵

First Plate, Second Side.

- 1 सिद्धिरस्तु ॥ स्वस्ति विजयपिष्टपुरात्कलिङ्गाधि-
- 2 पतिर्भाग[ध]कुलालङ्करिणुर्वासिष्ठीपुत्रो
- 3 महाराजश्रीश[क्ति]वर्मा कलिङ्गविषये
- 4 राकलुवग्रामे⁶ सर्वसमन्वागतान्तद्वपतितान्⁷

Second Plate; First Side.

- 5 आम्नापयति [i*] अस्येष ग्रामकोष्माभः स्वपु-
- 6 श्वायुर्बलद्वयि आ चन्द्रतारकादग्रहारं
- 7 [कृत्वा सावर्ण]सगोत्रपञ्चार्धयवाजसनेयि-
- 8 ब्राह्मणकुमारशर्मणेश्च पु[त्रेभ्य]

Second Plate; Second Side.

- 9 एवमेतस्मै गोत्राय दत्तः श्रमटप्रावेशः
- 10 सर्वकरप्रदेयैश्च परिहृतस्तत्रात्वा⁸ युष्माभिः
- 11 पूर्वप्रहृतया मर्यादयोपस्थानद्वर्त्त-
- 12 व्यम्नेयद्विरश्लाघञ्चोपनेयम् [i*]

Third Plate; First Side.

- 13 श्रमहीनजाय वाच्याः [i*] यः प्रमादालीभादास्य
- 14 लोपं कुर्यात्स पञ्चमहापातकसंयुक्तो भवेत् [i*]

¹ The same metronymic was borne by several Andhra kings; see Prof. Rapson's *Coins of the Andhra Dynasty*, etc., p. 232.

² Dr. Fleet's *Gupta Inscriptions*, p. 13.

³ Above, Vol. IX, p. 319.

⁴ The vowels of the second and third syllables of राकलुव⁶ are not quite certain.

⁵ Read perhaps "शास्यप".

⁶ Above, Vol. VI, p. 11, verso 27.

⁷ From the original copper-plates.

⁸ Read "श्रमयात्वा".

Ragolu plates of Saktivarman.

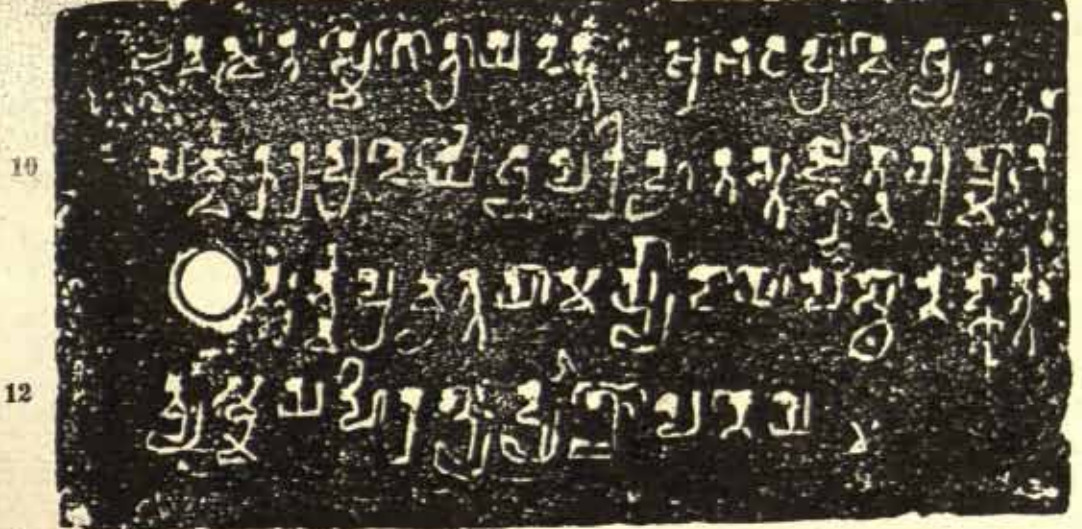
i b.



ii a.



ii b.



- 15 ये चान्ये राजानस्तांच विज्ञापयति [1*] राजधर्माय-
16 मिल्यनुपालयितव्यः [1*] भवन्ति चात्र प्रागभिहिताः

Third Plate ; Second Side.

- 17 श्लोकाः [1*] बहुभिर्बहुधा दत्ता वसुधा वसुधाधिपैः [1*]
18 यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलम् [॥ १ ॥*]
19 षष्टिं वर्षसहस्राणि स्वर्गे वसति भूमिदः [1*]
20 आज्ञेता चानुमन्ता च तान्येव नरके वसेत् [॥ २ ॥*]

Fourth Plate ; First Side.

- 21 पूर्वदत्तान्दिजातिभ्यो यन्नाद्रक्ष युधिष्ठिर [1*]
22 महीश्वरिणोश्च दानाच्छ्रेयोनुपालनमिति [॥ ३ ॥*]
23 सवत्सरे^१ त्रयोदशे वैशाखपौर्णमास्याम् [1*]
24 स्वयमाज्ञाप्तिरमात्यार्जुनदत्तेन लिखितम् [॥*]

TRANSLATION.

(Line 1.) Let there be success! Hail! From the victorious Pishtapura the lord of Kaliṅga, the son of Vāsishṭhī, the glorious Mahārāja Śak[ti]varman, who adorns the Māga[dha] family, commands the inhabitants, accompanied by all (others), of the village of Rāk[aj]i[u]va in the Kaliṅga province (*vishaya*):—

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

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

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

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

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

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

(L. 23.) In the thirteenth year, on the full-moon (*tithi*) of Vaiśākha.

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

^१ Read 'सव'.

^{*} Read 'मात्रमि'.

No. 2.—BRIHATPROSHTHA GRANT OF UMAVARMAN.

By PROFESSOR E. HULTZSCH, PH.D.; HALLE (SAALE).

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

"Three copper-plates of four sides. Average length $7\frac{1}{2}$ " ; height $3\frac{1}{4}$ " (at the margins) and $3\frac{1}{2}$ " (in the middle). The plates were held together by a ring (cut by me for taking impressions), which appears to have been twisted out of its original shape, which was probably circular. The highest diameter now is $5\frac{1}{2}$ " and the lowest $4\frac{1}{4}$ ". The ends of the ring are secured at the bottom of an oval seal measuring $2\frac{1}{2}$ " by 3". The depression of the seal bears in relief a legend in four lines, of which the last seems to be *ra[jō]mavarmasya*. The other three lines are not distinct."

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

Both the alphabet and the phraseology of the grant closely resemble those of the Kōmartī plates of the Mahārāja Chaṇḍavarman.¹ This king may have belonged to the same family as Mahārājōmavarman, the donor of the subjoined grant. For both kings issued their edict from Sīmhapura or Sīhapura and bore the epithets "lord of Kālīnga" and "devoted to the feet of (his) father." The second portion of the designation Mahārājōmavarman probably contains the word Umā, one of the names of Śiva's consort, the final vowel of which has been shortened in accordance with Pāṇini, VI, 3, 63.

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

As stated before, Chaṇḍavarman and Umavarman resided at Sīmhapura or Sīhapura. According to Singhalese inscriptions² the two kings Niśsaṅkamalla and Sāhasamalla, the second of whom ascended the throne in A.D. 1200,³ were sons of the Kālīnga king Gōparāja of Sīmhapura. The Buddhist chronicle *Mahāvamsa* (chapter 59, verse 29) states that Tilōkasundari, a queen of Vijayabāhu I. (who is reported to have reigned from A.D. 1054 to 1109),⁴ was a princess of Kālīnga, and that three relatives of hers, one of whom was named Madhukaṇṇava,⁵ came to Ceylon from Sīhapura (id. verse 46). Sīmhapura is perhaps identical with the modern Sīngupuram between Chicacole and Narasannapēta.⁶

¹ Above, Vol. IV, p. 142 ff.

² Professor E. Müller's *Ancient Inscriptions in Ceylon*, Nos. 148 and 156.

³ J. R. A. S., 1900, pp. 327 and 331.

⁴ J. R. A. S., 1913, p. 519 f.

⁵ This name reminds us of the Eastern Gāṅga king Madhu-Kāmārgava; see above, Vol. IV, p. 186 and the Table facing it.

⁶ Above, Vol. IV, p. 143.

Brihatproshtha grant of Umavarman.

ib. 2 4

Fragment ib of the Brihatproshtha grant of Umavarman, showing three lines of Brahmi script on a dark background with a circular hole.

ii a. 6 8

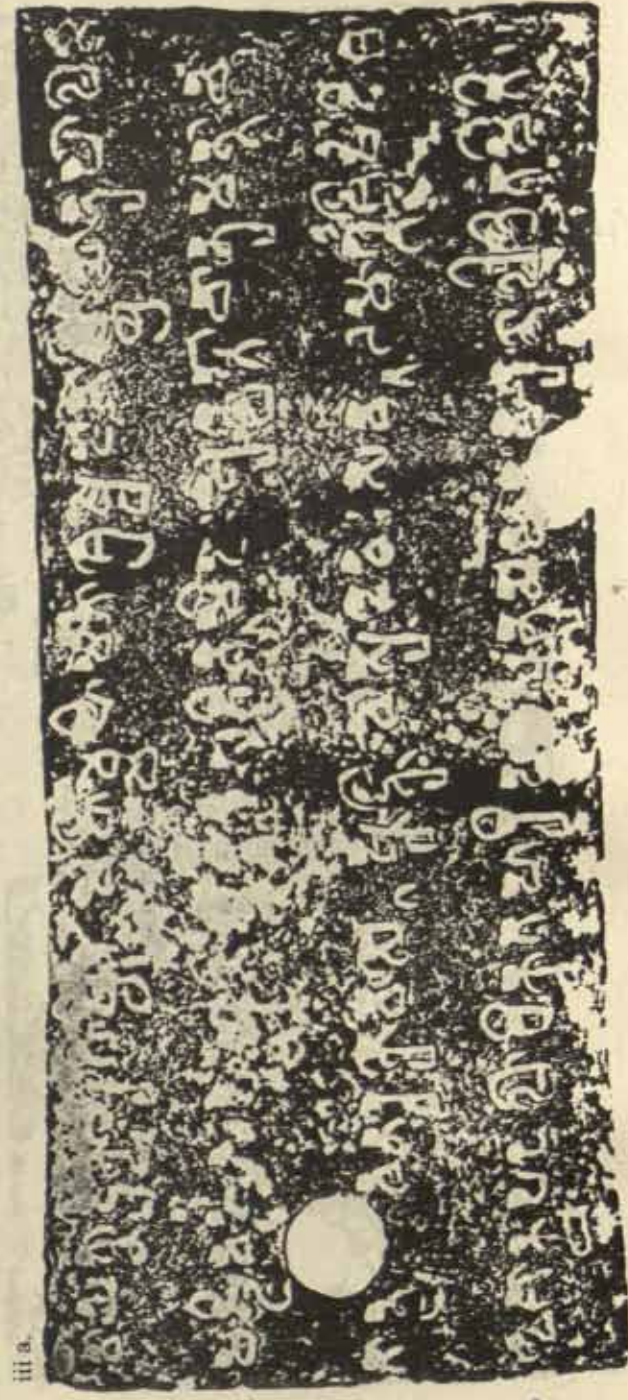
Fragment ii a of the Brihatproshtha grant of Umavarman, showing three lines of Brahmi script on a dark background with a circular hole.

E. Hultzsch. Scale 9. Collotype by Gebr. Pletiner.



10

12



iii a.

14

16

From ink-impressions supplied by the late Rai Bahadur V. Venkayya.

TEXT.¹

First Plate; Second Side.

- 1 श्रीं स्वस्ति विजयश्रीहपुराद्वयपादभक्तकलिङ्गाधिपतिरश्रीमहाराजी-
- 2 मवर्मा — बृहत्प्रोष्ठायामे सर्वसमवेतान्कुटुम्बिनस्त्रमाज्ञापय-
- 3 त्यस्येष ग्रामोस्त्राभिरौपमन्यमसगोत्राय² बह्वृचसत्रद्वयचारि-
- 4 षे ब्राह्मणहरिदत्तायासहस्रांशुश्रितारकप्रतिष्ठमग्रहारं

Second Plate; First Side.

- 5 कृत्वा सर्वकार[परिहारैश्च परिहृत्य द]न्त्यवागुभोगादुदृत्य
- 6 षट्त्रिंशदग्रहारसामान्यकृत्वा भोगसम्ब[न्धनिर्व्व]चनीयस्मत्तः [1*]
- 7 तदेवं विदित्वा युष्माभिः पूर्व्वोचितमर्थ्यादयोपस्थानकृत्तव्यम्
- 8 मेयहिरण्याद्यक्षोपनेयश्चविथितश्च राज्ञो विज्ञापयति [1*] धर्म-

Second Plate; Second Side.

- 9 क्रमविक्रमाणामन्यतमयोगादवाप्य महीमनुशासताम्प्रहसं-
 - 10 कमिदन्दानं सहस्रमनुपश्यद्विरेषोग्रहारोनुपाख्यः [1*] भवन्ति
 - 11 चान्न व्यासगीताश्लो[काः] [1*] बहुभिर्व्वहुधा दत्ता वसुधा वसुधाधि-
 - 12 पैः [1*] यस्य यस्य यदा भूमिस्तस्य [त]स्य [तदा] फलम् [॥ १ ॥]
- स्वदत्ताम्परदत्तां

Third Plate; First Side.

- 13 वा यत्राद्रच युधिष्ठिर [1*] महीश्वहिमतां श्रेष्ठ दानाच्छ्रेयोनुपाल-
- नम् [॥ २ ॥*]
- 14 षष्टिं वर्षसहस्राणि स्वर्गो वसति भूमिदः [1*] आचिप्ता चानुमन्ता च
- 15 तान्येव नरको वसेत् [॥ ३ ॥*] आज्ञा वासुदेवः [1*] संवत् ३० मार्ग-
- शीर्षां दि २० [1*]
- 16 देशाक्षपटलाधिकृत³ हरिदत्तसुनुना म...वरेण लिखितमिति ॥

¹ From ink-impressions supplied by the late Rai Bahadur V. Venkayya.

² Exp. caused by a symbol.

³ Read "श्रीर्ष".

⁴ Read "नगदस".

⁵ Read perhaps "कृतेन".

TRANSLATION.

(Line 1.) *Om*. Hail! From the victorious Sihapura¹ the lord of Kalinga, the glorious Mahārāja Umavarman, who is devoted to the feet of (his) father, commands the ryots, accompanied by all (others), in the village of Bṛihatprōshthā :—

(L. 3.) "This village has been given by Us to the Brāhmaṇa Haridatta, who belongs to the *gōtra* of the Aupamanyavas (and) who has studied the *Bakṛiśha*-(*sākhā*), having made (it) an *agrahāra* which is to last as long as the sun, the moon, and the stars, and having exempted (it) with exemption from all taxes, having separated (it) from the [Da]ntayavāgu division (*bhāga*) (and) having joined (it) to the Thirty-six *Agrahāras* in such a way that it must be mentioned (henceforth) in connection with (this) division (?).

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

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

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

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

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

(L. 16.) (The above edict) was written by M...varn, the son of Haridatta, who was placed in charge of the record office (*akṣhapāṭala*) of the district (*dēśa*).

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

By R. D. BANERJI, M.A.

In 1875 Mr. Westmacott published an account of a copper-plate discovered in the village of Tarpandighi in the district of Dinajpur.² This was the first inscription of Lakshmanasena discovered until then. Mr. Westmacott's article was accompanied by two lithographs of drawings made from this copper-plate. The inscription has not since been published with mechanical facsimiles. It now appears that the plate belonged originally to Sir William LeFleming Robinson, Bart., of Hillesley House, Wotton-under-Edge, Gloucestershire. It was lent to Mr. Westmacott for publication by the owner. The plate has recently been purchased from Sir Ernest Robinson, the nephew of the owner, by the *Baṅgīya Sahitya Parishad*. The inscription is incised on a single thick plate of copper measuring 13" × 11½" with a projection of 3¼" in length, to which is attached the royal seal by means of a copper bolt. Prinsep in his paper on the Bakerganj grant of Kēśavasēna has referred to the curious figure which is to be found on Sena grants.³

Another copper-plate inscription of Lakshmanasena is the Anuliyā grant originally published in a now defunct Bengali periodical called *Ātīhāsika Chitra* (of Rampur Boaliā in the Rājshāhi District of Bengal). The author of that paper made out the *sādhana* of the figure which forms the royal seal of the Sena Kings of Bengal. In the Bakerganj grant of Kēśava-

¹ This is a Prākṛit form of Sihapura.

² *Journal Beng. As. Soc.*, Vol. XLIV, P. I, pp. 11 ff.

³ *Ibidem*, Vol. VII, p. 43. The name of the donor seems to be Kēśavasēna as read by Prinsep and not Viśvarūpasēna as supposed by Babu Nagendra Nath, *ibidem*, Vol. LXV, P. I, p. 8.

sēna the seal is distinctly referred to by the expression *Sadāsīva-mudrayā mudrayitvā*.¹ The author has found that in the *Mahānirvāṇa-Tantra* the deity named Sadāsīva is actually mentioned. The god is described as follows (*Ullāsa* xiv)² :—

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

The Tarpandighi grant is exactly similar to the Ānuliya grant, and the first seven verses of the two grants are identical. So far as I can say, the third grant of Lakshmaṇasēna, which was found by Pandit Rāmagatī Nyāyaratna and to which I have referred in my article on the Mādhānagar plate of Lakshmanasēna,³ is similar to these grants. Unfortunately the inscription cannot be traced at present. The verses of the Mādhānagar grant do not resemble those of any of the other three grants of Lakshmaṇasēna.

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

The subjoined grant was issued from the victorious camp at Vikramapura and records the grant of the village of Vēlahiṣṭī in the Varēndrī country⁴ in the Pauṇḍravardhana *bhukti* by the *Paramēśvara-Paramavaishṇava-Paramabhaṭṭāraka-Mahārājādhirāja* Lakshmaṇasēnadēva, who meditated on the feet of the *Mahārājādhirāja* Vallālasēnadēva, in the third year of his reign (equivalent to the third year of the Lakshmaṇasēna era=1122 A.D.), to a *Brāhmaṇa* named Īśvaradēva-Śarman of the Bharadvāja *gōtra* and a student of the Kauthuma branch of the Sāmaveda.

The donee was the great grandson of Hutāsānadēva-Śarman, the grandson of Mārkaṇḍeiyadēva-Śarman and the son of Lakshmidharadēva-Śarman. His *pravaras* were *Bhāradōja*, *Āngīrasa*, and *Bārhaspatya*. The grant was made as *śakṣhīṇā* on the occasion of the gift

¹ *Journal Beng. As. Soc.*, Vol. VII, pl. XLV.

² *Vyāghra-charma-paridhānam nāga-yajñōpavitānam | viśhūti-līpta-sarcāṅgam nāg-ālakāra-bhūṣhitam || dhūma-pit-āraṇa-śeṭha-kṛishṇaiḥ paūchabir ānanaiḥ | yuktam trinayanaṁ bībhṛaj-jaṭā-jūṭa-dharaṁ viśhūm || Gaṅgā-dharaṁ data-bhujam taṭi-tōbhita-mastakam | kapālam pācakam pātam pinākam paratam karaiḥ || cāmair dadhānam śakṣhaiḥ cha tūlam vajr-ānkutaṁ śaram | varam cha bībhṛatam sarcair dōcair munivaraiḥ stutam ||*

param-ānanda-saṁdōh-śllasat-kuṭila-lōchanam | hima-kund-ēndu-saṁkātam vṛishāsana-virājitam || varitōḥ siddha-gandharvair apsurōbhīr ahar-nītam | gīyamānam Umā-kāntam ikānta-śarapṭhṁ priyam ||

³ *Journal and Proceedings, Beng. As. Soc.*, Vol. V, pp. 467 ff.

⁴ [*Varidyān* in the text (l. 33).—V. V.]

known as *hēmāśvaratha*.¹ The *dātaka* was the minister of Peace and War (*śāndhivigrahika*) Nārāyapadatta, also mentioned in the same capacity in the Ānuliya grant. The inscription contains some interesting points in the names given as boundaries of the land granted. The boundaries are : in the East the boundary wall of a Buddhist temple, particulars of which are contained in the following words :—

Vuddha-vihāri-dēvatā-nikara-dēyammaṇa-bhūmyāḍhāvāpapūrevālī;

the Southern boundary was the tank named Nichaḍahāra : the Western boundary was (the village of) Nandiharipakuṇḍī, and the Northern boundary was the ditch known as Mōllāqakhāḍī.² The land granted annually yielded 150 *Purāṇas*³ or copper coins.

I edit the grant from the original plate, which has been placed at my disposal by Babu Rāmēndra Sundēra Trivēḍī, the secretary of the *Bāngiya Sāhitya Parishad*.⁴

First Side.

- 1 ओं ओ नमो नारायणाय ॥ १ ॥ विद्युद्यत्र ३ ॥ युतिः फणितेर्वालेन्दुरिन्द्रा-
युधं वा-(1)
- 2 रि स्वर्मातरङ्गिणी सितशिरोमाला वलाकावलि । ध्यानाभ्याससमीरणोपनिहितः
- 3 त्रेयीऽङ्कुरोद्भूतये भूयाहः स भवार्त्तितापभिदुःखः शम्भः । कपर्दीम्बुदः ॥ [१*] ॥ १ ॥
- 4 नन्दोम्बुनिधौ चकोरनिकरे दुष्वः(ख)च्छिदात्यन्तिकी कङ्कारे हतमोक्षता
- 5 रतिपतावेकोऽहमेवेति धीः । यस्यामी असृतात्मनः समुद्यन्त्याय प्रका-
- 6 शाञ्जगत्पन्ने ध्यानपरम्परापरिणतं ज्योतिस्तदास्ताम्बुदे ॥ [२*] ॥ २ ॥ सिवावन-
- 7 म्बुपकोटिकिरीटरोचिरम्बु(म्बू)सत्पदनखद्युतिवल(ल)रीभिः । तेजो-
- 8 विषज्वरमुषो द्विपतामभूवन् भूमिभुजः स्फुटमयौपधिनायवं-
- 9 धी ॥ [३*] ॥ ३ ॥ ३ ॥ शकौमारविकस्रैर्द्विदिशि दिशि प्रख्यन्दिभिर्द्वैयंशःप्रालेयैररिरा-
- 10 जवक्कनलिनस्नानीः समुन्मीलयन् [१*] हेमन्तः स्फुटमेयसेनजननक्षेत्रो-
- 11 घपुष्पावलीशालिन्नाष्वविपाकपीवरगुणस्तेषामभूदंशजः [१*] [४*] ॥ ४ ॥ ४ ॥ यदीयैर-
- 12 द्यापि प्रचितभुजतेजःसहचरैर्यंशोभिः शोभन्ते परिधिपरि-
- 13 ण्हा इव दिशः । ततः काञ्चोलीलाचतुरचतुरश्रोधिजहरीपरीतोर्वी-
- 14 भर्त्ताजनि विजयसेनः स विजयी ॥ [५*] ॥ ५ ॥ ५ ॥ प्रत्यूहः कलिसम्पदामनलसो वेदा-
- 15 यनैकाध्वगः सहामः त्रितजङ्गमाङ्गतिरभूदङ्गालसेनस्ततः । यच्चेतोम-
- 16 यमेव शौर्यविजयी ॥ ६ ॥ ६ ॥ ६ ॥ दत्वौपधं तत्तच्छादकीणा रचयाञ्चकार वशगाः

¹ [*Hēmāśvaratha* or *Śiranyāśvaratha* (a horse-chariot of gold) is one of the sixteen great gifts (*śāḍaśatamaḥā-dānāni*) mentioned in the *Matsya-Purāṇa* and in *Hēmadri's Dāśakāṇḍa*.—Ed.]

² It seems to me that the first part of the name contains the Arabic word *Mulla*. Were there any Muhammedan settlements in Bengal previous to the conquest of the country by the Afghan raiders? Traditions of local Mr. Muhammedan saints in Eastern Bengal and Chittagong affirm that several holy men settled in this country about a century before the Muhammedan conquest. Cf. *Journal Beng. As. Soc.*, Vol. XLII, Pt. I, pp. 259 ff.

³ [The name of the coin, which occurs also in two other Sēna inscriptions, is probably *Kapardaka-Purāṇa*.—Ed.]

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

* Expressed by a symbol.

† Metre: Vasantatilakā.

* Metre: Śārdūlavikrīṭita.

* Metre: Śikharipi.

* Read दक्षी.

- 17 स्वस्मिन् परेषां त्रियः ॥ [६*] 'संभुक्तान्यदिगङ्गनागणगुणाभोगप्रलीभादिशा-
 18 मीशैरंशसमर्पणेन घटितस्तत्तत्प्रभावस्कृष्टैः । दोरुषक्षपि-
 19 तारिमङ्गररसो राजन्यधर्माश्रयः श्रीमल(ल)क्षणसेनभूपतिरतः सौ-
 20 जन्यसीमाजनि ॥ [७*] 'शश्वद्वन्धभयादिमुक्तविषयास्तन्मात्रनिष्ठीकृतस्वान्ता या-
 21 न्तु कथन्न नाम रिपवस्तस्य प्रयोगाक्यम् । यैरात्मप्रतिविम्बितेपि निपत-
 त्यचेपि
 22 चञ्चत्तृणेष्वैतेन यतस्ततोऽपि सपरो देवः परं वीचते(ः) ॥ [८*] स खलु
 श्रीविक्र-
 23 मपुरसमावाप्ति(सि)तश्रीमज्जयस्कन्धावारात् महाराजाधिराजश्रीवज्जालसेन-
 24 देवपादानुध्यातपरमेश्वरपरमर्वेषावपरमभट्टारकमहाराजाधिराज-
 25 श्रीमल(ल)क्षणसेनदेवः कुशली । समुपगताशेषराजराजन्यकराज्ञी-
 26 राणकराजपुत्रराजामात्यपुरोहितमहाधर्मोध्यक्षमहासाम्बिविद्याहि-
 27 कमहासेनापतिमहामुद्राधिकृतश्चान्तरङ्गठहदुपरिकमहाक्षपटलिक-

Second Side.

- 28 महाप्रतीहारमहाभोगिकमहापीलुपतिमहागणस्कदीक्षाधिकचौरो-
 29 हरणिकनौवल्लहस्त्वश्वगोमहिषाजाविकादिव्यापृतकगौखिकदण्डपाशि-
 30 कदण्डनायकविषयपन्वा(त्या)दीन(दीन)न्यांश्च सकलराजपादोपजीविनोध्यक्षप्र-
 31 चारोक्तानिहाकीर्त्तितान(न्) चहृष्टजातोयान् जनपदान् क्षेचकरांश्च ब्रा-
 32 ह्मणान(न्) ब्राह्मणोत्तरान् यथार्ह(र्ह)मानयति बोधयति समादिशति च मतम-
 33 स्तु भवतांः^१ यथा श्रीपौण्ड्रवर्द्धनभुक्त्यन्तःपातिवरंद्यान्^२ पूर्वं वुहविहारीदेव-
 34 तानिकरदेयान्मणभूम्याढावापपूर्वालिः सीमा । दक्षिणे निचडहारपु-
 35 प्कारिणी सीमा । पश्चिमे नन्दिहरिपाकुण्डी सीमा उतरं^३ मोक्षाण-
 खाडी सीमा इ-
 36 थं^४ चतुःसीमावच्छिन्नस्तत्रत्यदेशव्यवहारनलिनदेवगोपथाद्यसारभूवहिः
 37 पञ्चोन्मानाधिकविंशत्युत्तराढावापशतैकालकः संवत्सरेण कपर्दकपु-
 38 राणसार्द्धशतैकोत्पत्तिकी वेलाहृष्टीग्रामीयभूभागः ससाटविटपः
 39 सजलस्खलः सगर्तोपरः सगुवाकनारिकेलः सञ्चदशापराधः परि-
 40 ह्वं(ह्व)तसर्वपीडो ऽचहृष्टप्रवेशो ऽकिञ्चित्प्रघाञ्चस्तृणपूतिगोचर-
 41 पर्यन्तः हुताशनदेवशर्मणः प्रपौत्राय मार्कण्डेयदेवशर्मणः पौत्राय ल-

^१ Metre: Śārdūlavikrīḍita.

^२ The visarga has here been used as a sign of Interpunction.

^३ Read 'वरंदा'. There is a sign like a St. Andrew's cross after this word.

^४ Read चतरे.

^५ Read इत्यं.

- 42 श्री(ष)रदेवशर्मणः पुत्राय भरद्वाजसगोत्राय भारद्वाजशास्त्रिरस-
 43 वाईस्वत्यप्रवराय साम(वि)दकौमुमशाखाचरणानुष्ठायिने हेमाम्बर-
 44 -यमहादानाचार्यश्रीईश्वरदेवशर्मणे पुष्ये ऽहनि विधिवदुदकपू-
 45 र्बकं भगवन्तं श्रीमन्नारायणभट्टारकमुद्दिश्य मातापित्रोराजन्य पु-
 46 ष्यश्रीभिवृहये 'दत्तहेमाश्रदयमहादाने दक्षिणाति(त्वे)नोत्पृ[ञ्च] धा-
 47 चन्द्राक्षितिसमकालं यावत् भूमिच्छिद्रन्यायेन ताम्बशासनीकत्व प्र-
 48 दत्तो ऽस्माभिः ॥ तद्भवद्भिः सर्वैरेवानुमन्तव्यम् । भाविभिरपि नृपति-
 49 भिरपहरणे नरकपातभयात् पालने धर्मगौरवात्पालनीयम् । म-
 50 वन्ति चात्र धर्मानुश(शं)सिनः श्लोकाः । वहुभिर्वसुधा' दत्ता राजभिस्त्रगरा-
 दिभिः ।
 51 यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलं ॥ भूमिं यः प्रतिगृह्णाति
 यच्च भूमिं प्रय-
 52 ष्छति । उभौ तौ पुष्यकर्माणी नियतं स्वर्गगामिनौ ॥ स्वदत्तां पर-
 दत्ताम्वा यो हरे-
 53 त वसुन्धराम [1*] सं विष्ठाया' कृमिर्भूत्वा पितृभिस्त्रह पचते ॥ इति कमलदत्ता-
 54 द्युविन्दुलोलां त्रियमनुचिन्व मनुष्यजीवितञ्च । सकलमिदमुदाहृतञ्च बुद्धा न
 55 हि पुरुषैः (1) परकीर्तयो विलोप्याः ॥ श्रीमन्नक्षत्रसेनी नारायणदत्त-
 सान्धिविग्रहिकं
 56 इह ईश्वरशासनदाने दूतं व्यधत्त नरनाथः ॥ सं २ भाद्रदिने २ ।
 श्रीनिमहासनि ॥

No. 4.—CHATSU INSCRIPTION OF BALADITYA.

By D. R. BHANDAREKAR, M.A.; POONA.

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

* Read "हेमाम्बर" .

† The final वा of वसुधा has been added above the line.

‡ Read विराट्.

The inscription is engraved on a slab of black stone, and consists not of twenty-six, as Carlleyle says, but of twenty-seven lines, which cover a space of about 2' 11½" broad by 1' 4½" high. It is broken in three parts about one foot from the commencement of lines 9 and 10. Besides, a portion of the stone has peeled off near the lower corner of the proper left side. The size of the letters is larger in lines 1-20 and smaller in lines 21-27. It is largest in line 20. The characters are of the northern type of alphabet, approximately belonging to the tenth century. They include the somewhat rare forms of *jk* in *Raj' hām*, line 18; of *ā*, e.g. in *yācāhā*, line 6; and of *ī*, e.g. in *vāh-mayām*, l. 1. Attention may also be drawn to the curious forms of *ph*, e.g. in *phāṣinaḥ*, l. 3, and the subscript *t*, e.g. in *mam. ādhivasas-ity-uktam*, l. 2. The letter *g* occurs in two forms; the ordinary one may be noticed, e.g. in *-viprayōga-*, l. 3, and the other one in, e.g. *vāhīni-parigatāj-*, l. 18, or *Sugrīvād-*, l. 19, in which case it can easily be mistaken for *ī*. The signs for the ciphers 5 and 7 incised in lines 4-5 and of the *avagraha* occurring e.g. in l. 4, are worthy of note. The language is Sanskrit, but is frequently anything but grammatical. Almost the whole fault in this respect may lie with the person who copied the inscription on the stone previous to its being engraved. But the composer of the *prāśasti* is certainly responsible for the grammatically inadmissible word *vi(bi)mvi(mbi)tān-*, undoubtedly a mistake for *vi(bi)mvi(mbi)tāni*, in l. 3. The word *vīcāha* is used in l. 7 apparently in the sense of "one whose vehicle is the bird", referring, of course, to Vishṇu. Excepting the initial words [*Om na*] *maḥ* and the closing words from *utkirṇāṣ* to *śamvat*, the whole of the record is in verse, and, curiously enough, the first twenty-two verses only are numbered. In respect of orthography the following points may be noticed: (1) the letter *ḍ* is throughout denoted by the sign for *v*; (2) *t* is invariably doubled in conjunction with a following *r*; (3) a consonant is, as allowed by the rules of grammar, doubled in conjunction with a preceding *r*, *bh* only being not doubled; (4) *śhrī* is used twice, in ll. 19 and 21 instead of the correct *śhrī*; (5) *-duḥkhā-* is written in l. 11 instead of *duḥkhā*; (6) the letter *s* is frequently employed instead of *ś*, though once *ś* is used instead of *s*, viz. in *-śamayaḥ*, l. 22.

After the initial words *Om namaḥ* the inscription opens with obeisance to the goddess Sarasvatī (v. 1), an invocation of blessings from the god Murāri (vs. 2-5). Verse 6 introduces the family of Guhila, and the verse following states that in this family flourished one Bhartṛipatṭa, who was like Rāma endowed with both priestly and martial qualities (*brāhma-kṣatr-ānvita*). Rāma here referred to is obviously Paraśurāma, and what the verse intends saying is that just as Paraśurāma was a Brāhmaṇa by caste but did the duties of a Kshatriya, Bhartṛipatṭa also was a Brāhmaṇa by extraction but displayed martial energy; in other words, Bhartṛipatṭa was a Brahmakshatra, i.e. what is now known as Brahmakshatri.¹ His son was Īśānabhaṭa (v. 8), and Īśānabhaṭa's son was Upēndrabhaṭa (v. 9). From the latter sprang Guhila, and from him Dhanika (vs. 10-11). He is, I think, identical with the Dhanika of the inscription now deposited in the Victoria Hall, Udaipur, but originally found at Dabok in Mēwār. It begins with *Sam 407 Bhādrapada-kūdi 8 amśin(n) di[va]sē Paramabhūṭāraka-Mahārājādāhīrāja-Paramāśvara-Śrī-dDhavalappadēva-pravadha(rdha)māna-rājyē | Guhila-puttrāṇām Śrī-dDhanikasy-ōpabhuṅyamānāyām Ddhavagarttāyām, etc.* If the date 407 be referred to the Gupta era, it becomes equivalent to A.D. 725. This agrees with the characters of the inscription, which cannot be earlier than the eighth, nor later than the ninth, century. I have elsewhere said that Dhavalappadēva, the paramount sovereign here mentioned, is the same as the king Dhavala of the Maurya dynasty referred to in the Kaṣuvām inscription of A.D.

¹ For further treatment of this subject see my paper on the "Guhilots," *Journ. & Proceedings, Beng. As. Soc.*, Vol. V, 1909, pp. 187 ff.

738.¹ Dhanika was succeeded by his son Āuka, and the latter by his son Kṛishnarāja (vs. 12-13). Kṛishnarāja's son was Śamkaragaṇa, who conquered Bhaṭa, king of the Gauḍa country, and made a present of this kingdom to his overlord (vs. 14-16). Can this Bhaṭa be Śūtrapāla of the Pāla dynasty, who, according to Cunningham, was a son of Dēvapāla, and according to Mr. V. A. Smith,² the same as Vighrahapāla I? Śamkaragaṇa's queen was Yajjā who was a devotee of Śiva (v. 17), and from her he had a son named Harsharāja (v. 18), who is called a *deija*, which, in inscriptions of this period, so far as my knowledge goes, denotes a Brāhmaṇa only. He conquered kings in the north, and presented horses to Bhōja, who, I think, must be Bhōja I. (A.D. 843-882) of the imperial Pratihāra dynasty (v. 19). He married a princess named Sillā (v. 20), and had from her a son called Guhila (v. 21). Verse 22 says that he produced the impression that he was Guhila I., come to life again to destroy his foes, and the next verse informs us that with excellent horses from the sea-coast he vanquished the Gauḍa king and levied tribute from princes in the east. He married Rajjhā, daughter of the Pramāra Vallabharāja (v. 24). Their son was Bhaṭṭa (v. 25), who led an expedition of conquest against kings of the south, (v. 26) and married Purāśā, daughter of one Viruka (v. 27). The issue of their marriage was Bālāditya, Bālārka or Bālabhānu (v. 28). Verses 29-32 bestow nothing but conventional praise on him. Verse 33 tells us that he married Rattavā, daughter of the Chāhamāna king Śivarāja, who is eulogised in the verse following. From her Bālāditya had three sons, *viz.* Vallabharāja, Vighraharāja, and Dēvarāja (v. 35). In commemoration of Rattavā who had died, Bālāditya, we are informed, erected a temple to Murāri, whose site probably is occupied by the temple of Raghunātha, where the inscription was found when I visited Chātsū (v. 36). Verse 37 expresses a wish for the permanence of the temple. The next verse states that the *prasasti* was composed by one Bhānu, son of Chhitta, a Karāṇika by caste, and a Vaiṣṇava by religion. The *prasasti* was engraved by the *sūtradhāra* Bhāila, son of Rajuka. This is followed by the word *Sameat* without, however, the actual specification of the date. But though no date is given, there can be little doubt that it is to be assigned to the tenth century.

The family, to which Bālāditya belonged, is called in verse 6, as we have seen, Guhilasya vaṃśa; in other words he was a Guhilōt. So far we have only known one Guhilōt dynasty, *viz.* that reigning sometimes at Nāgahrada (Nāgdā), sometimes at Āghāṭapura (Āhaḍ), and sometimes at Chitrakūṭa (Chitor). This is the celebrated dynasty to which the Rāpās of Mēwār claim to belong. But it now appears that there was another Guhilōt family ruling over a territory extending from Chātsū in Jaipur to Dabok in Udaipur. The capital of this dynasty is not known. Probably it was Dhavagartā, *i.e.* Dhod in the Jahājpur district, Mēwār. Reminiscences of this family are still existent at Chātsū. The local traditions have still preserved the couplet

Rāpā chhōḍē Chātsū

jō chāy sō lē

"The Rāpā has forsaken Chātsū

Whoever wants may take it."

This shows that Chātsū had at one time been held by the Guhilōts. Again, the tank where the inscription stone was found, is called *Golārāv talāv*. *Golārāv* obviously is a corruption of Guhilarāja, and the name shows that the tank was originally constructed by a prince of this dynasty called Guhilarāja. This may be either Guhila I. or Guhila II.

¹ *Prog. Rep. Archaeol. Surv. Ind. West. Circle* for 1906, p. 61. Here the date read by me was 807 but on referring to the impressions I find that it is almost certainly 407

² *Ind. Ant.*, Vol. XXXVIII, pp. 233 ff.

TEXT.¹

- 1 मः² याज[न्] ७ खाजत्रीः³ श्रीमता या वि[रो]धिनी । तां वन्दे वाङ्मयीं
देवीं वाक्प्रपंचप्रसिद्धये ।१ एकोपि [गु] ७ सपर्काद्विद्यते⁴ मुरजिचिधा । यो
ज[ग]. सु — ७ धे⁵ ।२। आक्रान्तभूतलमघौघ-
विघातदचं⁶ गं—
- 2 [प]यःपरिचयेन विराजमानं । पायादनन्तमुनिलोकनिषेवितं वो वारीव
यासुनमधोच्चजपादयुग्मं ।३। [ए]का त्वं हृदयं ममाधिवससीत्युक्तं
त्वया — ७ — — — ७ प्रिय वल्लभा यदपरा स्वौरःखले⁷ शायिता⁸ । इत्थं
कौस्तुभदर्पणे
- 3 प्रतिभितिं स्वां वीक्ष्य पद्माह यं सासूर्यं स पराङ्मुखीमनुनयंस्तां पातु
वो—धवः⁹ ।४। त्वज्जासृषियविप्रयोगविधुरा¹¹ गोप्यो दिवं या ययुस्ता
एतास्तव पूर्ववद्रतसुखं प्रत्यागताः सेवितुं । इत्युक्तः फणिनः
फणामणिगणे दृष्ट्वात्मनो विम्बितान्यः¹² सेर्थं र-
- 4 मय[ि¹³] मुरारिरवताग्रत्वाययन्वः स तां ।५। नीरन्ध्रः प्रथितः पुरः पृथुतरः
प्रोत्खातभूधत्कुलो व्यासासो¹⁴ जनितप्रतापदहनोप्यासादितास्त्रोन्नतिः¹⁴ ।
अन्तःसारतरोऽरिकुंजरकरव्याघातदचो ऽभवदंशस्तद्विपरीत एष [गु]हिल-
स्वादारभू¹⁵-
- 5 तो [भु]वः ।६। ¹⁶अस्तग्रामोपदेशैरवनतनृपतीन्भूतलं भूरिभूत्वा भूदेवा-
न्भूमिदानैस्त्रिदिवमपि मखैर्ब्र[न्दय]वन्दितात्मा । ¹⁷ब्रह्मचक्षान्वितोऽस्मि-
न्ममभवदसमे रामतुल्यो विश्वः सौर्याब्धो¹⁸ भर्तृपटो रिपुभटविटपि-
च्छेदकेलीपटीयान् ।७। ली-
- 6 आक्रान्तमहा]महीभूदवनिर्गोरीकुचालि[ङ्गन]व्यापारैकरसोप्यभिनन्दयो¹⁹ वाचै-
र्मनोजन्मनः²⁰ । भास्वद्भूतिविषि[तः]²¹ कृतवजिर्ब्रित्यं विशुद्धे [ड]षे
तस्मात्स्था[सु]रिव व्यजायत नृपादीयानपूर्वो भटः ।८। उपहतवृधो
याञ्जालम्बासङ्गुत्वमुपागतः²² कृतजडरति-

¹ From the original stone.² Read श्री मः ।³ Read °वाङ्मयीमुखात्°⁴ Read वृषसंपर्का°.⁵ Read वः शिधे.⁶ Read मद्रा°.⁷ Probably केव का तेऽसी has to be restored.⁸ Read सौरः°.⁹ Read शायिता.¹⁰ Read साधवः.¹¹ Read °सुभिव°.¹² Read विम्बिता°.¹³ Read °स्वादार°.¹⁴ Read व्यासासो.¹⁴ Read °सादितस्त्रोन्नतिः.¹⁵ Read शौर्याब्धो.¹⁶ Read चक्षुः°.¹⁷ Read ब्रह्म°.¹⁸ Read °विभूषितः.¹⁹ Read °भिनन्द°.²⁰ Read वाचै°.²² Read °सङ्गुत्व°.

- 7 आया[च]रो¹ द्विजिह्वसमाश्रितः । हरिरहमहो ना[स्त्री-चे]र्विवाह[म]रि
[म]धोरहसदिव यो भूपः सो ऽभूदुपे[न्द्र]भटस्ततः । ८। [कल]ससुद्योतित-
सर्वभूतले² निजोदयानन्दितभृत्वकैरवः । उदीर्षधामा परि(पुरि)पू[र्ष]मण्डलः
शसीव³ जज्ञे गुहिलस्ततो वृपः । १०। [१*]
- 8 मानं मानवतां मतिं मतिमतामानन्दमान[न्दिनां] — —⁴ [को]शवता
'वलं' 'वलावतासुद्योगसु[द्योगिनां] । 'सत्वं' 'सत्ववतां स्थितिं स्थितिमतां
दुर्माणि दुर्गन्त्रितां यः शौर्यादहरद्दिषां स धनिकस्तस्मात्तज्ज्ञे⁵ प्रभुः
। ११। करविहितजयत्रीः । १२। सप्तशब्दावसादा-
- 9 दजितनरसहायो भीमसेनानुयातः । ७ ७ ७ ७ ७ ७ — ष्याद्योयमा-
नन्दकारी [सुत] इव तपसो ऽस्मादाउकोऽभूत्स भूयः⁶ । १२। चक्राक्रा-
न्तारिचक्रो हतनरकभयानन्दिताशेषलोको लक्ष्मीलाभाद्दिशेषप्रज[नि*]तपरसुदु-
स्तविशेषवाचः⁷ । सा-
- 10 [धू]नां सत्वस[क्तः]⁸ स्थितिसुपविदधच्चिद्य[ङ] पाप[भाजामा]शोधिप्राप्तकीर्त्तिर्माधुजि-
[दि]व ततः क्षणराजो वभूव⁹ । १३। प्रतिज्ञां प्राकृत्वोद्भटकरिघटासं-
टरणे¹⁰ भटं जित्वा गौडचितिपमवनिं संगरहतां । १४। वालाहासीं चक्रे
[प्र]सुचरणयोर्यः प्रथ-
- 11 यिनीं ततो भुपः¹¹ सोभूजितवहुरणः¹² शंकरगणः । १४ [१] सेनानामैर्धनम-
द्वै—सोन्दरो[न्द्र]तुर्कैर्यस्वासंख्यैः¹³ त्रियमिव दिशां [जेतु]राकर्तुकामैः¹⁴
षत्सम्भानां¹⁵ विविधकृपतिश्रेयदुःखादुद्वान्भूयो¹⁶ नीतो मयनसमयप्रव्यथां
शोभिताम्भः¹⁷ । १५। क-
- 12 न्दप्यो हपदर्थे¹⁸ रविरतुलमहो देविमन्त्रो¹⁹ स्तमन्त्रं शाङ्गी²⁰ संशामवातं²¹
दश[शत]नयनी नाकधामाधिपत्वं । मन्वे श्रीशं जज्ञौ श्रीः सुतिनि-

¹ Read आयापारो

² Read नाशीमुचे.

³ Read कलाससुदीति, the skirts of

⁴ seems first to have been omitted and afterwards inserted.

⁵ Read शरीय.

⁶ The word here peeled off is certainly श्रीय.

⁷ Read वलं

⁸ Read सत्ववता.

⁹ Read मत्स.

¹⁰ Read सत्ववता

¹¹ Read तस्मात्.

¹² Read शसु.

¹³ Read भूपः

¹⁴ Read नाथ.

¹⁵ Read सप्त.

¹⁶ Read वभूव.

¹⁷ Some letter had been previously engraved in place of ट of इट.

¹⁸ Read वला.

¹⁸ Read भूपः.

¹⁹ Read वडु.

¹⁹ Read मद्रकलेन्द्रादीन्द्र.

²⁰ Read कटु.

²¹ Read चनशर्मा.

²⁰ Read दुःखा.

²¹ Read शोभिताम्भा.

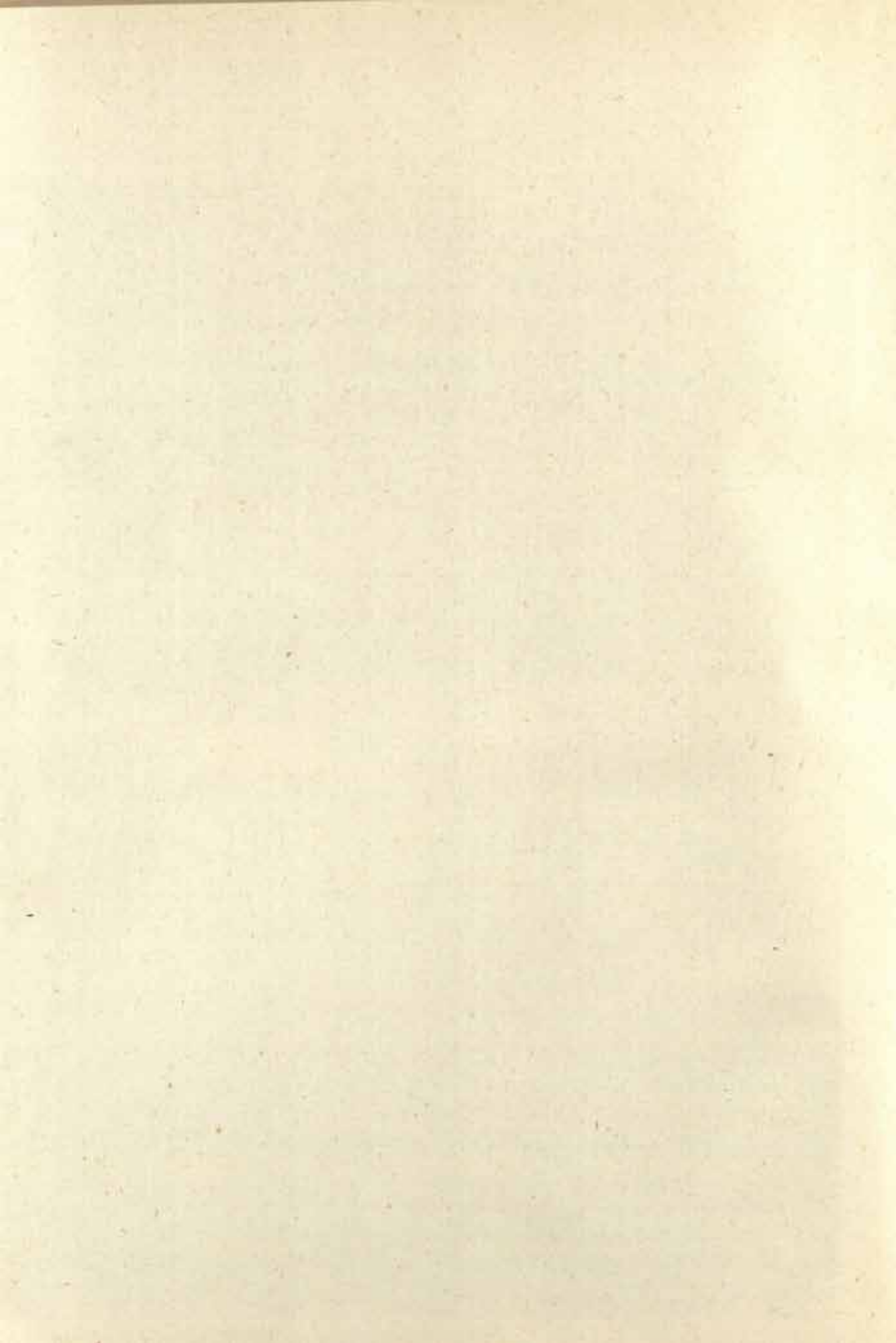
²² Read हप.

²¹ Read द्वे.

²² Read शाङ्गी.

²³ Read वातो.

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हित उ ति¹ सज्जयाश्चो जन्मा² यश्चोत्पृथ्वी³ प्रयासत्य[स]मगुणजितानेकनाक-
प्रधानो⁴ । १६ महामहीभृतः पुत्रो⁵ शिवा-

13 नन्दितमानसा तेनोटा पार्वतीतुल्या यज्जा नाम यश[स्त्रिनी । १७]—
— — उ उ — उ निखलमतिं शक्तिं दधानं परां सेनारक्षणदक्ष-
सुप्रमहसं व्यावृतविदेषण⁶ । सानन्दं शिखिनः परिपिहितया⁷ श्रीहर्षजं⁸
द्विजं तस्यां वीरमजीजत्स⁹ नतयं स्कंदोपमं भूसुजं

14 १८१ ¹⁰विरेर्वैरिचमूविनाश[कुशलैर्हृच्चिन्वतो — उ — — चारणवंशजै]र्गिरि-
शिरस्तुंगैर्भ्रदान्धैर्भ्रजेः¹¹ [।*] जित्वा यः ¹²सकलानुदिच्छनृपतीश्वीजय¹³ भक्त्या
¹⁴चादौ ¹⁵सक्तासिकतसिन्धुलघनवि—¹⁶ श्रीवं[श]जान्वाजिनः । १८१ योयेषजन-

15 [संज्ञातां] शिखाभिव विभावसोः । व्युवाह विधिना सि[ज्ञा]मुक्तसद्विशद-
द्युतिं ॥२०॥ कान्तानां हृदयेष्वसुक्तसशरं रक्षां विधातुं स्मरं तद्देदा-
दिव शंकितः स्युतिपथं यातोपि यौ¹⁷ दूरतः । सौभाग्याजनवज्ज-¹⁸

16 [भो]पि नितरामुद्देगलद्विषां¹⁹ — [श्री]गुहिलः सु²⁰ तेन जनितः(।)पुत्रः प्रभावा-
न्वितः । २११ भूयो[वा]तरदेष संगरभरान्बोदुं समर्थोऽस्यित् वैरं²¹ पूर्ववोद्भवं
पृथुयशा देवो नरः संस्मरन् । नूनं नो विनिहन्तुमायतभुजशापच्यु(च्यु)-²²

17 तैः सायकैरित्याशङ्क्य रणांगणादरिगणा यस्य द्रुतं विद्रुताः ॥२२॥ पीनोर-
स्कैरुदंतकुलिशंखरखुरचुन्नपूर्वाञ्चितीरैः²³ संग्रामाश्वोधिपोतैरु[द]धिभवमहावाह-
वंशप्रसूतैः । जित्वा गौडाधिनाथं ²⁴विबुधजनवधुगीतसक्तीर्त्तमहाजौ²⁵
प्राच्येभ्यः

18 पार्थिवेभ्यः²⁶ प्रचुरतरकर²⁷ ²⁸याशहीत्स्वामि[नि]शठः²⁹ ॥ [२१।*] [सखीं]
चांद्रमसोमिवोन्नतिमति³⁰ स्वच्छाम्बरोद्भासितां³¹ श्वावि[भू]तकलां

¹ Read विहितमतिं.

² Read °प्रधाने.

³ Read परिपिहितं.

⁴ Read वीरं.

⁵ Read °भोजाय.

⁶ Read शक्तासिकतं; the letters क्त are engraved below the line.

⁷ Read संघनविधौ; the space of चौ is left empty.

⁸ Read सौभाग्याजनं.

⁹ Read °विद्वैरं पूर्वमवीं.

¹⁰ Read विबुधं.

¹¹ The letter वे was at first inadvertently omitted but was afterwards engraved in a tiny form between वि

² Read °भोजजन्मा.

³ Read पुत्री.

⁴ Read °द्वं राजं.

⁵ Read °भ्रजे.

⁶ Read ददौ.

⁷ Read दसां.

⁸ Read °भुजशापं.

⁹ Read °सरकीर्त्तप्राजौ.

¹⁰ Read वीरणीं.

¹¹ Read स्वच्छाम्बरोद्भासिताम्ब्रं.

¹² Read यशोत्पृथ्वी.

¹³ Read व्यापशविदेषणं.

¹⁴ Read °मजीजनस तनयं.

¹⁵ Read °मुदीणं.

¹⁶ Read यौ.

¹⁷ Read स तेन.

¹⁸ Read °सुदधपूर्वाञ्चिं.

¹⁹ Read °विठः.

and षः

²⁰ Read °करं.

²¹ Read °मदीं.

²² Read वीरणीं.

²³ Read स्वच्छाम्बरोद्भासिताम्ब्रं.

²⁴ Read °विठः.

- स्वकान्तिविशदाभीशोदयानन्दितां । यो[भो]धरिव¹ वाह्निनीपरिगताज्जातां
सुरबालयादूहे वज्रभराजतो नरपते रक्तां² प्रमरान्व[यात् ।] [२४]
- 19 राज्यं स्त्रीयं दधानो जितखरसमरस्वापधूतारिसारः सुयीवाद्वासमानो जनि-
तजनकमुखांगदः सत्वयुक्तः³ । तस्यान्तेनोदपादि प्र[णमद]वनिष्टन्मौलिभि-
शुम्बिताद्दुः⁴ भट्टः काकुस्थकस्थो⁵ भरतकतरसो⁶ नीत्यलीनः सुमंसे
॥[२५]आक्रांता वीक्ष्य शैन्वेर्विं ७ ७ ७ ७
- 20 तटीभ्रंजनानान[गौ]घाः भीतो वन्धादिवाल⁷ पुनरमृदुमरुहेपमानोर्गिवाहुः⁸ ।
यस्यादाहृत्तिणाब्धिः⁹ समिति जितवतो दाक्षिणात्यान्वितीशानीशादेशादशीपा-
न्लसदसमरुचो वेलया रत्नराजीः ॥[२६*] गंभीरापि समुच्चता परिजने
लोलापि नित्यं¹⁰ [स्त्रि] — — —
- 21 [स्थो]पचितापि वाचि मधुरा शाता[पि]¹¹ रक्ता प्रिये । श्यामापीनकरप्र-
साधितमुखी सुग्धापि दचा विधी तेनोदीक्षत वीरुक्स्थ तनया तन्वी
पुराशाभिधा ॥[२७*] न्यस्ताद्दुः¹² प्रथमं महीधरशिरस्याक्रान्तकाष्ठं ह्यैः
सम्यक्कवितमण्डलं¹³ समुदयैर्दोपाल्यमैर्भासितं¹⁴ । सुष्णं तं निजतेजासा¹⁵ प्रसरता
तेजांसि — — ७ — —¹⁷
- 22 लादित्वमघृत सा मृदुकररानन्दयन्तं¹⁶ प्रजाः ॥[२८*] पद्मानन्दकरोप्यरातिसर-
सामुद्भूतपद्मोदयो भान्ताशोप्यचलस्त्रितिर्मृदुकरोप्यप्रतापोद्भवः । आरुढोप्युदयं
हृतास्तशमयः¹⁸ सौम्योपि दुर्दर्शनः वालाकोपि¹⁹ निशा निषेवितरती रक्तोपि
यो निर्मलः ॥[२९*] लोलो वालांशुमालो²¹ ग्लपयति कुमुदा — ७
— — ७ — —
- 23 [नित्यं] प्राप्तोदयोपि [व्रजति पुनरधः खिन्न]पादप्रचारः । वैकल्यं स्त्रीच-
नानां वितरति सततालोकभाजां नराणां इत्थं येनासमन्ताज्जगति न
जनिता तुल्यता तेन सार्द्धम् ॥[३०*] वि[ग]तपुरुषभावा यस्य चण्डप्र-
हारैरतिशयमृदितांशुः पीडिताः²² साधनेन । युवतय [इ]व मृदुगो द्रा-
वद्रवंत्यो²³ स्ववेगादधिकरणमसक्ताः²⁴ शक्षुसेना ७ — [दुं]²⁵ ॥[३१] विष्णं

¹ Read °भोधरिव.

² Read प्रमारा°.

³ Read सरव°.

⁴ Read °शुम्बितादिर्मट्टः.

⁵ Read काकुस्थ°.

⁶ Read नित्य°.

⁷ Read शैन्वे°.

⁸ Read वन्धादिवाल°.

⁹ Read °शाहुः.

¹⁰ Read °श्याम्भिः.

¹¹ Read स्थिरा लाव°.

¹² Read शान्तापि ; the letter पि is so engraved that it looks almost like वि.

¹³ Read न्यस्ताद्दुः.

¹⁴ Read सम्यक्कवित°.

¹⁵ Read °दोपाल्ये°.

¹⁶ Read तेजसा.

¹⁷ Restore तेजसिनां वा°.

¹⁸ Read °करे°.

¹⁹ Read °शमयः.

²⁰ Read वालाकोपि.

²¹ Read वालांशु°.

²² Read पीडितां.

²³ Read द्रावद्रवंत्यः.

²⁴ Read °सक्ताः.

²⁵ Restore निरीडुं.

- 24 नि^१वयं^२ पुराणमरसं मायाविनं निर्गुणं सुक्ता [देश]वयोरसार्ज्वगुणैर्युं^३[क्तं
भजस्वो]चितं । वालाङ्कं^४ नृपमादरादिति रमां वक्तुं प्रयाता स्वयं कोर्त्ति-
र्यंश्च द्विमांशधामधवला द्रुतीव दुग्धोदधिम् ॥[३२*] चाहमानशिवराज-
तनूजां रट्वासुदधिजाभिव भव्यां । कान्त[र]न्ननिचितामुपयेमे सोरिलव्ववि-
जयः^५ कमलेशः ॥[३३*] विजित्य सौभाग्य-
- 25 [गुणैः] सपत्नीरपख्यरूपार्ज्व[यौ]वनाब्धाः(ः) । उवास पत्युर्गमनसि प्रकामं या
रा[जलक्ष्मी]रिव लोकनन्द्या ॥[३४*] असृत या वल्लभरा[ज]मादौ ततो-
परं विश्वराजमार्यं । सुतं तृतीयं त्रिदशेन्द्रतुल्यं श्रीदेवराजं गुरुभक्ति-
भाजं ॥[३५*] यः प्राण्यौघगौरो गुरुभिरुपचितो यावभिः सर्व्वसारैः
प्रोत्तुंगाद्यो विचिन्नो विकटकटकटासन्न-
- 26 भूभारगाढः । स प्रासादो सुरारेरकलितमहिमा स्नेहतो वालपूष्णा^६ याताया
देवलोकं^७ तुहिनगिरिरिव त्र्येसेकारि तस्याः ॥ [३६*] यावल्कीस्तुभमुद्भ-
स्तिमुरसा धत्ते सुदा माधवो निष्कंपः कनकाचलः परित्तो यावत्सुरैः
शोभते । यावद्भूरवतिष्ठते पुयुतरा^८ शेषे सकलाचला^९ तावन्मंदिरसुवत्तं
स्त्रितरं भूयादिदं भू-
- 27 उ - ^{१०}॥[३७*][राज्ञो] वुधेषु^{११} निकटे[ष्व]पि वालभानोः^{१२} कौतूहलोत्कलि-
कयानकवित्त्वदर्पात्^{१३} । द्वित्तात्मजः करणिको हरिविप्रभक्तो भानुः
प्रशस्तिमकरोत्यटुवुद्धिरेताम्^{१४} ॥[३८*] उल्कीर्णा प्रशस्तिमिमां^{१५} सूत्रधाररञ्ज-
कसुतभाइलेन [१*] संवत्

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

By PANDIT RAM KARNA; JODHPUR.

The stone bearing this inscription was originally kept in a niche provided in the walls of a step-well situated on the south of the village of Lādṇū, 20 miles N. W. of Dīḍwāṇā, the principal town of the district of the same name, in the Jōdhpur State. It was thence removed, as the story goes, by the Muhammadans to a *dargāh* of the same village, whence it was brought to the Historical Department of the State. It has now been, by the kind permission of His Highness the Mahārāja of Jōdhpur, sent to the Ajmēr Museum. The step-well, with which our inscription was originally connected, was, in course of time, buried underground and it has, again, been recently unearthed by the present Thākūr of Lādṇū in V. S. 1958.

^१ Read निर्विषयं.^४ Read बालं.^७ Probably कलाचला in the sense of कलाचला was intended.^८ Read वधेषु.^{१३} Read उल्कीर्णा.^२ Read वालाङ्कं.^५ Read देवलोकं.^{१०} Read वालभानोः.^{१५} Read प्रशस्तिरियं.^३ Read शौरिलव्वं.^६ Read पुयुतरा.^९ Restore भूतये.^{११} Read कौतूहलोत्कलितं.

The inscription covers a space of 2' 1" broad by 1' 7½" high, and contains 33 lines of writing to which may be added the two lines incised on each side of the stone, thus making a total of 35. The average size of the letters is ¼". The characters are of the northern class of alphabets which were prevalent in those days. It is curious that the number of the first verse alone has been engraved in the sixth part, while those of the following two have been omitted. It may also be noted that the 8th verse of the second part is written half only. The language is Sanskrit and is grammatically inaccurate in some places. Rules of etymology and syntax have been violated, e.g. wrong *sandhi* in *-asau Alāvādīn* (l. 12); wrong *parasmaipada* in *virājati* (l. 22), the correct form *virājatē* not suiting the metre, etc. Instances of wrong metre are also not wanting, e.g., *ubhaya-kula-viśuddhēna* (l. 23). Here are nine letters instead of eight as required for each *pāda* of an Anushtubh verse. The text is in verse excepting four lines, viz. ll. 30 and 31 in the body of the inscription, wherein the date is given, and the two lines in the margin. The *prastāvi* is composed up to verse 35 by *dīkshita* Kāmachandra, apparently a Jaina, (l. 29), and the latter portion by a *Gauḍa* Kāyastha Dāndā (line on the left margin). The following orthographical peculiarities may be noticed. Rules of *para-savarṇa* have not at all been observed. Letters following *r* have not been doubled in all places, e.g. *sarvārtha-* (l. 3) where *v* has been doubled but not *th*; *tōmarair-bhuktā* (l. 7), here *bh* has not been doubled; *-sāhir-nripa-* (l. 9), *-Karaṣa-* (l. 11), etc. The palatal *ś* has been confounded with the dental *ś*; *v* has been used for *b* throughout, and *p* has sometimes wrongly been engraved for *y*, e.g. *rampā* for *ramyā* (l. 5).

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

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

The second part, in which is given the genealogy of the Muhammadan Emperors of Delhi, extends from verse 6 to 13. The town of Ḍhilli which was first ruled by the Tōmaras and then by the Chāhamāna kings, is now ruled by the Śaka kings who are possessed of elephants, horses and men, i.e. foot soldiers (v. 6). The following genealogy of 9 Emperors is given in the following two verses. There was a great king named (1) *Sāhāvudīna* (*Shāhab-ud-dīn Ghori*²); who was succeeded by (2) *Kuṭvudīna* (*Quṭb-ud-dīn Aibak*), (3) *Samassudīna* (*Shams-ud-dīn Aljamish*), (4) *Pērōja-sāhi* (*Ruku-ud-dīn Firōz Shāh I*), (5) *Alāvudīna* (*Alā-ud-dīn Mas'ūd*), (6) *Maujudīna* (*Mu'izz-ud-dīn Bahrām Shāh*), (7) *Nasaraddīna* (*Nāsir-ud-dīn Mahmād*) (v. 7), (8) *Gayāsudīna* (*Ghiyās-ud-dīn Balban*), and (9) *Kuddī Alāvudīna* (*Alā-ud-dīn Khiljī*) who was then ruling over Delhi (v. 8).

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

² The correct names are given within parentheses.

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

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

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

The fifth part properly consists of only three verses, as already noted above, in which is described the genealogy of Sādhāraṇa's father-in-law; but as the numbering of the verses still runs on, we have taken this part as comprising eleven verses, of which the last eight record the event of Sādhāraṇa's causing a step-well to be sunk in the village of Lāḍṇū. There was a Kshatriya named Haripāla who lived in Divaṇanapura (v. 22). I have not been successful in identifying the town of Divaṇanapura for want of the name of the District wherein it was situated. To him was born a son named Sādaḍa (v. 23). Sādaḍa had a daughter named Nāgī whom he gave in marriage to Sādhāraṇa (v. 24). Sādhāraṇa, who was thus descended from two pure families, cherished a wish, in conjunction with his wife, to have a reservoir of water dug out as a matter of charity (v. 25). At a distance of $7\frac{1}{2}$ *yōjanas* (i.e., 30 *kōs* or 60 miles) to the east of Nāgapatana, i.e., the present Nāgōr, the capital of the country called Sapādalakṣha, modern Savālakṣha, there is a waterless (desert) tract of land called Lāḍṇū² (v. 26), where everything but water was easily procurable; and, therefore, Sādhāraṇa caused a step-well to be dug out as a work of charity (v. 27). The next verse is in praise of the step-well stating that it may quench the thirst, wash the sins off and thus cause happiness to people in general, and that it has been dug from self-earned money. The well is again extolled in verse 29, which says that the villagers, who drink its clear water, call it a very charitable work, while the passers-by, who quench their thirst, praise its constructor as they walk away, saying that it was fortunate that he was born on this earth. It is further added that this step-well appears as if it had been constructed by Viśvakarman (the mason of the gods) and supplied with ambrosia by the gods, as its water looks like a sheet of silver and, therefore, the wise look upon it as their own (v. 30). Sādhāraṇa has been successful in pleasing the gods, the *pitris* or manes, and the people of this

¹ [The reading of the name is not certain.—S. K.]

² The village of Lāḍṇū was formerly under the jurisdiction of Nāgōr, but on re-distribution it has now been placed under Dīḍwāṇā, as noted above.

world by its water at one and the same time, as one does with charity (v. 31). The person who causes a step-well, a well, a tank, a temple, etc., to be built, enjoys happiness for a long time on this earth as well as in the heaven like Indra (v. 32). Then follows a benedictory verse in the name of Sādhāraṇa (v. 33). In the next verse is given the name of the person who composed the *prasasti*, viz. *dikshita* Kāmachandra; the date of its composition is given as Thursday, the Jayā tithi of the month Vaiśākha in V. S. 1372 (v. 34). Here the year is given in two figures as 72, but a reference to line 30 *infra*, would show that it is 1372. The date is not given clearly in the original text, but only the day, month and year are given. Jayā is the name given in astrology to three dates, viz., the 3rd, 8th and 13th; but which of these is meant here, it is difficult to determine. It might, perhaps, be the 3rd of the bright half of Vaiśākha, as the word *pradhāna* would lead us to suppose; for this date, usually called *Akshaya-tritīyā*, is observed as a festival and considered auspicious even up to this day in the whole of Mārwar. Verse 35 expresses a wish that the step-well may last, (as also the name of Sādhāraṇa,) as long as the sun, the moon, the oceans and the earth exist. The date of the inscription is given in prose in line 30, which is Friday, the 3rd of the dark fortnight of Bhādrapada of V. S. 1373, or Friday, the 6th August A.D. 1316,¹ when Sādhāraṇa caused the *pratishṭhā* or the consecration ceremonies to be performed of the step-well, which is situated to the south of the village of Lāḍṇā. It is also stated that this was done in the reign of *Suratāna* Kuṭvudī (Quṭb-ud-dīn Mubārak Shāh), son (successor) of Alāvadīna (Alā-ud-dīn Khiljī), and that after him (Mubārak Shāh) Gayāsadīna (Ghiyās-ud-dīn Tughlaq) ascended the throne of Delhi (v. 36). Only this much of this verse is clear and no sense can be made out from the rest.² The last verse (i.e. 37) is again in eulogy of Sādhāraṇa. The two lines on each side supply us with the information that the second part of the *prasasti* after verse 35 was written by a Gauḍa *Kāyastha* named Dandā, son of Ḍālū and grandson of Mahiya: that this step-well was dug under the supervision of *rā' śrī-Naiṇasiha*; and that the *prasasti* was engraved by a mason (*sūtradhāra*) named Salakhāna.

We thus see that the first part of the *prasasti* was written by *dikshita* Kāmachandra in the month of the Vaiśākha of the Vikrama year 1372, when Alā-ud-dīn Khiljī was the Emperor of Delhi, as is clear from the use of the present tense in *Alāvadīnaḥ kshiptvōsti sadyaḥ* (v. 8), *prabhurasti sadyaḥ* (v. 9), and *saṃjātō na purā na ch-asti bhavitā* (v. 12). But when the step-well was opened to the public after performing the *pratishṭhā* (consecration rites), the ruling prince was Quṭb-ud-dīn Khiljī, which fact is evident from the following words *Alāvadīna-putra-Suratāna-Kuṭvudīna-vijaya-kalyāṇa-rājyē* (l. 31); while the words *Gayāsadīnaś-tu n[ri*]pas-tatō-bhū[ti*]* (l. 32) lead us to infer that when the last portion of the *prasasti* was committed to the stone, Ghiyās-ud-dīn had succeeded Quṭb-ud-dīn Khiljī as Emperor of Delhi. Although it has not been clearly stated in the body of the inscription that it was incised during the reign of Ghiyās-ud-dīn, yet as he ruled for four years from V.S. 1378-1382 (or A.D. 1321-1325) and a reference to his name as a prince has been made (l. 32), we may safely say that the later portion of the *prasasti* was engraved during his reign. In short, this whole *prasasti* was not composed and engraved at one and the same time and in one and the same reign, but it was inscribed at different times and in different reigns. The first portion of the *prasasti* up to verse 35 was composed by *dikshita* Kāmachandra in the reign of Alā-ud-dīn Khiljī in V.S. 1372 and was incised on stone in the reign of Quṭb-ud-dīn Mubārak Shāh in V.S. 1373. During this interval the rule of Shahāb-ud-dīn Umar was over, and hence no reference is made to his name. The later portion, from line 30 to 33, and two lines on the

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

² There is, however, a mention of *Śrī Naiṇyanōya* and *Samasadīna* in line 32, and we may identify *Naiṇyanōya* with the modern Nārnaul, of which *Samasadīna* was, perhaps, a viceroy.

margin were composed by the Gauda *Kāyastha* Dāndā and engraved in the reign of Ghiyās-ud-dīn Tughlaq, i.e. between V.S. 1378—1382. No mention has been made of Khushrū Nāsir-ud-dīn probably on account of his brief tenure of power.

The inscription unfolds, under the heading of *vājvali-varṇanaṁ*, the dynasty of 10 Muhammadan Emperors of Delhi from Shahāb-ud-dīn Ghōri to Alā-ud-dīn Khiljī; but the list differs a great deal from that given in the Persian history called *Tawārikh-i-Firishāhā*, according to which some names seem to have been omitted and some reversed in their order. Below is given a statement comparing the genealogy contained in this inscription with that of *Firishāhā*, as also their dates in Hijri, Christian and Vikrama eras :—

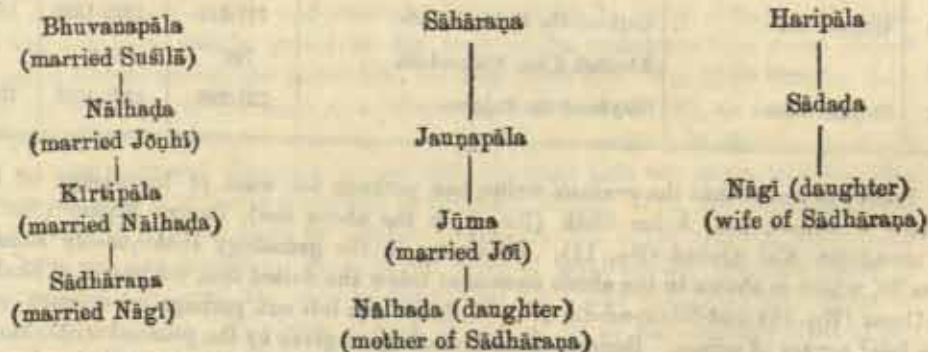
No.	Sanskrit inscription.	Tawārikh-i-Firishāhā.	Hijri years.	Christian years.	Vikrama years.
1	Shahāb-ud-dīn . . .	Shahāb-ud-dīn Ghōri . . .	582-602	1186-1206	1243-1263
2	Qutb-ud-dīn . . .	Qutb-ud-dīn Aibak . . .	602-606	1206-1209	1263-1266
3	.....	Ārām Shāh . . .	606	1210	1267
4	Shams-ud-dīn . . .	Shams-ud-dīn Āltamish . . .	607-633	1210-1236	1267-1293
5	Firōz Shāh . . .	Rukn-ud-dīn Firōz Shāh . . .	683	1286	1293
6	.....	Raziyā Bēgam . . .	634-637	1236-1239	1293-1296
7	Alā-ud-dīn . . .	Mu'izz-ud-dīn Bahrām Shāh . . .	637-639	1239-1241	1296-1298
8	Mu'izz-ud-dīn . . .	Alā-ud-dīn Mas'ūd . . .	639-644	1241-1246	1298-1303
9	Nāsir-ud-dīn . . .	Nāsir-ud-dīn Mahmūd . . .	644-664	1246-1266	1303-1323
10	Ghiyās-ud-dīn . . .	Ghiyās-ud-dīn Balban . . .	664-685	1266-1286	1323-1343
11	.....	Mu'izz-ud-dīn Kai Qubād . . .	685-687	1286-1288	1343-1345
12	Shahāb-ud-dīn . . .	Jalāl-ud-dīn Firōz Khiljī . . .	688-696	1288-1295	1345-1352
13	Alā-ud-dīn . . .	Alā-ud-dīn Khiljī . . .	696-716	1295-1315	1352-1372
.....					
14	.....	Shahāb-ud-dīn Umar . . .	716	1316	1373
15	Qutb-ud-dīn . . .	Qutb-ud-dīn Mubārak Shāh . . .	717-721	1316-1321	1373-1378
16	.....	Khushrū Khān Nāsir-ud-dīn . . .	721	1321	1378
17	Ghiyās-ud-dīn . . .	Ghiyās-ud-dīn Tughlaq . . .	721-725	1321-1325	1378-1382

It may be noted that the *prafasti* writer has, perhaps for want of knowledge of history, omitted 3 names, viz., Ārām Shāh (No. 3 in the above list), Raziyā Bēgam (No. 6) and Mu'izz-ud-dīn Kai Qubād (No. 11). Similarly, in the genealogy subsequently added after verse 35, which is shown in the above statement below the dotted line, the names of Shahāb-ud-dīn Umar (No. 14) and Nāsir-ud-dīn (No. 16) have been left out, perhaps on account of their very brief tenure of power. Besides, in the genealogy as given by the *prafasti* writer the names of 7 and 8 have been reversed, so that the name of the son (Alā-ud-dīn Mas'ūd) has been put in the place of the father (Mu'izz-ud-dīn Bahrām Shāh), and *vice versa*. This is probably either due to his lack of knowledge of the history of the Muhammadan Emperors or because the name of Alā-ud-dīn, who was the son of Firōz Shāh, has been put in after that of his father

(i.e. Firōz), and then Mu'izz-ud-din and Nāsir-ud-din (sons of Shams-ud-din No. 4) have been mentioned; but the correct list is that given by Firishtā. Again, a reference to Nos. 12 and 13 will show that Shahāb-ud-din (No. 12) has been put in before Alā-ud-din (No. 13) in the *prasasti*, simply because the former was the father of the latter; but his name has been expunged by the Firishtā, because he never ruled, and in his place Jalāl-ud-din has been mentioned, who actually ruled. Shahāb-ud-din's name is merely mentioned by the Firishtā as the father of Alā-ud-din but not as Emperor.¹

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

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



¹ [The list of succession in the Pālam Hāoli Inscription is—1, Sāhavadīna; 2, Khatuvadīna; 3, Samasādīna; 4, Phārnjāsāhi; 5, Jalālādīna; 6, Masjadīna; 7, Alāvādīna; 8, Nasarādīna; 9, Hammīra Gayāsādīna. Cf. *Journ. Beng. As. Soc.*, Vol. XLIII, Pt. 1, pp. 104 ff.—S. K.]

TEXT.¹

- 1 ॥ श्री ॥ स्वस्ति ॥ श्रीगणेश्वराय नमः ॥ १यो नित्यं विश्वलक्ष्मीं प्रययति
विधिवद्देवदैत्यैर्द्रवंधः(1) सद्यः पुण्याति सि[हिं] हरिरिव जनतापालनाये-
प्सिता यः । यो [वा]
- 2 व्यालिशशाली हर इव नितरां विश्वविघ्नानि निघ्न(1)विघ्नं विघ्नराजः
स [भ]व[तु भव]तामिष्टसिद्धौ गजास्यः ॥१ १या [शौर्ली] द्युतिमातनोति
विलसन्मुक्तावलीवं^२
- 3 १द्रम(1)शंभु[का]नुतुपारकुंदकलिकाकर्पूरपुरोत्तरां । य[र] घा(घा)वा हरिणा
हरेण सततं सर्वार्थसिद्धौ स्तुता (1) सा वः पातु सरस्वती भगवती
१न्या[न]प्रदा सर्वदा ॥ २
- 4 १सर्वप्रियः प्रचुररत्नविभूषितांग(1)शंभ्राननाजसुखदो[पि]^३ भुजंगसेव्यः । गंभी-
रहृत्तगति जीवनपूरिता[शः] (1) कामोव नंदयतु वो वरुणः स देवः^४ ॥
३ १०य-
- 5 श्रीहरि[पा]दसंययवशात्^५ श्रीः संचरत्युज्वला^६ (1) [शी]रोधै^७ हरिदश्रजा
जनपदं मत्तेव यचावति । तत्र श्रीहरितानदेशविमले^८ टिङ्गीति नाम्ना
पुरी(1) २-
- 6 म्या^९ शकपुरीव^{१०} रत्ननिचंया नित्यं वुधेद्र[प्रिय] ॥ ४ १विप्राः शास्त्रप[रं]परा-
द्युतिविदः सत्यं चयन्धा[न]^{११} परे (1) पु[ष्प]ति प्र[ति]वासरं विदधति स्व
कर्म वर्णाः परे । १०य-
- 7 स्वामोशनरीचणचततनुः पुष्यायुधः कामिनो(1)वक्त्राभोजमधुप्रपुष्टवपुषां वि-
शेषु सन्नद्धते^{१२} ॥ ५ ॥ राजाव[लीव]र्णनं ॥ ११या पुरा तोमरैर्भुक्ता(1)
चाहुमानाधिपै^{१३}
- 8 पुरी । गजवाजिन[र]ाधीशैः(1) साधुना पात्यते शकैः॥१[६*] १भूपः साह-
व्वदीनस्तदनु [सम]भवत्कुटुदीनः शकेशः (1) शश्वन्निःशेषितारिष्मति स
समसद्दीननामा ततो-

¹ From impressions prepared by myself.^२ Read ०च०.^३ Metre: Vasantatilakā.^४ Metre: Śārdūlavikrīḍita.^५ Read ०श्रीरोधैरि०.^६ Order of words changed to suit metre; it ought to have been विमले श्रीहरितानदेशे.^७ Read रम्या.^८ Metre: Śārdūlavikrīḍita.^९ Read सन्नद्धते.^{१०} Metre: Sragdharā.^१ Metre: Sragdharā.^२ Read ०द्रमशंभु०.^३ Read ०ननाज०.^४ Read ०शाचौ०.^५ Read ०शौर्ली०.^६ Read ०शकैः॥१[६*]०.^७ Read शक०.^८ Read ०यन्ना०.^९ Metre: Anuṣṭubh.^१ Metre: Śārdūlavikrīḍita.^२ Read शान०.^३ Read देवः.^४ Read ०लुज्वला.^५ Read वुधेन्द्र०.^६ Read यन्ना०.^७ Read ०चपै.

- 9 भूत् । तस्मात्पेरोजसाहिरुपगुणनिपुणोलावदीनस्ततोश्चाद्भूपः श्रीमौजदीनस्त-
[दत्त च न]सरहीननामा ततोस्य ॥२ [७*]¹गयासदीनस्तु ततोत्
कुही² अलावदीनः(1)
- 10 चित्तिपोस्ति सद्यः ॥३[८*]³ अलावदीनो नृपति[म्]हीनस्त्वहीनकर्मा रिपु[भि]-
न्नमर्मा[1] सहावदीनस्य सुतो[न]वद्यः[] सम[स्तर]रत्नैः प्रभुरस्ति सद्यः ॥४
[८*]⁴ रत्नवा(11)-
- 11 सोगुणैः काता कांतेव गजगामिना । कामिनी वलिनानेन⁵ दक्षिणाया
जिता पुरा[11*]५[१०*]⁶ जित्वा वंगतिलंग[गू]र्जरलसत्कर्णाटगौडाधिपा[न्]
[ग]र्ज्जर्जन-
- 12 पार्वतीयनृपतीन् पांड्यान् पयोधिचितान् ॥ (1) स्थाने स्थापितवान् न
[कारितंरणाद्वागा]दिरत्नप्रदा[न्](1) [की]त्तिस्त्रंभचयानिव प्रभुर[सौ] अलावदीनो
नृपः । (1)
- 13 ६[११*]⁷ उच्चैः सोर्यगुणै[रु]दारचरितेस्त्रिप्रतापेन वा रत्नैर्वीजिगजादिभि-
र्वसुवयः¹⁰ पूष ११स्वराडाजते । (1) श्रीहृ[स्व]नरे[स्वरो] भुवि [महान]जाव-
दीनोपमः संजातो न पुरा न चास्ति भवि-
- 14 ता नाग्रे शकेशः¹² क्वचित् [11*] ७ [१२*]¹³ अलावदीनोस्व¹⁴ [नृ]पञ्च¹⁵
राज्ये पुरापतिर्भूषधनाधिकारी । गुणैश्च स[र्व]त्तमतामवप्य¹⁶ साधारणो
भूमिवल्लभोभूत्¹⁷ । (1) ८ [१३*]¹⁸ वंसवर्णनं[11]¹⁹ पञ्च-
- 15 मायां दिशि सु[भि]²⁰ नगरे उदग्रहृ[संज्ञ]ते । पुरा भुवनपालोभू[त्*]
क्षत्रियः काश्यपान्वय²¹ ॥ १ [१४*]²² श्रीमा[न्] भुवनपालोच [सु]सीलां²³
प्राप्य वल्लभा । क्षत्रियाचारचंद्रं स नाल्हाडाख्यमजीजनत् । (1)
- 16 २ [१५*]²⁴ श्रीनाल्हाडाख्यः स्वगुणैर्वरिष्यां(छां) जोषहोतिनास्त्रीं दयितामवाप्य ।
उत्पादयामास विसालकीर्त्तिं²⁵ श्रीकीर्त्तिपालं वि[मलं] सुपुत्रं । (1) ३
[१६*]²⁶ धर्मं धर्मजसन्निभः [शुभम]तिर्दन्धो वदान्यः सु-
- 17 धीः सार्धं²⁷ नाल्हाडसंज्ञितामुदवहृश्रीकीर्त्तिपालः²⁸ प्रियां । तस्यां सर्व्वसुखप्रदं

¹ Metre: Upēndravajrā.

⁴ Metre: Anushtubh.

⁵ Read °सावहा°.

¹⁰ Read °चयैः.

¹¹ Metre: Upajāti.

¹⁴ Read °नवाप्य.

¹⁶ Metre: Anushtubh.

²² Metre: Anushtubh.

²³ Read विज्ञात्°.

²⁸ Read °दवहृश्री°.

² Note omission of *Sahāsi*.

³ Read वलिना°.

⁶ Metre: Śārdūlavikrīḍita.

¹¹ Read पूषः स्वराडाजते.

¹⁴ Read °दीनस्व.

¹⁷ Read भूमिपव°.

²⁰ Read शुभं.

²² Read °सीलां.

²⁸ Metre: Śārdūlavikrīḍita.

⁷ Metre: Upēndravajrā.

⁸ Metre: Śārdūlavikrīḍita.

⁹ Read शौर्य°, and °सौव°.

¹³ Read शकेशः.

¹⁵ Read नृपस्व.

¹⁸ Read वंसवर्णनं.

²¹ Read काश्यपान्वयै.

²⁴ Metre: Upajāti.

²⁷ Read सार्धं.

व्याख्यानप्रयोगे मृत्पुत्रमभयेन विभक्तं तस्य शक्तिविभक्तिवैदेरे इव संघ उजातिनिर्दिष्टैरिविकननापलनासिद्धिं व...
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- खलु जगन्नोकैक[सा]धा[र]णं श्रीसाधारणमात्मजं ह्यजनयदधर्मं यथा स
श्रियां [॥*] ४ [१७*] 'साधाराः'^२
- 18 यस्य सत्कीर्त्ति^३ कुर्वन्त्या विश्वमुज्वलं^४ [१*] कृष्णं रिपु[सु*]खं चक्रे (१) तद्वि
चित्तं^५ जग[त्र]ये^६ । (२) ५ [१८*] 'गंभोरोनुनिधियंथा सुविमलचंद्री
यथा तापहृता[सा]नां^७ [ज]लदो यथा युवतिहृत्कांतोपि कामो^८
यथा [१*] श-
- 19 ऋः पांडुसुतो जथा^{१०} कनकद^{११} सर्वेषु कर्णो यथा सर्वेषुगुणैस्त्वमेव विधिना
सृष्टोसि साधारण । (२) ६ [१९*] मात्रिवंश^{१२} [॥] १३ साधारणोभवत्यु(र्व)
क्ष[चि]यस्तत्कृतः सुधीः [१*] जौणपालाभिधस्तः^{१४}
- 20 स्य पुत्रो जूमाभिधो ह्यभू[त्] । (२) १ [२०*] १५ जूमा[ख्ये]न वलीयसा^{१६}
सुयशसा १७ रत्नकरेणोज्वलां^{१८} श्रीमद्भोचसमुद्भवां गुणवंती^{१९} जोर्दे[ति*] लक्ष्म^{२०}
प्रियां [१*] तस्यां नाल्दडसंज्ञिता सुतनयो^{२१} जज्ञे यया श्री-
- 21 युतो जाता^{२२} रत्नमिव क्षितीस्वारमतः^{२३} साधारणो लक्षदः [॥*] २ [२१*]
२४ स्वसुरवंशः [॥*] २५ दिवण[न]पुरावासो हरिपालोभवत्युरा । क्षत्रियाममपद्मानां^{२६}
मिचवयो रुचिं दधो^{२७} । (२) १ [२२*] २८ हरिपालत्वं^{२९} व[ज्र]जः^{३०} सादड
- 22 इति विद्भुतो महावु(वु)द्विः [१*] यसा^{३१} विराजति^{३२} भुवने जननयनशिवकरो
यशचंद्रः ॥ २ [२३*] ३३ अथ नागीत्य(त्य)भिधा य^{३४} पुत्री श्रीसादडांबुधेः^{३५}
समुद्भूता [१*] या^{३६} साधारणममलं
- 23 श्रीरिव ना[राय]णं लेभे ॥ ३ [२४*] ३७ उभयकुलविशुधेन^{३८} सत्पत्न्या सहितेन
च । साधारणेन धर्मार्थं पुत्रधर्मं न^{३९} देव ॥ ४ [२५*] ४० सपाद-
लक्षादथ नागपत्तनाद्याचीदिसायां^{४१} जल-^{४२}

^१ Metre: Anushtubh.

^४ Read °सुज्वलं.

^७ Metre: Śārdūlavikrīḍita.

^{१०} Read यथा.

^{११} Metre: Anushtubh.

^{१६} Read वली°.

^{१९} Read गुणवंती°.

^{२२} Read जाती.

^{२६} Metre: Anushtubh.

^{२९} Metre: Āryā.

^{३१} Read यसा.

^{४१} Metre: Āryā. The syllables समुद्भू are redundant.

^{३५} Read °बुधेः.

^{३९} Read °लपत्तेन.

^{४०} Metre: Varhaastha with third pāda in Indravajr°

^{४२} The letter ल is engraved beyond the line.

^२ Read साधारणस.

^५ Read चित्तं.

^६ Read °हृत्प्रानां.

^{११} Read कनकद.

^{१४} Read °भिधस्तस.

^{१७} Read रत्नाक°.

^{२०} Read क्षाया.

^{२३} Read °स्वारमतः.

^{२६} Read °याननप°.

^{२९} Read °लक्ष.

^{३२} Instead of °राजते, which would not suit the metre.

^{३८} Read सा.

^{३९} Read पुत्रधर्मं मनी दधे.

^३ Read °कीर्त्ति.

^८ Read °सुये.

^८ Read कामो.

^{१२} Read °हृवंशः.

^{१८} Metre: Śārdūlavikrīḍita.

^{१८} Read °श्रीज्वलां.

^{२१} Read सुतनया.

^{२४} Read चक्षुरवंशः.

^{२७} Read दधौ.

^{३०} Read तन्जः.

^{३४} Read या.

^{३५} Metre: Anushtubh.

^{३५} Metre: Anushtubh.

^{४१} Read °दिशायां.

- 24 वर्जितं पुरं । [सप्त]र्हसंख्यं¹ वत² योजनानां (i) श्रीलाङ्गसूत्रमुदीरितं
जनैः ॥ ५ [२६*] ³तत्रान्यस्त्रुलभं संख्यं⁴ विना तोयादनुत्तमात्⁵ । साधा-
रणेन गुणि[ना*] वापी पुण्या-
- 25 च कारिता [11*] & [२७*] ⁶स्त्रभुजीपार्जितैर्द्रवैरात्मनः⁷ पुष्यवृषये [1*] च-
घार्चानां⁸ सुखायाभूदापी पापापहारिणी ॥ ७ ॥ [२८*] ⁹यद्वापीजलमुज्वलं¹⁰
च सुलभं चखाद्य¹¹ पौराः परं¹² मन्थं-
- 26 ते सुकृतिं¹³ स्कयं¹⁴ प्रकटिवं¹⁵ कीलालरूपं पुरे । पीठत्वा¹⁶ पांथजनाः स्तुवंति
जननं तत्कारकस्यानिग्रं गच्छंतः पथि तोयि[तः]¹⁷ प्रतिपदं वापीजलैर्निर्मले¹⁸
। (ii) ८ [२९*] ¹⁹विस्त्रकर्मरा-²⁰
- 27 चिता यथा त्वियं देवतैरसृष्टमर्षितं तथा [1*] रूप्यरूपसविधि[च] बुधे²¹
सा सा कृता जगति वापिका²² जनैः²³ । (ii) ९ [३०*] ²⁴देवताः
पितरो लोका युगपचोचिता²⁵ क्षितौ । साधा-
- 28 रथनं²⁶ वादुपूरैश्च²⁷ सुकृतेरिव । (ii) १० [३१*] ²⁸वापीकूपताडागोचदेवध-
[त]ादिकारकाः²⁹ [1*] इ[ह] भुक्ता बह्वभोगानि[द्र]वह्वि मोदते ।
(ii) ११ [३२] ³⁰सहसनयनस्यापि³¹ प्रिष्टिरामिरसो³² यथा [1*] तथा
- 29 यस्यास्ति भोपालं³³ स स्यात्साधारणं³⁴ सुखी [11*] १ [३३*] ³⁵दासमतौ वर्ष-
धरे प्रधाने वैसायमासे³⁶ व³⁷ तिवी जयायां । गुरीहिने³⁸ दीक्षितकामचंद्रो
वापीध्वस्ति³⁹ विदधे प्रश[स्तां] [11२*] [३४*]
- 30 ⁴⁰यावन्नकंश्च⁴¹ सोमय (i) यावद्गंगापति⁴² क्षितिः [1*] साधारणस्य सत्कीर्त्तिर्वापी⁴³

1 Read 'संख्यं'.

4 Read 'संख्यं'.

7 Read 'द्वयं'.

10 Read 'सुज्वलं'.

12 Read 'परं'.

20 Read 'प्रकटिवं'.

23 Read 'निर्मले'.

25 Read 'बुधे'.

24 Metre: Anushtubh.

27 Read 'वाप्युपूरैश्च'.

29 Metre: Anushtubh.

33 Read 'सुपालः'.

36 Read 'वैसाख'.

38 Read 'गुरीहिने'.

40 Read 'पतिः'.

2 Read 'वत'.

3 Read 'जगत्'.

8 Read 'घार्चानां'.

11 Read 'चाखाद्य' and observe omission of 'संख्यं'.

22 Read 'सुकृते'.

23 Read 'पौना'.

25 Metre: Rathōdhaad.

28 Read 'वापिका'.

29 Read 'वापिना'.

30 Metre: Anushtubh.

31 Read 'वह्वि'.

32 Read 'चावारण'.

37 Read 'च'.

40 Metre: Anushtubh.

5 Metre: Anushtubh.

9 Metre: Anushtubh.

13 Metre: Sārdūlavikrīdita.

21 Read 'खुधे'.

22 Read 'वीपिका'.

26 Read 'विश्वकर्मा'.

27 Read 'जनैः'.

28 Read 'रण'.

29 Read 'तडागोचदेवखातादि' तारक,

32 Read 'पृष्टिरामिरसो'.

33 Metre: Upajāl.

38 Read 'गुरीहिने'.

41 Read 'द्वयं'.

- तावत्स्थिरा भवतु¹ ॥ [३५*] संवत्² १३७३ वर्षे भाद्र वदि ३ सुक्रदिने³
 लडणौ[यामे द-]
- 31 क्षुण्दिमि⁴ वपीप्रतिष्ठा⁵ कारिता । साधारणेन । सदा समस्तराजावलीस-
 मखंक्ततो 'अलावदीनपुत्रसुरताणकुदुदीविजयकल्याणराज्ये' । इमि . . . —
- 32 लसवं धर्मं प्राप्तुं⁶ । गयास[दी*]नस्तु 'नपस्ततोभूयोनेव्यनो[व्ये] समसदीन'¹⁰
 [३६*] ¹¹वेदाथै¹² पंडितोय¹³ सत[भ]रविहितो¹⁴ यचाया¹⁵ वायडोपि¹⁶
 देसोयं¹⁷ प[लि] — — —
- 33 नररविन्दद्रक्षणनाहृतसे¹⁸ । साक्षात्पादितोयं मरुमृतवती दीर्घवाप्यसजावि¹⁹
 स्वामिन्ने — यपूर्वः स भवसि भवने कोपि साधारण त्वं ॥
 [३७*] छ
- • ॥ ¹⁸लडणौवास्तव्यगै(गौ)डान्वयकायस्व(।)श्रीमच्चियसुतडालू(डालू)¹⁹सुतदांदालि-
 वितं²⁰ ॥ जगदेवसुत उरारवमंस- - - - -
- ॥ मझाठ श्री[सा]धा[रण]सं²¹ धर्मपुण्ये²² रा श्रीनेणसीह [एष] वाविया एते
 कारवै कामं कराविता²³ तथा सूत्रधारि सलपण²⁴ ॥

No. 6.—TWO INSCRIPTIONS FROM BODH-GAYA.

By VINODA VIHARI VIDYAVINODA.

The earliest of these inscriptions was discovered by Mr. J. D. Beglar during the restoration of the great temple at Bodh-Gayā.²⁵ The discovery was announced by the late Pandit Bhagwan Lal Indrajī in 1885.²⁶ Pandit Bhagwan Lal's version of the text is not very accurate, and I have been trying for some time to re-edit it. A facsimile was published by Sir Alexander Cunningham in 1892.²⁷ The stone itself could not be traced either in the Indian Museum or at Bodh-Gayā. After the death of Mr. J. D. Beglar his library and collection of antiquities were purchased by the Archaeological Survey of India. This collection of Antiquities

¹ Read भवेत्.² Read संवत्.³ Read शुक्र°.⁴ Read क्षुण्दिमि.⁵ Read वापीप्रतिष्ठा.⁶ Read °कसाला°.⁷ Read °वविजयरा°.⁸ Read प्राप्नोतु.⁹ Read रूप° and °भूमी°.¹⁰ Read समसदीन.¹¹ Metre: Sragdharā.¹² Read वेदाथै.¹³ Read °तीयं.¹⁴ Read इत°.¹⁵ Read यचाया¹⁶ Read वायडोपि. The district near Lāḍḍā seems to have been occupied by the Bāgaḍī clan of the Chauhān Rajpūts.¹⁷ Read देसोयं.¹⁸ Read °रतिसद्रचवेनाहसीसी.¹⁹ Read °वासजाति:²⁰ Read °लिखितं.²¹ Read °सं.²² Read °पुण्ये.²³ Read काराविता.²⁴ Read सलपण.²⁵ Cunningham's *Maḥābodhī*, p. 78.²⁶ *Journ. Bo. As. Soc.*, Vol. XVI, pp. 357 ff.²⁷ *Maḥābodhī*, pl. XXVIII A.

were presented to the Indian Museum in 1909, and among them was found the record (A) of Aśokachalladēva, of the Lakshmaṇasēna year 51.¹

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

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

Inscription (A) has been incised on a rectangular slab of granite measuring 19" by 10", and consists of thirteen lines. It records the erection of a Buddhist shrine (*vihāri*), with an image of the Buddha, by Bhatta Dāmōdara, etc., with the assent of king Aśokachalladēva⁶ at the request of a number of his officials. Provision was also made for offerings (*naivēdya*) in three *chaitīyas* with lamps by certain officials, to be offered to the god daily by members of the Singhalese order at Mahābōdhi and others. The date is the 29th day of Bhādra of the year 51 since the (commencement of the) reign (now) past, of the illustrious Lakshmaṇasēna.

In editing the text of this inscription Pandit Bhagwan Lal⁷ supposed that the *kākapada*-marks in line 9 made on either side of the letter *ṣ* were inserted by the royal preceptor (*rājaguru*) who is stated to have been an inhabitant of Kāśmira (l. 5), and he, naturally, therefore, took the letters on the top of the inscription to be *Śaradā*. It may be noticed that whenever a *kākapada*-mark is inserted in a line and the corrected or inserted portion written in the margin, the number of the line is always given with the words corrected or inserted, whether it be in an inscription or in a manuscript. In this very inscription the word *samasta*, which has been omitted in the third line, has been written on the top with the numeral 3 after it to denote the line with which it is connected. Similarly, with regard to the omissions in the ninth line it may be expected that a numerical symbol for 9 was used after each of the letters meant to be inserted in that line. Again, the similarity between the numeral 9 of 29 in the last line of the inscription and the index numerals on the top of the inscription, which latter Dr. Bhagwan Lal mistook for the hooked form of a dental *sa*, is very striking. The mistake must have been due to the supposition, as already stated, that a learned Pandit from Kāśmir entered the omissions in the script of his motherland. If, however, the symbols which Bhagwan Lal read as the hooked *sa* of the North-Western Indian alphabets be correctly taken to be the Bengali numeral 9, the text affords a far easier way of restoring the inscription. It remains only to note that the Sanskrit verse at the beginning of the record is the usual formula of the Buddhist creed and that *Singhala-saṅgh-ādayas* in ll. 9-10 perhaps indicates the income which the Mahābōdhi derived from the Singhalese pilgrims of whom evidently there was a large number.

¹ Another missing inscription found in this collection is the Gōvīndpur Stone Inscription of the Śaka year 1059 (*Ep. Ind.*, Vol. II, p. 333).

² *Journ. Beng. As. Soc.*, Vol. V, p. 6.

³ *Buddha-Gaya*, p. 7.

⁴ *Ind. Ant.*, Vol. X, pp. 346 f.

Journ. and Proc. Beng. As. Soc., Vol. IV, pp. 459 ff.

⁵ Professor Kielhorn accepts the form Aśokavalladēva as read by Bhagwan Lal (see his *List of Northern Inscriptions*, Nos. 575 to 577).

⁷ *Journ. Bo. As. Soc.*, Vol. XVI, pp. 357 ff.

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STEN KONOW.

SCALE 0.5

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2 4 6 8 10 12

मन्त्रं
 सुभक्तं
 ॐ नमो भगवते वासुदेवाय ॥ (वपुष्मणो हस्तं प्रोक्तवादिदं) ॐ वा सुभक्तं हस्तं प्रोक्तं वा
 विपुष्मणो हस्तं प्रोक्तं वा विपुष्मणो हस्तं प्रोक्तं वा विपुष्मणो हस्तं प्रोक्तं वा
 (आत्मनो कथं प्रोक्तं) वा विपुष्मणो हस्तं प्रोक्तं वा विपुष्मणो हस्तं प्रोक्तं वा
 प्रोक्तं वा विपुष्मणो हस्तं प्रोक्तं वा विपुष्मणो हस्तं प्रोक्तं वा विपुष्मणो हस्तं प्रोक्तं वा
 दनं कथं प्रोक्तं वा विपुष्मणो हस्तं प्रोक्तं वा विपुष्मणो हस्तं प्रोक्तं वा विपुष्मणो हस्तं प्रोक्तं वा
 पात्रं कथं प्रोक्तं वा विपुष्मणो हस्तं प्रोक्तं वा विपुष्मणो हस्तं प्रोक्तं वा विपुष्मणो हस्तं प्रोक्तं वा
 प्रोक्तं वा विपुष्मणो हस्तं प्रोक्तं वा विपुष्मणो हस्तं प्रोक्तं वा विपुष्मणो हस्तं प्रोक्तं वा
 वीर्यं कथं प्रोक्तं वा विपुष्मणो हस्तं प्रोक्तं वा विपुष्मणो हस्तं प्रोक्तं वा विपुष्मणो हस्तं प्रोक्तं वा
 हं वै कथं प्रोक्तं वा विपुष्मणो हस्तं प्रोक्तं वा विपुष्मणो हस्तं प्रोक्तं वा विपुष्मणो हस्तं प्रोक्तं वा
 दानं कथं प्रोक्तं वा विपुष्मणो हस्तं प्रोक्तं वा विपुष्मणो हस्तं प्रोक्तं वा विपुष्मणो हस्तं प्रोक्तं वा
 हं कथं प्रोक्तं वा विपुष्मणो हस्तं प्रोक्तं वा विपुष्मणो हस्तं प्रोक्तं वा विपुष्मणो हस्तं प्रोक्तं वा
 प्रोक्तं वा विपुष्मणो हस्तं प्रोक्तं वा विपुष्मणो हस्तं प्रोक्तं वा विपुष्मणो हस्तं प्रोक्तं वा



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SCALE 5

STEN KONOW

TEXT.¹

- 1 श्रौं नमो बुधाय ॥ ये धर्मा हेतुप्रभवा हेतुं तेषां तथागतो² ह्य-
वदत् [1³] तेषां च यो नि-
2 रोध एवंवादी महान्वयणः⁴ ॥ देयधर्मोयं प्रवरमहाजानजायिपः⁵ पर-
3 श्रीपाशकसमस्तत्वप्रज्ञयोपेतमहाराजश्रीमदशोकचक्रदेवस् [1] यदत्र
4 पुण्यं तद्वदतु (1) मातापितृपूर्वगमं कृत्वा श्रीकलसत्वरामेरदुत्तरज्जान-
5 फल[1⁶]वाप्तय इति ॥ काशीरपण्डितभद्रन्तगुचपयी¹⁰ [1⁷]¹¹राजगुरपण्डित-
सुयत्न ।
6 पात्रसंहरदेव¹² । पात्रवैलोक्यब्रह्माकादिभिः श्रीमद्राजानं¹³ वीध-
7 दित्वा । भद्रदालोदर¹⁴ । भद्रपदुम । शिष्टराघवमहिपूकाल प्रहित्य¹⁵
8 वीहारीयं¹⁶ बुधप्रतिमासहिता कारिता । यदपरं । नैवेद्याथ¹⁷ तां-
9 तं पैतृकचयं दीपलहितं आचंद्राङ्गं ये केचित¹⁸ श्रीमन्महावीधौ सिं-
10 घसंवादेवैः¹⁹ प्रत्यहं देयं । नैवेद्यामिदं सत्यहारित्तकल्पि-
11 तकारहरिचंतन्यपदारी सामकयोपरिकल्पितमिति²⁰ ॥
12 श्रीमद्भुवनसेनस्वातीतराज्ये सं ५१
13 भाद्रदिने २८²¹

Inscription (B) has not been completely deciphered.²² It has been very carefully incised and hardly contains any mistakes. This inscription shows that the alphabet used in Beha. i the 12th century A.D. was the same as that in Bengal proper. The characters hardly differ from those of the inscriptions of Lakshmanasena and his sons. The inscription records the dedication

¹ From the original stone and from an excellent ink-impression supplied by Dr. Bloch.

² Expressed by a symbol.

³ Read बुधाय.

⁴ The *aksharas* तो of तथागतो have been added above the line, and their place has been marked by a *kākapada* under the line.

⁵ Read महान्वयणः.

⁶ Read °महायानयादिनः as in inscription (B), below

⁷ Read °मीपाशकसमस्तत्वप्रज्ञयोपेतं. The *aksharas* समस्त have been added above, with the figure 3 to indicate the line, and their place has been marked by a *kākapada* under the line.

⁸ Read पुण्यं.

⁹ Read कृत्वा सकलसत्त्वं.

¹⁰ [1 would read °भय श्रीराज°.—S. K.]

¹¹ Read °गुरुं.

¹² Read °हरं.

¹³ Read वीधदित्वा.

¹⁴ Read °दर.

¹⁵ Read °प्रथमा, instead of प्रतिभिः.¹⁶ Read बुधं.

¹⁷ Read °यं तद्वदतु. The *aksharas* च of पैतृकं and च of °चयं have been added above, with the figure 9 to indicate the line, and their places have been marked by *kākapadas* under the line.

¹⁸ Read केचित् श्रीमन्महावीधौ.

¹⁹ Read °द्वयं.

²⁰ This sentence is not quite intelligible.

²¹ Read श्रीमद्भुवनं.

²² At the end of the plate, in the right bottom corner of it, is engraved an indecent figure of an ass associating with a pig. For a similar figure on a stone inscription and its interpretation see above, Vol. IX, p. 164.

²³ Pandit Bhagwan Lal's transcript on p. 346 of *Indian Antiquary*, Vol. X, has two breaks and one or two misreadings.

of some votive offerings, not specified, by Sahapapāla, an officer of Daśaratha, the younger brother of king Aśōkachalla. Sahapapāla was a Kshatriya and was the treasurer of prince Daśaratha. He was the grandson of *Mahāmahattaka* Mṛisibrahma and the son of the *Mahattaka* Chātabrahma. Aśōkachalla, the elder brother of Daśaratha, is mentioned as the King of the Khasa country of the Sapādalaksha Hills. The inscription is dated in the year 74 of the Lakshmanasēna era, on the twelfth day of the dark fortnight of Vaiśakha, on a Thursday, corresponding to Thursday, 19th May 1194.

TEXT.¹

1. श्रीं नमो बुधाय ॥ देयधर्मीयं प्रवरमहायानयायिनः परमोपासकस्य
हेवचरणारविन्दमकरन्दमधुकरफलकारभूपालदे-
2. श्याभुजङ्गपरवृपतिगण्डनारायणरिपुराजमत्तगजसिंहनिखिलमहीपालजनकेत्यादि
निजनिखिलप्रशस्तिममलङ्क-
3. तसपादलक्षिणरिखसदेशराजाधिराजश्रीमदशोकचक्रदेवकण्ठभ्रातृश्रीदशरथ-
नामधेयकुमारपा-
4. दपद्मोपजीविभाण्डागारिकसत्यव्रतपरायणादिनिवर्त्तनीय²वोधिसत्त्वचरितक्षत्रियकु-
लदीपश्रीसङ्घपालनामधेय-
5. स्व महत्तकश्रीचाटव्रह्मसुतस्य महामहत्तकश्रीसिद्धसिद्धपौत्रस्य³ यदत्र
पुष्पं तद्वत्वाचार्योपाध्यायमातापि-
6. दृपूर्वङ्गमं कृत्वा ⁴सकलसर्वराशेरनुत्तरज्ञानफलावाप्तय इति ॥ श्री-
मल्लक्षणसेनदेवपादानामतीतराज्ये
7. सं ७४ वैशाख वदि १२ गुरौ — ॥ ⁵ ॥

No. 7. VADNER PLATES OF BUDDHARAJA.

[KALACHURI]-SAMVAT 360.

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

These copperplates, two in number, belong to or at any rate are in the possession of Nānā valad Ahilāji Tiḍkē of Vadner in the Chāndvaḍ (Chāndōr) Tāluka of the Nāsik District. About a year and a half ago, a Baniā told me that he had been shown two plates by an inhabitant of Vadner, the writing of which could not be deciphered. I had to make several attempts to obtain them for examination. But I succeeded at last in tracing the owner or possessor and getting them on loan for the purpose of taking impressions and deciphering the inscription. On reading them I found that they contain a grant issued by Buddhārāja of the Kalachuri dynasty to a Brāhmaṇa

¹ From an inked impression supplied by Babu Rakhaldas Banerji.² Expressed by a symbol.³ Read बुधाय.⁴ Read "कनिष्ठ".⁵ Read "वोधि".⁶ At the end of the inscription, between the figure of interperunction, is the picture of a flower.

Bodhasvāmin of Vaṭanagara. One funny thing about this grant is that Nānā believes it to be a sanad of Pāṭilki. He is very particular and hardly allows anybody to have a look at it. The plates are substantial. The first of them measures from $10\frac{1}{2}$ " to $10\frac{3}{8}$ " long by 8" broad including the rims. Excluding them, the length is $10\frac{1}{2}$ " to $10\frac{1}{4}$ " and the breadth from $7\frac{1}{2}$ " to $7\frac{1}{8}$ ". The second measures about $10\frac{1}{2}$ " long by from $8\frac{1}{2}$ " to $8\frac{1}{8}$ " broad including the rims. Excluding them the length is from $10\frac{1}{8}$ " to $10\frac{1}{4}$ " and the breadth from $7\frac{7}{16}$ " to $7\frac{1}{2}$ ". The plates have two holes from $\frac{3}{8}$ " to $\frac{1}{2}$ " in diameter for the insertion of the two original rings, which have been lost. Whether there was any seal or not I cannot confidently say. There are however no traces of one, just as is the case with the Sarsavṇi plates. When the grant came under my notice, the Vaḍṇer plates were held together by two thin rings recently made. The edges of the plates have been raised into rims, so as to protect the inscription. Either of them bears writing on the inner side only. The second plate is a little broken at the right rim where line 28 ends. The weight of the plates is 129 tolas, without the rings. The letters are very deeply and well cut. They do not show through on the reverse sides at all. Some are, however, damaged and some have been completely destroyed by verdigris. I have restored the damaged and lost letters and words by means of the Ābhōṣa and the Sarsavṇi plates, mentioned below.

The alphabet very closely resembles that of the Sarsavṇi plates of Buddhārāja¹ (the only peculiarity worth noticing about the Vaḍṇer grant being that the *ā*-strokes are not brought so far down as in the Sarsavṇi plates), and closely to that of the Ābhōṣa or rather Ābhōṣā plates² and the Valabhi inscriptions. The characters are, therefore, of the regular type of the period and locality to which the record relates. The numerical symbols for 300, 60, 10 and 3 occur in the date portion in line 34. The language is Sanskrit. Five of the usual benedictive and imprecatory verses are quoted from line 27 to line 32. The remainder of the inscription is in prose. As regards orthography we may note the doubling of a consonant before *y* in *-ddhyāta-*, l. 14; *-māddhyandina-*, l. 21. In a similar way the consonants following *r* are usually doubled; thus *-ārkkārṇava-*, l. 20; *-sarggēṇ-*, l. 23; *-svarggē-*, l. 27; *-dirggā-*, l. 24; *-ārjjanaṃ-*, l. 8; *-ōrjita-*, l. 10; *-narēndrair-ddānāni-*, l. 31; *-darppa-*, l. 16; *-stasrppaṇārtham-*, l. 22; *-virbbhukta-*, l. 31; *-pañchabhir-mmahā-*, l. 26; *-dharmma-*, ll. 9, 11, 12; *-dharmmārthi-*, l. 31; *-gāmbhīryavati-*, l. 2; *-siddhir-yyēna-*, l. 6; *-dhairyyasauryyasthairyy-*, l. 15; *-durllāghō-*, l. 2; *-pūrva-*, l. 30; *-sarva-*, ll. 17, 19, 20; *-bahubhir-vasudhā-*, l. 29. On the other hand we find *krtyā-*, l. 3, and, of course, *varsha-*, l. 27. The class nasal and not the *Anuscāra* is commonly used in the interior of a word, the only real exception being *-bhaṃgāya-*, l. 8. A final sibilant before a sibilant is commonly assimilated; thus *-upstas-saṃpanna-*, l. 5; *-dharmmat-śrēyō-*, l. 9; etc., but *-Māhēśvaraḥ śrī-*, ll. 14, 17. The *Jihvāmūlyā* is used in *-paraḥ-kalaṅka-*, *-rahitāḥ-kula-*, l. 4; the *Upadhānīyā* in *-vighraḥ-parābhi-*, l. 8; *-śrīḥ-pra-*, l. 10; *-pradaḥ-pūrva-*, l. 13; *-ddhyātaḥ-parama-*, l. 14; *-karaḥ-pra-*, l. 17; *-vantavyāḥ-pālayitavyaḥ-*, l. 25. The use of *sh* instead in accordance with the Vārttika on Pāp. VIII, iii, 36 in *-sētu sthittām-*, l. 16. Instead of *tv* we find *tv* in *-satv-*, l. 2; *ṅ* is used for *ṅ* in *-chaṅchalaṃ-*, l. 24; *n* for *m* in *-pradhvansa-*, l. 16; *ṛ* for *ṛ* in *-prakṛiti-*, l. 5; *-kripaṇa-*, l. 13, superfluous *ṃ* has been added in *-mahimāntām-*, l. 30. The rules of *Samāhī* have sometimes been neglected; compare *-pratishthāpoyitā cty-*, l. 12; *-viddhayō uda-*, l. 23. Most instances occur at the end of a line; thus *-yathāvat-*, l. 5, before *ātmany* l. 6; *-tanām-*, l. 12, before *un-*, l. 13; *-syat-*, l. 26, before *ity-*, l. 27; *cha-*, l. 27, before *anu-*, l. 28; *-likhitam-*, l. 33, before *idam-*, l. 34.

The inscription is one of Buddhārāja, the son of Saṅkaragaṇa, the son of Kṛishṇarāja of the family of the Kaṭachchuris. In the Aihoḷe inscription the same form Kaṭachchuri occurs.³

¹ See *Ep. Ind.*, Vol. VI, pp. 294 ff.

² See *Ep. Ind.*, Vol. IX, pp. 296 ff.

³ *Ep. Ind.*, Vol. VI, p. 5, line 6, where we read *asāptavānyā rāṣarāṅga-mandirē Kaṭachchuri-śrī-lāṅga-parigrahaṃ*.

That the forms Kalatsūri, Kalachuri, Kalachuri, Kaṭachchuri and Kāṭachchuri are identical and are applied to the same family has been shown by Dr. Fleet.¹ This Buddharāja of the Vaḍṇēr plates. I need hardly say, is the Buddharāja mentioned in the Sarsavṇī plates in the Nerūr plates², and in the Mahākūṭa or Makuṭēśvara column inscription.³ The Vaḍṇēr grant is of importance inasmuch as it is the earliest known grant of Buddharāja Kaṭachchuri, the Sarsavṇī plates being issued in 361 of the Kalachuri era. Only two grants, excluding the present one, issued by the old Kalachuris who ruled over the Nāsik and other districts and, roughly, over Central India, and who appear to be the imperial dynasty⁴, were up till now known to us. It may, however, be remarked that these ancient Kalachuris are also referred to in the Aihole inscription⁵, the Nerūr plates⁶, and the Sāṅkhedā plate of Śāntilla.⁶ The geographical names given throw some light on the question about the area over which the dynasty exercised power. I may here note that the power of the Kalachuris was not crushed though Buddharāja was defeated by Maṅgalīśa. His Sarsavṇī and Vaḍṇēr plates prove this, being both posterior to the Makuṭēśvara inscription.

The Vaḍṇēr grant was issued while Buddharāja's victorious camp was pitched at Vidiśa. The purpose for which it was made, is the usual one, viz., to provide for the five great sacrifices *balī, charu, vaiśvadeva, agnihōtra* and for others. The name of the donee is Bōdhasvāmin, of the Vājasaneyā-Mādhyandina school, who was a resident of Vaṭṇanagara and belonged to the Kāśyapa gōtra.

The object of the grant is described in exactly the same way as in the Sarsavṇī plates. The village granted in the latter is first defined with regard to the district and *bhōga* to which it belongs, and then described as being situated near another locality, apparently one that was better known. After this follows the name of the village. Similarly in our grant, we are first told that the village belonged to the Vaṭṇanagara *blōga*⁷ and was situated near Bhaṭṭasūrikā. Then follow, in the place where the name of the village is given in the Sarsavṇī plates, the words *Kōṇiyāśāṅ | śāha grāmas*.⁸ The village has accordingly been designated, not by a proper name, but as a village of *kōṇiyas*. Who these *kōṇiyas* were, I cannot say with confidence. I feel however inclined to agree with Mr. Bhandarkar, who thinks that they may be the Kōlis of the present day.

Of these localities Vaṭṇanagara is doubtless Vaḍṇēr—usually called Bahirōbachē Vaḍṇēr to distinguish it from other villages of the same name—in the Chandvaḍ Talukā of the Nāsik District, where the plates were discovered. It was the head quarters of the *blōga* of the same name. The Marāṭhī form of Sanskrit *vaṭa* is *vaḍ* and *nagara* would regularly become *nēr*, just as in *Pimpalnēr*, from *Pippalanagara*, and *Champānēr* from *Champānagara*. Bhaṭṭasūrikā may possibly be Bhaṭṭgaon about nine miles from Vaḍṇēr. *Bhaṭṭa* becomes *bhaṭ* according to a well-known rule: a double consonant in Prakṛit is replaced by a single consonant, and the preceding vowel, if short, is lengthened. Cf. Marāṭhī *bhāt*, Prakṛit *bhatta* rice; Marāṭhī *sāt*, Prakṛit *satta*, seven. As an instance of the omission of the second part of the name of a village or town, we may compare *Kendōramānya* in the Mahākūṭa column inscription, the very record of Buddharāja's defeat, which is evidently the modern Kendūr. Again we know that the modern Jedḍa may be connected with the Jedugūr of the Baḷagāmve inscription of Vinayāditya.⁹ We can quote many instances where *pur* or *gaon* is added to the name of a town or a village, to which we find no equivalent expression in the inscriptions. Vidiśa is probably the

¹ *Ind. Ant.*, Vol. XIX, p. 16.

² See D. R. Bhandarkar, *Ind. Ant.*, Vol. XL, p. 20.

³ *Ind. Ant.*, Vol. VII, pp. 161 ff.

⁴ Cf. the use of the word *blōga* in the Sātārā grant of Vishṇuvarḍhana, *Ind. Ant.*, Vol. XIX, pp. 309 ff.

⁵ Cf. *Kumārīnagaḍ* | *śāha grāmas* in the Sarsavṇī grant, l. 20.

⁶ *Ind. Ant.*, Vol. VII, p. 161.

⁷ *Ep. Ind.*, Vol. VI, pp. 1 ff.

⁸ *Ep. Ind.*, Vol. II, pp. 23 ff.

⁹ *Ind. Ant.*, Vol. XIX, pp. 144 ff.

famous capital of the Daśārṇas on the Vētravati¹, the modern Bēsagar, near Bhilsā. Similarly the Ābhōṇa plates of Śaṅkaragaṇa were issued from Ujjayini. I have thought of the possibility of identifying the latter with the modern Ujjayini, or Ujjani in the Sinnar Taluka of the Nāsik District, and sometime I was inclined to think that Vidiśa might be the present Tisgāon in the Chāndōr Taluka, 3½ miles from Bhātgaon. It seems however hardly possible to derive Tisgāon from Vidiśa, and I think it safer provisionally to adhere to the identifications mentioned above. The more so if Mr. Bhandarkar is right in assuming² that the Kāṭachchuris reigned at Māhishmati.

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

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

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

TEXT.

First Plate.

- 1 Ōm⁷ svasti [||*] Vijayaskandhāvārād=Vai(1)diśa-vāsakāśh=chharad-npagama-prassanna-gaganatala-vimala-vipul[ē] vividha-puru-
- 2 [sharatna]-gupa-kiraṇa-[nikar]-āvabhāsīt mahāsa[t*]tv-āpāśraya-durllāṅghō gāmbhṛyyavati sthityanupālanaparō mahōdadhā-
- 3 v-iva [Kata]chchurīṇām=[anvayō sakala-jana-]mañcharayā chandrikay=ēva kīrtyā bhuvanam=avabhāsayanū-ā janmana [ēva Paśu-
- 4 patī-samāśraya-parah = kalaṅka-[dō]sha-rahitaḥ = kula-kumudavana-lakshmi-vibōdhanāś-chandramā iva śrī-Kṛishṇarājō [yaḥ]
- 5 sañśraya-viśēsha-lobhād-iva sakalair-ābhigāmikair-itaraiś=cha guṇair-npētas-saṁpanna-prakri(ri)ti-maṇḍalo yathā[vat]

¹ Cf. *Māghadūta*, v. 24.

² *loc. cit.*

³ See Kielhorn, *Ep. Ind.*, Vol. VI, p. 295, note 6.

⁴ *Ep. Ind.*, Vol. VI, pp. 295 ff.

⁵ *Jour. Bo. Br. R. As. Soc.*, Vol. XII, p. 213; cf. Dr. Fleet's *Dynasties of the Kanarese Districts of the Bombay Presidency*, pp. 295 f.

⁶ *Indian Coins*, para. 100.

⁷ Expressed by a symbol.

- 6 śtmany-āhita-śakti-siddhir-yyāna cha ruchira-varṇa-śobhinā niyatam-aekhalita-
dāna-prasārēṇa prathita-bala-garimā
- 7 vanavāraṇa-yūthapōn-ēv-āviśaṅkaṁ vicharatē vana-rājaya iv-āvanamitā diśo
yasya cha śāstram-āpanna-
- 8 trāpāya vighrahaḥ-parābhīmānabhaṅgāya śikṣhitam vinayāya vibhav-ārjjanaṁ
pradānāya pradānaṁ dharmmāya
- 9 [dharmma]ś-ārēyōvāptayō tasya putraḥ-prithivyām-apratirathas-chatuḥ-udadhi-
salil-āsvādita-yaśē Dhanada-Varuṇ-Ēndr-Ānta[ka]-
- 10 [sama]-prabhāvas¹-sva-bāhu-bal-opātt-ārjjita-rājāśrīḥ-pratāp-ātīśy-ōpanata-samagra-
sāmanta-maṇḍalāḥ
- 11 paraspar-āpāḍita-dharmm-ārthha-kāma-nishēvi praṇati-mātra-superitōsha-gambhīr-ōnnata-
hṛidayas-samyak-prajāpālan-ādhi-
- 12 gata-bhūri-draviṇa-viśrāṇa-āvāpta-dharmmakriyās-chir-ōtsannōcām nṛpati-varṇānām
pratishthāpayitā atyuchchritānām
- 13 m[mā]layitā din-āndha-kripaṇa²-samabhilashita-manōrath-ādika-nikāma-phala-pradaḥ-
pūrvv-āpara-samudr-ānt-ādi-dēśa-svāmī
- 14 m[ātāpitṛ]-pād-ānuddhyātāḥ-parama-Māhēśvaraḥ śrī-Śaṅkaragaṇas-tasya putras-tat-
pād-ānuddhyātas-sakala-maḥi-maṇḍal-aika-
- 15 tilakas-sātiśaya-prathita-naya-vinaya-dayā-dāna-dākaḥya-dākaḥya-dhairyya-ś a u r y y a -
sthairyy-ādy-aśēṣa-ga[ṇa-sa]manvitāḥ
- 16 prabala-ripu-bal-ōdbhūta-darppa-vibhava-pradhvansa³-hētus-sētu sthittnām-[āyatanam
siddhō]r-aprati[hata-chakraḥ]
- 17 Chakradhara iv-ārth[ī]-prasāmana-karaḥ-prajānām parama-Māhēśvaraḥ śrī-
Buddha[rājas]-sarvvān-ēva rāja-

Second Plate.

- 18 sāmanta-bhōgika-vishayapati-rāshṭra-grāma-mahattar-ādihikārik-ādi[n*] samājñāpayaty-
astu vo viditam-asmābbih
- 19 Vāṭanagara-bhōgē Bhaṭṭātrikā-pratyāsanna-Kōṇiyānām [† ēsha grāmas-ōdraṅgas-
sōparikaras-sarvv-ādāna-
- 20 saṅgrāhyas-sarvva-dītya-viṣṭi-prātibhōdikā-parihāṣ bhāmi-chchhidra-nyāyēn-ā-chāṭa-
bhaṭa-pr[ā*]vēśya ā-cha[ndr-ārkk-ā]rṇava-
- 21 kahiti-sthiti-asmakālmash⁴-putra-pautr-ānvaya-bhōgyō Vāṭanagara-vāstavya-Kāśyapa-
sagōtra-Vājasanēya-Māddhyandina-
- 22 [sa]brahmachāri-brāhmaṇa-Bodhasvāminē bali-charu-vaiśvadēv-āgnihōtr-ādi-kriy-
ōtsarppa-ārtham mātāpitṛōr-ātmanas-cha
- 23 puṇy-ābhivṛddhayō⁵ ndak-ātisarggōc-ātisrihō yato-smad-varṇyair-avyair-vv-āgāmi-
nṛpati-bhōgapatibhiḥ-prabala-pavana-prērit-ōdadhi-
- 24 jala-taraṅga-chaḥchalam⁷ jvalōkam-abhāv-ānugatān-asārān-vibhavān-dirggha-kāla-
sthōyasaś-cha guṇān-ākalayya sāmānya-
- 25 bhōga-bhū-pradāna-phal-ōpsubhis-śāśi-kara-ruchiram chirāya yaśas-chichishubhir-
ayam-asmad-dāyō-numantavyaḥ-pālayitavyas-cha [†*]

¹ Professor Pathak reads -*pratāpā*, l. 11 of the Ābhōga plates. But it appears to me that there also we have -*prādēśā*.

² Read -*prādēśas*.

³ Read -*kāśyapa*.

⁴ Read -*vṛddhaya*.

⁵ Read -*śāśchalam*.

⁷ Read -*śāśchalam*.

2 4 6 8 10 12 14 16

ॐ नमो भगवते वासुदेवाय ॥ १ ॥
 श्रीगणेशाय नमः ॥ २ ॥
 श्रीशिवाय नमः ॥ ३ ॥
 श्रीब्रह्मणे नमः ॥ ४ ॥
 श्रीविष्णवे नमः ॥ ५ ॥
 श्रीशंकराय नमः ॥ ६ ॥
 श्रीनारायणाय नमः ॥ ७ ॥
 श्रीसूर्याय नमः ॥ ८ ॥
 श्रीचंद्राय नमः ॥ ९ ॥
 श्रीशुक्राय नमः ॥ १० ॥
 श्रीगुरुवे नमः ॥ ११ ॥
 श्रीगणेशाय नमः ॥ १२ ॥
 श्रीशिवाय नमः ॥ १३ ॥
 श्रीब्रह्मणे नमः ॥ १४ ॥
 श्रीविष्णवे नमः ॥ १५ ॥
 श्रीशंकराय नमः ॥ १६ ॥

2 4 6 8 10 12 14 16

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SCALE 0.8
FROM IMPRESSIONS SUPPLIED BY Y. R. GUPTA.

STEEN KHOW.

18 ... 20 ... 22 ... 24 ... 26 ... 28 ... 30 ... 32 ... 34

- 26 [Yo v-ājñā]na-timira-ṣaṭal-āvṛita-matir-āchchhindyād-āchchhidyamānam v-ānumōdeta
sa pañchabhir-mmahāpātakaīs-samyuktas-syā[¹]
- 27 ity-Uktañ-cha bhagavatā veda-vyāsēna Vyāsēna || Shashṭim varsha-sahasrāṇi
svarggō mōdati bhūmidah [²] āchchhettā cha¹
- 28 anumantē cha tāny-ōva narakē vasēt || Vindhy-āṭavishv-atōyāsu śushka-kōṭara-
vāsinaḥ [²] kṛishṇ-āhayaḥ hi jāyantē
- 29 bhūmi-dāyam haranti yē || Bahubhir-vvasudhā bhuktā rājabis-Sagar-ādibhiḥ
[²] yasya yasya yadā bhūmic-tasya tasya tadā
- 30 phalaṁ || Pūrvva-dattām dvijātibhyō yatoād-rakṣha Yudhisṭhira |
mah[¹]m mahimacitām² śrēshṭha dānab-chhreyō-nupālanam [²] Yān-īha
- 31 da[ttāni purā] narēndrair-ddānāni dharmm-ārṭtha-yasas-karāṇi | nirbbhukta-
mālya-pratimāni tāni kō nāma sādhuḥ-punar-āda-
- 32 dita iti || Samvatsara-śata-trayē shashṭy-adhikē Bhādrapada-śuddhe-
trayōdaśyam Paśupata-rājūi-rājūi-
- 33 Anantamahāyī-vijūāpanayā mahābalādhikṛita-śrī-Prasahyavigraha-dētakaṁ
[likhitam]
- 34 idam mahāsandhivigrahādhikaraṇādhikṛit-Ānāphitēh-ōti || Sam 300 60
Bhādrapada śu 10 3.

TRANSLATION.

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

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

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

¹ Read ch-ānumantā.

² Read mahimacitā.

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

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

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

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

The year 300 80 *Bhādrapada śu* 10 3.

¹ I have followed Professor Pāthak's rendering of this phrase above, Vol. IX, pp. 296 and f., as I think it correct [Another explanation of *cāṅṅa*, which I think preferable, is mentioned above, Vol. IX, p. 284, note 10.—S. K.]

² It will be seen that the *dātaka* is the same as in the *Sarsavā* grant, above Vol. VI, pp. 294 ff.

No. 8.—BELAVA COPPER-PLATE OF BHOJAVARMADEVA. THE FIFTH YEAR.

BY RADHAGOVINDA BASAK, M.A.; RAJSHAHI.

This plate was purchased by Mr. Pramathanātha Datta, B.A., Assistant Settlement Officer, in the month of June, 1912, at a village, named Bēlava, situated on the northern boundary of Rāṅganj Thānā, in the Mahēśvardi Parganā of the Nārāingauj Sub-Division of the Dacca district in the Presidency of Bengal, where it was discovered by an illiterate Muhammadan in April, 1912, in digging a plot of hard reddish land in the precincts of his cottage. A prominent mark, about half-an-inch deep, was accidentally cut into the top-edge on the right-hand side of the plate by the spade of the villager as he was digging. An imperfect reading of this plate with a faulty translation was published at Dacca¹ but without any *fac-simile*. I edit the inscription from a photo which I took when the plate was kindly placed in my hands for two days only by Mr. Datta for decipherment. I could not get a further opportunity of comparing the photo with the original plate.

The plate measures about 9½" broad by 10½" high. It had a seal with the representation of Vishṇu's wheel (cf. *śrīmad-Vishṇu-chakra-mudrayā*, l. 48), at the top; but the impress of the sacred wheel was completely scraped off by the finder of the plate, who thought the plate was made of gold. So, it is difficult now to say if the name of the king was incised therein. The plate is inscribed on both sides, the obverse side containing 26 lines of writing, and the reverse side 25 lines. The engraver's name is not mentioned. The writing is generally in an excellent state of preservation except in lines 12-14, and 17-21, where the plate has suffered from corrosion, which has rendered a few letters indistinct and illegible. The size of the letters throughout is about ½" with the exception of those occurring in the first two lines on the reverse side, where they are a little larger than the rest. The inscription is written in the northern characters of the 11th century A.D. The *anusvara* has been denoted in two ways, *viz.* by a point above the horizontal top-line, as in *-ṣpatyaṁ*, l. 1, and by the ordinary Bengali *anusvara* sign of modern times as in *nāyanaṁ*, l. 1. The sign of *visarga* has been omitted twice, in the words *siddhi* (l. 1), and *śrīmad-Bhōja* (l. 26). Some letters also have been omitted, very likely through oversight on the part of the scribe or the engraver, in lines 18, 22, 23, 28, 37, 39 and 43. The sign of *avagraha* has not been used at all. Orthography also is not faultless throughout. The only point of orthography that calls for any remark is that although the letters, *ta*, *ya*, *na*, *ma*, and *ga* have been doubled after *r*, the letter *va* in this position remains single, except in the words *-Aureva-* and *Yajurveēda-* (l. 42). The language of the inscription is Sanskrit.

The inscription opens with *ōm siddhi*[h³] and has 15 verses on the obverse side, in the first five of which the eulogist Purushōttama (cf. v. 15) describes the mythological ancestors of the Yadu family from which the Varmans traced their origin. From the first three verses we get the mythological genealogy of these ancestors of the Yadu family in the following order:—(1) Svayambhū (Brahmā), (2) Atri, (3) Chandra, (4) Budha, (5) Purāravas, (6) Āyu, (7) Nahusha, (8) Yayāti and (9) Yadu. In verse 4, Kṛishṇa, the 'chief actor of the Mahābhārata,' is said to have descended from the family of Yadu. Verse 5 informs us that the Varmans were the 'kinsmen of Hari' (Kṛishṇa) and were well-versed in the Vēdas and skilled in warfare. They are described to have occupied Simhapura, probably the same place as Sihapura, which is mentioned in the *Mahāvamsa*, vi, 35 ff., as situated in Lālaratṭha, *i.e.* Rādhā.² Verse 6 gives us the name of the first Varman as Vajravarma, who is described to

¹ *The Dacca Review*, Vol. II, No. 4 (July, 1912).

² [We know of princes with names ending in *varman*, who ruled in *Simhapura*, and who were kings of *Kalīnga*. See above, p. 4.—S. K.]

have been valiant, yet mild, and who was a great poet and a learned man. In verses 7-8 we get a description of the second Varman, Jātavarman, the son of Vajravarman, who is said to have been famous for his mercy, heroism and charity, and to have extended his paramount power, by putting many heroes to shame and conquering the province of Kāmarūpa (Assam). It is in this eighth verse that we get some clue to the contemporaneous history of the times when Jātavarman flourished. I have readily adopted the valuable suggestions of my venerable friend Mr. Akshayakumāra Maitrēya, B.L., Director of the Varēndra Research Society, about some of the names of persons and places of historical importance that occur in this verse. Mr. Maitrēya is of opinion that Viraśri, who, in the next verse, is said to have been the queen of Jātavarman and mother of king Sāmāvarman, was a daughter of Karṇa and it is for this reason that the poet has used the phrase *parinayan Karṇasya Virāśriyam* in verse 8. Mr. Maitrēya invited my attention to verse 9, canto I., in Sandhyākara Nandin's *Rāma-charita*¹ (history of king Rāmapāla of Gauḍa), wherefrom we know that this Karṇa, undoubtedly the Kalachuri (Chōdi) Karṇa of the 11th century, whose copper-plate grant² is dated 1042 A.D., gave another daughter of his, named Yauvanaśri, in marriage to king Vighrahpāla III., with a view to please His Majesty after he (Karṇa) had sustained a defeat in the field of battle. The second point of historical value which Mr. Maitrēya brought to my notice is the identification of the name of Divya in the compound word *divya-bhūja-śriyam* (V. 8) with Divya or Divvōka, the leader of the Kaivarta revolt, who killed Mahipāla II., son of Vighrahpāla III., in battle and occupied Varēndrī, the *janakabhū*, birth-place, of the Pāla kings (cf. *Rāma-charita*, canto I, 29, 31-39). Kāmarūpa (Assam) is described as having been conquered by this Jātavarman (*paribhavaṁs-tām Kāmarūpa-śriyam* v. 8). It is very probable that Jātavarman might have availed himself of this opportune moment of the revolt in Varēndrī of the Kaivartas under Divya, for proceeding towards Kāmarūpa and bringing the province under his own sway. I am unable at present to identify with absolute certainty the name of Gōvardhana referred to in the third line of this verse. May he be the father of Bhaṭṭa-Bhavadēva who was the Prime Minister of king Harivarman of East Bengal³? For some of these suggestions I wish to express my indebtedness also to the newly-published Bengali work, *Gauḍa-rājamāla* from the able pen of my esteemed friend Mr. Ramāprasāda Chanda, B.A., Hon. Secretary, Varēndra Research Society. Verse 9 describes Sāmāvarman, son of Jātavarman and Viraśri, as one whose name was a blessing to the world. The last line of this verse seems to mention another person, the poet's master (*prabhu*). In verse 10, we are told that he had a son Udayin, who must have been a great warrior, whom none could approach in the battle-field, 'who saw only his own face reflected in front, in his own sword'. In verses 11-12, his daughter Mālavayadēvī is described. She was exceedingly beautiful and was married to king Sāmāvarman, 'though his harem was full of the daughters of numerous kings'. Verses 13-14 are in praise of king Bhōjavarman, the donor of the grant. Considering the historical time as deduced from the contents of verse 8, one may feel inclined to take the mention of the *Rākshasas* of verse 14, to refer to the wars of king Rāma (Rāmapāla) who regained the kingdom of Varēndrī from the hands of the Kaivartas after defeating them in battle. It is, therefore, most befitting on the part of the court-poet Purushottama (verse 15) to invoke blessings on king Bhōjavarman at this juncture, and to wish that he may become the overlord of Lankā, i.e. defeat and oust the *Rākshasas*, the destroyers of peace. The sixteenth verse in lines 50-51 is one of the usual imprecatory verses. From line 24 to 49, the inscription is in prose.

¹ *Memoirs of the Beng. Ac. Soc.*, Vol. III, No. 1.

² *Ep. Ind.*, Vol. II, p. 297 ff.

³ Cf. the *prafastī* of Bhavadēva. *Ep. Ind.*, Vol. VI, pp. 203 ff.

This inscription is a record of a land-grant made by the devout worshipper of Vishnu, the *Paramēśvara*, *Paramabhūtaraka*, *Mahārājādhirāja*, king Bhōjavarma, who meditated upon the feet of the *Mahārājādhirāja* Śāmalavarman, to Rāmadēvasarman, in charge of the king's holy shrine (*śāntiyāgāra*, l. 45), son of Viśvarūpadēvasarman, grand-son of Jagannāthadēvasarman, great-grand-son of Pitāambaradēvasarman, who was an inhabitant of the village of Siddhala in North Rādhā,¹ and who hailed from the *Madhyadēśa* (cf. *Manu* II, 21). The *gotra*, *pracāra*, *charāna*, and *sākhā* of the donee is mentioned in lines 41-42. The name of the village where the grant of the plot of land was made is *Uppalikā*, situated in the *Kausāmbī-ashṭagaḥochhā khaṇḍala*, in the *Adhahpattana maṇḍala*, in the prosperous *Paundra bhukti*. I am at present unable to identify the village. The order of the donation was issued to the various royal officers and other dependants of the king from his camp of victory situated at *Vikramapura* (evidently in East Bengal). The officers mentioned in our inscription are the same as we find in the Ballālasēna plate of Kātwa discovered last year and in other Bengal plates, with only two additional names, *piṭhikāvitta* and *mahāvyaḥapati*, the latter occurring also in the Faridpur plate of king Harivarman.

The inscription is dated in l. 51. on the 14th day of Śrāvaṇa, in the 5th year of the reign of king Bhōjavarmadēva. It ends with the usual endorsement of the king and one of his chief officers (in the present instance, the king's *mahākshapāṭalika*, record-keeper).

TEXT.²

Obverse.

1. Ōm siddhi[h*] ṅ Svāyambhuvam-ih-āpatyaṁ munir-Atri[r]-divaukasān [1]
tasya yan-nāyanam tōjas-tōn-ājā-
- 2 yata chandramāh || [1*] ³Rauhīpēyō Vu(Bu)dhas-tasmād-asmād-Ailah
Purūravāh [1*] jajñō svayamvritaḥ ki[rtyā]
- 3 ch-Ōrvaśyā cha bhuvā cha yah || [2*] ⁴Sō-py-Āyam samajjanan-Manu-samō
rājñas-tatō jajñivān kshamā-
- 4 pālō Nahushaṣ-tatō-jani mahārājō Yayātiḥ sutam [1*] sō-pi prāpa Yadurñ
tataḥ kshiti[bhu]-
- 5 jān vamsō-yam-ujja(ri)mhatō Virāśrīs-cha Hariś-cha yatra vadbhāṣaḥ⁵
pratyaksham-ēv-aikshyata || [3*] ⁶Sō-p-i[ha]
- 6 gōpi-śata-kēlikārah Kṛishṇō Mahābhārata-sūtradhārah [1*] argh[y*]aḥ pumān-
amśa-kṛitāvata-
- 7 raḥ prādur-va(ba)bhūv-ōddhṛita-bhūmi-bhārah || [4*] ⁴Puñsām-āvarāṇam trayi na
cha tayā hīnā na nagnā iti
- 8 trayyā[rñ] ch-ādbhūta-saṅgarēshu cha va(ra)sād-rōm-ōdgamañr-varmmiṣaḥ [1*]
Varmmānō-tigabhira-nāma dadhataḥ
- 9 ślāghyan bhujau vi(bi)bhratō bhōjuh Simhapuram guhām-iva mṛigēndrāpām
Harēr-vā(bā)ndhavāh || [5*]
- 10 ⁷Abhavat-atha kadāchid-Yadavinām chamūnām samaravijaya-yātrā-maṅgalam
Vajravarmṇā [1*] Śama-
- 11 na iva ripūñām sōmavad-vā(hā)ndhavānām kavir-āpi cha kavīnām paṇḍitaḥ
[pa]ṇḍitānām || [6*] ⁸Jā-

¹ *Siddhala*, the ornament of the country of Rādhā, is also mentioned in the *Bhavadēva prasasti*, cf. *Ep. Ind.*, Vol. VI, p. 305.

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

³ Metre: Anuṣṭubh.

⁴ Metre: Śārdūlavikrīḍita.

⁵ Read *śakṣaḥ*.

⁶ Metre: Indravajrā.

⁷ Metre: Mālinī.

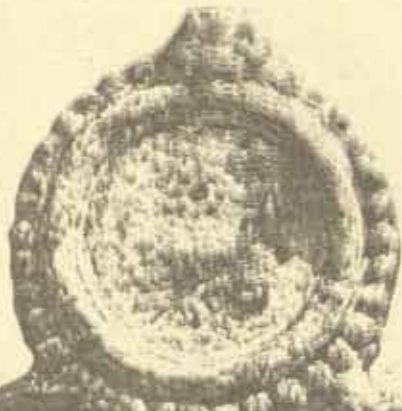
⁸ Metre: Anuṣṭubh.

- 12 tavarmmā tatō jāto Gāngōya iva Śāntanoḥ [1*] dayā vratam rapa[h] kriḍā
[tyā]gō yasya mahō-
- 13 tsavaḥ ||[7*] ¹Gṛihṇan-Vainya-Ṙṛithu-śriyam pariṇayan-Karṇṇasya
Virāśriyam yō-Ņgēshu prathaya[ḥ=chhri]yam paribhavañ-
- 14 s-tām Kāmarūpa-śriyam [1*] nindan--Divya-bhuja-śriyam vikalayan-
Gōvardhanasya śriyam kurvan śrōtriya-
- 15 sāch-chhriyam vitatavān-avām sārvaḥma-śriyam ||[8*] ²Virāśriyam-ajani
Sāmalavarmmadēvaḥ
- 16 śrimāñ-jāgat-prathama-maṅgala-nāmadhōyaḥ [1*] kim-varuṇṣyāmy-akhila-bhūpa-guṇ-
opapannō dōshai-
- 17 [r-mma]nāg-api padañ na kṛitaḥ prabhur-mmō ||[9*] ³Tasy-Ōdayi sūnur-
abhūt-prabhūta-⁴durvāra-virēshv-api saṅga-
- 18 rēshu [1*] yas-chandrahā[sā*]-prativi(bi)mvī(mbi)tañ svam-ōkañ mukhañ
samnukhañ-ikshatō [sma] || [10*] ⁴Tasya Mālavadyadēvy-ā-
- 19 sīt kanyā Trailōkya-sundari [1*] jagad-vijaya-mallasya vaijayanti Manobhavaḥ ||
[11*] ⁵Pārṇṇō-py-asō-
- 20 aha-bhūpāla-putriṇām-avarōdhanē [1] tasy-āsīd-agra-mahishi s-aiva
Sāmalavarmmaṇḥ || [12*] ⁶Āsī-
- 21 t-ta, oḥ su(sū)nur-ih-āntara[m(?)]yah śri-Bhōjavarmm-ōbhaya-vaiśa-[dī]paḥ [1]
pātrēshu sarvasu dāsasu yē-
- 22 na snōḥ na luptas-cha hatañ tamaś-cha || [13*] ⁶Hā dhik [ka*]shtam
aviram-adya bhuvanāñ bhūyo-pi kañ(kim) rakshasā-
- 23 m-utpātō-yam-u[pa*]sthitō-stu kuśali śafkāsu Laṅkādhīpaḥ ||[14*] ⁵Iti yam
guṇa-gāthābhīś-tushṭā-
- 24 va Purū(ru)shōttamaḥ [1*] majjayann-iva vāg-vra(bra)hma-may-ānanda-mahōdadhau
|| [15*] Sa khalu śri-Vikramapu-
- 25 ra-samāvāsita-śri-aj-jayaskandhāvāt Mā(Ma)hārājadhīrāja-śri-Sāmalavarmmadēva-
pā-
- 26 d-ānōdhyāta-Paramavaiśnava-Paramēśvara-Paramabhōṭṭāvaka-MahārājaIhīrāja-śrimad-
Bhōja[h*]

Reverse.

- 27 śri-Paunḍrabhukty-antahpāti-Adhahpattana-maṅḍalō Kauśamvī(mbi)-Ashtagachchha-
kha-
- 28 ḥḍala-sam[buddha*]-Uppalikā-grāmē guvāk-ādi-samēta-sapāda-nava-drōḥ-ādhi-
- 29 ka-ḥ-ḥḍaka-bhūmas samupagat-āśēsha-rāja-rājanyaka-rājñi-rāṇaka-rā-
- 30 japutra-rājāmātya-purohita-pīṭhikāvitta-mahādharmmādhyaśha-mahāsāndhivi-
- 31 grāhika-mahāsēnāpati-mahāmudrādhikṛita-antarāṅgavri(bri)haduparika-mahākshapa-
- 32 ṭalika-mahāpratīhāra-mahābhōgika-mahāvvyūhapati-mahāpīlupati-mahāga-
- 33 pāstha-daussādhika-chaurōddharāṇika-nauva(ba)la-hasty-śva-gō-mahish-āj-āvīk-ādi-
- 34 vyāpṛitaka-gaulmika-daṇḍapāsika-daṇḍanāyaka-vishayapaty-ādīn anyāms-cha saka-
- 35 la-rāja-pād-opajivīnō-dhyakshaprabhār-ōktāñ ih-ākirtitāñ chaṭṭa-bhaṭṭa-jāti-
- 36 yāñ janapadāñ kabētrakarāñś-cha vrā(brā)hmaṇāñ vrā(brā)hmaṇōttarāñ
yathārham-mānayati

¹ Metre : Śārdūlavikṛīḍita.² Metre : Vasantatilaka.³ Metre : Indravajrā.⁴ Mr. R. L. Banerjee of the Calcutta Museum reads *durvāra*-[*Pracāsī*, Śrāvāṇa, 1320 B. S., p. 454] which agrees better with the prosody. I wrongly read *pravāra* at first.⁵ Metre : Anushtubh.⁶ Metre : Śārdūlavikṛīḍita. Only the first two quarters of the verse are given.



2 यत्र तत्र मा...
 4 ...
 6 ...
 8 ...
 10 ...
 12 ...
 14 ...
 16 ...
 18 ...
 20 ...
 22 ...
 24 ...
 26 ...

- 37 vo(bō)dhayati samādīṣati cha matam-astu bha[va*]tām (l) yath=ōpari-likhitā
bhūmir-īyam sva-
- 38 sim-āvaśchhinnā triṇa-pūti-gōchara-paryyantā satalā sōddēsā sāmrapanasā sa-
39 guvāka-nālikērā salavaṇā sajalastha[lā*] sagartīōsharā sahya-daśāparīdhā pari-
40 hṛita-sarvapiḍā aohāḍa(ta)-bhaḍa(ta)-pravēsā akiñchit-pragrāhyā samasta-rāja-
bhōga-ka-
- 41 ra-hiraṇya-pratyāya-sahitā Sāvārūpa-sagotrāya Bhṛigu-Chyavana-Āpnavāna-Au-
42 rva-Jamadagni-pravarāya Vājasanēya-charaṇāya Yajurvveda-Kaṇva-śākh-ādhyāyi-
43 nō Madhyadēsā-vinirgata[sya*] Uttara-Rādhāyām Siddhala-grāmiya-Pitāmva(mba)-
radēva-
- 44 śarmmaṇaḥ praputrāya Jagannāthadēva-śarmmaṇaḥ putrāya Viśvarūpadēva-
śarmma-
- 45 ṇaḥ putrāya śāntyāgār-ādhiprīta-śrī-Rāmadēva-śarmmaṇō (l) śrīmatā Bhōja-
46 varmma-dēvēna puṇyē ahanī vidhivad-udaka-pūrvakam kṛtvā bhagavantaṁ
Vāsudēva-bha-
- 47 tṭārakam-uddīya mātā-pitrōr-ātmanas=cha puṇya-yaśō-bhivṛiddhaye ā-chandr-ārkaṁ kahi-
48 ti-samakālam yāvat bhū(bhū)michchhidra-nyāyēna śrīmad-Vishṇu-chakra-mudrayā
tāmraśō-
- 49 sankṛitya pradatt=asmābhīḥ || Bhavanti ch=ātra dharmma-śūśāntasinaḥ ślōkāḥ ||
50 ¹Sva-dattām-para-dattām-vā yō harēta vasundharām [l*] sa viśṭhāyām kṛimīr=²
bhūtvā pitṛibhīḥ saha pa-
- 51 chyatē || [l6*] Śrīmad-Bhōjavarmmadēvapādiya-samvat 5 Śrāvāṇa-dinē 14 ni
anu mahāksha ni

TRANSLATION.

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

(V. 2.) From him sprang Budha, the son of Rohiṇī, and from him Parūravas, the son of Ilā, who was chosen by fame (*kīrti*)³, by Urvaśī, and by Earth.

(V. 3.) He again, the equal of Manu, begot Āya; from that king was born the protector of the earth Nahusha; from him was born the great king Yayāti; he again got the son Yadu; from him starts this line of kings, wherein the goddess of valour (*vīrasrī*)⁴, and Hari were many times seen in person.

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

(V. 5.) (The knowledge of) the three Vēdas is a covering for men, and those who are devoid of it are certainly naked⁵, (thinking) so the kinsmen of Hari, the Varmans, mauling themselves with their hairs standing on end in their enthusiasm for the three Vēdas and for marvellous fights, and wearing the very solemn name and possessing noble arms, occupied Simhapura, which may be likened to the cave of lions.

¹ Metre: Anuṣṭubh.

² Read *kṛimīr*.

³ Kīrti was also the name of the *chouris*-bearer of Purūravas; cf. *Matsyapurāṇa* XXIV, 14.

⁴ Cf. verses 4 and 5 below.

⁵ There is an implied reference to the *nagnas*, mendicants that did not submit to the Vēdas; cf. *Mārkaṇḍēyapurāṇa*.

Yāśāṁ kulē na vādō-sti na śāstram a-nīva cha vratam |

tē nagnāḥ kīrtitāḥ vadbhīḥ-tāśāṁ-annam vīgarhātām |

Similarly, we find in the *Vishṇupurāṇa*, III, xvii, 5,—

Rig-yajuh-sāma-samjū-āyam trayī varuṇvṛitir-dejja |

itām-ujhātī yō-mūhāt sa nagnāḥ pātakī smṛitāḥ ||

See Wilson's note in his translation of this passage. The wording of the inscription most closely agrees with the *Vāyupurāṇa*.

(V. 6.) In the course of time, there was (one) Vajravarman, the auspicious ornament of the Yādava soldiers in their victorious march of battle, who was like Death to his enemies, like the moon to his relatives, a poet amongst poets and the most learned among the erudite.

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

(V. 8.) Seizing the (great) glory of Prithu, son of Vāṇa, espousing Virāśri (the daughter) of Karna,¹ extending his supremacy among the Aṅgas, conquering the fortunes of Kāmarūpa (Assam), putting to shame the strength of the arms of Divya, crippling the dignity of Gōvardhana, and giving away all his wealth to Brāhmaṇas, he (Jātavarman) extended his own paramount suzerainty.

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

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

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

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

(V. 13.) They had a son, Śrī Bhōjavarman, who was (as it were) the light of both² the families (paternal and maternal),—by whom, in all circumstances, affection was not taken away from deserving persons, (but their) gloom was dispelled (by him).

(V. 14.) ³Alack-a-day! Has the earth to-day again become devoid of heroes; this calamity with the *Rakshas* has arisen, let him remain prosperous during the dangerous times, as overlord of Laukā.

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

(L. 24—37.) now,—from his royal camp of victory established at Vikramapura, the devout worshipper of Vishṇu, the *Paramēśvara*, *Paramabhāṭṭāraka*, *Mahārājādhirāja*, the glorious Bhōja, who meditated on the feet of the *Mahārājādhirāja* Sāmalavarmadēva,—duly pays respect to, informs and instructs, all the recognized⁴ *Rājans*, *Rājanyakas*, the queen (*Rājāṭī*), the *Rājakas*, royal princes (*Rājaputra*), prime-minister (*Rājamatya*), priest (*Purōhita*), *Piṭhikāvitta*⁵, *Mahādharmaḍhyaksha* (chief justice), *Mahāsāndhivigrahika* (minister of peace and war), *Mahāsēnāpati* (commander-in-chief), *Mahāmudrādhikṛita* (keeper of

¹ May also mean, 'having made his own the martial spirit of Karṇa (of the Mahābhārata); *kāma-rūpa-śriyaṃ* may also mean 'the beauty of Kāma's (Cupid's) person; *dēva-bhūja* may also mean 'the hands of the gods.'

² Bhōja is compared to a light (*dīpa*), which consists, generally, of a pot (*pātra*), wick (*darū*) and oil (*anēha*), and which dispels darkness (*tamas*). The play on words here is remarkable.

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

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

⁵ The function of this official is not known.

the Royal Seal), ¹*Antaraṅgabṛihadaparika* (chief privy-councillor), *Mahākṣhapatalika* (keeper of records), *Mahāpratihāra* (chief warder), *Mahābhōgika* (chief groom), *Mahāvyaḥapati* (chief master of military arrays), *Mahāpilupati* (chief elephant-keeper), *Mahāgaṇastha* (commander of a *gaṇa* squadron²), *Dauśādhika* (porter, or superintendent of villages), *Chaurōddharanika* (police officer who has to deal with thieves), inspectors of the fleet, the elephants, horses, cows, buffaloes, goats, sheep, etc., *Gaulmikas* (commander of a *gulma*³ squadron), *Danḍapātīkas* (executioners, or police officers), *Danḍanāyakas* (magistrates), district officers (*vishayapati*) and other dependants of the king mentioned in the list of ⁴*adhyakṣhas* but not specially mentioned here, those of the kind of *Chattas* and *Bhattas*, the citizens and the cultivators, the Brāhmaṇas and Brāhmaṇa elders,—

(Ll. 27 f.) in the village named *Upyalikā*, in the *Kausāmbi-Ashtaḡachehha-khaṇḍala* belonging to the *Adhāpattana-maṇḍala* of the illustrious *Paundra-bhukti*,⁴ on the plot of land which, with betel-nut trees, etc. contains one *pātuka* exceeded by nine and a quarter *drōṇa*.

(L. 37—41.) Be it known to you, that the above-mentioned plot of land, circumscribed within its own boundaries, including grass, filthy-water,⁵ and pasture-grounds, with bottom and surface, with mango and jack-fruit trees, with betel-nut and cocconut trees, with saline⁶ soil, with earth and water, with pits and barren tracts, with respect to which the ten offences (of the donee) should be tolerated (by the king), exempt from all oppression, not to be entered by *Chattas* and *Bhattas*, free from all sorts of taxes, with all *rājabhōga*, *kara* and *hiranya* tributes.

(L. 41—49.) has been granted by us in the name of the Lord *Vāsudēva-Bhattāraka*, for the increase of merit and fame of my parents and myself, on an auspicious day after having touched water according to ceremony, and getting the record engraved in a copper-plate (imprinted) with the seal of Vishṇu's wheel, in accordance with the maxim of *bhūmichchhīdra*,⁷ (to last) as long as the moon and the sun (exist) and the earth endures,—to *Rāmadēva-śarman*, in charge of the sanctuary,⁸ of the *Sāvarna gōtra*, whose *pravaras* were *Bṛigu*, *Chyavana*, *Āpnvāna*, *Aurvva* and *Jamadagni*, of the *Vajrasanāya charana*, a student of the *Kaṇva* branch of the *Yajurveda*, the son of *Viśvarūpadēvaśarman*, grand-son of *Jagannātha-dēvaśarman* and great-grand-son of *Pitāmarādēvaśarman* who was an inhabitant of the village of *Siddhala* in North *Rāḍhā*, and who came from *Madhyadēsa*.

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

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

¹ I am indebted to Mr. Maitrēya for the following note on *antaraṅga* :—“Although the word *antaraṅga* may be used in the sense of *ātmīyā*, it appears to have been used in the inscription in a technical sense to signify the royal physician, cf. *Śindāsa's* commentary on the *Chākradatta* (Calcutta Edition).—*Vidyā-kula-sampānā* *śi bhāṣya-antaraṅga ity-uchyatē*. In explaining the word *antaraṅgāt*, *Śindāsa* says,—*labdh-āntaraṅga-pattacikāt*.”

² A *gaṇa* squadron consists of 27 elephants, 27 chariots, 81 horses and 135 foot soldiers; a *gulma*-squadron of 9 elephants, 9 chariots, 27 horses and 45 foot soldiers.

³ Vide *Kaṇṭhīya Arthā-śāstra*—second adhikaraṇika on *Adhyakṣha-prachāra*.

⁴ The *bhukti* is a larger unit than the *maṇḍala*, of which again the *khaṇḍala* forms part.

⁵ *Pātis*—filthy water.—Vide V. S. Apte's dictionary, p. 715. [But *pātī* is also a kind of grass.—S. K.]

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

⁷ Vide *Kaṇṭhīya Arthā-śāstra*, Adhikaraṇa II. Chap. II, Prakaraṇa 20.

⁸ *Śāntyōgāra* the house where to bathe with the propitiatory water after a sacrifice.

No. 9.—BATIHAGARH STONE INSCRIPTION.

SAMVAT 1385.

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

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

The one I edit is engraved on a slab 1'11" × 1'6" and is in a good state of preservation. The language is Sanskrit written in Nāgarī characters, the average size of letters being $\frac{1}{2}$ ". The writing covers a space of 1' 7" × 1'. The whole record is in verse except the word *Siddhiḥ* at the commencement and *subhāṃ bhavatu* at the end, together with the details of the date repeated in figures in line 14. There are altogether 15 verses in the 16 lines which the inscription contains.

The only noticeable orthographical peculiarities are the indifferent use of *s* for *ś* as in line 7 where *śāstra*- and *-śāstra*- are written *sāstra*- and *-sāstra*- respectively, and the employment of *śh* to do duty for *kḥ* in some places, for instance in line 8, where *Kḥōjā* is written *Shōjā*, and in line 14 where we find *Vaiśākha*- as *Vaiśāsha*-. This is however quite in keeping with the Bundēkhaṇḍī practice, which is even now followed by writers of the old school, who always express their *kḥ* by *śh*. In this inscription *kḥ* has also been expressed by its ordinary symbol, as in *-kḥaṃḍaṃ* of the first line and *līlākḥa* of the last. The letter *i* appears in its antiquated form in line 8. Note also the use of the *akshara va* with a dot underneath in order to denote *va* as distinguished from *ba* in *bhauva*-, l. 1. This is quite in accordance with the ordinary Bundēkhaṇḍī practice, but does not occur in other places in the inscription.

The inscription records that a local Muhammadan ruler Jallāla Khōjā, son of Īśāka, caused a *Gōmaṭha* to be made in the town of Baṭihāḍim, as also a garden and a stepwell. Jallāla, i.e., Jalāl-ud-dīn is stated to have been appointed as his representative by Hisāmādīm (Hisām-ud-dīn) also called Chhipaka, probably a corruption of Śafīq, son of Malik Julachī, who was made commander of the Kharpara armies and governor of the Chēdī country by Sultān Mahmūd. This Mahmūd is described as *Sakōndra* or lord of the Śakas, ruling from Yōginipura after having conquered other kings. The inscription further states that Jallāla appointed his servant Dhanan as manager of the institutions named above, the principal architects whereof were Bhōjāka, Kāmadēva, and Halā of the Śilāpatta¹ family. The composer of the inscription was the *Kāyastha* Baijāka of the Māthura sub-division, and the writer another Māthura named Vāsū, son of Sahadēva.

The date is given in the 13th verse as Wednesday, the 3rd day of the bright fortnight of the Vaiśākha month in the Vikrama year 1385. The year is expressed by symbolical words, and to make it clear, the substance of the verse is repeated in prose immediately afterwards, the year and the *tīthī* being given in figures. The date regularly corresponds to Wednesday, the 13th April 1328 A.D.²

¹ Śilāpatta is now known as the Silāwaṭ caste, who are masons and found in the neighbourhood of Damoh.

² As calculated by Mr. Gōkul Prasaḍ Īśvaradāsa, Tahsildār of Dhamtari. He remarks that the year in this case must be taken as Āshāḍhādī or Kārttikādī. If it is taken as Chaitrādī the current Samvat would be 1386, and it would have to be supposed that the year given in the inscription was the expired year 1385. But as there is nothing in this inscription leading to this conclusion, the probability is that the year was Kārttikādī, taking into consideration the locality where the inscription was found.

There can be little doubt that Mahmūd of Yōginpura (another name of Delhi) was no other than the Turk Nāsir-ud-dīn Mahmūd of the Slave dynasty who reigned between 1246 and 1266 A.D. Mahmūd subdued the Bundelkhaṇḍ country, or, more correctly Chandēri and Mālwa in 1251 A.D., over which he appointed a governor.¹ This governor, whose name does not appear to be mentioned in the Persian histories, was apparently Malik Julachī. Between the conquest of Mahmūd and the record of our inscription there is an interval of 77 years, spread over 3 governors, the Malik, his son Hisām-ud-dīn, and Jalāl-ud-dīn, giving a fair normal average duration of administration for each. It is well known that these Musalmān conquests in this part of the country were not permanent, but in A.D. 1321 we find Tughlaq Shāh despatching his son with the troops of Chandēri, Badān and Mālwa against Telingānā,² only 7 years before our inscription was engraved. It is therefore evident that the Musalmāns had a hold over the country at the time, at least there can be no doubt that the Damōh district was under a Musalmān governor. This is however only of local interest.

But what makes the inscription very interesting, is the mention of the Kharpara armies, the Chēdi country and the title of Mahmūd as *Śakēndra*. I think that the Kharparas of our inscription are identical with the Kharparikas mentioned in Samudragupta's stone pillar inscription of Allāhābād.³ They are there mentioned amongst the tribes conquered by this great monarch in the 4th century of the Christian era. They must have been a war-like people and must have offered not a little resistance to have deserved notice. Mr. V. A. Smith⁴ a decade ago stated that the Kharparikas may have occupied Seoni or Mandlā district of the Central Provinces. How very near the mark this surmise was, is evident from the present inscription. Seoni and Mandlā are not very far away from Damōh, which was apparently garrisoned by the Kharpara armies in the 13th century. That Damōh was included in the Chēdi country, is another inference which may be drawn from this record and which goes to support in a way Justice Pargiter's localisation⁵ of the Chēdi country. Some have held that Chandēri, if it is not a corruption of Chēdi, was at least in the centre of that ancient country, and it is to Chandēri that Mahmūd sent his forces in 1251, and there he left a governor, who in our inscription is designated as *Chēditēśādhipa*. Lastly the title *Śakēndra* of this monarch may be noted. The word *śaka* here as in several other instances⁶, means Musalmān.

The geographical names mentioned in the inscriptions are Yōginpura, Chēdi and Baṭihāḍim, all of which have been incidentally identified above. Yōginpura mentioned in Chand Bardai's *Prithvirāja Rāsō*⁷ as Jugginipura, is an old name of Delhi. Chēdi is the well-known classical name of the country with the rulers of which the history of the northern and eastern portions of the Central Provinces was associated for many centuries. It was in this country that Baṭihāḍim, the present Baṭihāgarh, was included. *Baṭihāḍim* in the local dialect means a heap of a collection of cow-dung cakes, and the name seems to have changed its *ḍim* to *garh* when a fort was later on built there. A step-well still exists there containing a fragmentary Persian inscription which informs us that it was constructed in the time of Jalāl Isahāka or Jalāl-ud-dīn, who killed Usmān and became Naib with the title of Akhtā, in the reign of the just and pious monarch to whom the whole of Hindustan paid respect and by whose sword the whole of Turkistān was subdued. This well may be identical with the one referred to in our inscription, but there are two other old ones, one of which, called *chaurāsī baoll*, is situated

¹ See Brigg's *Ferishtā*, Volume I, p. 239, and *Tabakāt-i-Nasiri* as quoted in Dawson-Elliott, Volume II, p. 351.

² See Cunningham's *Reports*, Volume II, p. 402.

³ *Gupta Inscriptions*, p. 18.

⁴ *Journal, Royal Asiatic Society*, 1897, p. 893.

⁵ *Journal, Bengal Asiatic Society*, 1895, p. 249 ff.

⁶ Compare *Ep. Ind.*, Vol. II, p. 409; *Ind. Ant.*, Vol. XXXVI, p. 352; XXXVII, p. 42, and above, p. 18.

⁷ See Nāgarī Prachārīṇī Sabhā Edition, Vol. I, p. 112.

in the midst of a big grove of mangoes, guavas, lemons, etc. This may be the *udyaṇa* alluded to in our inscription, and it would be natural to suppose that the step-well of our inscription was made in this grove, unless it existed before the grove was planted. The identification of the step-well is further complicated by the fact that the local people say that the inscription was removed from a third well called *Bhaṣṭharē-kī bāoli*, which is believed to be connected by a tunnel with the *Sis Bahū-kī bāoli* containing the Persian inscription referred to above.

TEXT.¹

- 1 Ōm² siddhiḥ | ¹Ādan Vra(Bra)hmā na Vishṇuḥ kṣha(kṣhi)ti-jala-gaganam
n-āsti vra(bra)hmāndakhamḍam svargrādyā⁴ bhauva-nāgā grahagaṇa-ṛishayō
n-āsti
- 2 nakshatra-mālā | chandr-ādityau na vahuir na vahati pavano n-āsti kālō na
jivah tatr-aikō-pi Svayambhūṣ-triyuga-yugapatih pā-
- 3 tu vah sṛishṭikarttā || 1 ²Sarvva-lōkasya karttāram-ichchhāsaktim-anantakam |
anādi-nidhanam vamdō guṇa-varṇa-vivarjjitam || 2 ³Asti ka-
- 4 li-yugō rājā Śakōndro vasudhādhīpaḥ | Yōginipuram-āsthāya yō bhūmktō
sakalām mahim || 3 ⁴Sarvva-sāgara-paryamtam vasi(śi)-cha-
- 5 krē narādhipān | Mahamūda-suratrāṇō nāmnā sū(śū)rō-bhinaṃdatu || 4
⁵Tēn-ājñaptō mallikō-sau Julachi-nāma-viśrutah | yō-
- 6 ddhā Kharpara-sainyanām Chēdi-dēs-ādhipō-bhava[t*] || 5 ⁶Tasya putrō mahāvīrah
paurushōṇa samanvitah | nāmnā Hisāmadim khyāta[h]
- 7 Chhipakō bhūvi nāmdatam || 6 ⁷Sa(Śa)stra-sā(śā)stra-vidam jñātvā svāmi-
kārya-rata[m] sadā | ātmakṛityeshu sarvveṣhu Jallālām kṛitavān pra-
- 8 bhuh || 7 ⁸Isāka-rājasya sutah pravīṇō Jallāla-Shō(Khō)jā matimān-pravīrah |
yō dharmma-pūnjam hi vicārya vu(bu)ddhya sō-kāra-
- 9 yad-Gōmata(tha)-nāmadhēyam || 8 ⁹Va(Ba)ṭihādīm-purō ramyō Gōmata(tha)h
kāritah śubhaḥ | āśrayah sarvva-jantūnām Kailāsā(sā)drir-iv-ā-
- 10 parah || 9 ¹⁰Jallāla kṣha(kṣhi)tipāla pālana-rataḥ kim stīyatō tō guṇō yēna
sphē(sphē)ṭita-duḥkha-bhāra-nichayō vidvaj-janīnām sadā | udyā-
- 11 nam Va(Ba)ṭihādīm-ākhyā-nagarō samsthāpitam narōdanam vāpi nirmala-
chandra-vimva(bimba)-sadṛiśā puṇy-āmrītavarshini || 10 ¹¹Tasya bhṛityō
- 12 Dhanau nāma karmasthānō niyōjitaḥ || (i) svāmi-bhaktas=cha sū(śū)ras=cha
patirāja-sabhā(khā) sudhiḥ || 11 ¹²Si(Śi)lāpaṭṭasubbhō
- 13 vamsō sūt-adhārā vicakṣaṇāḥ | Bhōjūkaḥ Kāmādēvas=cha karmmanishṭ[h*]ā
Halā sudhiḥ || 12 ¹³Sa(Śa)r-āsht-ānala-sōmē cha mi-
- 14 tō Vikrama-vatsarē | Vaiśāsha(kha)sya sitē pakshē tritīyām⁵
Vu(Bu)dhavāsarē || 13 Samvat 1385 Vaiśāsha(kha)-sudī 3 Vu-
(Bu)dhadinē ||
- 15 ¹⁴Māthur-ānvaya-kāyastha-Vai(Bia)jūkō vinay-ānvitah | manishi-mānasa-mudē
prasa(śa)stīm-akarōt-sudhiḥ || 17 ¹⁵Māthurō
- 16 divirō dakshō dhuryō vyūpārīnām sadā | Sahadēva-sutō Vāsū lilēkha
vimal-āksharaiḥ || 15 Su(śu)bhām bhavatu ||

¹ From the original stone and from impressions supplied by Pandit Basantram.

² Expressed by a symbol.

³ Metre: Sragdhārā.

⁴ Read *svargrādyā*. The *ra* of *bānasa* has been distinguished with a dot.

⁵ Metre: Anushtubh.

⁶ Metre: Indravajrā.

⁷ Metre: Śārdūlavikrīḍita.

* Metri causa instead of *tritīyāyām*.

TRANSLATION.

(L. 1) Hail Success!

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

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

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

(V. 4) He subjugated the kings up to all the Seas. May this hero by name Mahmūd Sultān enjoy happiness.

(V. 5) Ordered by him the *malik* famous by the name of Julachi became the warrior (commander) of the Kharpara armies and the governor of the Chēdi country.

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

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

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

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

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

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

(V. 12) (Born) in the auspicious family of Śīlāpaṭṭa, the conspicuous architects (were) Bhōjūka, Kāmadēva, and the wise Halā, who were perfect in (their) work.

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

(L. 14) Saṃvat 1385, Vaiśakha sudi 3 on a Wednesday.

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

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

(L. 16) Let good fortune attend.

NO. 10.—SPURIOUS ISLAMPUR PLATES OF THE GANGA KING VIJAYADITYA.
THE 30TH YEAR.

BY K. B. PATHAK AND STEN KONOW.

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

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

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

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

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

The Orthography is extremely faulty. Thus we find *a* for *ā* and *ā* for *a* in *-kul-amalā-yūma-*, l. 1; *-dēvata-*, l. 8, etc.; *ān* for *o* in *-bhāginēyān-*, l. 12; *i* for *a* in *-chirīn-*, l. 8; *harēti*, l. 30; *i* for *ī* in *nīti-*, ll. 6, 21; *-krita-*, l. 10; *-priti-*, l. 10; cf. *-kēsariḥ*, l. 39; *o* for *u* in *-cūcō[ru*]ha-*, l. 9; *k* for *g* in *-Sakarādibhīḥ*, l. 62; *t* for *k* in *samyat-*, l. 5; *t* for *j* in *śrīmat-Jahna-*, l. 1; *t* for *tt* in *-tatvaḥ*, ll. 25, 34; *t* for *d* in *Patma-*, l. 1; cf. ll. 7, 9, 58; *t* for *dh* in *-samatagata-*, l. 34; *t* for *n* in *śrīmat-Mādhava-*, ll. 6, 11; *-prōlasat-mā-*, l. 40; *t* for *v* in *-patana-*, l. 44; *th* for *t* in *-śilāsthambha-*, l. 2; *d* for *dh* in *Sinda-*, l. 20; *dh* for *d* in *-vidhāran-*, l. 3; *-udhadhi-*, l. 7; *dy* for *jy* in *-rādya-*, ll. 5, 10, 40; *nā* for *t* in *nīndyān-*, l. 32; *ne* for *ne* in *-sanea-*, l. 11; *bh* for *b* in *Triyambhaka-*, l. 9; *-Kadambha-*, l. 12; *b* for *v* in *bā*, l. 60; *v* for *bh* in *-āvidhān-*, l. 28, etc. Wrong *Samdhi* is of frequent occurrence; compare *-rādyaḥ Mukha-*, l. 10, and further ll. 14, 15, 19, 21, 23, 25, 26, 56. Final *ḥ* has often been dropped; cf. ll. 6, 8, 9, 11, 24, 28, 31, 35, 40, 42, 43, 51, 57, 62. Also a final *ḥ* is sometimes missing; thus *-bhāja-*, l. 43; on the other hand we find *vasudhām* for *vasudhā*, l. 61. Single letters have been omitted in *prājaisvaryyam*, l. 42; *dasita-*, l. 37; *dudāhar-*, l. 38; *prōlasat-*, l. 40, and whole syllables in ll. 5, 8, 9, 12, 16, 17, 23, 34, 40, 41, 44. On the other hand we

¹ *Ep. Ind.*, Vol. III, pp. 153 ff.; *Ind. Ant.*, Vol. XXX, pp. 203, 212, 221 ff.

find superfluous syllables in ll. 24 and 34. The *Upadhānīya* is used in one place, in *-rajaḥ-pasīrti-*, l. 9, but not in the other places where we would expect it. Note also the spelling *Taitriya-* for *Taittīriya-*, l. 55.

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

The language is fairly correct. There are however some mistakes and slips. Compare the forms *vaktīrikusālō*, l. 6; *vaktīprayōktīrikusālō*, l. 22, and the Kanarese termination of the numeral *trīṃśattu*, l. 55.

In common with the other spurious grants, the present one also describes Śrīpuruṣa as the grandson of Śivamāra, though we know from the Vallimalai inscription¹ that he was his son.

As has already been stated by Dr. Fleet, the fact that these grants are forgeries does not preclude the possibility that they may contain some historical facts. Dr. Fleet has discussed the various details mentioned in them in his paper on the Sūḍi plates,² and the grant here under consideration does not add much new information. The first of the Gaṅga kings, whose existence is known from authentic records, is the *Mahārāja* Koṅgaṇi Śivamāra with the *biruda* *Navakāma*, whom Dr. Fleet³ places in the period about A.D. 755-765. It has already been remarked that the *Mahārāja* Pṛithivikoṅgaṇi Śrīpuruṣa, who is in the spurious plates described as his grandson, was in reality his son. According to Dr. Fleet, his time is about A.D. 765-805. We know from genuine inscriptions that he also had the name *Muttarasa*. We learn from l. 48 that he had a queen *Vijayamahādēvi* of the *Chalukya* family. If this statement is correct, we can only think of the Eastern *Chālukyas* of *Vēṅgi*. In itself this is not at all unlikely. We know that the Gaṅga's had been dependent on the Western *Chalukyas*,⁴ and the family can scarcely have lost all its prestige with them on its overthrow at the hands of the *Rāshtrakūṭas*. Moreover, the Eastern *Chālukya* king who was contemporary with *Muttarasa*, was *Vishnuvardhana* IV. (763-799), who was the father of *Vijayāditya* II. and the son of *Vijayāditya* I. The name *Vijayamahādēvi* would be a very likely one for a *Chālukya* princess of those days, who would then probably have been a sister of *Vishnuvardhana*. *Muttarasa*'s eldest son was apparently *Śivamāra* II,⁵ who was so called after his paternal grandfather, but who is not mentioned in our grant. His younger brother, the son of *Vijayamahādēvi*, who wore the name of his mother's father *Vijayāditya*, is the supposed grantee of our plates. This *Vijayāditya* is not an invention of the forger or forgers who are responsible for the spurious Gaṅga grants. His name occurs in an inscription at *Āsandi* in the *Kaḍūr* district,⁶ but we do not know much about him. He probably resided at *Āsandi*, now a village in the *Kaḍūr* *Tāllūqa* of the *Kaḍūr* District, *Mysore*, situated in 13° 43' N. and 76° 0' E., 5 miles from *Ajjampur* railway station. This place is stated to have been his residence in l. 54, and the grant purports to have been issued in his 30th year. That does not however help us to establish the date intended, because nothing prevents us from assuming that he ruled in *Āsandi* as viceroy under his father.

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

¹ *Ep. Ind.*, Vol. IV, pp. 140 ff.

² *Ep. Ind.*, Vol. III, pp. 164 ff.

³ See Fleet, *Ep. Ind.*, Vol. V, pp. 154 ff.; Vol. VI, pp. 64 ff.

⁴ Cf. Fleet, *Ep. Ind.*, Vol. V, p. 157.

⁵ See Fleet, *Ep. Ind.*, Vol. V, pp. 160 f.

⁶ *Ep. Carn.*, Vol. VI, Kd., 145; Fleet, *Ep. Ind.*, Vol. VIII, p. 55.

Somasarman Yuddhakāraṇiga, the son of Nāgaśarman and the grandson of Dharmasārman, of the Hāritu gōtra.—S. K.]

TEXT.

First Plate.

- 1 Ōm¹ svasti [||*] Jitam bhagavatā gata-ghana-gagan-ābhāna Patma(ḍmā)nābhāna
[||*] Śrīmat(j)-Jāhnavōya-kul-a(ā)malā(a)-
- 2 vyōm-āvabhāsana-bhāskaraḥ sva-khaḍg-[ai]kprahāra-khaḍḍita-mahāśilāstha(sta)m̄bha-
labdha-bala-parākrama
- 3 dāraṇ-āri-gaṇa-vidhā(dā)raṇ-ōpalabdha-vraṇa-vibhūshana-vibhūshitaḥ Kāvāyana-
sagōtraḥ śrīmat-Ko-
- 4 āgaṇivarmma-dharmmamahādhirājaḥ [||*] Tasya putraḥ pitur-anvāgata-gaṇa-
yuktō vidyā-vinaya-vihita-vṛi-
- 5 ttiḥ sa[mya]t(k)-prajā-pālana-mātr-ādhipata-rādyā(jya)-prayōja[nō*] vidvat-kavi-
kāñchana-nikash-ōpa[lu]-bhōtō
- 6 ni(n)tiśāstrasya vaktṛi-kuśalō Datta-sūtra-vṛitti-prapōtā śrīmat(n)-Mādhava-
mahādhirājaḥ [||*] Tasya putra[h*] pitṛi-pai-
- 7 tāmaha-gaṇa-yuktō-nēka-ohā(cha)turddanta-yuddh-āvāpta-chatur-udha(da)dhi-salil-
āsvādita-yaśāḥ śrīmat(d)-Dha-
- 8 ri[va*][rmmā-mah]ādhirājaḥ [||*] Tasya putrō dvija-guru-dōvat[ā*]-pūjana-parō
Nārā, aṇa-chiri(chara)ṇ-ānūdyōta[h*]

Second Plate; First Side.

- 9 śrīmat(d)-Vishṇugōpa-mahādhirājaḥ [||*] Tasya putra[h*] Triyambaka-
(Tryambaka)-charaṇ-āmbō(n)[ru*]ha-rajaḥ-pavitṛ(i)-kṛit-ōttamāṅgaḥ sva-
- 10 bhūja-bala-parākrama-kṛaya-kri(kṛi)ta-rādyah(jyō) Mukhamōshṭa-piśitāsana-pri(pri)ti-
kara-niśita-dhār-āsīḥ Kali-yu-
- 11 ga-bala-paṅk-āvasanva(nna)-dharmma-vṛish-ōddharaṇa-nitya-sammaddha[h*] śrīmat(n)-
Mādhava-mahādhirājaḥ [||*] Tasya putra[h*] śrīma-
- 12 t-Kadambha(mba)-kula-[ga*]gana-[ga*]bhastimālinah śrīmat-Kṛishṇavarmma-
mahādhirājasya pṛiya-bhāginōyām(yō) vijjimbhamā[ṇa*]-
- 13 śakti-traya-sampannaḥ sambhram-āvanata-samasta-sāmanta-maḍḍalō vidyā-vinay-
āśīśaya-paripū-
- 14 r[it-ānta]rātō mā niravagraha-pradhāna-sauryya-(ryyō) vidvatsu prathama-gaṇyah
śrīmat-Koṅgaṇi-mahādhirājaḥ A-
- 15 vinita-nāmā [||*] Tasya putraḥ vijjimbhamāṇa-śakti-trayah Andari-Ālettūr-
Porujare-Pelnagar-ādy-a-
- 16 nēka-samara-mukha-makha-huta-pa[ha*]ta-sūra-purusha-paś-ōpabāra - vighasa - vihasṭi-
kṛita-Kṛitānt-Ā-

Second Plate; Second Side.

- 17 gni-mukhaḥ Kirā[tārjuni]ya-pañchadaśa-sargga-ṭi[kā*]-kārah Durvvin[ita]-
nāmādhyah śrīmat-Koṅgaṇi-vṛiddharājaḥ [||*]
- 18 Tasya putraḥ Śurdd[ā*]nta-vimardda-mṛidita-viśvambhar-ādhipa-mauli-māśī-
makaranda-pūjja-pūjart-kriyamāṇa-chara-

¹ Expressed by a symbol.

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- 19 pa-yugala-naḥinaḥ śrīmat-Koṅgaṇi-vṛiddharājā Mushkara¹-dvitīya-nāmadhōyāḥ [||*]
Tad-ātmajaḥ udit-ōdita-sa-
- 20 kala-digan[ta]ra-prathita-Sindu(ndhu)rāja-duhitṛi-jananikaḥ Śrīvikrama-prathita-
nāmadhōyāḥ śrīmat-Koṅgaṇi-ma-
- 21 [hādhirājāḥ] chaturdāśa-vidyā-sthān-ādihigama-vimala-matiḥ viśeṣhatō-
navasē(śē)śhasya ni(nī)ti-śāstra-
- 22 sya vaktṛi-prayōktṛi-kuśalō ripu-timira-nikara-nirākaraṇ-ōdaya-bhāskarāḥ pravara-
vidagdha-mugdha-lala-
- 23 [nā-jan-ai]ka-rati-pañcha[bāpāḥ*] [||*] Tasya putraḥ ²anēka-samara-sampāta-
vijimbhita-dvirada-radasa-kulīś-ābhigbhāta-vra-
- 24 pa-samrūḍha-bhāsvad-vijaya-lakṣaṇa-lakṣmī-kṛita-viśāla-vakṣa[h*]-sthala[h*] śakti-
traya-(sama-)samanvitaḥ sa-

Third Plate; First Side.

- 25 madhigata-sakala-śāstr-ārthta-ta[t*]tvaḥ samārādhita-trivarggaḥ niravadya-char[i]taḥ
pratīdinam-abhivarddha-
- 26 māna-prabbāvaḥ śrīmat-Koṅgaṇi-³mahādhirājāḥ Bhūvikrama-dvītiya⁴-nāmadhōyāḥ
[||*] Apī cha [||*] ⁵Nānā-hē-
- 27 ti-prahāra-pravighāṭita-bhaṭ-au(ō)raḥ-kavāṭ-ōtthit-āṣṛig-dhār-āsvēda-pramatta-divipa-śata-
charaṇ-am(ē)kṣōḍa-
- 28 sammardda-bhīmō [!*] saṅgrāmō Pallavēndran-narapatim=ajayad-yō Veland-
āvi(bhi)dhānō rājā Śrīvallabh-ākhyā[h*]
- 29 samara-[śa]ta-jay-āvṛpta-lakṣmī-vilāsaḥ [||*] ⁶Tasy-ānujō nata-narēndra-kirīṭa-kōṭi-
ratn-ārka-dīdhi-
- 30 ti-virājita-pāda-padmāḥ [!*] Lakṣmyā svayamvṛitapatir-Navakāma-nāmō(mā)
śiṣṭapriyō-rigaṇa-dāru(ra)ṇa-gī-
- 31 ta-kirīṭiḥ [||*] ⁷Lakṣmī[m*] vakṣa[h*]sthala-sthā[m*] harati Mura-ripō[h*]
kirīṭim-ākraśṭum-śiṣṭō śuddh[ā*]m Rāmasya vṛitti[m*] budha-ja-
- 32 na-mahitām Mācavi[m] svikarōti [!*] nirvāchoyō loka-dhūrttaḥ para-yuvati-harō
Dēvarājō-pi nindyam(tyam) chitra[m]

Third Plate; Second Side.

- 33 [kiṁ v-ātra chitram phalam-a]param-ataḥ kin=nu śiṣṭa-prayatnaih [||*]
Tasya Koṅgaṇi-mahārājasya Śivamār-ā-
- 34 para-nāmadhōyasya pautras=samata(dhi)gata-sakala-[kalā*]-kalāpa-ta[t*]tvas=
samavachanata⁷-samasta-sāmanta-ma-
- 35 [kūṭa-ta]ṭa-ghaṭita-bahala-ratna-vilasad-amaradhanuḥ-khaṇḍa-maṇḍita - charaṇa - nakha-
maṇḍala[h*] surāsura-
- 36 vṛindāra[ka-va]ndyamāna-Nārāyaṇa-nihita-bhakti[h*] sūra-purusha-turaga-varavāraṇa-
ghaṭ[ā*]-saṅgha-
- 37 [ṭa-dā]ruṇa-samara-śirasi da[r*]śit-ātma-kōpō bhīmakōpaḥ prakṣa-rati-samaya-
samauvarttana-

¹ There is a vertical stroke on the top of ra.

² The akṣara ka of anēka- has been inserted under the line.

³ Note the shape of ā in -Koṅgaṇi.

⁴ The akṣara fi of -dvītiya- has been inserted under the line.

⁵ Metre: Sṛgḍharā.

⁶ Metre: Vasantatilakā.

⁷ Read =samavachana-.

- 38 chatura-yuvati-jana-loka-dhūrtto loka-dhūrttaḥ sudn[r*]ddhar-ānska-yuddha-mūrdha-
labdha-vijaya-sampad=ahi-
39 ta-gaja-ghaṭā-kēsari rāja-kēsariḥ(ri) [i*] Api cha [i*] ¹Yo Ga[m*]g-ānvaya-
nirmal-āmbara-tala-vyābhāsana-prō-
40 [i*]lasat(n)-mārttaṇḍō-ri-bhayaṅkara[h*] śubha[-ka*]ra[h*] sanmārgga-rakṣhākarah
[i*] saurādya(jyam) samupōtya rājasamitau rāja-

Fourth Plate; First Side.

- 41 n-guṇair-uttamai rājē Śrīpu[ru*]shas-chiram vijayatō rājanya-ohūḍāmanih [i*]
²Kāmō rāmēsu chāpē Daśa-
42 ratha-tanayō vikramō Jāmadagnya[h*] prāj[y*]-aiśvaryyam(ryō) Balārir-
bbabahu³-mahusi raviś-cha prabhatvō Dhē(Dha)nō-
43 śah [i*] bhūyō vikhyāśakti[h*] sphuṭataram=akhila-prāṇabhājā[n*] vidhātā
dhātṛś śriśhṭa[h*] prājñān-patir-i[ti*]
44 kavayō [yam] prasah[as*]nti nityam [i*] Tēna prabala-vijimbhamāpa-
pata(va)na-bala-chalita-vipala-vichi-ni-
45 chaya-[cha*]śchala-sakala-jaladhi-mēkhalā-virājamāna-viśva-viśvambharā-bhāra-bhara-
46 ṇa-śēshāyamāṇa-dōrddāṇḍēna pratidina-shra(pra)vṛitta-mahādēna-janita-puṇyāha-gho-
47 sha-mukharita-mandir-ōdarēṇa Śrīpurusha-prathama-nāmadhōyēna Pṛithivikoṃgaṇi-
(ma)-
48 mahārājēna mahātmanā pṛi(pri)ya-vallabhāyām Chalikya-vainś-odbhavō
Vijaya-mahādē-

Fourth Plate; Second Side.

- 49 v[i] nām-āst [i*] ²Tat-putrō [nitya]-śakt[i]-traya-yuta-mahimā sarvva-sāstra-
prav[i]ṇō hasty-a-
50 śv-ārōhapē tadgata-[nuta]-charitō loka-vikhyāta-kr̥ttih [i*] bhōgt śōro-bhimānt
suvidi-
51 ta-vibhavō rāja-lakshmi-nikēta[h*] śstru-kahatra-pramāthi sa jayati Vijayāditya-
bhūpō-
52 bhi[rāmah][i*] chatur-udadhi-mēkhal-ālanākṛita-viśvambharā-bhāra-bharapa-samarthah
[i*] Api
53 cha [i*] ⁴Kamal-ābhirāma-tōj[ā*]h su-dāna-yuktas-sagauravō jagati [i*]
dinakara iva sura-
54 gaja iva giripatir-iva bhāti niravadyah [i*] Āsandī-puravarō vasati(h)
pravarddhamāna-vi-
55 jay-aiśvarya trīṣṣattu Hārīṭu⁵-gōtrāya Taitriya(Taittiriya)-obharapa-Vś[thvulu]⁶-
vaktavyā(vāstavyā)-
56 ya Va(Dha)rmmaśarmmaṇa[h] putrō Nāgaśarmma tasya putrah sarvva-
guna-sampannah svāmi-bhaktah

¹ Metre: Śārdūlavikrīḍita.

² Metre: Sragdharā.

³ Read -bbabhu-mahasi.

⁴ Metre: Āryā.

⁵ Hārīṭu has been substituted for another word of which the syllables *tū* and *ṛ* are visible after the *aksharas* *ā* and *ri* respectively. I am indebted to Professor Hultzsch for the reading of this word.

⁶ The reading -*Vśthvulu*-, for which I am indebted to Professor Hultzsch, is not quite certain. The word has been written over an erasure.

Fifth Plate.

- 57 nripa-taotra-bhāra-bharaṇa-samarthāḥ Sōmaśarmā[ā*] Yuddhakāraṇiga-dvittya-
nāmadhōya[h*]
58 tasmai Satprasād-āntāduva-taṭākasy-ōttara-śringasy-ādhasāt(d)-bṛihachchhīl-ōttara-
pā(pa)śchi-
59 mā ṭuka-vrīhi-kshētram tat-taṭākasy-aiva dakshīṇi(ṇa)-śring-ādhasām(stāt) shaṭ-
kaṇḍuk-śvāpaṇ vrīhi-
60 kshētram [. .]tṭāñ-cha grīhāñ-cha udaka-pūrvvan-dattaḥ(ttam) [||*]
Svadattām paradattām bā(vā) yō harēti(ta) va-
61 sundharām [||*] śhaṣṭi-varṣa-sahasrāpi² viśṭyām jāyatē kṛimih [||*]
Bahubhir-vvasudhām(dhā) bhuktā
62 rājābhis-Saka(ga)rādibhiḥ [||*] yasya yasya yadā bhūmī[s*] tasya tasya
tadā pa(pha)lam [||*] Ōm Śrī-Śaṅkara-
63 kṛitam sarva-parihāraṁ labhatē Ōm—[K. B. P. and S. K.]

TRANSLATION.

[Ōm Hail. Victory has been achieved by the holy Padmanābha who resembles the sky when the clouds have gone.

(Line 1.) (There was) the righteous *Mahādhīrāja* Koṅgaivarman, a sun illustrating the spotless sky of the glorious *Jāhnaveya* family; who acquired strength and valour by splitting a big stone pillar with one stroke of his sword; who was adorned with ornaments in the shape of wounds received in crushing the hosts of his cruel foes; who was of the *Kāṇvāyana gōtra*.

(L. 4.) His son (was) the *Mahādhīrāja*, the glorious *Mādhava* (I.), endowed with good qualities equal to those of his father; whose behaviour was regulated by knowledge and good breeding; who achieved the aim of royalty simply by properly protecting his subjects; who was a touchstone for testing the gold which is scholars and poets; who was a clever expounder of the science of politics; the author of a commentary on the *Dattasūtra*.

(L. 6.) His son (was) the *Mahādhīrāja*, the glorious *Harivarman*, endowed with the virtues of his father and grandfather; whose fame, which was gained in numerous battles with four-tusked elephants, was tasted by the waters of the four Oceans.

(L. 8.) His son (was) the *Mahādhīrāja*, the glorious *Vishṇugōpa*, who was intent on worshipping *Brāhmaṇas*, teachers and deities; who meditated on the feet of *Nārāyaṇa*.

(L. 9.) His son (was) the *Mahādhīrāja*, the glorious *Mādhava* (II.), whose head was made pure by the dust from the lotus which is the foot of *Tryambaka* (*Śiva*); whose royal power was bought with the price of the strength and valour of his own arm; whose sword with the sharp blade gave satisfaction to the *Pisitāsana* *Mukhamōṣṭa*; who was always equipped to extricate the bull *Dharma*, which had sunk in the mud of the force of the *Kali* age.

(L. 11.) His son (was) the *Mahādhīrāja*, the glorious *Koṅgaṇi* called *Avinita*, the beloved sister's son of the *Mahādhīrāja*, the glorious *Krishṇavarman*, the sun of the sky which is the glorious *Kadamba*-family; who was endowed with the expanding three constituents of power; to whom the circle of all the feudatories bowed down in haste; whose heart was filled to overflowing with knowledge and good breeding; whose valour was irresistible and pre-eminent; who should be reckoned the foremost amongst scholars.

¹ The first syllable of this word is not in the impression, it being cut too near the ring hole.

² The final *śakara* ṣi has been added under the line.

(L. 15.) His son (was) the *Vṛiddharājan*, the glorious *Koṅgaṇi*, with the name *Durvinita*, whose three constituents of power were expanding ; who made the faces of Death and Fire confused by the remnants of oblations of animals in the shape of heroic persons who were slain and sacrificed in the offerings which were the opening of numerous battles at *Andari Ālattūr*, *Porulare*, *Peṅnagara*, etc. ; the author of a commentary of the fifteenth *sarga* (or fifteen *sargas*) of the *Kirātārjunya*.

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

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

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

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

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

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

(L. 33.) The grandson of this *Mahārāja*, *Koṅgaṇi*, whose other name was *Śivamāra*, (was he) who had acquired the truth of the collection of all the arts ; the round of the nails of whose feet was adorned with fragments of rainbows resplendent in the many jewels fixed on the surface of the crowns of all the feudatories, who bent (before him) ; who directed his devotion on *Nārāyaṇa* who is praised by the foremost of gods and demons ; who showed his anger at the head of battles, terrible through the throng of heroes, horses and choice elephants ; (who was

called) Bhīmakōpa (or, whose anger was terrible) ; who was the lover of the world of girls, clever in favouring him at the time of passionate love, he, the lover of the world ; who had obtained the success of victory at the head of numerous difficult battles ; a lion to the herds of elephants of the enemies ; Rājākēsarin (a lion amongst kings). Moreover,—

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

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

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

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

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

(L. 54.) And he dwells in the excellent town *Āsandi*. In the thirtieth year of the increasing victorious rule, the *ḥuka*¹ rice field to the north-west of the big slab below the northern corner of the tank near *Satprasāda*, and a rice-field on which six *kaṇḍukas*² can be sown, below the southern corner of that tank, and a . . . and a house was given, with libations of water to the member of the *Hāritu* (*Hāriti*) *gōtra* and the *Taittirīya charaṇa*, living in *Vēthvulu* (?) *vis.*, *Sōmaśarman*, whose other name is *Yuddhakāraṇiga*, who is qualified to carry the weight of the Government of the King, faithful to his master, endowed with all virtues, the son of *Nāgaśarman*, the son of *Dharmaśarman*. [Follow two of the customary imprecatory verses]

(L. 62.) *Ōm*. He takes all the exemption made by the illustrious *Śāṅkara*.—S. K.]

¹ Perhaps the same as *ḥuka*, a certain pot-herb.

² According to Kittel's Dictionary a *kaṇḍuka* is equivalent to 20 to 25 maunds.

No. 11.— KINSARIYA INSCRIPTION OF DADHICHIKA (DAHIYA) CHACHCHA,
(VIKRAMA) SAMVAT 1056.

BY PANDIT RAMAKARNA, JODHPUR.

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

The inscription contains 23 lines of writing covering a space of 1' 10 $\frac{1}{2}$ " broad by 11 $\frac{1}{2}$ " high. The writing is in a rather poor state of preservation, and lines 1, 22 and 23 are well-nigh destroyed. The characters of this inscription belong to the northern class of alphabets. The letters *n*, *a*, *kṛi*, *i*, *kaḥ*, and *bh* are exactly identical with those of the Bijapur inscription of the Rāshtrakūṭa prince Dhavala. Attention may be drawn to the somewhat archaic form of *s* occurring for instance in *sa-chittra-kriyāḥ* in line 6. The language of the inscription is throughout Sanskrit, and the text is in verse excepting a few words in line 22, which contain the date. In respect of orthography the following points deserve notice: (1) all consonants following *r* have been invariably doubled; (2) rules of *para-savarṇa* have not been observed in their entirety; (3) the sign for *v* is also used for *b*; (4) *y* has been wrongly doubled in *yyodha* (1.3). It is worthy of note that the letter *chh* has been used in lines 5 and 12 to indicate the conclusion of a subject in hand.

The first verse has altogether peeled off. The next four verses invoke the blessings respectively, of (1) a goddess whose name is lost (v. 2), (2) Kātyāyani (v. 3) and (3) Kālī (v. 4-5). Verse 6 bestows praise on the Chāhamāna race. There lived a prince named Vākpatirāja (v. 7) who, as we know from a copper-plate grant of V.S. 1218,² ruled over Śākambhari (Sāmbhar). Verse 8 is in praise of Vākpati, but contains nothing historical. He was succeeded by his son Simharāja (vs. 9-10) who is spoken of as *naya-sūtra-yuktāḥ*, which expression probably here means that he was well versed in Logic. From Simharāja sprang Durlabharāja (v. 11) who earned the epithet of Durlabghyamēru, as none of his enemies could transgress his orders. Verse 12 represents him as having conquered the country called Āśōsittana (perhaps Rāśōsittana). Verse 13 narrates the exemplary philanthropy of Dadhichi Rishi who gave away the bones of his own body, and then informs us that princes descended from him were known by the name of Dadhichika, which, no doubt, is the same as *Dahiya* of line 22. In this race there was a person named Mēghanāda (v. 14). Verse 15 bestows nothing but conventional praise upon him. The name of his wife was Māsaṭā (v. 16). He was succeeded by his son Vairisimha (v. 17-18). His wife was Dundā (v. 19). From him sprang Chachcha (v. 20). The verse following is purely eulogistic, and verse 22 is in praise of *dharma* or religion. Then in verse 23 we are told that he built "this" temple of Bhavāni, "this," of course, referring to the edifice where the inscription is engraved. Chachcha had two sons named Yaśahpushṭa and Uddharapa (v. 24). Verse 25 expresses a wish for the permanence of the temple. The *prastāvi* was composed by a Gauḍa *Kṛyastha* named Mahādēva, son of Śri-Kalya, who was a poet (v. 26). The date of the inscription given in line 22 is the end of the bright fortnight of Vaiśākha of V.S. 1056. As this line has been injured, a

¹ This village was formerly known by the name of *Siṅghaḍiyā*, as we have been informed by Mātā Nēpatī, an old chronicler of Mārwār.

² *Ep. Ind.*, Vol. IX, p. 68.

few words only can be read out, of which *kulam Dahiyakam jātam* are clear enough; but no sense can be made out from the rest. The line following, i.e. the last line, is well nigh illegible.

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

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

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

The original seat of the Dahiyā Rājputās is reported to be a fortress named Thālnār situated on the banks of the Gōdāvari near modern Nāsik, whence they migrated into Mārwar. In the Ajmēr province they held the following places, (1) the Dēcāvar-Parbatsar group of fifty-six villages, (2) Sāvar-Ghatiyālī, (3) Harsōr, and (4) Mārōṭ also called Vilāpavāṭī. All the four villages lie in the north-eastern part of Mārwar. They also owned villages in the south-western part as well, viz. Jālōr and Sānchōr.² Sānchōr is said to have been conquered by Vijaya-sī with the aid of an ally, the Vāghēlā Mahārāvaṇa (sister's son of Vijairāja), from the Dahiyā Vijairāja in S. 1142. This event is recorded in a verse quoted below :—

धरा धूण धकचल, कीध दहिया दहवट्टे ।
 सबदी सबलां साल, प्राण मेवास पहट्टे ॥
 आलण सुत विजयसी, वंस आसराव प्रागवड ।
 खाग त्वाग खचवाट, सरण विजै पंजर सीहड ॥
 चहुवाण राव चौरंग अचल, नरानाह अणभंग नर ।
 धू मेर सेस जां लग अचल, ताम राज साचोर घर ॥ १ ॥

Mūtā Nēpāl also gives a list of the Dahiyā princes who reigned round about Parbatsar and Mārōṭ. He mentions Dadhicha as one of their ancestors and specifies their names as follows from the 26th prince onwards :—

No. 27 Rāha Rāpō (who inhabited Rōhaḍī), No. 28 Kaḍava Rāpō. No. 29 Kiratasi Rāpō. No. 30 Vairasi Rāpō. No. 31 Chācha Rāpō (who raised a temple on a hill in the village of Sīnahāḍiyā). No. 32 Anavi Udharāṇa (who ruled over Parbatsar and Mārōṭ).

It will be seen that the names Vairasi, Chācha, Udharāṇa of this list (Nos. 30-32) exactly correspond to Vairasiṁha, Chachcha, and Uddharāṇa of our inscription. The list, however,

¹ Vol. III, p. 17, Hindi volume.

² There are several villages which are, collectively, still called Dahiyāpaṭṭī, as districts of Mārōṭ and Parbatsar are called Gōḍāṭī (on account of their having been held by Gaṇḍas) and districts to the north of Jōḍhpur are called Indāvāṭī (owing to their having formerly been ruled by Indā Rājputās). This name Dahiyāpaṭṭī is sufficient to testify the fact that Dahiyās held some sort of sway over that part of the country in some past time.

gives Kiratasi as the name of Vairasi's father, whereas he is called Mēghanāda in our inscription. But there is nothing to preclude the supposition that Mēghanāda and Kiratasi (Kirtisimha) were two names of one and the same prince, as instances are not wanting of kings known by more than one name. Chācha Rāṣa, as we have just seen, is described in Mūtā Nēṣi's chronicle as having built a temple on a hill in the village of Sīpahaḍiyā, which seems to be an old name of Kīpsariyā. The epithet *Anarī*, which is coupled with Uddharaṇa, appears to be a corruption of *anamra*, meaning "unbending." He was succeeded by Jagadhara Rāvata, who ruled over Parbatsar. He constructed a temple, dug a step-well and a well in village Maṇḍala, 2 miles from Parbatsar. His second son was Vilhaṇa, who wielded sway over the whole district of Mārōṭ, which is, up to the present day, called Vilaṇavāṭī. He used to reside in the village of Dēpārā situated on a hill and 4 miles from Mārōṭ, where an old fort and a tank still exist. Some Dahiyās are still called Dēpārā-Dahiyās after this village. Of the succeeding generations, Bibo (No. 34) constructed a tank called Bibāsar in Parbatsar, and Hamira (No. 35) was a great warrior. His deeds are beautifully described in the following verses:—

महाकाल जमजाल जोधार जेमल्लरी, काल्हरौ कथन संसार कहियौ ।
 दुरत पतसाहरे साल श्रौ दूदड़ौ, दूदड़ा तणे उर साल दहियौ ॥१॥
 निवड़ भड़ निडर नरनाह नरवहरी, सकज भड़ स्वामरौ काम सधीर ।
 हियै पतसाह साल हाडो हुवो, हियै हाडातणे साल हमीर ॥२॥
 आवरत कहर असवार आखाडसिध, काम पहचाड इधकार कीयी ।
 दूदड़ै दूठ पतसाह ओसुख दियौ, दुरत दूदा उर साल दहियौ ॥३॥

There is a number of *pāṭīs* or figures of *satis* in an enclosure adjoining the temple containing this inscription. One of these figures bears the following epitaph in the form of an inscription, dated V. S. 1300, of Vikrama, son of Kirtisimha Dahiyā:—

संवत् १३०० ज्येष्ठ सुदि १३, सोमदिने रा श्री दधि कीर्त्तसी(कीर्त्ति-
 सिंह) सुत रा श्री विक्रम(विक्रम) राज्ञी-नाइलदेविसहितो(तः) स्वर्गलोके
 गत[:*] रा श्री पुत्र जगधरेन(ण) पिता माता अर्थे (मातापित्रोरर्थे)
 क(का)रापितः । सु(शु)भं भवतु (॥) मंगलं मङ्गा

This shows that Dahiyās held this part of the country for nearly 300 years, i.e. up to 1300 V.S. The use of the letter *vā* (which is but an abbreviation of *rāja*) before Kirtisimha and the word queen (*rājāṭī*) for his wife shows that Kirtisimha was a ruling prince and not an *āḍā*¹ Rājput. The Dahiyā kings mentioned in our inscription were chieftains, no doubt feudatory to the Chāhamāna overlords, but also wielding sway over a tract of country. This fact is again corroborated by the following abstract from an inscription of V.S. 1272 discovered in Mangalāṇa in the Mārōṭ district:—

दधीचवंशे महामंडलेखर श्रीकदुवराजदेवपुत्र श्रीपदमसीहदेवसुत महाराज-
 पुत्र श्री जयतस्व(सिंह)

The inscription refers itself to the reign of *śri-Relaṇa-dēva*, (lord) of Raṇastambhapura or Raṇthambhōr, and records some arrangements made in connection with a step-well. In this

¹ A Rājput is called an *āḍā* as distinguished from a *jāgirdār*. An *āḍā* Rājput is thus one who owns no Jāgir and is for that very reason looked upon as of inferior status.

inscription also, the Dahiyā prince Jayatasīnha is spoken of as *mahārājaputra* and his fore-father Kaduvarājadēva as *mahāmaṇḍalēstara*, which shows that originally the Dahiyās were certainly of higher rank than *śaḍa* Rājapāts, to which position they have now sunk.

TEXT.

- 1¹ द ध . .
 सुक्ता रक्तमांसाभ्यां पाद . . . नहयाधि . . .
 . . . [२*] १ — — — — — — — — — —
 — — — पत्तेवहाविद्धि — — —
- २ — — — — — रक्ता सुनीन्द्रेर्बानारूपा सा[स्तु देवी] सुदे वः ॥
 [२*] १ यामाराध्य विधानतो व(व)हुविधां सिद्धिं गताः साधका
 यत्पादस्मर[णा]द[निष्टच]रणा नश्यन्ति — — द्विषः । — — — न
 तयोः स्फुर उ उ उ
- ३ सा यस्याः प्रसादात्मतां सा सर्वार्थविभूतिदा भगवती कात्यायनी पातु
 वः ॥ [३*] १ दुर्योधान्धकथ्योध'युद्धविधुरक्रोधज्वलच्छूलभृन्निष्पिष्टोरुललाटपट्ट-
 विगलव्रखेदवारि उ — । प्रोद्धृता निध[नाय या] उ उ
- ४ पुरा देवदुहां प्रस्फुरत्कंकालासिकपालशूलशव(व)ला काली त्रिये सास्तु
 वः ॥ [४*] १ ब्र(ब्र)ह्माण्डं भ्रश्यदिन्दूणगुपुटघटितच्छिद्रमाधाय पाणौ
 नधा^१ नामेन्दनध्रा^२ गणपतिरदनोहामकोणाभि[घातेः ।] — — — —
- ५ इहासप्रकटितविकटस्फटदंष्ट्राकराला काली कल्पांतकाले निजविजयमहाडि-
 ण्डिमं वादयन्ती ॥ इ ॥ [५*] १ यो वदो न च वर्हितः शुचिरपि ज्येष्ठो
 न तापात्तिक्लबन्मूलोपि वृषानुगो धृतधनुः — —
- ६ सचिन्नक्रियः । पृथ्वीभूतभवो न गोपरतये सेव्योप्यविद्यान्तये सीर्यं नन्दतु
 चाहमाननृपतिप्रख्यातवंशश्चिरं । [६*] १ एतस्मिन्नसमाप्तविक्रमरसत्तासप्रण-
 श्य[द्विपु]त्रातश्रीकचकर्षणैकरसिक[प्रो]-
- ७ युक्तपाणिद्वयः । श्रीमान्वाक्कतिराजनामनृपतिर्नन्वारिमौलिर्गलन्मालादुर्जलिता-
 लिजालजटिलीभृता[ङ्घ्रि]पीठोभवत् ॥ [७*] १ यस्य प्रस्थानकाले तरलतर-
 चलत्वसिंघातपा[तप्रोत्खाता] — उ^३ —
- ८ शुश्रूषितदिवसकृधामधूष्ठीकृताश^४ । यात्राप्रारंभभंगप्रवणजलधराभ्यागमभ्रान्तिमा-
 द्यन्मुग्धस्त्रीणामवापुः सरभसमरयो निर्भरालिङ्गना[नि] ॥ [८*] सख्यंगतिः
 कृतनयो नयसूत्रयुक्तः [श्री-]

^१ Metre: Anuṣṭubh.

^४ Read °कथोध°.

^३ Read °नदध्या.

^{१०} Metre: Vasantatilakā.

^२ Metre: Śālinī.

^५ Metre: Śrṅgbarā.

^६ Supply °दधरे°

^७ Metre: Śārdūlavikrīḍita.

^८ Read नदा.

^९ Read °कृदाम°.

- 9 सिद्धराज¹ इति तस्य सुतो व(व)भूव । प्राप्तेकवि००पुषं [विमलानुरा-
गं?] सिद्धव्रजं² निजगुणैरिह यो जहास ॥ [८*] ³सृष्टाः सृष्टिकता
[च]पेन भगवन्चोणीभूतः स्नातले मांधा[त्]प्रसुखाः प्रसि[ह]० ० —⁴
- 10 नूनं त्वयानेकशः । तेषामीत्किमु कश्चिदीदृगतुलैः ज्ञाघ्यो गुणैर्भूपतिः कीर्तिः
प्रष्टुमिव प्रजापतिमगाद्यस्येति तन्नाम किं ॥ [१०*] ⁵ततोभवद्भुङ्गभराज-
नामा सनुर्भिरस्तोहतराजरा[जिः।]
- 11 परैरनुज[ह्वि]तशासनत्वाद्दुर्द्ध्वमेकं यमिहामनन्ति ॥ [११*] ⁶[प्रालेया-
वलयं] गतानि नलिनीपक्षाणि दावाग्निना निर्दग्धा धरणीरुहोपि विरला-
स्तेषामिदानो वरः । इत्थं प्रावरणे निषिष्ट ० ० रे — ०
- 12 शोकाकुलैरासोशित्तनमंडलस्य परितस्तद्द्वैरिदारैर्वनि⁷ ॥ [१२*] ⁸आसीदन्न
मुनिर्दधीचिरिति यः स्वास्थीन्यपि स्वर्गिणां स्वास्थाय⁹ प्रवितीर्णवान्प्रहरण-
प्रासरथमभ्यर्थितः । तत्तंतानभुवां पुरा जय[गुण]-
- 13 श्रेणीभूतां भूसृतां तत्राश्वेव¹⁰ दधीचिकति¹¹ विदितो वंशः प्रसिद्धिगमिः ॥ [१३*]
¹²स[सुब्र]तिधरः श्रीमान्शमितारिदवद्युतिः¹³ । मेघनादो जनानन्दी तस्मि-
न्मेघ इवाभवत् ॥ [१४*] ¹⁴नृत्यत्सिसहस्रनिष्ठुरश्चुरप्रोत्सेखितेषु
- 14 चरलीलालान्युरुसेचितेषु समरक्षेत्रेष्वशंकोवपत् । यः [स्वच्छन्द]विदारित-
द्विपघटाकुम्भस्त्रलोच्छलप्रालेयामलमौक्तिकानि व(व)दृशो वी(वी)जानि कीर्त्त-
रिव ॥ [१५*] ¹⁵तस्यासीन्नासटानाञ्ची
- 15 प्रबो¹⁶ हेतुः कुलस्थितेः । इन्द्राणोव महेन्द्रस्य लक्ष्मीर्लक्ष्मीपतेरिव ॥ [१६*]
¹⁷तस्यामभूदसमसत्वगुणोपपन्नः¹⁸ श्रीवैरिसिन्धु¹⁹ इति संयति लब्धकीर्त्तिः ।
यो वैरिं कुंजरघटाघनकुम्भपीठान्या-
- 16 घाटयन्स्कुटमगीयत सि[ह] एव ॥ [१७*] ²⁰प्रयच्छतापि सर्वस्वमर्थिभ्यो
येन संयुगे । न दत्तं द्विपतां पृष्ठं महाविजयतृष्णाया ॥ [१८*] ²¹स
गृह्यान्मधर्मस्य सम्यक्पालनलालसः । दुन्द्यास्यां गृहिणीं प्राप [वि]-
- 17 धिवद्वर्षचारिणीं ॥ [१९*] ²²चक्षनामा सुतस्तस्याः²³ सत्वत्यागगुणान्वितः ।
स्वर्धन्या इव गांगियः सत्वव्रतपरोभवत् ॥ [२०*] ²⁴च्छिरातनच्चित्रपुलालय-
क्रमश्चमप्रवीणश्चतुरः कुशाक्षये²⁵ । अन्नरक्षधारा-

¹ Read सिद्धराज.² Supply ०यमसी.³ Read स्वास्थाय.⁴ Metre: Anuṣṭubh.⁵ Metre: Vasantatilaka.⁶ Read सस.⁷ Read सिद्धव्रजं.⁸ Metre: Upajāti.⁹ Read तत्राश्वेव.¹⁰ Read श्रीमात्किमि⁰¹¹ Read ०सुव⁰¹² Metre: Vashāstha; read चिरा⁰¹³ Metre: Sārdūlavikrīṭita.¹⁴ Read ०वने.¹⁵ Read ०चिकेति.¹⁶ Read प्रबो.¹⁷ Read ०सिद्ध.¹⁸ Read कुशाक्षये.

- 18 सु गतीकृतार्धतस्तुरंगनायश्चरतां जगाम यः ॥ [२१*] 'अप[त्वाद्या]
लोके सकलविषया दुःखविषयाः' चितापायः कायः प्रकृतिचपला यौवन-
कला । अचिन्त्यापक्षपद्दि [वि] ७ ७ —^३
- 19 वेत्य विधिवन्मृषामेको धर्मः परमिह परत्रापि सुखदः ॥[२२*] 'इत्या-
कलय सकलं चपलस्वभावं त्रेयस्करं सुकृतमेव परं विचिन्त्य । कैलास-
शैलशिखराकृति तेन सौध[मेत] ७ — ७^५
- 20 त शुभं भवनं भवान्याः ॥[२३*] 'यमःपुष्ट इति ख्यातस्तस्य पुत्रो
यशोनिधिः । अभूदुद्धृतगोत्रत्वाद्दीमानुहरणोपरः ॥[२४*] 'यावच्छशांकशकलं
शिरसीश्वरस्य यावन्नभस्तल ७ — ७ ७ —
- 21 विवस्वान् । यादृचर्मसुखेषु^५ वसन्ति वेदास्ताव[चका]स्तु गृहमेतदिहाम्बि-
(म्बि)कायाः ॥[२५*] 'गौडकायस्ववंशेभूच्छ्रीकश्यो नाम सत्कविः । सुतु-
स्तस्य महादेवः प्रशस्ति^{१०} ७ ७ — ७ — ॥[२६*]
- 22 संवत् १०५६ वैशाख सुदि ^{१०}अक्षयतीया[यां] रवौ[?]
यो विदधे व कुलं दहियकं जातं
.
- 23 मस्तीहामल स दी
.

No. 12.—NAMMURU GRANT OF AMMARAJA II.

By PROFESSOR E. HULTSCH, Ph.D., HALLE (SAALE).

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

As Mr. Krishna Sastri informed me, these are three copper-plates with ring and seal. The plates measure roughly 4½" by 9½". The ring is ½" in thickness, and the circular seal 2½" in diameter. The first and third plates bear writing only on their inner side, and the second plate on both sides. The four inscribed sides have their rims raised for the protection of the writing. The seal bears, in relief on a countersunk surface, a boar, a crescent, and an elephant-goad in a line, below them the legend *śri-Tribhuvanāśhkaśa*, and below this a floral device. The bottom of the seal is fixed into an elongated lotus flower with eight petals.

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

^१ Metre: Śikharīṅī.^२ Read 'विषयाचिता'^३ Supply 'चरता'^४ Metre: Śimbōddhatā.^४ Supply 'द्वारच'.^५ Metre: Anuṣṭubh.^५ Metre: Vasantatilāhā.^६ Read 'सुतसुख'^६ Supply 'व्यदधादिनाम्'^{१०} Read 'अचयद'

Telugu *r* of *Kaṇḍervāḍi* (l. 21). A final form of *n* is employed in ll. 7, 11, 30 (wrongly for *m*)¹, and one of *m* in ll. 4, 5, 9, 29, 32. The length of *i* is generally marked by a point in the centre of the circle which represents the secondary form of *i*. The superscribed *r*, if combined with the latter, is expressed by a slight indenture on the right of the circle (ll. 15, 18).

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

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

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

Ll. 19-26 record that “ he who bore the glorious surname Ammarāja (II.), *Samastabhuvanāśraya*, the glorious Vijayāditya (VI.) *Mahārājādhirāja-Paramāśvara Paramabhāṭṭāraka*, the very pious one,” informs the inhabitants of the Gudla-Kaṇḍervāḍi district (*vishaya*) that, at the occasion of a winter-solstice (*uttarāyana*, l. 25), he has granted a field in the village named Nammūru to the learned Vishṇuśarma, who resided at Gēraṇḍa and was the son of Chāmyanaśarma and the grandson of Vishṇuśarma of the Kāśyapa *gōtra*. The field lay to the east of the village and required as seed twelve *khaṇḍikās* of grain (*kōḍrava*)² by the royal measure (l. 26).

The boundaries of the field are specified in ll. 27-28 :— “In the east the boundary (is) a pond with a demarcation stone³. In the south the boundary (is) the very boundary of the *pannasa*⁴ of Pandi-Peddēri. In the west, the eastern boundary of Kroppēru. In the north, the *Indula-guṇḍa*.”⁵

I am unable to identify any of the localities mentioned in this grant. With the district of Gudla-Kaṇḍervāḍi may be compared Kaṇḍervāḍi-vishaya, Uttara-Kaṇḍervāḍi-vishaya, and Dodḍi-Kaṇḍravāḍi in other inscriptions of the Telugu country.⁶

¹ Above, Vol. IX, p. 51, text line 12 f., and p. 53, note 1.

² See above, Vol. V, p. 141, note 14; *Jad. Ant.*, Vol. XIII, p. 250, text line 27; and the Sanskrit and Telugu dictionaries, s. v. *kōḍrava*.

³ Cf. above, Vol. IX, p. 54, text lines 58 and 59.

⁴ See above, Vol. V, p. 141, note 8.

⁵ Rao Sahib Krishna Sastri explains this by ‘the pond of *śada* (or *śāda*) trees.’ Cf. *śāda* ‘a tree called *kalawan-la* or *roḥaṣamā*,’ in Brown’s Telugu Dictionary.

⁶ See above, Vol. VI, p. 148.

ib.

1
 2
 3
 4
 5
 6

Handwritten text in Tamil script on a dark, rectangular stone slab. The text is arranged in approximately 12 horizontal lines. A circular hole is visible on the left side of the slab, about one-third of the way down. The script is dense and appears to be a form of classical Tamil used in inscriptions.

ii a.

10
 12
 14
 16
 18

Handwritten text in Tamil script on a dark, rectangular stone slab. The text is arranged in approximately 12 horizontal lines. A circular hole is visible on the left side of the slab, about one-third of the way down. The script is dense and appears to be a form of classical Tamil used in inscriptions.

20

22

24

20
 22
 24

20
 22
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 28
 30

From ink impressions supplied by Rao Sahib H. Krishna Sastri.

TEXT.¹*First Plate ; Second Side.*

- 1 ❀ स्वस्ति श्रीमतां सकलभुवनसंस्तूयमानमानथ्यसगीव्राणां हारीतिपुत्राणां
कौशीकिवरप्रसा[द]-²
- 2 लब्धराज्यानां मातृगणपरिपालितानां स्वामिमहासेनप्रादानुध्यायिनां भगवन्ना-
रायणप्रसादस-
- 3 भासादितवरवराहलाञ्छनेक्षणक्षणवशीकृतारातिमण्डलानामश्रमेधावश्यस्नानपवित्रीक-
तवपु-
- 4 धाम् चालुक्यानां कुलमलंकरिणो(ः)स्त्वत्याश्रयवक्त्रमेन्द्रस्य भ्रात[१*] कुमविष्णुवर्धनो
5 ष्टादश वर्षाणि³ वेंगीमण्डलमपालयत् ॥ तदात्मजो जयसिंहस्त्रयस्त्रिंशत्तम् ।
6 तदनुजेन्द्रराजनन्दनो विष्णुवर्धनो नव ॥ तत्सनुसंगियु[व*]राजपञ्चविंशति-
[म्*] । त-
- 7 त्पुत्रो जयसिंहस्त्रयोदश । त[द]वरज[ः*] कोक्किलिष्वस्मासान् ॥ तस्य
ज्येष्ठो भ्रात[१*] विष्णुवर्धनस्तमु-
- 8 चाव्यस्रसत्रिंशत्⁴ वर्षाणि । तत्पुत्रो विजयादित्यभट्ट[१*]रकोष्टादश । तत्सुतो
विष्णुवर्धनषट्त्रिंश-
- 9 तम् । नरेन्द्रमृगराजाख्यो मृगराजपराक्रमः [१*] विजयादित्यभूपालः⁵ चत्वारिं-
शत्समास्रमः । [१*]

Second Plate ; First Side.

- 10 तत्तनय[ः*] कलिविष्णुवर्धनोध्य[र्ष*]वर्ष । तत्तनुजो विजयादित्यषट्चत्वारिं-
शत् । तद्भ्रातृत्वि¹⁰
- 11 क्रमादित्यस्य तनयश्चालुक्यभीमभूपालस्त्रिंशत् । तत्पुत्रो विजयादित्यष्वस्मासान् । तस्य
12 सुनुरम्भराजस्रस । तदनन्तरन्तालपराजो मासमेकं । तमुच्चाव्य चालुक्यभीमभूपाला-
13 त्मजो विक्रमादित्यस्रवत्सरं । तदनु तालपराजात्मजो युद्धमत्तस्रस । वृत्तं [१*]
तन्दे-
- 14 शान्तिर्नामथ्य प्रथितमतितरामम्भराजानुजन्मा धीरो द्वैमातुरोत्थिद्विजमुनिवर्जिताना-¹¹
- 15 थदीनाम्भवन्तुः [१*] वन्धूनां कामधेनुर्विजभुजविजितारातिभूपालवर्मा[ः*] स्वर्ग
वन्धिव भीम-
- 16 क्षितिपतिरभुवनगद्वादशाब्दानि धार्त्वीं । [२*] तस्य शशिभैलिमूर्तिरुमासमाना-
कृते[ः*]¹² कुमारसमानः [१*] लीकमहा-

¹ From ink-impressions supplied by Rao Sahib H. Krishna Sastri.² Read कौशिकी°.⁷ Read °राज्यानां.⁴ Read °ध्यायिनां.⁸ Read °वपुषां.⁵ This doubling of व is prohibited by Pāṇini, VIII. 4. 49.⁶ Read तत्सनुसंगि°.⁹ Read °चाव्य सप्त°.⁸ Read °पालकला°.¹⁰ Read °तुत्वि°.¹¹ Read °तुरीत्वि°.¹² Read शशिभौलिमूर्तिरुमा°.

- 17 देव्या यस्मिन्भवदरिण्युपतिहृदयवनदवदहनः । [३*] यस्मिन्शासति^१ राजनि
परिपक्वानिकसस्यसं-^२
18 पच्छाली [१*] सततपयोधेनुरभीर्निरितरपरस्मिरस्तचोरो^३ देशः [॥ ४*] यस्मिन्त्र-
जति महीशे बहिरुद्याना-

Second Plate; Second Side.

- 19 वल्लोकनार्थं [भी]ताः [१*] तद्विन्देशाधीशा दिशन्ति मणिकनकहृयगजेन्द्र-
पतति^४ । [५*] श्रीमदम्भराज[१*]भिधान-
20 स्मस्तभुवनाश्रयश्रीविजयादित्यमहाराजाधिराजपरमेश्वर^५परमभट्टारक^६पर-
21 मत्रद्वयौ गुदलकण्ठे^७वाडिविषयनिवासिनी राट्टकूटप्रमुखान्कुटुंबिनस्त्रमाह्वयेत्य-
22 माज्ञापयति ॥ विशुद्धतरकाश्रपगोवप्रसूतस्य सकलकलागमकुशल-
23 स्य श्रीविष्णुशर्मण^८पौत्राय मनुमतचरितनिरतस्य चाम्यनशर्मणो^९पुत्राय^{१०}गे-
24 रण्डवास्तव्याय वेदवेदांगपारगाय षट्कर्मनिरताय स्वामिभक्त्याय सदनु-
25 ष्ठानपराय विष्णुशर्मणे सर्वंकरपरिहारमुदकपूर्वमुत्तरायणनिमित्तेन नम्यु-
ना[म*]-
26 ग्रामपूर्वस्वान्दिशि राजमानेन द्वादशखण्डिकाकोट्टवावापं सेवमस्त्राभिर्दत्त-
मिति ॥ अस्त्र
27 क्षेत्रस्वावधयः । पूर्वतः स्थापितशिलागुण्ड सीम ॥ दक्षिणतः पन्दिपेहेरि-
पन्नस[सि]-^{११}

Third Plate; First Side.

- 28 मैव सीम ॥ पश्चिमतः क्रोप्येष्टि तूर्प्यसीम ॥ उत्तरतः इन्दुलगुण्ड ॥
एतेषामध्वव-
29 त्ति^{१२} क्षेत्रम् । अस्त्रोपरि न केनचिद्वाधा कर्तव्या [१*] यङ्करोति स
पंचमहापातको भवति । स्वद-
30 त्तां परदत्तां वा यो हरेत वसुन्धरान्^{१३} [१*] षष्टिं वर्षसहस्राणां विष्टायां^{१४}
ज[१*]यते क्त-
31 मिः । [६*] बहुभिर्वसुधा दत्ता बहुभिश्चानुपालितं [१*] यस्य यस्य
यदा भू-
32 मिस्तस्य तस्य तदा फलम् ॥ [७*]

^१ Read यस्मिन्शासति.

^२ The *caesura* stands at the beginning of the next line.

^३ Read "निरिति".

^४ Read "शर्मणः पुत्राय

^५ Read "वर्ष".

^६ Read विष्टायां.

^७ Read perhaps "पदातीन्.

^८ Read "सीमेव.

^९ Read वसुन्धरान्.

No. 13.—NIDHANPUR COPPER PLATES OF BHASKARAVARMAN.

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

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

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

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

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

¹ See the Bengali Journal *Bijayā*, Vol. i, pp. 625 ff.² *Ibid* Vol. II, pp. 191-193.

of Harsha (about 606 A.D.), they could do no material injury to the king of Karṇasuvarṇa, for a very long time afterwards we find Śaśāṅka in power, in 619 A.D.¹ Nor did Śaśāṅka die in battle. Yuan Chwang, who paid a visit to Karṇasuvarṇa, believed that Śaśāṅka died of some foul disease due to his iniquitous persecution of the Buddhists and his demolition of the statues and temples of the Buddha. After the death of Śaśāṅka his kingdom must have passed into the hands of Harsha, who was then in the zenith of his power. Yuan Chwang in the description of his visit to Karṇasuvarṇa does not make mention of any king reigning there. We can presume therefore that it was then absorbed into the empire of Harsha, who could not have allowed the possessions of so great a rival to be included in the territory of Bhāskaravarman, a weaker king to all appearance, however friendly he might have been. It is only on the dismemberment of the great empire of Harsha shortly after his demise, that it was possible for Bhāskaravarman to get any hold over Karṇasuvarṇa. As a matter of fact Bhāskara, who survived his great friend Harsha, rendered valuable assistance to the powerful Chinese invader Wang-hien-tai (in 648-49 A.D.) who crushed the usurper Arjuna, the minister of Harsha, who had ascended the throne after his demise. We may assume that Bhāskaravarman was rewarded with the possession of Karṇasuvarṇa, and it may be that in commemoration of his triumphant entry into the capital of Karṇasuvarṇa this shrewd king of Kāmarūpa made this grant of land to a Brāhman of the locality.

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

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

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

¹ See the Ganjam copper-plate inscriptions of the Gupta year 300, *Ep. Ind.*, Vol. VI, pp. 143 ff.

² The only thing that is indistinctly discernible in the seal is the front part of the figure of an elephant, which also occurs in the seals of the later kings of Kāmarūpa, who claimed descent from Naraka and Bhagadatta.

³ There is an internal evidence in support of this. In the incomplete description of the boundaries of the land granted we have the mention of *Gaṅgīkīṣā* in three out of the five sides, and this term occurs, in another inscription (*viz.*, Dharmapāla's copper plate grant, *Ep. Ind.*, Vol. IV, pp. 243 ff.) which relates to the same locality, *i.e.* Northern Bengal, where even now the word *gāṅgīnā* is used to denote a dried river bed.

⁴ *Ibid. Ep. Ind.*, Vol. II, pp. 347 ff.

occurred subsequent to Bhāskara's time—, quitted his original home and came to the sparsely peopled part of Sylhet, and, wishing for some reasons to conceal his original status flung away the plates that contained a record of the same, and became easily absorbed into the society of this new place.

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

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

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

3. The name of Śrihaṭṭa has very curiously found its place in an inscription of a date prior to Bhāskaravarman, viz., in the *prastāvi*² of the temple of Lakkhā Maṇḍal at Maḍhā in the Jaunpur Bāwar district. Just on the top of the inscription, we read the word Śrihaṭṭādhitivarābhyaḥ, and although Dr. Bühler, who read the inscription and assigned to it a date about 600 A.D., was of opinion that these letters were "of a later date," they could not, from their very nature, be of a very posterior date; they were apparently inserted to fill in some omission somewhere in the inscription, and very probably the calligraphic difference is due to a different hand that corrected the mistake. At any rate, it becomes evident that by 600 A.D. there was a place called Śrihaṭṭa, which had its own *adhivaras* (lords).³

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

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

² See *Ep. Ind.*, Vol. I, pp. 10 ff.

³ [There is no indication that the words in question should be inserted anywhere in the inscription. The alphabet is certainly later than that of the *prastāvi*, and no inference can be drawn for the time about A. D. 600.—S. K.]

of Nepal up to the junction of the Brahmaputra, beginning from the Karatōyā up to the Dikkaravāsini, its boundaries being, to the north, the Kañjagiri; to the west, the Karatōyā, to the east, the Dikshu; to the south, the confluence of the Brahmaputra with the Lākshā.¹

This description of Kāmarūpa is also found in a few other sacred compositions. I think that what is meant is not the political territory, but a scriptural region, rendered sacred by the location of Kāmākhyā (the presiding deity of Kāmarūpa) in the centre. Similarly, such boundaries are given in the second chapter of the *Manu-Saṁhitā* of Āryāvarta, Brahmāvarta, etc. Moreover the boundary line given in the *Yōginītantra* does not stand the test of a close historical scrutiny. The *Yōginītantra* contains the name of Viśvasimha, the founder of the Koch kingdom which is now limited to Koch Bihar, and he was a contemporary of Babar and Humayun. In his days much of the territory included within the boundary of Kāmarūpa as defined in the *Yōginītantra* especially what fell in East Bengal including Sylhet, had long come under the jurisdiction of the Pathans and the Moghuls. Now when Yuang Chwang entered Kāmarūpa, he crossed a large river *Kalota*² by name, and this can only be the Karatōyā of the *Yōginītantra*. Now from the fact that the western boundary of the *Tantra* coincided with the political boundary of Kāmarūpa, which can be inferred from Yuan Chwang's statement, the conclusion has been somewhat hastily drawn that the *Tantra* was also right with regard to the remaining boundaries, at least for the days of Bhāskaravarman.

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

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

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

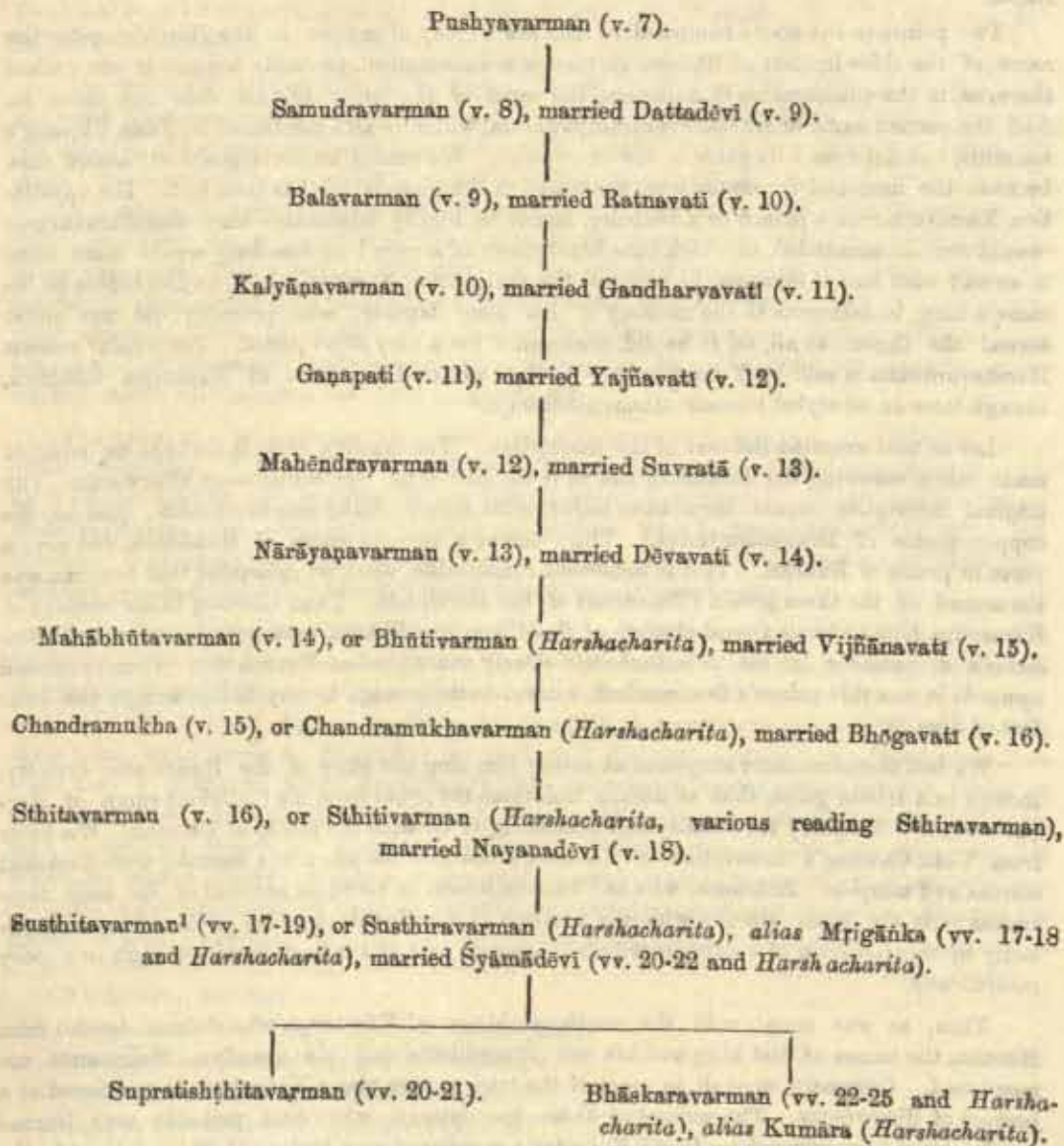
¹ *Nāpālasya Kāñchanādriḥ Brahmaputrasya saṅgamam |*
Karatōyāḥ samāroḍhya yāval Dikaravāsiniḥ ||
uttarasyaḥ Kañjagiriḥ Karatōyā tu paścimā |
tirthatrasāhā Dikshunadī pūrcasām, girikanyakē ||
dakṣiṇe Brahmaputrasya Lākshāyāḥ saṅgamāvadhi |
Kāmarūpa || khyātāḥ sarvāśāstrīḥ utchitāḥ || *Yōginītantra*, Paṭala XI.

² Mr. Watters commenting on this writes (Yuang Chwang, Vol. II, p. 187) "The river 'Kalota' of the Tang Shu may be the large river of the present passage which is possibly the Brahmaputra." This view has not been rectified by his editors.

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

⁴ *Ucchādeśa*, VII, p. 246, in the Nirnaya Sagara Press edition, Bombay, 1892 and p. 295 in Führer's edition Bombay, 1909.

discrepancies, which are most probably due to mistakes by Bāṇa or in the copies of the *Harshacharita*. The genealogy is given below :—



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

¹ That the form *Susthitavarman* is the correct one is proved by its occurrence also in the Aṅgāś inscription of Ādityasena; see *Gupta Inscriptions*, p. 203.

² Dr. Bühler in accounting for the name of Pushyabhūti, *Ep. Ind.*, Vol. I, p. 68, footnote, gives as its meaning "He to whom Pushya (Constellation) may give welfare." But *Pushya* is derived from the root *puś*, to grow, to enhance, and *bhūti* is a generic appellation of the Vaiśyas, to which caste Pushyabhūti belonged; *bhūti* *dattas* *cha* *vaiśyasya*.

curiously enough corresponds in name to the second king of the Gupta dynasty, viz. Samudragupta (320-375), who was the most powerful Indian monarch that ever ruled India after Aśoka.

Two points in the above comparative lists are worthy of notice: in the *Harshacharita* the name of the elder brother of Bhāskarvarman is not mentioned, probably because it was useless there, as, in the enumeration of ancestors, the name of the elder brother does not come in. And the second name of Bhāskarvarman, Kumāra, which is also mentioned in Yuan Chwang's accounts, has not found its place in the inscription. We cannot however positively assert this, because the names of the donor were contained in the plate which has been lost. The appellation *Kumāra* means a prince or a bachelor, and it is highly improbable that Bhāskarvarman would remain unmarried, in which case his dynasty of a very long standing would have come to an end with him. Perhaps he retained the designation *Kumāra*, which he had before he became a king, in deference to the memory of his elder brother, who probably did not either ascend the throne at all, or, if he did, occupied it for a very short period. For similar reasons Harshavardhana is said by Yuan Chwang¹ to have assumed the name of Rājaputra Śīlāditya, though later on he styled himself *Mahārājādhirāja*.²

Let us now examine the text of the inscription. The opening verse is perhaps an addition made while renewing the document, and so is the last verse —of which more afterwards. The original inscription would then have begun with *Svasti. Mahā-nau-hasty-atva*, just as the copper plates of Harshavardhana.³ Then comes a verse in praise of Mahādēva, and next a verse in praise of Dharma. This is somewhat remarkable, when we remember that Dharma was the second of the three jewels (*Tri-ratna*) of the Buddhists. Yuan Chwang in his account of Kāmarūpa found almost a total absence of Buddhism in Bhāskarvarman's kingdom, and the latter's ambassador in the *Harshacharita* clearly stated before Harsha that "from childhood upwards it was this prince's firm resolution never to do homage to any being except the lotus feet of Śiva."⁴

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

Then, as was usual with the medieval kings of Kāmarūpa who claimed descent from Naraka, the names of that king and his son Bhagadatta and his grandson Vajradatta are mentioned. Curiously enough, in some of the later copper plates Vajradatta is mentioned as a brother of Bhagadatta. The writers of these inscriptions, who were probably very learned people, must have somewhere found Vajradatta mentioned as a brother of Bhagadatta. In the *Kālikāpurāṇa*, however, we have a list of the sons of Naraka, who were four in number—Bhagadatta, Mahāśreha, Madavat and Sumāli.⁵ Vajradatta does not occur in that list. Similarly

¹ See Watter's Yuan Chwang, Vol. I, p. 343.

² See above, Vol. IV, plate opposite p. 210.

³ *Ep. Ind.*, Vol. I, p. 72; Vol. IV, p. 210.

⁴ *The Harshacharita*, transl. by Cowell and Thomas, p. 217.

⁵ *Ītimateyām tu jāpāyām kālī na Narakaḥ kramāt |
Bhagadattam Mahāśreham Madavatam Sumālinam |
caturō janayām āsa putrān itān kṛhītāḥ sutaḥ ||*

Kālikāpurāṇa, ch. XI.

we find Vajradatta mentioned as a son of Bhagadatta in the Mahābhārata.¹ This is certainly the older version. Mr. Gait, in his *History of Assam* (p. 14), has, on the other hand, adopted the version of the later copper plates when he says: 'This king (Bhagadatta), it is said, was succeeded by his brother Bajradatta, and the latter by his son Bajrapani.' I do not know where he has got this last king—Vajrapāṇi—from.

The inscription then goes on to inform us (v. 7) that after Vajradatta his descendants governed for three thousand years, and then Pushyavarman became king. Then follows the enumeration of his immediate successors down to Bhaskaravarman, the king who issued the grant. He is praised in vv. 22-25 and in the ensuing prose passage, but part of the panegyric on him has been lost, owing to the disappearance of the third plate. The last plate, now the third, opens in the midst of the description of the boundaries of the land granted; then follow the names of some officers, evidently such as had something to do with the grant and the document. Then come a couple of the customary verses praising a donor of land and cursing those who might take it away.² Here ends the original inscription. But an additional verse has been added at the end, indicating that the plates had been burnt and rewritten which new writing should not therefore, be looked on as forged.

The question as to when and by whom this document was renewed, is probably not of great importance. I have already said that, in my opinion, the renewal was probably made by the donor himself; for, as stated in Mr. Gait's invaluable *History of Assam*³, the dynasty of Bhaskaravarman was soon after his time overthrown by a barbarian Śālastambha by name. Moreover, if somebody else—even his successor—renewed the grant, his name would have been incidentally mentioned in the renewed inscription in an additional verse.⁴

Yuan-Chwang has described Bhaskaravarman as a Brāhmaṇ. Probably his descent from Nārāyaṇa Dēva and his staunch adherence to the Brahmanical creed, and possibly also the fact that he personated Brahma—the fountain head of all Brāhmaṇs—in the procession of Harshavardhana who himself figured as Śakra, led the Chinese traveller to this conclusion. On the other hand, Mr. Vincent A. Smith has asserted that "almost certainly he (Bhaskara) must have been a hinduised Kōch aborigine."⁵ The inscription under review is not in favour of this assumption. As a matter of fact, few kings of mediæval and ancient India could show such a brilliant record of illustrious ancestors: Naraka, though styled an *Asura* for his iniquities, was a mighty monarch whose exploits were recorded in various Purāṇas, who was the issue of one incarnation of Viṣṇu (Varāha), and killed by another (Śrīkrishṇa); Bhagadatta played a very prominent part in the story of the Mahābhārata; Vajradatta was as heroic as

¹ See *Mahābh.*, XIV, lxxv, 1.

Prāgyyōtisham ath-ābhyyāga vyāharat sa hayōttamaḥ |

Bhagadatt-ātmajai tatra niryāyau raṇakarkatāḥ ||

So haṅgō Pāṇḍu-putrasya viśvayāntam upāgatam |

guyudhe Bharatāirāḥṣha Vajradattō mahīpatiḥ ||

Sō 'bhiniryāya nagarād Bhagadatta-uto nripaḥ |

atcam āyāntam unmathya nagarābhīmukhō yayau ||

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

³ See p. 28.

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

⁵ *Early History of India*, 2nd edition, p. 341.

his father and then, although no other king of the dynasty was extolled by name, yet the poet Kālidāsa in his *Raghuvamśa* did not consider his hero glorified until he was honoured by the king of Kāmarūpa,¹ and Raghu's son treated his compeer of Kāmarūpa as his "best man" while marrying the daughter of the king of Vidarbha. It has already been stated that a position of honour was given by the emperor of Āryāvarta (Harshavardhana) to Bhāskara himself in the state procession at Rājagriha. The reason was not so much that he was a powerful king, as the high lineage that made him at once the most respectable among the hosts of the crowned heads of Northern India who came to attend Harsha's ceremonies.

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

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

[There are also other instances of carelessness. Thus we find *a* for *i* in *vahita-*, l. 39; *-upakalpat-*, l. 39; *-rachata-*, l. 40; *a* for *u* in *śrata-*, l. 42, and *u* for *a* in *-uduya-*, l. 34, *u* for *ū* in *-avritār-*, l. 22; *eunus-*, l. 23; *j* for *jj* in *-ujvalām*, l. 2; *t* for *tt* in *-ābhava tasya*, l. 11; *-ajijana tanayām*, l. 26; *-satva-*, l. 41; *tt* for *t* in *-ōnnattī*, l. 27; *sp* for *ps* in *-sachchikshispō-*, l. 5; *y* has been omitted in *mātsa-*, l. 10; *r* in *-sthiti-*, l. 5; a whole syllable in l. 27, etc. The last plate abounds in mistakes and omissions, and contains, moreover, several curious words. The cutting of the letters is sometimes unsatisfactory. More especially, the loop at the bottom of the *akshara sa* consists of two strokes, one going downwards and the other backwards. There are on the whole some features which would, in ordinary circumstances, throw doubt on the genuineness of the plates. As has already been mentioned, however, the Āryā at the end of the last plate informs us that the original plates were burnt, and that the grant contained in the existing plates is a copy. It is also stated that the shape of the letters differs from the original, but that the contents are genuine. There is no reason to compel us to doubt this statement, which, if we admit its correctness, accounts for the peculiarities drawn attention to above. The alphabet used assigns the plates to about A.D. 600, and it is very likely that Professor Padmanatha is right in thinking that the renewal of the burnt plate took place not much later.—S. K.]

¹ Kāmarūpēśvaras tasya ācmapīthādhdīvatām |

ratnānushyōpahārīṇa chhāyām ānarcha pādāyāḥ || *Raghuv.* IV, 84.

² Talō 'antīry-āta Kurūgulāyāḥ sa Kāmarūpēśvaradattahastah |

Vaidarbhasānidīsham atthō eicēta nārīmasāms-iva chātśhkkam antah || *Raghuv.* VII, 17.

TEXT.

First Plate.

- 1 [Om]¹ ²Prapamya devam shasi-sekhara-priyam pinakina[m*] bhasma-kapsir-vibha-
shita[m*] [1*] vibhutatayō bhūtima[tām dvija]-
- 2 nmanēm karōmi bhūya³ sphuṭavācham-u[j*]jvalām || [1*] Svasti mahā-nau-hasty-
asva⁴-patti-sampaty-upāta-jaya-śavd-ānva-
- 3 ritha-skandhāvārāt Karṇasuvārṇa-vāsakāt || ⁵Bhōgīvara-krīta-parikaram-ikshapa-
jita-kāma-rūpam-a-
- 4 vimuktām [1*] paramēśvarasya rūpam nija-bhūti-vibhūshitam jayati || [2*]
Jayati jagad-śkavandhur⁶-loka-dvita-
- 5 yasya sampadō hētu[h*] [1*] parahita-mūrttir-adriṣṭaḥ phalānumēya-sthiti[r*]-
dharmma[h*] || [3*] Dhātrim-uchohikahispa-
- 6 r-amvunidhē⁷ kapata-kōla-rūpasya [1*] chakrabhṛita[h*] sūnur-abhūt pārthiva-vṛindā-
rakō Naraka[h*] || [4*]
- 7 Tasmād-adriṣṭa-narakāu-Narakād-ajanishṭa nripatir-Indra-sakhaḥ [1*] Bhagadattaḥ
khyāta-jayam Vijaya[m*]
- 8 yudhi yah samāhvayata || [5*] Tasy-ātmaja[h*] kshat-ārōr-vajragatir-
Vajradatta-nām-ābhūt [1*] Śatama-
- 9 kham-akhaṇḍa-vala⁸-gatir-atōshayad-yah sadā saukhyō || [6*] Varṣyēshu tasya
nripatishu varsha-saha-
- 10 ara-trayam padam-avāpya [1*] yātōshu devabhūyam kabittīvara[h*]
Pushyavarman-ābhāt || [7*] Māta[y*]a-nyāya-
- 11 virahita[h*] prakāśa-ratna[h*] suto dvaratha-laghu[h*]⁹ [1*] pañchama iva hi
samudra[h*] Samudravarm-ābhava[t*] tasya || [8*]
- 12 Avikhaṇḍita-vala-varmmā¹⁰ Valavarmma tasya sūnur ajanishṭa [1*] kshatipasya
Dattadēvyā[m*] sēnā ya-
- 13 sy-ābhyamitriyā || [9*] Tasy-āpi Ratnavatyā[m*] nripatiḥ Kalyāṇavarmma-
nām-ābhūt [1*] tanayas-tanayas-
- 14 m-api yō dōshāpām-anāvāsah || [10*] Gandharvavati tasmād-Gaṇapatim-iva
dāna-varshaṇam-ajasram [1*]
- 15 Gaṇapatim-agaṇita-guṇa-gaṇam-asūta kali-hānyō tanayam || [11*] Tan-mahishī
Yajñavati

Second Plate; First Side.

- 16 yajñavat-iv-ārapi[h*] sutam asūta [1*] yajñavidhinām-āspadam-analam-iva
Mahēndravarmmaṇam || [12*] Tasmā[d-a]-

¹ Seems to be expressed by a symbol.² Metre: Varṣastha.³ The *Visarga* is here optional; cf. *Vārtika* on *Pāṇini VIII, iii, 96*.⁴ Read *-afca-patti-sampatty-upāta-jaya-sabd.*⁵ Metre of verses 2-25: *Āryā*.⁶ Read *-sandhur*.⁷ Read *-kshipsōr-ambunidhēh*.⁸ Read *-bala*.⁹ Read *deśirāta*; note the wrong cadence.¹⁰ Read *-balavarmma Bala*.

- 17 janayad-ātmajam-ātmavidah Suvratā bhūva¹ sthitayē[^{1*}] Nārāyaṇavarmmaṇam
Janakam-iv-ādbigata-sāmkhy-ārtham || [13*]
- 18 Prakṛitir-iva tasya puṁsō Dēvavati sthira-guṇ-ānuvandhāyā² [^{1*}] shashtham-
iva mahābhūtam-ādhasu³ Mahā-
- 19 bhūtavarmmaṇam || [14*] Chandramukhas-tasya sutas⁴-chandra iva kalā-
kalāpa-rāmapyaḥ [^{1*}] Vijñāna-
- 20 ti dyaus-iva yaṁ sushuvē dhvānta-sāntikarām || [15*] Bhōgavati bhōgayati
bhūtaḥ Sthitavarmmaṇa[^{5*}]
- 21 tato hētuh [^{1*}] āst-d-bhōgipatēr-iva bhāmibhṛtō-nantabhōgasya || [16*]
Tasmād-agādha-
- 22 murtēr⁶-akalita-ratnād-upōdha-lakshmikāt [^{1*}] kahirōdadhār-iva nripād-
akalānka[h^{7*}]
- 23 śrī-Mṛigāṅkō-bhūt || [17*] Udupādi Nayanadēvyā[m^{8*}] sunna⁹-tasya sva-
vāhu⁷-dhṛita-
- 24 rājyaḥ [^{1*}] dēva[h^{7*}] Sūsthitavarmmaṇā yaḥ khyātah śrī-Mṛigāṅka iti || [18*]
Pratyurasam vilasanti[m^{8*}]
- 25 taddhana iva yā[m^{8*}] mudā Harir-vahati [^{1*}] sū śrīr-arthijanaśbhyaḥ kshītir-
iva viśrūpitā yāna || [19*]
- 26 Kārttayug-iva Śyāmādēvi tasmād-ajijana[t^{9*}] tanayam [^{1*}] śaśinam-iva
Supratishṭhita-
- 27 varmmāṇam-apāstayē ta[ma^{8*}]sām || [20*] Yasy-ōnnati¹⁰ parārthā vidyādharā-
chakravartti-sōvyasya[^{1*}] saga-
- 28 jasya supratishṭhita-kṣṭkasya kulāchalasya-iva⁹ || [21*] S-iva Śyāmādēvi
tasy-ōnujam-a-
- 29 kalit-ōdayam-asūta [^{1*}] śrī-Bhāskaravarmmaṇam bhāskaram-iva tējasā
nilayaḥ [||*] [22*]

Second Plate ; Second Side.

- 30 Ēkō-pi hi yaḥ pu[m^{8*}]sām hṛidayashv-abhilakshita[h^{7*}] [svabhāvāna]¹⁰ [^{1*}]
śuddhēshu darpaṇ[ō^{8*}]shv-iva vahu¹¹ susha-
- 31 man sanmukhinēshu¹² || [23*] Yasy-āvōm(vi)hatam-atanubhis-tejōbhīr-lakshma
nripati-bhavanēshu [^{1*}] ada-
- 32 pāstresū¹³-iva bhāriṣu vilokyatē bhāskarasy-ōva || [24*] Avyālah svārōha[h^{7*}]
kalpadruma-
- 33 vat-sampiddhi-bhūtri-phala[h^{7*}] [^{1*}] chohhāy-āpāsrita¹⁴-janatā-parivēshṭhita-pāda-mūlō
yaḥ [||*] [25*]
- 34 Ity-āpi sa jagad-udnya¹⁵-kāṇpan-āstamaya-hētunā bhagavatē Kamala-sambhaven-ā-

¹ The *Vicarya* is here optional; cf. *Vārtika* on *Pāṇini* VIII, iii, 36.

² Read -bandhāya.

³ Corrected from *chandraśa*.

⁴ Read *śūna*.

⁵ Read -ōnnatiḥ.

⁶ The reading of this word is uncertain.

⁷ Read *śaśmakā*.

⁸ Read *śāśyōpāsrita*.

⁹ Read -bhāṅka dādhan.

¹⁰ Read -mūrtiḥ.

¹¹ Read -bhāḥ.

¹² Read -śam.

¹³ Read *śaka*.

¹⁴ Read -pāstresūya.

¹⁵ Read -udaya.

Nidhanpur plates of Bhaskaravarman.

i.

2
4
6
8
10
12
14

2
4
6
8
10
12
14

Handwritten text in Devanagari script on a dark, rectangular plate with a circular hole on the left side. The text is arranged in approximately 14 horizontal lines, with some characters appearing to be in a different script or dialect. The plate is numbered 2, 4, 6, 8, 10, 12, and 14 on both the left and right margins.

ii a.

16
18
20
22
24
26
28

16
18
20
22
24
26
28

Handwritten text in Devanagari script on a dark, rectangular plate with a circular hole on the right side. The text is arranged in approximately 14 horizontal lines. The plate is numbered 16, 18, 20, 22, 24, 26, and 28 on both the left and right margins.

ii.

30 क... यः... 30
 32 ... 32
 34 ... 34
 36 ... 36
 38 ... 38
 40 ... 40
 42 ... 42
 44 ... 44

iii.

46 ... 46
 48 ... 48
 50 ... 50
 52 ... 52
 54 ... 54

- 35 vaktraṇa-varṇa-āsrama-dharmma-pravibhṅgāya nirmmito bhuvanapatir-iv-oday-
ānurakta-mṛi(ma)ṇḍa-
- 36 lo yathāyatham-uchita-kara-nika[ra*]-vitarṇa-ākulita-kali-timara¹-sañchaya-
- 37 tay[ā*] prakāśit-āryadharmmaloka[h*] sva-bhujā-vala²-tulita-sakala-sāma-
- 38 nta-chakra-vikrama³ sthiti-vinaya⁴-samtav-ōpachita-bhaktishu prakṛitishu
parāṇparipāsu
- 39 nikāmam=upakalpat⁵-ānōka-bhōgina-vartmr⁶ samara-vijita-narapati-śata-vahita⁷
- 40 vividha-nutivachana-kusuma-rachata⁸-ruchira-kr̥tti-chitr-āvataṅs⁹-sōkaḥ Śivir=iva
par-ō-
- 41 pakāra-viśrāṇan-ābhirata-satva¹⁰-vr̥ttir=yathā-samayam=udita-guṇa-vidhi-vibhāga-
- 42 samvandha¹¹-paṭutayā suragurur=iv-āparō¹² parair-avahita-prabhāva[h*] śrata¹³
śaurya-dhairya-
- 43 śantīrya-sucharitair=alaśkr̥it-ātmaṇṛittih pratipaksha-samśraya-nirākṛitair=iva viva-
- 44 rjjiṭo dōshair-achalita-nirantara-praṇaya-rasa-bhar-ākṛiṣṭa-Kāmarūpa-lakshmta-
samā¹⁴

Last Plate.

- 45 paśchimēna gaṅgāṇik¹⁵=āḍumvart-chehhēda-samvēdyā¹⁶ || paśchimēn=ādhunā stma-
gaṅgāṇikā || paśchi[mō]-
- 46 ttarōṇa kumbhakāra-garttas=s-aiva cha gaṅgāṇikā prāg-bhujyamān-ōttarōṇa
vr̥ihaj-jāṭal¹⁷ || uttarapū-
- 47 rvēṇa vyavahāri-Khāśoka-pushkiriṇi¹⁸ s-aiva śushka-Kauśikā¹⁹ ch=ōti || ājñā-śatā
prāpayitā
- 48 prāpta-pāñcha-mahāśavda²⁰ śrī-Gōpāla[h*] | śimā-pradātē Chandrapuri-nāyaka[h*]
Śrīkshikuṇḍaḥ
- 49 nyāya-karaṇika Janārdanasāmī vyavahāri-Haradatta-kāyastha-Dundhunātha-
prabhṛitayaḥ²¹
- 50 śāsaitā²² lēkhayitā cha Vasuvarṇa bhṣṇḍāgār-ādhikṛita mahāśamanta
Divākarsprabha[h*]
- 51 utkhēṭayitā Dattakārapurṇō²³ | sōkyakāra Kāliyā | Shashṭim²⁴-varsha-sahasra-
- 52 ṇi svargō mōdati bhāmidaḥ [j*] ākahōptā ch=ānumantē cha tāny=ēva narakō
vasōt [11*] [26*]

¹ Read -timira.² Read -bala.³ The *Visarga* is here optional; cf. *Vārtika* on *Pāṇini* VIII, iii, 30.⁴ Read -vinaya.⁵ Read -upakalpit.⁶ Read -eartmā.⁷ Read -vihita.⁸ Read -rachita.⁹ Read -chitrāvatamasakāḥ.¹⁰ Read -sattea.¹¹ Read -sambandha.¹² Read -āparaḥ.¹³ Read śrata.¹⁴ The remainder of this word was written on the missing plate.¹⁵ Read *gaṅgāṇik-āḍumbari*. Cf. *gaṅgāṇikā*, above, Vol. IV, p. 243.¹⁶ Read -samvēdyā.¹⁷ Read *vr̥ihaj*.¹⁸ Read *pushkiriṇi*. The same mistake is also found in the plates of Indrapāla and Balavarman, *Journ. Beng. As. Soc.*, Vol. LXVI, Pt. I, pp. 123 ff., 289 ff.¹⁹ Perhaps -Kōśikā is written,²⁰ Read -śabdāḥ.²¹ Read -prabhṛitayaḥ.²² Read *śāsaitā*.²³ Read perhaps -pūrṇaḥ.²⁴ Read *śashṭim varshasahasraṇi*.

- 53 Svadattāṁ paradatām-vā¹ yō harōta vasundharāṁ [*] sa viśṭhāyāṁ
kṛimīr-bhutvā² pitṛibha saba pachyatē [11*] [27*]
- 54 ³Śāsanadāhād-arvāg-abhinava-likhitāni bhinnarōpāi [*] tēbhyo⁴ aksharāpi
yasmā-
- 55 t-tasmā[a*] n-aitāni kūtāni n [28*]

TRANSLATION.

Om. (Verse 1.) Having saluted the god who is lovely with the moon as head-gear, the wielder of the bow (*pināka*), adorned with particles of ashes,⁵ I once again make clear (what was already) plain words (*i.e.* of the destroyed plates) for the benefit of the (spiritually) prosperous Brāhmaṇas.

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

(V. 2.) Victorious is the form of the great Lord (Mahādōva), never forsaken (in contemplation by the devotees), bedecked with its own splendour,⁶ that has a girdle made of the lord of snakes, (and) that destroyed the body of Kāma⁷ (Cupid) at a mere glance.

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

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

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

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

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

(V. 8.) His son was Samudravarman, who like a fifth *samudra*⁸ (Ocean) was devoid of excesses (or exit of fish),⁹ shining with gems, and quick in duels.¹⁰

(V. 9.) That king had a son born of (his queen) Dattadēvi, (named) Balavarman, whose force and armour¹¹ never broke up and whose army would easily march against enemies.

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

¹ Read *-dattāṁ cā*.

² Metro : Āryā.

³ This seems to refer to the former plates that were reduced to ashes.

⁴ *Bhūti* also means 'ashes' *cf.* v. 1.

⁵ Here is a *śiśha*, the donor's kingdom Kāmarūpa being alluded to.

⁶ There are four *samudras*, and hence he was a fifth as it were.

⁷ The word *śiśha-nyāya* has a double sense. In the case of the king it means 'excesses' and in the case of the Ocean, 'exit of fish.' *Māṭṛya-nyāya* is a popular adage, meaning disorders of anarchy when the strong oppress the weak as the large fishes eat the small ones.

⁸ In the case of the Ocean, the constant duel between the billows and the beach is probably referred to.

⁹ Here the words *śiśha* and *carmas* have been used in alliteration with the king's name.

² Read *-bhūteṣu pitṛibhiḥ*.

⁴ Read *tēbhyo-aksharāpi*.

(V. 11.) From him, (queen) Gandharvavati begot a son Ganapati (by name) who was incessantly raining gifts as (the god) Ganapati (rains) ichor¹, who was endowed with innumerable qualities, for the extermination of strife (as Ganapati) is born to destroy the Kali age.²

(V. 12.) His queen Yajnavati, brought forth a son Mahēndravarman, as the sacrificial³ fire (produces) fire, who was the repository of all sacrificial rites (like fire).

(V. 13.) From him who mastered his self, Suvrata generated a son Nārāyaṇavarman for the stability (of the rule) of the world, who like Janaka (or his father)⁴ was well versed in the principles of the Philosophy of the (supreme) Self.⁵

(V. 14.) From him, Dēvavati, like Prakṛiti from Puruṣa, bore Mahābhūtarman, the sixth Mahābhūta (element)⁶ as it were, for the steady succession of (all) the properties.

(V. 15.) His son was Chandramukha, who was charming by (possessing) all the arts as the moon (by the digits),⁷ whom Vijñānavati brought forth, as the Sky did (the Moon), a dispeller of (all) gloom (as the moon dispels the darkness).⁸

(V. 16.) Thereafter (queen) Bhōgavati of (good) enjoyment became the cause (of birth) of Sthitavarman, the supporter of the world, who had innumerable (sources of) enjoyment, (just as) Bhōgavati (the city of the Snakes of the nether regions) is (the source) of prosperity of the chief of the Snakes, the supporter of the earth, who has a myriad of hoods.⁹

(V. 17.) From that king of unfathomable nature, of innumerable gems, and the spouse of the (goddess) Lakshmi, was born śri-Mṛigāṅka, who had no blemish, just as the moon,¹⁰ free from spots, is born from the milky ocean, whose substance is unfathomable, whose pearls cannot be counted, and from which Lakshmi was produced.

(V. 18.) His¹¹ (i.e. Sthitavarman's) son king Susthitavarman was born of Nayanadēvi, he who held the kingdom in his own hand, and was renowned as śri-Mṛigāṅka.

(V. 19.) By whom was given away to supplicants as if it were (a clod of) earth, that shining Lakshmi (i.e. wealth) whom (god) Hari like a miser bears with joy in his bosom.¹²

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

¹ Play on *dāna*, gift or ichor.

² *Kali* means 'quarrel' and 'the Kali age.'

³ Here the word *yajñacālī* has been used in alliteration with the queen's name.

⁴ *Janaka* means 'father' as well as the famous philosopher-king of Mithilā.

⁵ Here *sāṅkhya* does not seem to mean the philosophy of Kapila so much as the "knowledge of Self" that is referred to in the *Bhagavadgītā*, Chapter II. The word is explained by Śrīdharaśvāmin in his commentary on v. 39 as follows,—*samyak khyāpyatē, prakāśyatē astatattvam anay-āti saṅkhya samyag-jñānam. Tasyām prakāśyamānam āmatattvam saṅkhyaṁ*. It is very clever of the author that speaking of the *Sāṅkhya* here he brings in *Puruṣa* and *Prakṛiti* in the next verse.

⁶ There are five *mahābhūtas* and the king is likened to a sixth one. Here the simile is a little faulty. *Mahābhūtas* are not the immediate progeny of *prakṛiti*, as was the king of Dēvavati. Out of *prakṛiti* was evolved *maḥat*, thence *āśakāra*, whence five *tasmatras* and therefrom the *mahābhūtas*.

⁷ *Kālā* means 'art' and 'digit.'

⁸ The word *dācānta* has a double meaning; referring to the king it means mental gloom and referring to the Moon, darkness of the night.

⁹ Playing on words runs through the whole verse rather to an excessive degree. *Bhōga* means 'enjoyment' and 'the hood of a snake,' and *Bhōgavati*, the name of the queen, is also the name of the city of the snakes, (as well as of the *Gaṅgā* that flows in *Pātāla*, the region of the snakes). *Bhūti* means 'birth,' as well as 'prosperity,' and *bhūmibhūti* means 'a king' and the 'Snake chief,' both of whom support the earth, each in their own way.

¹⁰ Here the play is on the name of the king which also means the 'Moon.'

¹¹ Here the composition is faulty, as *tasya* would naturally refer to Śrīmṛigāṅka, in the immediately preceding verse. [If it were not for the statement in the *Harshacharita*, we would in v. 17 find a prince Mṛigāṅka, the son of Sthitavarman and Lakshmi, and the father of Susthitavarman.—S. K.]

¹² Lakshmi being considered as his only treasure, he keeps her in his bosom.

(V. 21.) Whose prosperity was for the benefit of others, who was possessed of elephants and attended by the chief among the learned, and possessed of a well established Capital like a *kuśāchala*, whose height is for the benefit of others, which is haunted by the chief of Vidyā-dhara, is rich in elephants, and has a ridge.

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

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

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

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

(Lines 34-44.) Moreover he (Bhāskaravarman, who has been) created by the holy lotus-born (god), the cause of the rise, the arranging and the destruction of the Universe, for the proper organization of the duties of (various) castes and stages (of life) that had become mixed up; who by (his) rise has made the circle of (related) powers become attached like the Lord of the World¹ (the Sun), whose disc becomes coloured when it rises; who has revealed the light of the Ārya religion by dispelling the accumulated darkness of (this) *Kali* age by making a judicious application of his revenues (like the sun that dispels the accumulated darkness in the *Kali* age by spreading the mass of its pleasant rays); who has equalled the prowess of the whole ring of his feudatories by the strength of his own arm; who has devised many a way of enjoyment for his hereditary subjects, whose (loyal) devotion (to him) was augmented by his steadiness (of purpose), modesty and affability; who is adorned with a wonderful ornament of splendid fame made of the flowery words of praise variously composed by hundreds of kings vanquished by him in battle; whose virtuous activities, like (those of) Śivi² were applied in making gifts for the benefit of others; whose powers, as (of) a second preceptor of the gods (Bṛihaspati), were recognised by others on account of (his) skill in dividing and applying the means of politics that appear in suitable moments;³ whose own conduct was adorned by learning, valour, patience, prowess and good actions; who was avoided by faults as if they were overcome on account of (his) taking to the other (i.e. Virtue's) side; by whom the Lakshmis⁴ (deities of luck) of Kāmarūpa were, as it were, attracted with a staunch incessant excessive passion of love;

Last Plate.

(Ll. 45-51.) To the (south-) west the dried river bed⁵ marked by a cut down fig tree; to the west now⁶ the boundary of the dried river bed; to the north-west a potter's pit and the

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

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

³ *Guna* denotes the six expedients of politics, *sandhi*, *vigraha*, etc. *Guna-vidhi-vidhāga-sambandha-paṭala* may also mean skill (*paṭala*) relating to the discrimination of qualities (*guna*) and actions.

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

⁵ *Gaḅgiṅikā*, now *gāḅgīnā*, means a dried river bed.

⁶ *Adhāsā*, the reading adopted, means "now;" but why this qualifying word should be used here, is not clear.

(said) dried river bed, bent eastwards; to the north a large *jāṭalī* tree (i.e. *Bignonia suaveolens*); to the north-east the pond of the tradesman¹ Khāsoka and that dried (river) Kauśikā. The officer issuing hundred commands is Śrīgopāla who has obtained the five great sounds. The officer who marks the boundaries is the headman of Chandrapuri (named) Śrīkshikuṇḍa. The *nyāyakarāṇika*² (is) Janārdana Svāmin. (Witnesses (?) are) the tradesman Haradatta, the *Kāyastha* Dundhunātha, and others. *Sāsayitṛ*³ and writer is Vasuvarman. Master of the treasure (is) the *Mahāsāmanta* Divākara Prabha. Tax collector (is) Dattakāra Pūrṇa. Engraver (is) Kāliyā.

[Here follow two of the customary imprecatory verses.]

(V. 28.) Because after the burning of the plates, these newly written letters are of different form (from those of the previous inscription), therefore they are not forged.

No. 14.—THE PLANETARY TABLES.

By PROFESSOR H. JACOBI, PH.D., BONN.

My Planetary Tables⁴, which are based on the *Sūrya Siddhānta* without *bija*, serve to calculate the position of planets for any date between 300 and 2000 A. D. in order to verify the constellation of the planets, or a horoscope, given in an inscription or any other document. For this purpose we must calculate the true Longitude of the planets according to the elements of Hindu Astronomy. Our calculation yields the Longitude in degrees; from this we find in what sign the planet was, by dividing the Longitude by 30. The quotient gives the number of completed signs; the remainder, the place in the running sign, e.g. 315° 23' Longitude of Jupiter is equal to 10 signs 15° 23', or: Jupiter was in the 11th sign, Kumbha, and had reached 15° 23' in it.

The tables yield the required quantities for dates of the Christian Calendar, in old style from 300—1699, and in new style from 1700—2000. There are five tables.

Tables I—III together yield the mean Longitude of the five planets and the sun; tables IV and V furnish the equations which must be joined to the mean Longitude of a planet to convert it into true Longitude.⁵

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

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

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

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

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

⁵ These tables have been calculated from those in Warren's *Kalasaṅkṛānta*.

round. In selecting the day attention should be paid to the character of the year, whether it is a common or a leap year.

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

	Mercury.	Venus.	Mars.	Jupiter.	Saturn.	Sun.
1968 A.D.	281° 50'	159° 49'	324° 54'	123° 51'	349° 15'	256° 8'
800 Years.	197 52	233 39	248 21	200 20	309 28	19 43
12 April (L)	57 25	163 25	53 27	8 29	3 25	100 32
Sum =	537° 57'	556° 53'	626° 42'	332° 40'	662° 8'	376° 23'
or ¹	177° 7'	196° 53'	266 42	...	302 8	16 32

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

Rules for converting mean Longitude into true Longitude.

I.—MERCURY AND VENUS.

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

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

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

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

II.—MARS, JUPITER, SATURN.

1. Subtract mean Mars² from mean Sun; take out the corresponding equation from the Commutation Table; apply half of it to mean Mars. Result: Mars once corrected.

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

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

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

¹ Subtracting 360° where the Longitude exceeds 240°.

² Or Jupiter or Saturn; and so in the sequel.

III.—TRUE LONGITUDE OF THE SUN.

Subtract mean Sun from Sun's Apsis, viz. :—

$77^{\circ} 16'$, or in case the Longitude is greater, from $437^{\circ} 16'$; the remainder is the Sun's anomaly. Take out the corresponding equation from the Anomalistic Table and add it to the mean Longitude. *Result*: true Longitude of the Sun. *E.g.* for mean Long. of the Sun $20^{\circ} 11'$, we find Anomaly $77^{\circ} 16' - 20^{\circ} 11' = 57^{\circ} 5'$, equation for the latter from Anomalistic Table $+ 1^{\circ} 50'$; $20^{\circ} 11' + 1^{\circ} 50' = 22^{\circ} 1'$: true Sun; 2nd example.—mean Long. $115^{\circ} 6'$; Anomaly $437^{\circ} 16' - 115^{\circ} 6' = 322^{\circ} 10'$; equation $-1^{\circ} 21'$; true Long. of the Sun: $115^{\circ} 6' - 1^{\circ} 21' = 113^{\circ} 45'$.

I now give examples for the Rules I and II. We have calculated the mean Longitudes of the planets for 12th April 1168 A.D., and shall now calculate from them the true Longitudes of Venus (Rule I) and Saturn (Rule II).

First example.—Mean Venus = $196^{\circ} 53'$; Mean Sun $16^{\circ} 23'$; Apsis of Venus $79^{\circ} 51'$ (bottom of Table II).

1st step.—mean Venus $196^{\circ} 53'$; subtract
mean Sun $16^{\circ} 23'$

result: Commutation = $180^{\circ} 30'$, corresponding equation from Commutation Table: $-1^{\circ} 19'$; half of equation $-0^{\circ} 40'$; applied to mean Sun $16^{\circ} 23' - 0^{\circ} 40' = 15^{\circ} 43'$. This is Venus once corrected.

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

Result: Venus twice corrected.

3rd step.—From Venus' Apsis $79^{\circ} 51'$ subtract
Venus twice corrected $16^{\circ} 31'$; result:
corrected Anomaly: $63^{\circ} 20'$; corresponding equation from Anomalistic Table: $+1^{\circ} 35'$; add whole of it to mean Sun: $16^{\circ} 23' + 1^{\circ} 35' = 17^{\circ} 58'$; Result: Venus thrice corrected.

4th step.—From mean Venus $196^{\circ} 53'$ subtract
Venus thrice corrected $17^{\circ} 58'$; result:
corrected Commutation: $178^{\circ} 55'$; corresponding equation from Commutation Table: $+2^{\circ} 51'$; add whole of it to Venus thrice corrected: $17^{\circ} 58' + 2^{\circ} 51' = 20^{\circ} 49'$, Final Result: true Venus. (Mēsha $20^{\circ} 49'$).

Second example.—Mean Saturn: $302^{\circ} 8'$; mean Sun: $16^{\circ} 23'$ or (adding 360°) $376^{\circ} 23'$; Saturn's Apsis $236^{\circ} 27'$ (bottom of Table II) or $596^{\circ} 27'$.

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

2nd step.—From Saturn's Apsis: $596^{\circ} 27'$; subtract
Saturn once corrected: $305^{\circ} 5'$; result:
Saturn's Anomaly: $291^{\circ} 22'$; corresponding equation from Anomalistic Table: $-7^{\circ} 9'$ half of it $-3^{\circ} 34'$ added to Saturn once corrected: $305^{\circ} 5' - 3^{\circ} 34' = 301^{\circ} 31'$. Result: Saturn twice corrected.

- 3rd step.*—From Saturn's Apsis : $596^{\circ} 27'$; subtract
 Saturn twice corrected : $301^{\circ} 31'$; result
 corrected Anomaly : $294^{\circ} 56'$; corresponding equation from Anomalistic
 Table— $6^{\circ} 57'$; add whole of it to mean Saturn : $302^{\circ} 8' - 6^{\circ} 57' = 295^{\circ} 11'$;
 Result : Saturn thrice corrected.
- 4th step.*—From mean Sun : $376^{\circ} 23'$; subtract
 Saturn thrice corrected : $295^{\circ} 11'$; result
 corrected Commutation : $81^{\circ} 12'$; corresponding equation from Commutation
 Table + $6^{\circ} 9'$; add whole of it to Saturn thrice corrected $295^{\circ} 11' + 6^{\circ} 9' =$
 $301^{\circ} 20'$. Result : true Saturn (Kumbha $1^{\circ} 20'$).

Hints for Calculation.

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

days.	Ḍ	d.	Ḍ	d.	Ḍ	d.	Ḍ				
1	...	13	8	...	105	15	...	198	22	...	290
2	...	26	9	...	119	16	...	211	23	...	303
3	...	40	10	...	132	17	...	224	24	...	316
4	...	53	11	...	145	18	...	237	25	...	329
5	...	66	12	...	158	19	...	250	26	...	342
6	...	79	13	...	171	20	...	263	27	...	356
7	...	92	14	...	184	21	...	277	28	...	369

In our last example new moon occurred on the 16th solar Vaiśākha; when did the moon enter Vṛisha and how long did she remain in that sign? As Vṛisha covers the part of the Ecliptic from 30° to $60'$ it will be seen that she entered Vṛisha on the next day. For new moon occurred in Mēsha 16° and there are 14° of Mēsha left;¹ she will be in Vṛisha for two days more. To give another example, let us suppose that the sun stood in Mithuna, the moon in Dhanus, and new moon occurred on the 20th solar Āshāḍha; the problem is how many days before or after the 20th Āshāḍha occurred the above constellation of Sun and Moon. New moon on 20th Āshāḍha is in space : Mithuna 20° , or 80° Longitude; Dhanus is from 240° to 270° Longitude. To

¹ For convenience of calculation we assume solar months of 30 days each; in a first approximation the difference between mean and true solar time may be neglected.

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

2. If the year in which a given constellation occurred is not known, we can find it approximately from the signs in which Jupiter and Saturn are stated to have been. For as a revolution of Jupiter requires 12 years and one of Saturn 28 years, the same constellation of both planets will recur in about $12 \times 28 = 336$ years. This would be our chance if the degrees of the Jupiter's and Saturn's places in their respective signs were stated. But usually only the signs are given, and in that case we may expect a recurrence of the same constellation in about 59 or 60 years. In order to find the periods in which Jupiter and Saturn stood in any given signs, I have constructed Tables vi—viii. They are based on the Kaliyuga era and mean solar years. The places of both planets, their mean Longitudes, are expressed in figures, of which the integers denote complete signs, and the decimals the fraction of the running sign. Thus 4.65 denotes that the planet stood in the fifth sign (counting from Mēsha), *viz.* Siṃha, and had gone through 0.65 of it.—The working of the tables will be best understood by an example.

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

Answer.—The mean Longitude (according to the notation in these tables) was \mathcal{J} : 4.00... 5.00; h 8.00...9.00.

Rule.—From the given Longitudes subtract the corresponding ones for the Century under consideration, in table VI, if the given Longitude is smaller than the tabular value, add 12.00 to the former, and then subtract tabular value.

$$\text{viz. } \mathcal{J}. \quad 4.00 - 4.31 \quad \text{or} \quad 16.00 - 4.31 = 11.69$$

$$\text{h}. \quad 8.00 - 10.67 \quad \text{or} \quad 20.00 - 10.67 = \underline{9.33}$$

These values mark the beginning of Siṃha for \mathcal{J} , and Dhanus for h ; the end of these signs are accordingly marked by (12.69 *i.e.*) 0.69 and 10.33 respectively. Now look out in table VII in the column h , 9.33 or the next higher cipher up to 10.33, and see whether the corresponding value of \mathcal{J} lies between 11.69 and 0.69. This is the case only in the year 23. The Longitude of Jupiter at the beginning of 4323 is 11.27, after an increase of 0.42 it will have the required minimum value 11.69. Table VIII shows that 0.42 is the increase of 5 complete months. Accordingly the given constellation occurred between K. Y. 4323 VI (mean solar Āśvina) and K. Y., 4324 VI. These limits hold good for the mean places only; for the true places they may shift somewhat in either direction.

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

TABLE I.
CORRESPONDING YEAR OF THE TWENTIETH CENTURY A.D.

Year.	Mercury.	Venus.	Mars.	Jupiter.	Saturn.	Sun.
1901	218 43	193 71	101 37	250 23	250 56	257 27
1902	272 25	58 28	292 53	280 43	263 9	257 12
1903	326 7	283 15	124 9	311 3	275 22	256 56
1904L	14 49	148 2	315 25	341 23	287 34	256 41
1905	77 36	14 26	147 12	11 48	299 48	257 25
1906	131 18	239 13	338 28	42 7	312 1	257 10
1907	184 59	104 0	162 44	72 27	324 13	256 54
1908L	238 41	328 47	1 0	102 47	336 25	256 39
1909	296 28	195 10	192 48	133 12	348 40	257 23
1910	350 10	59 57	24 4	163 32	0 52	257 7
1911	43 52	284 44	215 20	193 51	13 4	256 52
1912L	97 34	149 31	46 36	224 11	25 16	256 37
1913	155 21	15 54	238 23	254 36	37 31	257 21
1914	209 8	240 41	69 40	284 56	49 43	257 5
1915	262 45	105 28	260 56	315 16	61 55	256 50
1916L	316 26	330 15	92 2	345 36	74 8	256 35
1917	14 14	196 38	283 59	16 0	86 22	257 19
1918	67 55	61 25	115 15	46 20	98 34	257 3
1919	121 37	286 12	306 31	76 40	110 47	256 48
1920L	175 19	150 59	137 47	107 0	122 59	256 33
1921	233 6	17 22	329 35	137 25	135 13	257 17
1922	286 48	242 9	160 51	167 44	147 26	257 1
1923	340 30	106 56	352 7	198 4	159 38	256 46
1924L	34 12	391 43	183 23	228 24	171 50	256 31
1925	91 59	198 6	15 10	258 49	184 5	257 14

TABLE I—*contd.*
CORRESPONDING YEAR OF THE TWENTIETH CENTURY A.D.—*contd.*

Year.	Mercury.	Venus.	Mars.	Jupiter.	Saturn.	Sun.
1926	145 41	62 53	206 26	289 9	196 17	256 59
1927	239 22	287 40	37 42	319 28	208 29	256 44
1928L	293 4	152 27	228 58	349 48	220 42	256 29
1929	310 51	18 50	60 46	20 13	232 56	257 12
1930	4 33	243 37	252 2	50 33	245 8	256 57
1931	58 25	108 24	83 18	80 53	257 21	256 42
1932L	112 7	333 11	174 34	121 12	269 33	256 26
1933	169 44	199 35	106 21	141 37	281 49	257 10
1934	223 26	64 22	297 37	171 57	294 0	256 55
1935	277 8	289 9	128 53	202 17	306 12	256 40
1936L	330 49	153 56	320 9	232 37	318 24	256 24
1937	28 37	20 19	151 57	263 1	330 39	257 8
1938	82 18	245 6	343 13	293 21	342 51	256 53
1939	136 0	109 53	174 29	323 41	355 3	256 38
1940L	189 42	334 40	5 43	354 1	7 16	256 23
1941	247 29	201 3	197 32	24 26	19 30	257 6
1942	301 11	65 50	28 48	54 45	31 42	256 51
1943	354 53	290 37	220 4	85 5	43 54	256 36
1944L	48 35	155 24	51 20	115 25	56 7	256 20
1945	106 22	21 47	243 8	145 50	68 21	257 4
1946	160 4	246 34	74 24	176 10	80 33	256 49
1947	213 45	111 21	265 40	206 30	92 46	256 33
1948L	267 27	336 8	96 56	236 49	104 58	256 18
1949	325 14	202 31	288 43	267 14	117 12	257 2
1950	18 56	67 18	119 59	297 34	129 25	256 47

TABLE I—*contd.*
CORRESPONDING YEAR OF THE TWENTIETH CENTURY A.D.

Year.	Mercury.	Venna.	Mara.	Jupiter.	Saturn.	Sun.
1951	72 38	292 5	311 15	327 54	141 37	256 31
1952 L	126 20	156 52	142 31	358 14	153 40	256 16
1953	184 7	23 15	334 19	28 38	166 4	257 0
1954	237 49	248 2	165 35	58 58	178 16	256 45
1955	299 31	112 49	356 51	89 18	100 28	256 29
1956 L	345 12	337 36	188 7	119 38	202 41	256 14
1957	43 0	204 0	19 54	150 3	214 55	256 58
1958	96 41	68 47	211 10	180 22	227 7	256 43
1959	150 23	293 34	42 26	210 42	239 20	256 27
1960 L	204 5	158 21	233 42	241 2	251 32	256 12
1961	261 52	24 44	65 30	271 27	263 46	256 56
1962	315 34	249 31	256 46	301 47	275 59	256 41
1963	9 16	114 18	88 2	332 6	288 11	256 26
1964 L	62 58	339 5	279 18	2 26	300 23	256 10
1965	120 45	205 28	111 5	32 51	312 38	256 54
1966	194 27	70 15	302 22	63 11	324 50	256 38
1967	228 8	295 2	133 38	93 31	337 2	256 23
1968 L	281 50	159 49	324 54	123 51	349 15	256 8
1969	339 37	26 12	156 41	154 15	1 29	256 52
1970	33 19	250 59	347 57	184 35	13 41	256 36
1971	87 1	115 46	179 13	214 55	25 54	256 21
1972 L	140 43	340 33	10 29	245 15	38 6	256 6
1973	198 30	206 56	202 17	275 39	50 20	256 50
1974	252 12	71 43	33 33	305 59	62 32	256 34
1975	304 54	296 30	224 49	336 19	74 45	256 19

TABLE I—*contd.*
CORRESPONDING YEAR OF THE TWENTIETH CENTURY A.D.

Year.	Mercury.	Venus.	Mars.	Jupiter.	Saturn.	Sun.
1976 L	359 35	161 17	56 5	9 39	86 57	256 4
1977	57 23	27 40	247 52	37 4	99 11	256 48
1978	111 4	252 27	79 8	67 24	111 24	256 32
1979	164 46	117 14	270 24	97 43	132 36	256 17
1980 L	218 28	342 1	101 40	128 3	135 48	256 2
1981	276 15	208 24	293 27	158 23	148 3	256 45
1982	329 57	73 11	124 43	188 48	160 25	256 30
1983	23 39	297 58	315 59	219 8	172 37	256 15
1984 L	77 21	162 45	147 15	249 27	184 50	256 0
1985	135 8	29 9	339 2	279 52	196 54	256 43
1986	188 50	253 56	170 18	310 12	209 6	256 28
1987	242 31	118 43	1 34	340 32	221 19	256 13
1988 L	296 13	343 30	192 50	10 52	233 31	255 57
1989	354 0	209 53	24 38	41 16	245 45	256 41
1990	47 42	74 40	215 54	71 36	257 58	256 26
1991	101 24	299 27	47 10	101 56	270 10	256 11
1992 L	155 6	164 14	238 26	132 16	282 22	255 55
1993	212 53	30 37	70 13	162 41	294 37	256 39
1994	266 35	255 24	261 29	193 0	306 49	256 24
1995	320 17	120 11	92 45	223 20	319 1	256 9
1996 L	13 58	344 58	284 1	253 40	331 14	255 53
1997	71 46	211 21	115 49	284 5	343 28	256 35
1998	125 27	76 8	307 5	314 25	355 40	256 20
1999	179 9	300 55	138 21	344 44	7 52	256 5
2000L(e)	233 51	165 42	329 37	15 4	20 5	255 49

TABLE II.

CENTURIES INTERVENING BETWEEN THE GIVEN YEAR AND THE CORRESPONDING YEAR OF THE 20TH CENTURY.

Years elapsed.	Mercury.	Venus.	Mars.	Jupiter.	Saturn.	Sun.
	o /	o /	o /	o /	o /	o /
1600	343 32	86 29	129 53	39 35	258 30	26 36
1500	54 27	284 53	189 42	194 41	39 52	25 45
1400	126 22	123 17	249 30	349 46	181 15	24 53
1300	198 17	321 40	309 19	144 52	322 37	24 1
1200	270 12	160 4	9 7	299 57	103 59	23 9
1100	342 7	358 28	68 56	95 3	245 21	22 18
1000	54 2	196 52	128 44	250 9	26 44	21 27
900	125 57	35 16	188 33	45 14	168 6	20 35
800	197 52	233 39	248 21	200 20	309 28	19 43
700	269 47	72 3	308 9	255 25	90 50	18 51
600	341 42	270 27	7 58	150 31	232 13	18 0
500	53 37	108 51	67 46	305 37	13 35	17 8
400	125 32	307 14	127 35	100 42	154 57	16 16
J. 300	197 27	145 38	187 23	255 48	296 19	15 24
G 200	224 21	326 25	241 26	49 59	77 20	3 42
G 100	292 11	163 12	300 43	204 59	218 40	1 51
Apsis.	o /	o /	o /	o /	o /	o /
1300A.D.	220 27	79 51	130 2	171 20	236 37	77 16
moves 1' in	544 years.	374 years.	980 years.	222 years.	5,128 years.	517 years.

TABLE III.

FOR THE DAYS OF A WHOLE YEAR.

January.

Common.	Leap year.	Mercury.	Venus.	Mars.	Jupiter.	Saturn.	Sun.	Elapsed days.
		° /	° /	° /	° /	° /	° /	
1	1	0 0	0 0	0 0	0 0	0 0	0 0	0
2	2	4 6	1 36	0 31	0 5	0 2	0 59	1
3	3	8 11	3 12	1 3	0 10	0 4	1 58	2
4	4	12 17	4 48	1 34	0 15	0 6	2 57	3
5	5	16 22	6 25	2 6	0 20	0 8	3 57	4
6	6	20 28	8 1	2 37	0 25	0 10	4 56	5
7	7	24 33	9 37	3 9	0 30	0 12	5 55	6
8	8	28 39	11 13	3 40	0 35	0 14	6 54	7
9	9	32 44	12 49	4 12	0 40	0 16	7 53	8
10	10	36 50	14 25	4 43	0 45	0 18	8 52	9
11	11	40 55	16 1	5 14	0 50	0 20	9 51	10
12	12	45 1	17 37	5 46	0 55	0 22	10 50	11
13	13	49 6	19 14	6 17	1 0	0 24	11 50	12
14	14	53 12	20 50	6 49	1 5	0 26	12 49	13
15	15	57 18	22 26	7 20	1 10	0 28	13 48	14
16	16	61 23	24 2	7 52	1 15	0 30	14 47	15
17	17	65 29	25 38	8 23	1 20	0 32	15 46	16
18	18	69 34	27 14	8 54	1 25	0 34	16 45	17
19	19	73 40	28 50	9 26	1 30	0 36	17 44	18
20	20	77 45	30 26	9 57	1 35	0 38	18 44	19
21	21	81 51	32 3	10 29	1 40	0 40	19 43	20

TABLE III—*contd.*

FOR THE DAYS OF A WHOLE YEAR.

January—*concl'd.*

Common.	Leap year.	Mercury.	Venus.	Mars.	Jupiter.	Saturn.	Sun.	Elapsed days.
		o /	o /	o /	o /	o /	o /	
22	22	85 56	33 39	11 0	1 45	0 42	20 42	21
23	23	90 2	35 15	11 32	1 50	0 44	21 41	22
24	24	94 7	36 51	12 3	1 55	0 46	22 40	23
25	25	98 13	38 27	12 35	2 0	0 48	23 39	24
26	26	102 18	40 3	13 6	2 5	0 50	24 38	25
27	27	106 24	41 39	13 37	2 10	0 52	25 38	26
28	28	110 30	43 15	14 9	2 15	0 54	26 37	27
29	29	114 35	44 52	14 40	2 20	0 56	27 36	28
30	30	118 41	46 28	15 13	2 25	0 58	28 35	29
31	31	122 46	48 4	15 43	2 30	1 0	29 34	30

February.

1	1	126 52	49 40	16 15	2 35	1 2	30 33	31
2	2	130 57	51 16	16 46	2 40	1 4	31 32	32
3	3	135 3	52 52	17 18	2 45	1 6	32 32	33
4	4	139 8	54 28	17 49	2 50	1 8	33 31	34
5	5	143 14	56 5	18 20	2 55	1 10	34 30	35
6	6	147 19	57 41	18 52	2 59	1 12	35 29	36
7	7	151 25	59 17	19 23	3 4	1 14	36 28	37
8	8	155 31	60 53	19 55	3 9	1 16	37 27	38

TABLE III—*contd.*

FOR THE DAYS OF A WHOLE YEAR.

February—*concl'd.*

Common.	Leap year.	Mercury.	Venus.	Mars.	Jupiter.	Saturn.	Sun.	Elapsed days.
9	9	159 36	62 29	20 26	3 14	1 18	38 26	39
10	10	163 42	64 5	20 58	3 19	1 20	39 25	40
11	11	167 47	65 41	21 29	3 24	1 22	40 25	41
12	12	171 53	67 17	22 1	3 29	1 24	41 24	42
13	13	175 58	68 54	22 32	3 34	1 26	42 23	43
14	14	180 4	70 30	23 3	3 39	1 28	43 22	44
15	15	184 9	72 6	23 35	3 44	1 30	44 21	45
16	16	188 15	73 42	24 6	3 49	1 32	45 20	46
17	17	192 20	75 18	24 38	3 54	1 34	46 19	47
18	18	196 26	76 54	25 9	3 59	1 36	47 19	48
19	19	200 31	78 30	25 41	4 4	1 38	48 18	49
20	20	204 37	80 6	26 12	4 9	1 40	49 17	50
21	21	208 42	81 43	26 44	4 14	1 42	50 16	51
22	22	212 48	83 19	27 15*	4 19	1 44	51 15	52
23	23	216 55	84 55	27 46	4 24	1 46	52 14	53
24	24	220 59	86 31	28 18	4 29	1 48	53 13	54
25	25	225 5	88 7	28 49	4 34	1 50	54 12	55
26	26	229 10	89 43	29 21	4 39	1 52	55 12	56
27	27	233 16	91 19	29 52	4 44	1 54	56 11	57
28	28	237 21	92 55	30 24	4 49	1 56	57 10	58
—	29	241 27	94 32	30 55	4 54	1 58	58 9	59

TABLE III—contd.

FOR THE DAYS OF A WHOLE YEAR.

March.

Common.	Leap year.	Mercury.	Venus.	Mars.	Jupiter.	Saturn.	Sun.	Elapsed days.
1	—	241 27	94 32	30 55	4 54	1 58	58 9	59
2	1	245 32	96 8	31 26	4 59	2 0	59 8	60
3	2	249 38	97 44	31 58	5 4	2 2	60 7	61
4	3	253 43	99 20	32 29	5 9	2 4	61 6	62
5	4	257 49	100 56	33 1	5 14	2 6	62 6	63
6	5	261 54	102 32	33 32	5 19	2 8	63 5	64
7	6	266 0	104 8	34 4	5 24	2 10	64 4	65
8	7	270 6	105 45	34 35	5 29	2 12	65 3	66
9	8	274 11	107 21	35 7	5 34	2 14	66 2	67
10	9	278 17	108 57	35 38	5 39	2 16	67 1	68
11	10	282 22	110 33	36 9	5 44	2 18	68 1	69
12	11	286 28	112 9	36 41	5 49	2 20	69 0	70
13	12	290 33	113 45	37 12	5 54	2 22	69 59	71
14	13	294 39	115 21	37 44	5 59	2 24	70 58	72
15	14	298 44	116 57	38 15	6 4	2 26	71 57	73
16	15	302 50	118 34	38 47	6 9	2 28	72 56	74
17	16	306 55	120 10	39 18	6 14	2 30	73 55	75
18	17	311 1	121 46	39 50	6 19	2 32	74 54	76
19	18	315 7	123 22	40 21	6 24	2 34	75 53	77
20	19	319 12	124 58	40 52	6 29	2 36	76 53	78
21	20	323 18	126 34	41 24	6 34	2 38	77 52	79

TABLE III—contd.

FOR THE DAYS OF A WHOLE YEAR.

March—concl'd.

Common.	Leap year.	Mercury.	Venus.	Mars.	Jupiter.	Saturn.	Sun.	Elapsed days.
22	21	327 23	128 10	41 55	6 39	2 41	78 51	80
23	22	331 29	129 46	42 27	6 44	2 43	79 50	81
24	23	335 34	131 22	42 58	6 49	2 45	80 49	82
25	24	339 40	132 59	43 30	6 54	2 47	81 48	83
26	25	343 45	134 35	44 1	6 59	2 49	82 47	84
27	26	347 51	136 11	44 32	7 4	2 51	83 47	85
28	27	351 56	137 47	45 4	7 9	2 53	84 46	86
29	28	356 2	139 23	45 35	7 14	2 55	85 45	87
30	29	0 7	140 59	46 7	7 19	2 57	86 44	88
31	30	4 13	142 35	46 38	7 24	2 59	87 43	89
—	31	8 19.	144 12	47 10	7 29	3 1	88 42	90

April.

1	—	8 19	144 12	47 10	7 29	3 1	88 42	90
2	1	12 24	145 48	47 41	7 34	3 3	89 41	91
3	2	16 30	147 24	48 13	7 39	3 5	90 41	92
4	3	20 35	149 0	48 44	7 44	3 7	91 40	93
5	4	24 41	150 36	49 16	7 49	3 9	92 39	94
6	5	28 46	152 12	49 47	7 54	3 11	93 38	95
7	6	32 52	153 48	50 18	7 59	3 13	94 37	96
8	7	36 57	155 24	50 50	8 4	3 15	95 36	97
9	8	41 3	157 1	51 21	8 9	3 17	96 35	98

TABLE III—*contd.*

FOR THE DAYS OF A WHOLE YEAR.

April—*concl'd.*

Common.	Leap year.	Mercury.	Venus.	Mars.	Jupiter.	Saturn.	Sun.	Elapsed days.
10	9	45 8	158 37	51 53	8 14	3 19	97 34	99
11	10	49 14	160 13	52 24	8 19	3 21	98 34	100
12	11	53 19	161 49	52 56	8 24	3 23	99 33	101
13	12	57 25	163 25	53 27	8 29	3 25	100 32	102
14	13	61 31	165 1	53 58	8 34	3 27	101 31	103
15	14	65 36	166 37	54 30	8 39	3 29	102 30	104
16	15	69 42	168 14	55 1	8 44	3 31	103 29	105
17	16	73 47	169 50	55 33	8 48	3 33	104 28	106
18	17	77 53	171 26	56 4	8 53	3 35	105 28	107
19	18	81 58	173 3	56 36	8 58	3 37	106 27	108
20	19	86 4	174 38	57 7	9 3	3 39	107 26	109
21	20	90 9	176 14	57 39	9 8	3 41	108 25	110
22	21	94 15	177 50	58 10	9 13	3 43	109 24	111
23	22	98 20	179 26	58 41	9 18	3 45	110 23	112
24	23	102 26	181 3	59 13	9 23	3 47	111 22	113
25	24	106 31	182 39	59 44	9 28	3 49	112 22	114
26	25	110 37	184 15	60 16	9 33	3 51	113 21	115
27	26	114 43	185 51	60 47	9 38	3 53	114 20	116
28	27	118 48	187 27	61 19	9 43	3 55	215 19	117
29	28	122 54	189 3	61 50	9 48	3 57	116 18	118
30	29	126 59	190 39	62 21	9 53	3 59	117 17	119
—	30	131 5	192 15	62 53	9 58	4 1	118 16	120

TABLE III—*contd.*

FOR THE DAYS OF A WHOLE YEAR.

May.

Common.	Leap year.	Mercury.	Venus.	Mars.	Jupiter.	Saturn.	Sun.	Elapsed days.
1	—	131 5	192 15	62 53	9 58	4 1	118 16	120
2	1	135 10	193 52	63 24	10 3	4 3	119 15	121
3	2	139 16	195 28	63 55	10 8	4 5	120 15	122
4	3	143 21	197 4	64 27	10 13	4 7	121 14	123
5	4	147 27	198 40	64 59	10 18	4 9	122 13	124
6	5	151 32	200 16	65 30	10 23	4 11	123 12	125
7	6	155 38	201 52	66 2	10 28	4 13	124 11	126
8	7	159 43	203 28	66 33	10 33	4 15	125 10	127
9	8	163 49	205 4	67 4	10 38	4 17	126 9	128
10	9	167 55	206 41	67 36	10 43	4 19	127 9	129
11	10	172 0	208 17	68 7	10 48	4 21	128 8	130
12	1	176 6	209 53	68 39	10 53	4 23	129 7	131
13	2	180 11	211 29	69 10	10 58	4 25	130 6	132
14	3	184 17	213 5	69 42	11 3	4 27	131 5	133
15	4	188 22	214 41	70 13	11 8	4 29	132 4	134
16	5	192 28	216 17	70 45	11 13	4 31	133 3	135
17	6	196 33	217 54	71 16	11 18	4 33	134 3	136
18	7	200 39	219 30	71 47	11 23	4 35	135 2	137
19	8	204 44	221 6	72 19	11 28	4 37	136 1	138
20	9	208 50	222 42	72 50	11 33	4 39	137 0	139
21	20	212 55	224 18	73 22	11 38	4 41	137 59	140
22	21	217 1	225 54	73 53	11 43	4 43	138 58	141

TABLE III—contd.

FOR THE DAYS OF A WHOLE YEAR.

May—concl'd.

Common.	Leap year.	Mercury.	Venus.	Mars.	Jupiter.	Saturn.	Sun.	Elapsed days.
23	22	221 7	227 30	74 25	11 48	4 45	139 57	142
24	23	225 12	229 6	74 56	11 53	4 47	140 56	143
25	24	229 18	230 43	75 28	11 58	4 49	141 56	144
26	25	433 23	232 19	75 59	12 3	4 51	142 55	145
27	26	237 29	233 55	76 30	12 8	4 53	143 54	146
28	27	241 34	235 31	77 2	12 13	4 55	144 53	147
29	28	245 40	237 7	77 33	12 18	4 57	145 52	148
30	29	249 45	238 43	78 5	12 23	4 59	146 51	149
31	30	253 51	240 19	78 36	12 28	5 1	147 50	150
—	31	257 56	241 55	79 8	12 33	5 3	148 50	151

June.

1	—	257 56	241 55	79 8	12 33	5 3	148 50	151
2	1	262 2	243 32	79 39	12 35	5 5	149 49	152
3	2	266 7	245 8	80 10	12 43	5 7	150 48	153
4	3	270 13	246 44	80 42	12 48	5 9	151 47	154
5	4	274 19	248 20	81 13	12 53	5 11	152 46	155
6	5	278 24	249 56	81 45	12 58	5 13	153 45	156
7	6	282 30	251 32	82 16	13 3	5 15	154 45	157
8	7	286 35	253 8	82 48	13 8	5 17	155 44	158
9	8	290 41	254 44	83 19	13 13	5 19	156 43	159
10	9	294 47	256 21	83 51	13 18	5 21	157 42	160

TABLE III—*conid.*

FOR THE DAYS OF A WHOLE YEAR.

June—*concl'd.*

Common.	Leap year.	Mercury.	Venus.	Mars.	Jupiter.	Saturn.	Sun.	Elapsed days.
11	10	298 52	257 57	84 22	13 23	5 23	158 41	161
12	11	302 57	259 33	84 53	13 28	5 25	159 40	162
13	12	307 3	261 9	85 25	13 33	5 27	160 39	163
14	13	311 8	262 45	85 56	13 38	5 29	161 38	164
15	14	315 14	264 21	86 28	13 43	5 31	162 37	165
							■ ■	
16	15	319 19	265 57	86 59	13 48	5 33	163 37	166
17	16	323 25	267 34	87 31	13 53	5 35	164 26	167
18	17	327 31	269 10	88 2	13 58	5 37	165 35	168
19	18	331 36	270 46	88 34	14 3	5 39	166 34	169
20	19	335 42	272 22	89 5	14 8	5 41	167 33	170
21	20	339 47	273 58	89 36	14 13	5 43	168 32	171
22	21	343 53	275 34	90 8	14 18	5 45	169 31	172
23	22	347 58	277 10	90 39	14 23	5 47	170 30	173
24	23	352 4	278 46	91 11	14 28	5 49	171 30	174
25	24	356 9	280 23	91 42	14 33	5 51	172 29	175
26	25	0 15	281 59	92 14	14 38	5 53	173 28	176
27	26	4 20	283 35	92 45	14 43	5 55	174 27	177
28	27	8 26	285 11	93 17	14 47	5 57	175 26	178
29	28	12 31	286 47	93 48	14 52	5 59	176 25	179
30	29	16 37	288 23	94 19	14 57	6 1	177 25	180
—	30	20 43	289 59	94 51	15 2	6 3	178 24	181

TABLE III—*contd.*

FOR THE DAYS OF A WHOLE YEAR.

July.

Common.	Leap year.	Mercury.	Venus.	Mars.	Jupiter.	Saturn.	Sun.	Elapsed days.
1	—	20 43	289 59	94 51	15 2	6 3	178 24	181
2	1	24 48	291 35	95 22	15 7	6 5	179 23	182
3	2	28 54	293 12	95 54	15 12	6 7	180 22	183
4	3	32 59	294 48	96 25	15 17	6 9	181 21	184
5	4	37 5	296 24	96 57	15 22	6 11	182 20	185
6	5	41 10	298 0	97 28	15 27	6 13	183 19	186
7	6	45 16	299 36	97 59	15 32	6 15	184 18	187
8	7	49 21	301 12	98 31	15 37	6 17	185 18	188
9	8	53 27	302 48	99 2	15 42	6 19	186 17	189
10	9	57 32	304 24	99 35	15 47	6 21	187 16	190
11	10	61 38	306 1	100 5	15 52	6 23	188 15	191
12	11	65 43	307 37	100 36	15 57	6 25	189 14	192
13	12	69 49	309 13	101 8	16 2	6 27	190 13	193
14	13	73 55	310 49	101 39	16 7	6 29	191 12	194
15	14	78 0	312 25	102 11	16 12	6 31	192 12	195
16	15	82 6	314 1	102 42	16 17	6 33	193 11	196
17	16	86 11	315 37	103 14	16 22	6 35	194 10	197
18	17	90 17	317 13	103 45	16 27	6 37	195 9	198
19	18	94 22	318 50	104 16	16 32	6 39	196 8	199
20	19	98 28	320 26	104 48	16 37	6 41	197 7	200
21	20	102 33	322 2	105 20	16 42	6 43	198 6	201
22	21	106 39	323 38	105 51	16 47	6 45	199 6	202

TABLE III—*contd.*

FOR THE DAYS OF A WHOLE YEAR.

July—*concl'd.*

Common.	Leap year.	Mercury.	Venus.	Mars.	Jupiter.	Saturn.	Sun.	Elapsed days.
23	22	110 44	325 14	106 23	16 52	6 47	200 5	203
24	23	114 50	326 50	106 54	16 57	6 49	201 4	204
25	24	118 55	328 26	107 25	17 2	6 51	202 3	205
26	25	123 1	330 3	107 57	17 7	6 53	203 2	206
27	26	127 7	331 39	108 28	17 12	6 55	204 1	207
28	27	131 12	333 15	109 0	17 17	6 57	205 0	208
29	28	135 18	334 51	109 31	17 22	6 59	205 59	209
30	29	139 23	336 27	110 3	17 27	7 1	206 59	210
31	30	143 29	338 3	110 34	17 32	7 3	207 58	211
—	31	147 34	339 39	111 5	17 37	7 5	208 57	212

August.

1	—	147 34	339 39	111 5	17 37	7 5	208 57	212
2	1	151 40	341 15	111 37	17 42	7 7	209 56	213
3	2	155 45	342 52	112 8	17 47	7 9	210 55	214
4	3	159 51	344 28	112 39	17 52	7 11	211 54	215
5	4	163 56	346 4	113 11	17 57	7 13	212 53	216
6	5	168 3	347 41	113 42	18 2	7 15	213 53	217
7	6	172 7	349 16	114 14	18 7	7 17	214 52	218
8	7	176 13	350 52	114 45	18 12	7 19	215 51	219
9	8	180 19	352 28	115 17	18 17	7 21	216 50	220
10	9	184 24	354 4	115 48	18 22	7 23	217 49	221

TABLE III—*contd.*

FOR THE DAYS OF A WHOLE YEAR.

August—*concl'd.*

Common.	Leap year.	Mercury.	Venus.	Mars.	Jupiter.	Saturn.	Sun.	Elapsed days.
11	10	188 30	355 41	116 20	18 27	7 25	218 48	222
12	11	192 35	357 17	116 51	18 32	7 27	219 47	223
13	12	196 41	358 53	117 23	18 37	7 29	220 46	224
14	13	200 46	0 29	117 54	18 42	7 31	221 46	225
15	14	204 52	2 5	118 26	18 47	7 33	222 45	226
16	15	208 57	3 41	118 57	18 52	7 35	223 44	227
17	16	213 3	5 17	119 29	18 57	7 37	224 43	228
18	17	217 8	6 53	120 0	19 2	7 39	225 42	229
19	18	221 14	8 30	120 31	19 7	7 41	226 41	230
20	19	225 20	10 6	121 3	19 12	7 43	227 40	231
21	20	229 25	11 42	121 34	19 17	7 45	228 40	232
22	21	233 31	13 18	122 6	19 22	7 47	229 39	233
23	22	237 36	14 54	122 37	19 27	7 49	230 38	234
24	23	241 42	16 30	123 9	19 32	7 51	231 37	235
25	24	245 47	18 6	123 40	19 37	7 54	232 36	236
26	25	249 53	19 43	124 12	19 42	7 56	233 35	237
27	26	253 58	21 19	124 43	19 47	7 58	234 34	238
28	27	258 4	22 55	125 14	19 52	8 0	235 34	239
29	28	262 9	24 31	125 46	19 57	8 2	236 33	240
30	29	266 15	26 7	126 18	20 2	8 4	237 32	241
31	30	270 21	27 43	126 50	20 7	8 6	238 31	242
—	31	274 26	29 19	127 21	20 12	8 8	239 30	243

TABLE III—*contd.*

FOR THE DAYS OF A WHOLE YEAR.

September.

Common.	Leap year.	Mercury.	Venus.	Mars.	Jupiter.	Saturn.	Sun.	Elapsed days.
1	—	274 26	29 19	127 21	20 12	8 8	239 30	243
2	1	278 32	30 55	127 52	20 17	8 10	240 29	244
3	2	282 37	32 32	128 23	20 22	8 12	241 28	245
4	3	286 43	34 8	128 55	20 26	8 14	242 27	246
5	4	290 48	35 44	129 26	20 31	8 16	243 27	247
6	5	294 53	37 20	129 57	20 36	8 18	244 26	248
7	6	298 59	38 56	130 29	20 41	8 20	245 25	249
8	7	303 5	40 32	131 0	20 46	8 22	246 24	250
9	8	307 10	42 8	131 32	20 51	8 24	247 23	251
10	9	311 16	43 44	132 3	20 56	8 26	248 22	252
11	10	315 21	45 21	132 35	21 1	8 28	249 21	253
12	11	319 27	46 57	133 6	21 6	8 30	250 21	254
13	12	323 32	48 33	133 37	21 11	8 32	251 20	255
14	13	327 38	50 9	134 9	21 16	8 34	252 19	256
15	14	331 44	51 45	134 40	21 21	8 36	253 18	257
16	15	335 49	53 21	135 12	21 26	8 38	254 17	258
17	16	339 55	54 57	135 43	21 31	8 40	255 16	259
18	17	344 0	56 33	136 15	21 36	8 42	256 15	260
19	18	348 6	58 10	136 46	21 41	8 44	257 15	261
20	19	352 11	59 46	137 18	21 46	8 46	258 14	262
21	20	356 17	61 22	137 49	21 51	8 48	259 13	263
22	21	0 22	62 58	138 20	21 56	8 50	260 12	264

TABLE III—*contd.*

FOR THE DAYS OF A WHOLE YEAR.

September—*concl'd.*

Common.	Leap year.	Mercury.	Venus.	Mars.	Jupiter.	Saturn.	Sun.	Elapsed days
23	22	4 28	64 34	138 52	22 1	8 52	261 11	265
24	23	8 33	66 10	139 23	22 6	8 54	262 10	266
25	24	12 39	67 46	139 55	22 11	8 56	263 9	267
26	25	16 44	69 23	140 26	22 16	8 58	264 8	268
27	26	20 50	70 59	140 58	22 21	9 0	265 8	269
28	27	24 56	72 35	141 29	22 26	9 2	266 7	270
29	28	29 1	74 11	142 1	22 31	9 4	267 6	271
30	29	33 7	75 47	142 32	22 36	9 6	268 5	272
—	30	37 12	77 23	143 3	22 41	9 8	269 4	273

October.

1	—	37 12	77 23	143 3	22 41	9 8	269 4	273
2	1	41 18	78 59	143 35	22 46	9 10	270 3	274
3	2	45 23	80 35	144 6	22 51	9 12	271 2	275
4	3	49 29	82 12	144 38	22 56	9 14	272 2	276
5	4	53 34	83 48	145 9	23 1	9 16	273 1	277
6	5	57 40	85 24	145 41	23 6	9 18	274 0	278
7	6	61 45	87 0	146 12	23 11	9 20	274 59	279
8	7	65 51	88 36	146 44	23 16	9 22	275 58	280
9	8	69 56	90 12	147 15	23 21	9 24	276 57	281
10	9	74 2	91 48	147 46	23 26	9 26	277 56	282
11	10	78 8	93 24	148 18	23 31	9 28	278 56	283
12	11	82 13	95 1	148 49	23 36	9 30	279 55	284

TABLE III—*contd.*

FOR THE DAYS OF A WHOLE YEAR.

October—*concl'd.*

Common.	Leap year.	Mercury.	Venus.	Mars.	Jupiter.	Saturn.	Sun.	Elapsed days.
13	12	86 19	96 37	149 21	23 41	9 32	250 54	285
14	13	90 24	98 13	149 52	23 46	9 34	281 53	286
15	14	94 30	99 49	150 24	23 51	9 36	282 52	287
16	15	98 35	101 25	150 55	23 56	9 38	283 51	288
17	16	102 41	103 1	151 26	24 1	9 40	284 50	289
18	17	106 46	104 37	151 58	24 6	9 42	285 49	290
19	18	110 52	106 13	152 29	24 11	9 44	286 49	291
20	19	114 57	107 50	153 1	24 16	9 46	287 48	292
21	20	129 3	109 26	153 32	24 21	9 48	288 47	293
22	21	123 8	111 2	154 4	24 26	9 50	289 46	294
23	22	127 14	112 38	154 35	24 31	9 52	290 45	295
24	23	131 20	114 14	155 7	24 36	9 54	291 44	296
25	24	135 25	115 50	155 38	24 41	9 56	292 43	297
26	25	139 31	117 26	156 9	24 46	9 58	293 43	298
27	26	143 36	119 3	156 41	24 51	10 0	294 42	299
28	27	147 42	120 39	157 12	24 56	10 2	295 41	300
29	28	151 47	122 15	157 43	25 1	10 4	296 40	301
30	29	155 53	123 51	158 15	25 6	10 6	297 39	302
31	30	159 58	125 27	158 47	25 11	10 8	298 38	303
—	31	164 4	127 3	159 18	25 16	10 10	299 37	304

TABLE III—*cont'd.*

FOR THE DAYS OF A WHOLE YEAR.

November.

Common.	Leap year.	Mercury.	Venus.	Mars.	Jupiter.	Saturn.	Sun.	Elapsed days.
1	—	164 4	127 3	159 18	25 16	10 10	299 37	304
2	1	168 9	128 39	159 50	25 21	10 12	300 37	305
3	2	172 15	130 15	160 21	25 26	10 14	301 36	306
4	3	176 20	131 52	160 52	25 31	10 16	302 35	307
5	4	180 26	133 28	161 24	25 36	10 18	303 34	308
6	5	184 32	135 4	161 55	25 41	10 20	304 33	309
7	6	188 37	136 40	162 27	25 46	10 22	305 32	310
8	7	192 43	138 16	162 58	25 51	10 24	306 31	311
9	8	196 48	139 52	163 30	25 56	10 26	307 30	312
10	9	200 54	141 28	164 1	26 1	10 28	308 30	313
11	10	204 59	143 4	164 33	26 6	10 30	309 29	314
12	11	209 5	144 41	165 4	26 11	10 32	310 28	315
13	12	213 10	146 17	165 35	26 16	10 34	311 27	316
14	13	217 16	147 53	166 7	26 20	10 36	312 26	317
15	14	221 21	149 29	166 38	26 25	10 38	313 25	318
16	15	225 27	151 5	167 10	26 30	10 40	314 24	319
17	16	229 33	152 41	167 41	26 35	10 42	315 24	320
18	17	233 38	154 17	168 13	26 40	10 44	316 23	321
19	18	237 44	155 53	168 44	26 45	10 46	317 22	322
20	19	241 49	157 30	169 16	26 50	10 48	318 21	323
21	20	245 55	159 6	169 47	26 55	10 50	319 20	324
22	21	250 0	160 42	170 13	27 0	10 52	320 19	325

TABLE III—*contd.*

FOR THE DAYS OF A WHOLE YEAR.

November—*concl'd.*

Common.	Leap year.	Mercury.	Venus.	Mars.	Jupiter.	Saturn.	Sun.	Elapsed days.
23	22	254 6	162 18	170 50	27 5	10 54	321 18	326
24	23	258 11	163 54	171 21	27 10	10 56	322 18	327
25	24	262 17	165 30	171 53	27 15	10 58	323 17	328
26	25	266 22	167 6	172 24	27 20	11 0	324 16	329
27	26	270 28	168 43	172 56	27 25	11 2	325 15	330
28	27	274 33	170 19	173 27	27 30	11 4	326 14	331
29	28	278 39	171 55	173 58	27 35	11 6	327 13	332
30	29	282 45	173 31	175 30	27 40	11 8	328 12	333
—	30	286 50	175 7	175 1	27 45	11 10	329 11	334

December.

1	—	286 50	175 7	175 1	27 45	11 10	329 11	334
2	1	290 56	176 43	175 33	27 50	11 12	330 11	335
3	2	295 1	178 19	176 4	27 55	11 14	331 10	336
4	3	299 7	179 55	176 36	28 0	11 16	332 9	337
5	4	303 12	181 32	177 7	28 5	11 18	333 8	338
6	5	307 17	183 8	177 39	28 10	11 20	334 7	339
7	6	311 23	184 44	178 10	28 15	11 22	335 6	340
8	7	315 29	186 20	178 41	28 20	11 24	336 5	341
9	8	319 34	187 56	179 13	28 25	11 26	337 5	342
10	9	323 40	189 32	179 44	28 30	11 28	338 4	343
11	10	327 45	191 8	180 16	28 35	11 30	339 3	344

TABLE III—concl'd.

FOR THE DAYS OF A WHOLE YEAR.

December—concl'd.

Common.	Leap year.	Mercury.	Venus.	Mars.	Jupiter.	Saturn.	Sun.	Eloped days.
12	11	331 51	192 44	180 47	28 40	11 32	340 2	345
13	12	335 57	194 21	181 19	28 45	11 34	341 1	346
14	13	340 2	195 57	181 50	28 50	11 36	342 0	347
15	14	344 8	197 33	182 22	28 55	11 38	342 59	348
16	15	348 13	199 9	182 53	29 0	11 40	343 59	349
17	16	352 19	200 45	183 24	29 5	11 42	344 58	350
18	17	356 24	202 21	183 56	29 10	11 44	345 57	351
19	18	0 30	203 57	184 27	29 15	11 46	346 56	352
20	19	4 35	205 33	184 59	29 20	11 48	347 55	353
21	20	8 41	207 10	185 30	29 25	11 50	348 54	354
22	21	12 46	208 46	186 2	29 30	11 52	349 53	355
23	22	16 52	210 22	186 33	29 35	11 54	350 52	356
24	23	20 57	211 58	187 5	29 40	11 56	351 52	357
25	24	25 3	213 34	187 36	29 45	11 58	352 51	358
26	25	29 9	215 10	188 7	29 50	12 0	353 50	359
27	26	33 14	216 46	188 39	29 55	12 2	354 49	360
28	27	37 20	218 22	189 10	30 0	12 4	355 48	361
29	28	41 26	219 59	189 42	30 5	12 6	356 47	362
30	29	45 31	221 35	190 13	30 10	12 8	357 46	363
31	30	49 37	223 11	190 45	30 15	12 10	358 46	364
—	31	53 42	224 47	191 16	30 20	12 12	359 45	365

TABLE IV.
COMMUTATION TABLE.

Equation +	Mercury.	Venus.	Mars.	Jupiter.	Saturn.	Equation -
argument.	° /	° /	° /	° /	° /	argument.
0	0 0	0 0	0 0	0 0	0 0	360
1	0 16	0 25	0 24	0 10	0 6	359
2	0 32	0 51	0 47	0 20	0 12	358
3	0 49	1 16	1 11	0 29	0 18	357
4	1 5	1 41	1 35	0 39	0 23	356
5	1 21	2 6	1 58	0 49	0 29	355
6	1 37	2 31	2 22	0 59	0 35	354
7	1 53	2 57	2 45	1 8	0 41	353
8	2 9	3 22	3 9	1 18	0 47	352
9	2 25	3 47	3 33	1 28	0 53	351
10	2 41	4 12	3 56	1 38	0 59	350
11	2 57	4 38	4 20	1 47	1 4	349
12	3 14	5 3	4 44	1 57	1 10	348
13	3 30	5 28	5 7	2 7	1 16	347
14	3 46	5 53	5 31	2 17	1 22	346
15	4 1	6 18	5 54	2 26	1 28	345
16	4 17	6 43	6 18	2 36	1 34	344
17	4 33	7 8	6 41	2 46	1 39	343
18	4 49	7 33	7 4	2 56	1 45	342
19	5 5	7 58	7 28	3 5	1 51	341
20	5 21	8 23	7 51	3 15	1 56	340
21	5 36	8 48	8 14	3 24	2 2	339
22	5 52	9 13	8 38	3 34	2 8	338

TABLE IV—*contd.*

COMMUTATION TABLE.

Equation +	Mercury.	Venus.	Mars.	Jupiter.	Saturn.	Equation -
argument.	° /	° /	° /	° /	° /	argument.
23	6 8	9 33	9 1	8 43	2 13	337
24	6 23	10 3	9 24	8 53	2 19	336
25	6 39	10 28	9 48	4 2	2 24	335
26	6 55	10 53	10 11	4 11	2 30	334
27	7 10	11 18	10 34	4 21	2 36	333
28	7 26	11 43	10 57	4 30	2 41	332
29	7 41	12 8	11 21	4 39	2 47	331
30	7 56	12 33	11 44	4 49	2 52	330
31	8 12	12 58	12 7	4 58	2 57	329
32	8 27	13 23	12 30	5 7	3 3	328
33	8 42	13 48	12 53	5 16	3 8	327
34	8 58	14 12	13 16	5 25	3 13	326
35	9 12	14 37	13 39	5 34	3 18	325
36	9 27	15 2	14 2	5 43	3 24	324
37	9 42	15 26	14 24	5 52	3 29	323
38	9 57	15 51	14 47	6 1	3 34	322
39	10 12	16 16	15 10	6 10	3 39	321
40	10 27	16 40	15 33	6 18	3 44	320
41	10 41	17 5	15 56	6 27	3 48	319
42	10 56	17 29	16 18	6 35	3 54	318
43	11 10	17 54	16 41	6 44	3 59	317
44	11 25	18 18	17 3	6 52	4 3	316
45	11 39	18 42	17 26	7 1	4 8	315

TABLE IV—*contd.*
COMMUTATION TABLE.

Equation +	Mercury.	Venus.	Mars.	Jupiter.	Saturn.	Equation -
argument.	° ' "	° ' "	° ' "	° ' "	° ' "	argument.
46	11 53	19 7	17 48	7 9	4 13	314
47	12 7	19 31	18 0	7 17	4 17	313
48	12 22	19 56	18 23	7 25	4 22	312
49	12 36	20 20	18 55	7 33	4 27	311
50	12 49	20 44	19 17	7 41	4 31	310
51	13 3	21 9	19 39	7 49	4 35	309
52	13 17	21 33	20 1	7 57	4 40	308
53	13 31	21 57	20 23	8 4	4 44	307
54	13 44	22 21	20 45	8 12	4 48	306
55	13 57	22 44	21 7	8 19	4 52	305
56	14 10	23 8	21 29	8 27	4 56	304
57	14 23	23 32	21 51	8 34	5 0	303
58	14 36	23 56	22 13	8 41	5 4	302
59	14 49	24 20	22 34	8 48	5 8	301
60	15 2	24 44	22 56	8 55	5 12	300
61	15 15	25 7	23 17	9 2	5 15	299
62	15 27	25 31	23 39	9 9	5 19	298
63	15 40	25 54	24 0	9 15	5 22	297
64	15 52	26 17	24 21	9 22	5 25	296
65	16 4	26 40	24 42	9 28	5 29	295
66	16 16	27 4	25 3	9 34	5 32	294
67	16 28	27 28	25 24	9 40	5 35	293
68	16 40	27 50	25 45	9 46	5 38	292

TABLE IV—*contd.*
COMMUTATION TABLE.

Equation +	Mercury.	Venus.	Mars.	Jupiter.	Saturn.	Equation -
argument.	° /	° /	° /	° /	° /	argument.
69	16 51	28 12	26 5	9 52	5 41	291
70	17 2	28 35	26 26	9 58	5 44	290
71	17 13	28 58	26 46	10 3	5 47	289
72	17 24	29 20	27 6	10 9	5 49	288
73	17 35	29 43	27 27	10 14	5 52	287
74	17 46	30 5	27 47	10 19	5 55	286
75	17 56	30 28	28 7	10 24	5 57	285
76	18 6	30 50	28 26	10 28	5 59	284
77	18 16	31 12	28 46	10 33	6 1	283
78	18 26	31 35	29 5	10 38	6 3	282
79	18 36	31 57	29 25	10 42	6 6	281
80	18 45	32 19	29 44	10 46	6 7	280
81	18 54	32 40	30 3	10 50	6 9	279
82	19 4	33 2	30 22	10 54	6 11	278
83	19 13	33 23	30 41	10 58	6 12	277
84	19 21	33 45	31 0	11 1	6 14	276
85	19 30	34 6	31 18	11 4	6 15	275
86	19 39	34 28	31 37	11 8	6 16	274
87	19 46	34 49	31 55	11 10	6 18	273
88	19 54	35 10	32 13	11 13	6 18	272
89	20 2	35 31	32 31	11 16	6 19	271
90	20 9	35 52	32 48	11 18	6 20	270

TABLE IV—*contd.*

COMMUTATION TABLE.

Equation +	Mercury.	Venus.	Mars.	Jupiter.	Saturn.	Equation -
argument.	° ' "	° ' "	° ' "	° ' "	° ' "	argument.
91	20 16	36 12	33 5	11 20	6 21	269
92	20 23	36 32	33 22	11 22	6 21	268
93	20 29	36 52	33 39	11 24	6 22	267
94	20 36	37 12	33 56	11 26	6 22	266
95	20 41	37 32	34 12	11 27	6 22	265
96	20 47	37 51	34 28	11 28	6 23	264
97	20 52	38 11	34 44	11 29	6 23	263
98	20 57	38 31	35 2	11 30	6 22	262
99	21 2	38 49	35 18	11 31	6 22	261
100	21 6	39 8	35 34	11 31	6 22	260
101	21 11	39 27	35 50	11 31	6 21	259
102	21 14	39 47	36 4	11 31	6 21	258
103	21 17	40 4	36 19	11 31	6 19	257
104	21 21	40 22	36 33	11 31	6 18	256
105	21 24	40 39	36 48	11 30	6 18	255
106	21 26	40 56	37 1	11 29	6 17	254
107	21 28	41 13	37 14	11 28	6 15	253
108	21 30	41 30	37 27	11 26	6 14	252
109	21 31	41 47	37 40	11 25	6 13	251
110	21 31	42 3	37 52	11 23	6 11	250
111	21 32	42 19	38 4	11 21	6 9	249
112	21 32	42 36	38 16	11 18	6 7	248
113	21 32	42 51	38 28	11 16	6 5	247

TABLE IV—*contd.*

COMMUTATION TABLE.

Equation +	Mercury.	Venus.	Mars.	Jupiter.	Saturn.	Equation -
argument.	° /	° /	° /	° /	° /	argument.
114	21 31	43 6	38 38	11 13	6 3	246
115	21 30	43 20	38 49	11 10	6 1	245
116	21 28	43 35	38 59	11 7	5 59	244
117	21 26	43 48	39 8	11 3	5 56	243
118	21 23	44 1	39 17	10 58	5 53	242
119	21 20	44 14	39 25	10 55	5 51	241
120	21 19	44 27	39 34	10 51	5 48	240
121	21 13	44 39	39 41	10 46	5 45	239
122	21 8	44 50	39 47	10 41	5 42	238
123	21 4	45 1	39 53	10 36	5 38	237
124	20 58	45 12	39 59	10 31	5 35	236
125	20 52	45 21	40 3	10 25	5 31	235
126	20 45	45 30	40 7	10 19	5 28	234
127	20 39	45 40	40 11	10 13	5 24	233
128	20 31	45 48	40 14	10 7	5 20	232
129	20 22	45 55	40 15	10 0	5 16	231
130	20 14	46 2	40 16	9 54	5 12	230
131	20 5	46 8	40 17	9 47	5 8	229
132	19 55	46 13	40 16	9 39	5 4	228
133	19 44	46 16	40 14	9 31	4 59	227
134	19 32	46 20	40 11	9 23	4 55	226
135	19 21	46 23	40 9	9 16	4 50	225
136	19 8	46 23	40 3	9 7	4 45	224

TABLE IV—*contd.*

COMMUTATION TABLE.

Equation +	Mercury.	Venus.	Mars.	Jupiter.	Saturn.	Equation -
argument.	° /	° /	° /	° /	° /	argument.
137	18 55	46 23	39 57	8 59	4 40	223
138	18 41	46 23	39 50	8 50	4 35	222
139	18 28	46 22	39 43	8 41	4 30	221
140	18 12	46 16	39 32	8 32	4 25	220
141	17 56	46 11	39 21	8 22	4 20	219
142	17 41	46 6	39 10	8 13	4 14	218
143	17 24	45 58	38 56	8 3	4 9	217
144	17 6	45 48	38 39	7 52	4 3	216
145	16 48	45 37	38 21	7 42	3 58	215
146	16 30	45 26	38 4	7 31	3 52	214
147	16 9	45 10	37 42	7 20	3 46	213
148	15 49	44 52	37 18	7 9	3 40	212
149	15 28	44 34	36 55	6 58	3 34	211
150	15 7	44 17	36 31	6 47	3 28	210
151	14 44	43 49	35 59	6 35	3 21	209
152	14 20	43 22	35 27	6 23	3 15	208
153	13 57	42 55	34 54	6 11	3 9	207
154	13 33	42 25	34 20	5 59	3 3	206
155	13 8	41 45	33 38	5 46	2 56	205
156	12 42	41 6	32 56	5 34	2 50	204
157	12 16	40 27	32 14	5 21	2 43	203
158	11 50	39 41	31 26	5 8	2 36	202
159	11 22	38 47	30 33	4 55	2 30	201

TABLE V.
ANOMALISTIC TABLE.

Equation +	Mercury.	Venus.	Mars.	Jupiter.	Saturn.	Sun.	Equation -
0 or 180	0 0	0 0	0 0	0 0	0 0	0 0	180 or 360
1 " 179	0 5	0 2	0 13	0 6	0 8	0 2	181 " 359
2 " 178	0 10	0 4	0 25	0 11	0 16	0 5	182 " 358
3 " 177	0 15	0 6	0 37	0 16	0 24	0 7	183 " 357
4 " 176	0 20	0 8	0 50	0 22	0 33	0 9	184 " 356
5 " 175	0 25	0 10	1 2	0 27	0 41	0 12	185 " 355
6 " 174	0 30	0 12	1 15	0 33	0 49	0 14	186 " 354
7 " 173	0 34	0 14	1 27	0 38	0 57	0 16	187 " 353
8 " 172	0 40	0 16	1 39	0 44	1 5	0 19	188 " 352
9 " 171	0 44	0 18	1 51	0 49	1 13	0 21	189 " 351
10 " 170	0 49	0 20	2 4	0 54	1 21	0 23	190 " 350
11 " 169	0 54	0 22	2 16	1 0	1 29	0 25	191 " 349
12 " 168	0 59	0 23	2 28	1 5	1 37	0 28	192 " 348
13 " 167	1 3	0 25	2 40	1 10	1 45	0 30	193 " 347
14 " 166	1 8	0 27	2 52	1 15	1 53	0 32	194 " 346
15 " 165	1 13	0 29	3 4	1 21	2 1	0 34	195 " 345
16 " 164	1 17	0 31	3 15	1 26	2 8	0 37	196 " 344
17 " 163	1 22	0 33	3 27	1 31	2 16	0 39	197 " 343
18 " 162	1 27	0 35	3 39	1 36	2 24	0 41	198 " 342
19 " 161	1 31	0 36	3 50	1 42	2 31	0 43	199 " 341
20 " 160	1 36	0 38	4 1	1 47	2 39	0 45	200 " 340
21 " 159	1 40	0 40	4 13	1 52	2 46	0 48	201 " 339

TABLE V—*contd.*
ANOMALISTIC TABLE.

Equation +	Mercury.	Venus.	Mars.	Jupiter.	Saturn.	Sun.	Equation -
° °	° '	° '	° '	° '	° '	° '	° °
22 or 158	1 45	0 42	4 24	1 57	2 53	0 50	202 or 338
23 " 157	1 49	0 43	4 35	2 2	3 1	0 52	203 " 337
24 " 156	1 53	0 45	4 46	2 7	3 9	0 54	204 " 336
25 " 155	1 58	0 47	4 58	2 11	3 16	0 50	205 " 335
26 " 154	2 2	0 48	5 9	2 16	3 23	0 58	206 " 334
27 " 153	2 6	0 49	5 19	2 21	3 30	1 0	207 " 333
28 " 152	2 10	0 51	5 30	2 26	3 37	1 2	208 " 332
29 " 151	2 14	0 52	5 41	2 30	3 45	1 4	209 " 331
30 " 150	2 18	0 55	5 52	2 35	3 52	1 6	210 " 330
31 " 149	2 22	0 56	6 2	2 40	3 58	1 8	211 " 329
32 " 148	2 26	0 58	6 12	2 44	4 5	1 10	212 " 328
33 " 147	2 30	1 0	6 22	2 49	4 12	1 12	213 " 327
34 " 146	2 34	1 1	6 32	2 53	4 19	1 14	214 " 326
35 " 145	2 38	1 2	6 42	2 58	4 25	1 16	215 " 325
36 " 144	2 42	1 4	6 52	3 2	4 32	1 18	216 " 324
37 " 143	2 46	1 5	7 1	3 6	4 38	1 19	217 " 323
38 " 142	2 49	1 7	7 11	3 10	4 45	1 21	218 " 322
39 " 141	2 53	1 8	7 20	3 14	4 51	1 23	219 " 321
40 " 140	2 56	1 10	7 29	3 19	4 57	1 25	220 " 320
41 " 139	3 0	1 11	7 39	3 23	5 3	1 26	221 " 319
42 " 138	3 3	1 12	7 48	3 27	5 9	1 28	222 " 318
43 " 137	3 6	1 14	7 56	3 30	5 15	1 30	223 " 317

TABLE V—*contd.*
ANOMALISTIC TABLE.

Equation +	Mercury.	Venus.	Mars.	Jupiter.	Saturn.	Sun.	Equation -
o o	o /	o /	o /	o /	o /	o /	o o
44 or 136	3 10	1 15	8 5	3 34	5 21	1 31	224 or 316
45 „ 135	3 13	1 16	8 14	3 38	5 27	1 33	225 „ 315
46 „ 134	3 16	1 17	8 22	3 42	5 32	1 35	226 „ 314
47 „ 133	3 19	1 19	8 30	3 45	5 37	1 36	227 „ 313
48 „ 132	3 22	1 20	8 38	3 49	5 43	1 38	228 „ 312
49 „ 131	3 25	1 21	8 46	3 52	5 48	1 39	229 „ 311
50 „ 130	3 28	1 22	8 54	3 56	5 52	1 41	230 „ 310
51 „ 129	3 31	1 23	9 1	3 59	5 57	1 42	231 „ 309
52 „ 128	3 34	1 24	9 9	4 2	6 2	1 43	232 „ 308
53 „ 127	3 37	1 25	9 16	4 6	6 8	1 45	233 „ 307
54 „ 126	3 39	1 26	9 23	4 9	6 13	1 46	234 „ 306
55 „ 125	3 42	1 27	9 30	4 12	6 17	1 47	235 „ 305
56 „ 124	3 44	1 28	9 37	4 15	6 22	1 49	236 „ 304
57 „ 123	3 47	1 29	9 43	4 18	6 26	1 50	237 „ 303
58 „ 122	3 49	1 30	9 49	4 20	6 31	1 51	238 „ 302
59 „ 121	3 51	1 31	9 56	4 23	6 35	1 52	239 „ 301
60 „ 120	3 54	1 32	10 2	4 26	6 39	1 53	240 „ 300
61 „ 119	3 56	1 33	10 8	4 28	6 43	1 55	241 „ 299
62 „ 118	3 58	1 34	10 13	4 31	6 46	1 56	242 „ 298
63 „ 117	4 0	1 35	10 19	4 33	6 50	1 57	243 „ 297
64 „ 116	4 2	1 36	10 24	4 36	6 54	1 58	244 „ 296
65 „ 115	4 4	1 36	10 29	4 38	6 57	1 59	245 „ 295

TABLE V.—*contd.*

ANOMALISTIC TABLE.

Equation +	Mercury.	Venus.	Mars.	Jupiter.	Saturn.	Sun.	Equation -
o o	o /	o /	o /	o /	o /	o /	o o
86 or 114	4 6	1 37	10 33	4 40	7 0	2 0	246 or 294
87 " 113	4 7	1 37	10 38	4 42	7 4	2 0	247 " 293
88 " 112	4 9	1 38	10 43	4 44	7 7	2 1	248 " 292
89 " 111	4 11	1 39	10 47	4 46	7 9	2 2	249 " 291
90 " 110	4 12	1 39	10 51	4 48	7 12	2 3	250 " 290
91 " 109	4 14	1 40	10 55	4 50	7 15	2 4	251 " 289
92 " 108	4 15	1 40	10 59	4 51	7 17	2 4	252 " 288
93 " 107	4 17	1 41	11 2	4 53	7 19	2 5	253 " 287
94 " 106	4 18	1 41	11 6	4 54	7 22	2 6	254 " 286
95 " 105	4 19	1 42	11 9	4 56	7 24	2 6	255 " 285
96 " 104	4 20	1 42	11 12	4 57	7 26	2 7	256 " 284
97 " 103	4 21	1 43	11 14	4 58	7 28	2 7	257 " 283
98 " 102	4 22	1 43	11 17	5 0	7 29	2 8	258 " 282
99 " 101	4 23	1 43	11 20	5 0	7 31	2 8	259 " 281
100 " 100	4 24	1 44	11 21	5 1	7 32	2 9	260 " 280
101 " 99	4 24	1 44	11 23	5 2	7 34	2 9	261 " 279
102 " 98	4 25	1 44	11 25	5 3	7 35	2 9	262 " 278
103 " 97	4 26	1 44	11 27	5 4	7 36	2 10	263 " 277
104 " 96	4 26	1 44	11 28	5 4	7 37	2 10	264 " 276
105 " 95	4 27	1 45	11 29	5 5	7 38	2 10	265 " 275
106 " 94	4 27	1 45	11 30	5 5	7 38	2 10	266 " 274
107 " 93	4 27	1 45	11 31	5 5	7 39	2 10	267 " 273

TABLE VI.

INCREASE OF LONGITUDE FOR COMPLETE CENTURIES.

Centuries of Kath. Yugs.	Mean. λ	Long. μ	Signs.
3000	11-10	9-40	
3100	4-27	3-11	
3200	9-44	6-83	
3300	2-61	11-54	
3400	7-78	4-25	
3500	0-95	8-96	
3600	6-12	1-68	
3700	11-29	6-39	
3800	4-46	11-11	
3900	9-63	3-82	
4000	2-80	8-53	
4100	7-97	1-24	
4200	1-14	5-96	
4300	4-31	10-67	
4400	11-48	3-38	
4500	4-65	8-10	
4600	7-82	0-71	
4700	2-99	5-52	
4800	8-16	10-24	
4900	1-33	2-95	
5000	6-50	7-67	

TABLE VII.

INCREASE OF LONGITUDE FOR THE YEARS OF A CENTURY.

Years.	0		10		20		30		40	
	λ	μ	λ	μ	λ	μ	λ	μ	λ	μ
0	0-0	0-0	10-12	4-07	8-23	8-14	6-35	0-21	4-47	4-29
1	1-01	0-41	11-13	4-48	9-25	8-55	7-36	6-32	5-48	4-69
2	2-02	0-81	0-14	4-89	10-26	8-96	8-37	1-03	6-49	5-10
3	3-04	1-22	1-15	5-29	11-27	9-36	9-39	1-43	7-50	6-51
4	4-05	1-63	2-16	5-70	0-28	9-77	10-40	1-84	8-51	5-91
5	5-06	2-04	3-18	6-11	1-29	10-18	11-41	2-25	9-53	6-32
6	6-07	2-44	4-19	6-51	2-30	10-58	0-42	2-65	10-54	6-73
7	7-08	2-85	5-20	6-92	3-32	10-99	1-43	3-06	11-55	7-13
8	8-09	3-26	6-21	7-33	4-33	11-40	2-44	3-47	0-56	7-54
9	9-11	3-66	7-22	7-73	5-34	11-61	3-45	3-88	1-57	7-95

Years.	50		60		70		80		90	
	λ	μ	λ	μ	λ	μ	λ	μ	λ	μ
0	2-53	8-36	0-70	0-43	10-82	4-50	8-94	8-57	7-05	0-54
1	3-60	8-76	1-71	0-84	11-83	4-91	9-95	8-98	8-06	1-05
2	4-61	9-17	2-73	1-24	0-84	5-31	10-93	9-89	9-08	1-48
3	5-62	9-58	3-74	1-65	1-85	6-72	11-97	9-79	10-09	1-86
4	6-63	9-98	4-75	2-05	2-87	6-13	0-98	10-20	11-10	2-27
5	7-64	10-39	5-76	2-46	3-88	6-54	1-99	10-66	0-11	2-68
6	8-66	10-80	6-77	2-87	4-89	6-94	3-01	11-01	1-12	3-09
7	9-67	11-21	7-78	3-28	5-90	7-35	4-02	11-42	2-13	3-49
8	10-68	11-61	8-80	3-68	6-91	7-76	5-03	11-83	3-15	3-90
9	11-69	0-02	9-81	4-09	7-92	8-16	6-04	0-24	4-16	4-31

TABLE VIII.

INCREASE OF LONGITUDE FOR COMPLETE MONTHS.

End of mean solar months.	Mean. λ	Long. μ
1st	0-08	0-03
2nd	0-17	0-07
3rd	0-25	0-10
4th	0-34	0-14
5th	0-42	0-17
6th	0-51	0-20
7th	0-59	0-24
8th	0-67	0-27
9th	0-76	0-31
10th	0-84	0-34
11th	0-93	0-37
12th	1-01	0-41

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

By K. V. SUBRAHMANYA AIYAR, B.A.; M.R.A.S.; Ootacamund.

The subjoined inscription is engraved on the north wall of the dilapidated Vēdapuriāvāra temple at Tirukkalittattai. This village is situated at a distance of two miles from Tiruvīdaimarudūr, a station on the S. I. Railway and the head quarters of a Deputy Tahsildar. In ancient times it was included in the large village of Vēmbarrūr *i.e.* the modern Vēppattūr¹ and was called Śrīkuḍittittai. Tenkuḍittittai (*i.e.* the southern Kuḍittittai) of the *Dēvāram* is probably identical with it. It is interesting to note that Tiruvīśālūr² another village near Vēppattūr also formed part of the same town. In the records of Parāntaka I.³, Aditya II.⁴, and of an unidentified Parakēsarivarman⁵ found at Tiruvīśālūr, Vēmbarrūr is called Amaninārāyaṇachaturvēdimaṅgalam. While the inscriptions of Rājarāja I., dated in the 10th and 28th years,⁶ retain this other name of the town, one⁷ belonging to his 29th year gives Śōlamārtāṇḍachaturvēdimaṅgalam instead. The latter name is used in the records of Parakēsarivarman Rājendra-Chōja also.⁸ During the reign of Kulōttuṅga III., Vēmbarrūr bore the name Ediriliśōja-chaturvēdimaṅgalam.⁹ The division in which the town was situated is given in the records of Rājarāja I. and Rājendra-Chōja I. as Manṇi-nāḍu a district of Rājendraśīnga-vaḷanāḍu.¹⁰ In later times the name of the district was changed into Virudarājabhayaṅkara-vaḷanāḍu¹¹.

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

The doubling of the final consonant *n* when it combines with *āṅa* and *ēṅ*, *e.g.* in *-vōḷānn-āṅa* and *Pichchannēn*, (ll. 2f. and 6), of *m* in *śuramm-irakkina* (l. 1) and of *l* in *-Pperumālḷukku* (l. 2), is against the rules of Tamil grammar. The use of the colloquial forms *śēdu*, *śēgira* and *iḷichchi* for *śeydu*, *śeygira*, and *iḷittu* is worthy of mention.

¹ Vēppattūr is quite close to Tirukkalittattai.

² The Śivayōganāthasvāmin temple at Tiruvīśālūr is called in its inscriptions Tiruvīśālūr-udaiya-Mahādēva at Vēmbarrūr and this indicates that Tiruvīśālūr was a part of Vēmbarrūr in ancient times. During the time of Chōja supremacy much importance was attached to Tiruvīśālūr. It was within the walls of the Śiva temple at this place that Rājarāja I., one of the greatest of the Chōja kings of the 10th century A.D., performed the *tuḷābhāra* ceremony in the 29th year of his reign (—A.D. 1014) when one of his queens, Dantiaktivitaṅkiyār *alias* Lōkam-hādēviyār, passed through a gold cow, *i.e.* performed the *hēmagarbhā* (No. 42 of the Madras Epigraphical collection for 1907). It may be noted that the inscription, which registers this fact, is engraved below a sculpture representing the king and the queen in the worshipping attitude. The Western Gāṅga king Prithivipati I. fought with the Pāṇḍya king Varaguṇa at Tiruppurambiyam, not very far from Tiruvīśālūr where we have a record of Varaguṇa (No. 17 of the same collection). The authors of the *Dēvāram* have contributed stanzas in praise of the gods at Tiruvīśālūr and Tirukkalittattai (Tenkuḍittittai).

³ No. 35 of the Madras Epigraphical collection for 1907.

⁴ No. 51 of the same collection.

⁵ No. 10 *ditto*.

⁶ Nos. 3 of 1907 and 301 of 1908.

⁷ No. 42 of 1907.

⁸ As Rājendra-Chōja I. appears to have been the co-regent of Rājarāja I. in the last years of the latter, we may not be wrong in inferring that Śōlamārtāṇḍa was a surname of either of these two kings.

⁹ No. 14 of the Madras Epigraphical collection for 1907.

¹⁰ Nos. 1 of the same collection and 301 of 1908.

¹¹ No. 47 of the collection for 1907.

The inscription is dated in the 7th year of the reign of Sundara-Chōja "who drove the Pāṇḍya (king) into the forest." It registers a grant made by his general Pirāntakan Śīriyavēlar *alias* Tirukkaraḷi-Pichohan in order to provide for offerings to the temple at Śrikuḍittittai in Vēmbarrūr on the northern bank (of the Kāvēri). The donor is said to have purchased for 156 *kaḷaṅju* of gold a piece of land measuring half (a *vēli*) and made it rent-free before giving it to the temple.

Śīriyavēlar mentioned in this record appears as donor in a few other inscriptions. Three of these come from Tiruvīśālūr; and two of them are dated in the 2nd¹ and 4th² years of a certain Rājakēsari-varman. They register gifts of land by Śīriyavēlar, who gets here the additional name Pirāntakan Iruṅgōlar. About the third record³ Rai Bahadur Venkayya remarks: "This record is partly in Sanskrit and partly in Tamil, but is, unfortunately built in. The name Sundara-Chōja and the fifth year occur in the Sanskrit portion, while in the Tamil portion the name of the king is partially accessible. Whether it is Rājakēsari or Parakēsari cannot be made out at present."⁴ The fourth record which mentions Pirāntakan Śīriyavēlar comes from Tirukkaḷittattai and belongs to the time of Sundara-Chōja but its date is lost.⁵ The full name of the donor, as gathered from all these records, is Pirāntakan Śīriyavēlar⁶ *alias* Iruṅgōlar. It is not unlikely that this individual is identical with the general of Sundara-Chōja mentioned in the subjoined inscription with the other name Tirukkaraḷi-Pichchan. No. 317 of the Epigraphical collection for 1908 states that he was a native of Koḍumbāūr.⁷

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

¹ No. 317 of the Madras Epigraphical collection for 1907.

² No. 320 of the same collection.

³ No. 40 of the same collection.

⁴ *Annual Report on Epigraphy for 1906-07*, p. 74, paragraph 36.

⁵ No. 302 of the Madras Epigraphical collection for 1908.

⁶ It is worthy of note that the family to which Śīriyavēlar belonged, *viz.* Iruṅgōvēlar, of which Iruṅgōlar is apparently a contraction, is an ancient one. Tamil literature gives a number of chiefs who were members of the *Vēlar* family. They appear to have settled in several places. The wife of Uruvappatrūr Iḷāḷjōtchenni, the father of the famous Karikāla-Chōja was the daughter of Uḷundūr-Vē. Karikāla himself is said to have married Nāṅgūr-Vē's daughter. Paṇamalai, also called Paṇambu, in Mīlālai-kōṅgam was the capital of Vēl-Pāri, whose daughters were given in marriage to Deyvikan, the Malayamān king of Tirukkōvalūr. *Pāritann-adai-kkala-ppaṇṇai Malaiyarkk-udai* occurs in an inscription of Rājārāja I. at Tirukoilur. Āykuḍi in the Podiyamalai hills was the chief town of Vēl-Andīraṅ. The account given of Iruṅgōvēṇmān, one of the 49 Vēlar who lived soon after Vēl-Pāri, is interesting. He is said to have been the lord of Tuvarāpati (identified by Mahāmahōpādhyāya Swaminathier with Dvārasamudram) and to have sprung from the *śōma-kunja* of a sage. At the instance of an ascetic, this Iruṅgōvēṇmān killed a tiger that came to interrupt his austerities (Paṇam 201 and 202). Adigalmān Neḍumān Aḷḷi, whose capital was Tagaḍūr (Dharmapari in the Salem district), is said to have conquered the Chēra, Chōja, Pāṇḍya, Tidiyaṅ, Eruṇmaiyaṅ and Iruṅgōvēṇmāṅ. It is evident from this that the country over which Iruṅgōvēl ruled, formed one of the provinces of Southern India in ancient times. The Koḍumbāūr inscription of Vikramakēsari, also called Teṇṇavaṅ Iḷāḷgōvēl, declares that he belonged to the Yādava race. It is worthy of note that the Hoysālas belonged to the same race, and that the account given of their first ancestor Śaḷa coincides with what is recorded in Tamil works about Iruṅgōvēṇmāṅ. If Tuvarāpati is identical with Dvārasamudram, the date of the origin of the town is taken back a few more centuries than the time generally ascribed to it, and if Śaḷa be identical with Iruṅgōvēl, the earlier members of the Hoysāla family have to be looked for among the *Vēlar*. At any rate, the Hoysālas could not have risen up all of a sudden in the 10th or 11th century A.D.

⁷ This place is identical with the village of the same name in the Pudukkōṭṭai State, 8 miles from Maṇappārsi, a station on the S. I. Railway. The Tamil poem *Silappadigāram* mentions it as being situated in the Pāṇḍya country on the road to Madura. It was the birth place of Iḍāṅgaḷi-Nāyaṅār, a prince of the Solar race and one of the 63 Śaiva devotees who flourished before the 9th century A.D. Several battles appear to have been fought here. According to the Śendalai pillar inscriptions, a Pāṇḍya king gained a victory at Koḍumbāūr, and the Vēlvikuḍi plates report that Tēr-Nāṅgaṅ defeated the Pallavas in the same place. (*Annual Reports on Epigraphy for 1909*, p. 7 and 1906, pp. 63 and 67.)

Sundara-Chōla mentioned in the subjoined record was a Parakēsari-varman or a Rājākēsari-varman. For doing this it is necessary for us to trace out his predecessors and determine the titles borne by them. As regards the principle, which regulated the adoption of the titles Rājākēsari and Parakēsari by the successive Chōla kings, the Leyden grant informs us that these were applied alternately to the kings in the (Chōla) family¹. This suggests that Chōla princes, who did not actually reign, had no claims to either of the titles.

The way in which Rājāditya, Gaṇḍarāditya and Ariñjaya, the three sons of Parāntaka I., and the events connected with them and their successors are mentioned in the Chōla copper-plates, makes one believe that they succeeded each other.² This view seems to have gained strength by the supposition that Parāntaka's reign lasted for 40 years, from about A.D. 907 to A.D. 947, and that Rājāditya was crowned in A.D. 948 and was killed in about A.D. 949, i.e. soon after Parāntaka's death.³ But the facts appear to be otherwise. The latest known date of Parāntaka I. is not his 40th year as has been generally assumed, but the 46th⁴ which corresponds to A.D. 953, and Rājāditya's encounter with the Rāshtrakūṭa king Kṛishṇa III., in the battle of Takkolam in which he was killed by Bātuga, must have happened about A.D. 947-8. Kṛishṇa III.'s actual entry into Toṇḍai-maṇḍalam, however, may have occurred earlier, in or before A.D. 945. The large number of inscriptions of Kṛishṇa III., (called in Tamil Kannaradēva) found in the North Arcot, Chingleput, South Arcot, Cuddapah and Bellary districts of the Madras Presidency, range in date from the 5th year⁵ of his reign to the 30th⁶, and the king's conquest of Kachehi and Tañjai is mentioned even in the earliest of them. The inscriptions with Śaka dates of the same sovereign range from 862 (= A.D. 940)⁷ to 884 (= A.D. 962).⁸ But as none of them gives the regnal year, it is not possible to find out the year of his accession. Even assuming that Śaka 862 represents Kṛishṇa III.'s first year, we get A.D. 945 for the record of his fifth year which mentions the Chōla conquest. It is thus evident that the Rāshtrakūṭa occupation of the Chōla country was effected some time before A.D. 945. And if Śaka 862 is not the first year, the event must be still earlier.

It is now plain, that Rājāditya could not have survived his father. Gaṇḍarāditya should, therefore, have succeeded Parāntaka I. with the title of Rājākēsari-varman, and he was not without issue.⁹ His only son Madhurāntakan Uttama-Chōla did not succeed his father. The reason for this postponement is nowhere stated but it is not far to seek. It is possible that he was a child at the time of Gaṇḍarāditya's death because his mother Śembiyanmahādēvi lived until at least A.D. 1009.¹⁰ This would satisfactorily account for his exclusion from the

¹ Ll. 18 and 19 of the Leyden grant.

² See the large Leyden grant published in *Archaeological Survey of Southern India*, Volume IV., pp. 204 ff. and the Tiruvālaṅgaḍu plates noticed in the *Annual Report on Epigraphy for 1906*, p. 68.

³ Above, Vol. VII, p. 194. While all the other records of Kṛishṇa III. found in the Tamil country are dated in the ordinary regnal years of the king, his Sōlappuram inscription alone is dated in a peculiar way. The interpretation of the date portion of it seems to be 'Śaka 871 which is the second year of the king calculated after his killing the Chōla prince Rājāditya and entering Toṇḍai-maṇḍalam.' If this interpretation is admitted, it would show that the Rāshtrakūṭa occupation of the Chōla country was effected some time about A.D. 947-8 when Kṛishṇa III. defeated and killed Rājāditya.

⁴ No. 15 of the Madras Epigraphical collection for 1895.

⁵ This inscription comes from Siddhallāgamaḍam in the South Arcot district (No. 375 of the Madras Epigraphical collection for 1909).

⁶ No. 232 of the Madras Epigraphical collection for 1902 from Kijūr.

⁷ Appendix to *Ep. Ind.*, Vol. VII, No. 92.

⁸ *Ibid.* No. 93.

⁹ Two of Gaṇḍarāditya's queens are known, viz. Vraṇḍarāyīār and Śembiyanmahādēvi. The former appears in a record of the 24th year of Parāntaka I. (= A.D. 931) as the builder of a maṇḍapa at Vāḷḍiyūr, i.e. Jambai in the Tirukoilur tāluka of the S. Arcot district (No. 103 of the Epigraphical collection for 1916). She must have been the senior queen and she does not appear to have had any issue.

¹⁰ Śembiyanmahādēvi figures as donor in an inscription of the 24th year of Rājarāja I. (= A.D. 1009).

throne immediately after his father and also establish his claim for the Chōja dominion which he eventually obtained.¹ After Gaṇḍarāditya, his younger brother Ariñjaya was probably anointed king² with the title Parakēsarivarman. Naturally, therefore, his son Parāntaka II. *alias* Sundara-Chōja would be a Rājakēsarivarman, though on the presumption of an unbroken succession from the time of Vijayālaya he would be a Parakēsarivarman. Another point which may be urged in favour of the view that Sundara-Chōja was a Rājakēsarivarman, is that Pirāntakan Śīriyavējar, one of his generals already noticed, figures in several records dated in the earlier years of Rājakēsarivarman. An inscription from Tiruveṅkaḍu³ of the time of Rājarāja I. states that Śīriyavējar died on a battle-field in Ceylon in the 9th year of *Pommaḷigai-ttuājinadēcar* which was an epithet of Sundara-Chōja. All the inscriptions of Rājakēsarivarman in which the general figures may, therefore, be assigned to Parāntaka II. *alias* Sundara-Chōja and as may naturally be expected they are dated prior to the 9th year of the king's reign. The results of the above discussion may be summed up thus :—

- (1) Parāntaka I. died in or after A.D. 953.
- (2) Rājāditya's death took place in about A.D. 947-8, and consequently he did not survive his father.
- (3) Gaṇḍarāditya probably succeeded Parāntaka I. with the title Rājakēsarivarman.
- (4) Ariñjaya was probably the successor of Gaṇḍarāditya and a Parakēsarivarman.
- (5) Parāntaka II. *alias* Sundara-Chōja was a Rājakēsarivarman.

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

(1) One of his queens Parāntakandēvi-Ammaṅār was the daughter of a Chēra king and lived until at least A.D. 1012.⁴

(2) An earlier queen was Vānavamhādēvi who, to judge from her name, was also a Chēra princess. She is said to have committed *suttee* on the death of the king.⁵ This act on her part was considered very meritorious and princess Kundavai (probably her daughter) set up an image of the queen in the Rājarājēśvara temple at Tanjore, presented jewels and provided for daily worship.⁶

(3) The king's general, as pointed out already, was Pirāntakan Śīriyavējar, a Koḍumbājar chief. He lost his life in a battle field in Ceylon in the 9th year of Sundara-Chōja's reign.⁷ The general's wife was Rājādichchī, his daughter Kuñjaramalli and his son Vēlaṅ Sundaraśōlaṅ.⁸

¹ Against this view it might be urged that there was a certain Madhurāntakan Gaṇḍarādittanār who figures in some of the early records of Rājarāja I. and who might be considered as a probable son of Uttama-Chōja (*Souā-Ind. Inscri.*, Vol. III, p. 102). If this were so, it would prove that Uttama-Chōja could not have been quite young at the time of his father's death. But it may be pointed out that such a view is not tenable, because none of the Chōja copper-plates or stone inscriptions which give a dynastic account mentions him, and this omission makes it clear that he was not a member of the royal family.

² See note 2, p. 123, above. So far no inscriptions of Ariñjaya have yet been found or assigned to his time.

³ No. 116 of the Epigraphical collection for 1896.

⁴ Ditto.

⁵ Verses 65 and 66 of the Tiruvālaṅgāḍu plates.

⁶ *Souā-Ind. Inscri.*, Vol. II, pp. 73 and 76 and *Annual Report on Epigraphy for 1906*, Part II, p. 68.

⁷ See note 3, above.

⁸ The first two are mentioned in a record of the 17th year of Rājakēsarivarman (No. 299 of the Epigraphical collection for 1908) and the last figures as donor in an inscription of Rājarāja I. at Tiruveṅkaḍu dated in the 27th year.

- (4) The king fought a sanguinary battle at a place called Chēūr (Śēvār) causing great destruction to the enemy¹ whose name, however, is not known.
- (5) He claims to have driven the Pāṇḍya (king) into the forest.²
- (6) He is stated to have died in a golden palace and was, on that account, known in later times as *poṣṣmāḷigai-ttuṅjina-dēvar*.³

The causes that led to Śīriyavēḷār's death in Ceylon can be ascertained by a reference to the events mentioned in the Singhalese chronicle *Mahāvamsa*. The Pāṇḍyas who were defeated by Parāntaka I. in several encounters,⁴ appear to have revived their activities and give trouble to Sundara-Chōḷa, whose victory over the Pāṇḍyas earned for him the title *Pāṇḍiyapaḥai suram-iyakkina* "i.e. who drove the Pāṇḍya (king) into the forest." That Vira-Pāṇḍya must have been the Pāṇḍya king about this period may be concluded from the title *Vira-Pāṇḍiyar-talai-konḍa* assumed by Sundara-Chōḷa's son Āḍitya II. Vikramakēsari of Koḍumbāḷūr and Pārthivēndravarmān — a king who is yet unidentified and whose records are mostly found in the North Arcot and Chingleput districts — assumed the same title. If the encounters in which these were concerned are identical with that which earned for Āḍitya II. the title 'who took the head of Vira-Pāṇḍya', we may not be far wrong in assuming that Āḍitya II. and the two other allies were engaged in a war with the Pāṇḍyas and that the victory achieved was the occasion for assuming the title *Vira-Pāṇḍiyar-talai-konḍa* by the conquerors. That the Koḍumbāḷūr chief Vikramakēsari was a feudatory of the Chōḷas may be gathered from the fact that he figures in the inscriptions of the Chōḷa kings.⁵

The troubles with the Pāṇḍyas probably brought Sundara-Chōḷa into conflict with the king of Ceylon. One of his inscriptions at Tirukkālittattai, which from the existing traces appears to have contained a clear reference to his campaign against Ceylon, is unfortunately damaged after the two syllables *Īta* but the details about this war, in which the parties were the Singhalese and the Chōḷas, are preserved in the *Mahāvamsa*. "Udaya III. (A.D. 984-972) became a drunkard and a sluggard, and when the Chōḷa king heard of his indolence, his heart was well pleased, and as he desired to take to himself the dominion of the whole Pāṇḍu country, he sent emissaries to him to obtain the crown and the rest of the apparel that the king of Pāṇḍu left there when he fled. But the king refused to yield them. Whereupon the Chōḷa king, who was very powerful, raised an army and sent it to take them even by violence. Now at this time the chief of the army was absent, having gone to subdue the provinces on the border that had revolted. And the king commanded him to return and sent him to make war. Accordingly the chief of the army went forth and fought against the enemy and perished in the battle. And the king of Chōḷa took the crown and the other things."⁶ This is undoubtedly a reference to Sundara-Chōḷa's invasion of Ceylon wherein his general Śīriyavēḷār is said to have died. The date assigned to Udaya in the *Mahāvamsa* also falls within the

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

² No. 302 of the Madras Epigraphical collection for 1908.

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

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

⁵ *Annual Report on Epigraphy for 1908*, paragraph 90.

⁶ Wijayasinha's translation, p. 84. The crown and the other apparel referred to here were left with the king of Ceylon, when the Pāṇḍya king fled to the Kēraḷa country after having stayed in the island for some time. From the internal dissensions which were then rife in the island, it is said that the Pāṇḍya king feared that the Singhalese might not help him. The time ascribed to the depositing of the crown favours the identification of the Pāṇḍya king with Rājāsinha, the opponent of Parāntaka I.

period to which we have to assign Sundara-Chōja. It is not unlikely that this expedition to Ceylon was the result of the Chōja king's encounter with the Pāṇḍyas, and it might even be supposed that the Singhalese supported the cause of the Pāṇḍyas as they had been doing during the time of Rājasiṃha.¹

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

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

TEXT²

- 1 Svasti śri [||*] Pāṇḍiyaṇai śuramm-īrakkina Perumāi
śri-Suntra³śōladēvaṅku yāṇḍu 7vadu Vaḍa[ga]rai-Vēmbarrūr-
- 2 Śrikuḍittittai-uḍaiyaṅku i-Pperumāi||ukku sēnāpatyam śēgira Pirāntakan
Śriyavēlā-
- 3 nn-ā[na*]⁴ Tirukkaraḷi-Pichchannēn⁵ i-tēvaṅku⁶ tirumantra-
pōnagattukku nān sēmbōṅ 156 kaḷa-
- 4 ūjuā-guḍuttu koṇḍu iraiy-ili-sēdu kuḍutta nilam-ēvadu i-tēvar⁷
śrikōyilukku vaḍakku-tirukkuḷa-
- 5 ttukka vaḍakku taḷiviḷāgam-anru⁸ pēr-kūvappattā nilam araiyum
i-tēvaṅku⁹ tirumantra-pōnaga-
- 6 ttukka chandrādityavaṅ solvad-āga iraiy iḷicholi kuḍuttēn Pirāntakan
Śriyavēlānn-āga¹⁰ Tirukkaraḷi-Pichchannēn.¹¹

TRANSLATION

Hail! Prosperity! In the 7th year of (*the reign of*) the glorious Perumāi Sundara-Chōladēva who drove the Pāṇḍya (king) into the forest, I, Pirāntakan Śriyavēlān *alias* Tirukkaraḷi-Pichchan who perform the duties of a general to this king obtained the following land by paying 156 *kaḷaṅju* of gold, made (it) rent-free and presented (it) to the god of Śrikuḍittittai in Vaḍagarai-Vēmbarrūr for the sacred offering. This land measuring half (a *vēli*) is situated to the north of the sacred tank on the northern side of the temple of this god and is known by the name of *taḷiviḷāgam*. I, Pirāntakan Śriyavēlān *alias* Tirukkaraḷi-Pichchan, gave it free of rent (to provide) for the sacred offering of this god so long as the Sun and the Moon endure.

¹ See pp. 9 to 11 of the Udayādiram plates (*South-Ind. Inscri.*, Vol. II, p. 387).

² No. 291 of the Madras Epigraphical collection for 1908.

³ Read -Sundara.

⁴ Read -vēlān-āga.

⁵ Read Pichchannēn.

⁶ Read i-tēvarukku.

⁷ Read i-tēvar.

⁸ Read -aru.

⁹ Read i-tēvarukku.

¹⁰ Read -vēlān-āga.

¹¹ Read Pichchannēn.

No. 16.—THE "PYU" INSCRIPTIONS.

By C. O. BLAGDEN.

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

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

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

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

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

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

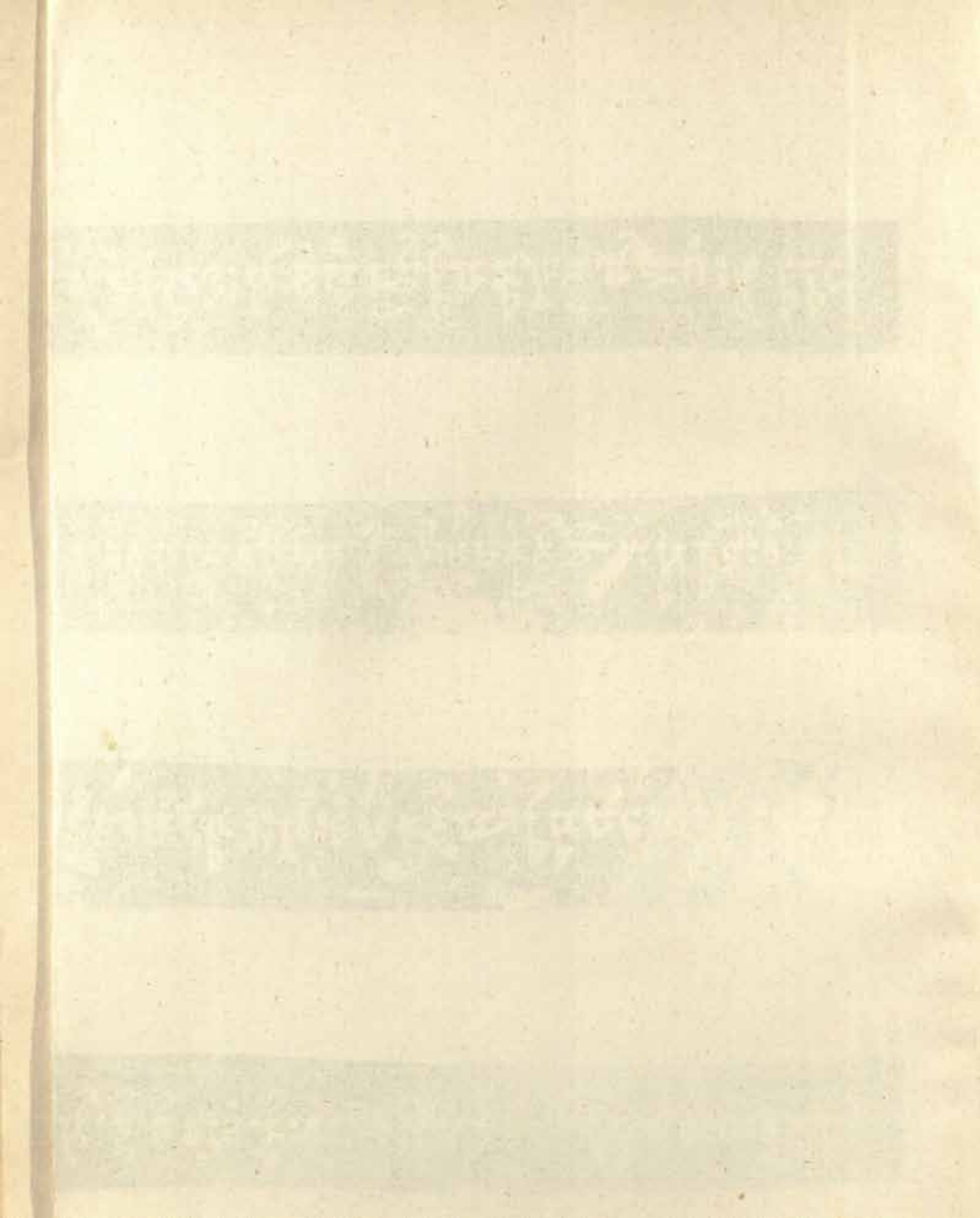
for. They are clearly not essential, for they do not occur in the shorter inscriptions¹. Perhaps they are merely ornamental. D2 has little in common with the other inscriptions and it is engraved on the bottom of its urn. The other urn inscriptions are engraved horizontally round the several urns.

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

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

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

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



TEXT.

Plate A	tdq̄ḥ ḥāḥ u hi t(r)a hna (ka)	harivikrama ¹ ḥāḥ
" B1	tdq̄ḥ ḥāḥ u (bh̄y) s(n)āḥ	[s]ihavikrama ḥāḥ
" C	tdq̄ḥ ḥāḥ u hi	sūriyavikrama ḥāḥ
" D1	tdq̄ḥ ḥāḥ u hi	sūriyavikrama ḥāḥ uv(ḡ)ḥ
Plate A		sniḥ (ḥ)a sū kni (de) hnf
" B1		sniḥ hrā sū (de) hnf
" C		sniḥ (ḥ)a sū (de) (p)ī (ḥ)a
" D1	ḥāḥ k(d)i ^o ḥāḥ [tq̄] ti ^o (pl)i ^o	sniḥ (han)ḥ sū pī (ḥ)a
Plate A	ti ^o phv̄y (t)pū p(l)ā ta (k)i ^o (kha) u	sniḥ sniḥ p(l)ā sū
" B1	ti ^o phv̄y p(l)ā ta (k)i ^o (kha) u	sniḥ sniḥ p(l)ā sū
" C	ta (k)i ^o (kha) u	[sn]iḥ sniḥ tr[u sau] ²
" D1	ta (k)i ^o (kha) u	sniḥ
Plate A	tā (de) kni ti ^o phv̄y t(k)o ti ^o tdq̄ḥ ḥāḥ u ru (kl)eḥ yā	
" B1	p(l)ā (de) t(k)o ti ^o phv̄y (t)pū ti ^o tdq̄ḥ ḥāḥ u ru (kl)eḥ yā	
" C	p(l)ā	tiḥ tdq̄ḥ ḥāḥ u ru (kl)eḥ yā
" D1		ḥāḥ u ru (kl)eḥ yā

Where so much is uncertain it seems hardly worth while to discuss the doubtful letters at length. The word *de* may perhaps be *le*, or something else. The word *bh̄y* might conceivably be *rg*, *rḡ* or *ḥȳ*; *tq̄* may be *tq̄* or even *rg*, and so on. There is very little to guide one in these doubtful cases, when the language is as good as unknown. I am not sure whether *ti^o* just before the last *tdq̄ḥ* ought to have two dots after it or one: the texts appear to differ. In *C pīna* looks like *mīna*. The letter *ḥ* is also very like *j* in several of these words.

It appears from these inscriptions compared together that they have the following common elements: (a) the phrase *tdq̄ḥ ḥāḥ u . . . ḥāḥ*, which includes the easily recognizable proper names **Harivikrama**, **Sihavikrama** and **Sūriyavikrama**, (b) the phrase beginning with *sniḥ* and ending with *ta ki^o kha u sniḥ*, and (c) the final phrase *ḥāḥ u ru k(e)ḥ yā*. What are we to make of it all? It appears from the Myazedi inscription that *tdq̄ḥ* means "king" and *ḥāḥ* is a general honorific word, prefixed to the names of august personages (and worshipful objects, such as the statue of the Buddha mentioned in that inscription). What the next few words stand for I do not know. In the Myazedi inscription *hi* appears to mean "to die" and "death", but I am by no means sure that it is the same word here. In view of the unintelligible variant in B1 and the additional *tra hna ka* in A, I have my doubts. Perhaps these are partly names or titles of the personages commemorated. It is plain that on the strength of the first phrase we are justified in speaking of a dynasty reigning at Prome, which used "Pyu" as its official language and affected Indian names ending in *vikrama*. But very likely its members had "Pyu" names as well. The honorific *ḥāḥ* was apparently capable of being suffixed as well as prefixed to the royal name. The words *uv(ḡ)ḥ* to *pī^o* in D1 are beyond me at present. I merely point out that the first word occurs in l. 3 of the Myazedi inscription. Possibly it should be read *u vq̄ḥ* and in that case the *u* would be the genitive affix. It would then be tempting to conjecture that *vq̄ḥ* meant "queen", as it accompanies the word *mayaḥ* in that context. If we read *uvq̄ḥ*, perhaps the word means "his." But in any case I think we may conclude with great probability that

¹ [There is a sign resembling an *assuredra* above, and a *virāma* below the *akḥara ma* in *Harivikrama*, —S. K.]

² [Looks like *tsi^o*—S. K.]

³ This looks more like *sau* in my rubbing than it does in the plate, but I am very doubtful of it.

D1 commemorates some near relations of Sūriyavikrama, whether his consort be among them or not. The string of words (with honorifics) after his name, for which there is no parallel in the other records, seems to indicate that much. Besides Sūriyavikrama's own urn is C, and no man requires more than one coffin. It is tempting to interpret *plā*^o as meaning "grandchild", on the strength of l. 24 of the Myazedi inscription; but this last has *plā*, not *plā*^o, which is a doubtful reading anyhow.

I pass on to the next phrase. In the Myazedi inscription *miṣ* means "year", and I am confident that it has the same sense in our urn-inscriptions. *A priori* it is reasonable to assume that it would be closely associated with numerals, and I note that that is the case here. In B1 it is followed by *hrā*, which in the Myazedi inscription represented "eight". In D1 it is followed by *houṣ*, which we might perhaps read *hoṣ* and which in any case reminds one of the word *hoṣ* that stood for "three" in the Myazedi record. Later on in A there is a word *tā*, which in the Myazedi record meant "one." The inference is that the corresponding unknown words are also numerals. Among them there is one which constantly appears in the same relation to the other words, though these change. The constant is *sū*, and assuming "Pyu" to use a decimal system, we must conclude that *sū* means "ten". For reasons that will presently appear, it cannot be "a hundred" nor is it likely to be "twenty."

At this point a digression becomes necessary. M. George Cœdès has published¹ a very kind appreciation of my paper on the "Pyu" text of the Myazedi inscription and drawn my attention to the fact that the symbols in ll. 1-2 thereof which I had read *cū jha e* are not "Pyu" words of number as I had supposed but the conventional symbols employed in some ancient Indian inscriptions to represent 1000, 600, and 20, respectively. I accept these identifications the more readily as I had myself felt (and suggested in a note)² that my *e* might after all possibly be the old numeral symbol for 20. I can now confirm M. Cœdès' view, as I have compared the original rubbings (which are much larger and also clearer than the plate published with my paper in the *Journal*) with Bühler's *Indische Palæographie* (Pl. IX) and find that the symbols, including that for 600, correspond. But with regard to *hrā* I am not so sure. M. Cœdès would also make of it a conventional symbol. But the symbol is *hra* not *hrā*. And what has a tonal mark to do with a numeral figure? Secondly, *hrā* is used in l. 7 of the Myazedi text in connexion with an entirely different form of 20, which I conjecturally transliterated *shū* but now propose to identify with the *tpū* (or *npū*?) of A and B1. This I take to be a genuine "Pyu" word for "twenty", not an Indian numerical symbol. Thirdly, *hrā* is apparently used in B1 as a multiplier of *sū*, ten. Therefore I still think that I may have been right in taking *hrā* to be a "Pyu" word and a relative of the Burmese *rhach*, of genuine Tibeto-Burman descent.

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

1	tā	5	na, pīna	9	tko
2	hnī	6	tru	10	su, (sau)
3	hanṣ, (hoṣ)	7	kni	20	tpū
4	plā	8	hrā		

¹ *Bulletin de l'École Française d'Extrême-Orient*, 1911, pp. 435 f.

² *Journal of the Royal Asiatic Society*, 1911, p. 383.

³ Compare as a handy reference *Journal of the Royal Asiatic Society*, 1913, pp. 315 ff.

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

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

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


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

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

So too as to the era, the most one can say is that it is not an impossible one. But there is very little to guide us as to the age of these inscriptions. We know that the Myazedi record is only about 800 years old, yet its alphabet does not differ very materially from that of our urn-inscriptions. But then it shows signs of great archaism, the leading instance being the anchor-shaped subscript *y*, which was obsolete in India after the 4th century. This argues such a conservative attitude on the part of "Pyu" scribes that I cannot understand how anyone can profess to date their inscriptions by palaeographical evidence alone. We know from history that the Burmese of Pagan conquered the South somewhere in the 11th century and therefore one is naturally disposed to date the Vikrama dynasty of Prome before that

period (unless they were merely local chiefs, vassals of Pagan). Besides, the alphabet of the urn-inscriptions does look slightly older than that of the Myazedi record. On the other hand M. Finot has pointed out¹ that the form of the letter *r* with the lower hook joined to the main shaft indicates a date not earlier than the 6th century. This leaves us a margin of about 500 years wherein to locate the Vikrama dynasty, and vague as it is I regret to say that at present I can suggest no more definite solution of this chronological problem. It is of course a perfectly reasonable inference from the archaic type of the alphabet that the introduction of Hindú civilization into the Proms district goes several centuries further back than the probable period (7th or 8th century?) of these urn-inscriptions.

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

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

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

¹ *Journal Asiatique*, 1912, Series X, Vol. XX, p. 133.

² If (as seems most likely) *tdqð* goes with *ððð*, I think *u* must probably be taken as a particle: *tdqð ððð u* = "H.M. the King's."

No. 17.—RAMATIRTHAM PLATES OF INDRAVARMAN.

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

These plates belong to a family of Paṇḍits at Rāmatirtham near Vizianagram. I edit the inscription on them from excellent ink-impressions received from Rao Sahib H. Krishna Sastri,¹ who describes them as follows:—

“These are three copper-plates measuring 8½” in length and about 2” in breadth. The first and third bear writing only on their inner side. The plates are strung on an oval copper-ring measuring 3” by 3½”, which had not yet been cut when they were received in this office. Its ends are secured in a mass of copper, at the top of which is impressed an oval seal measuring 1½” by 1½” in diameter. The seal shows the faint figure of an advancing lion or tiger (facing the proper right), with its left fore-paw raised, neck erect, mouth wide-open, and the tail raised above the back, so as to end in a loop.² The plates with ring and seal weigh 75 tolas.”

The writing is well preserved throughout. The alphabet resembles that of the Chikkulla plates of Vikramēndravarmān II. (above, Vol. IV, No. 25); but, while in these *t* is distinguished from *n* by a loop, neither of them shows a loop here. The *ḍ* of °vāḍaka (l. 7) does not differ in shape from the dental *d*. The Draviḍian letter *ḷ* is employed in Pḷaki (l. 6). A final form of *t* occurs in ll. 1, 13, 15, 17, and one of *m* in ll. 10 and 14.

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

The inscription records that the king (*rājan*) Indravarmān (l. 6) granted to a Brāhmaṇa the village of Peruvāḍaka (l. 6 f.) or Peruvāṭaka (l. 7) in the Pḷaki-rāshṭra (l. 6). The same district is mentioned as Pḷaki-vishaya and Paḷaki-vishaya in two inscriptions of the Eastern Chalukya king Viṣṇuvardhana I.⁴

Indravarmān was the son of the king (*rājan*) Vikramēndra (l. 5) and the grandson of the *Mahārāja* Mādhavavarmān (l. 2) of the family of the Viṣṇukunḍin kings (l. 3). This short pedigree establishes his identity with the *Mahārāja* Indrabhaṭṭārakavarmān whose son, the *Mahārāja* Vikramēndravarmān II., issued the Chikkulla plates, and who was the son of Vikramēndravarmān I. and the grandson of the *Mahārāja* Mādhavavarmān of the Viṣṇukunḍin family. As regards this family, Professor Kielhorn has suggested that its name may be connected with Vinukonḍa in the Kistna district.⁵

While the Chikkulla plates were issued from Lenduḷūra (i.e. Dendulūru⁶ near Ellore), Indravarmān issued the subjoined grant from a place named Puranisāṅgama (l. 1). In both grants Mādhavavarmān and Vikramēndravarmān II., respectively, is stated to have been a

¹ He has already noticed the plates in his *Annual Report on Epigraphy for 1908-09*, p. 110.

² Cf. the description of the seal of the Chikkulla plates, above, Vol. IV, p. 194.

³ Cf. Professor Kielhorn's note 4, above, Vol. IV, p. 194.

⁴ Above, Vol. IX, p. 317 f.

⁵ Above, Vol. IV, p. 195 and note 1.

⁶ This is the correct spelling of the modern name; see above, Vol. V, Additions and Corrections, p. v, and Vol. VI, p. 159.

worshipper of 'the lord of Śrīparvata' (below, text l. 1), i.e. of the Śaiva temple at Śrīśailam in the Karṇāṭ district, and Mādhavavarman is said to have performed eleven horse-sacrifices (*aśvamēdha*, l. 3) and thousands of others (l. 4). His son Vikramēndra (I.) is styled 'an ornament of both families' (l. 4). The Chikkulla plates show that this statement alludes to a matrimonial alliance of the Viṣṇukunḍins with the Vākāṣṭa family, to which Vikramēndra's mother must have belonged.¹ Indravarman claims to have 'encountered in hundred-thousands of battles numerous four-tusked (elephants)' (l. 5). As *Chaturdanta*, 'four-tusked,' is an epithet of Airāvata, the elephant of the east, Professor Kielhorn has suggested that this curious boast may refer to victories gained in the eastern direction.²

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

TEXT³

First Plate; Second Side.

- 1 स्वस्ति पुरनिसङ्गमभासाकात्⁴ भगवच्छीपर्वतस्वामिपादानुद्धात[:*] सकलमङ्गी-
मण्डलावनत-
- 2 सामन्तमकुटमणिकिरणावलीढचरणयुगो विख्यातयथाः श्रीमन्महाराजमाधव-
वर्मा [1*] तस्थो-
- 3 क्लिंतश्रीविष्णुकुण्डिपात्विंबोदितोदितान्वयतिलकसमुद्भूतैकादशाश्वमेधावधृतावधौत-
जगत्कल्म-⁵
- 4 पद्मसहस्रय[1*]जिनः⁶ स्नानपुष्पोदकपवित्रीकृतशिरसः सन्धुवो मातृपितृपादा-
नुध्यातोभयवंशात्मजालङ्कार-⁷

Second Plate; First Side.

- 5 भूतः श्रीमान्विष्णुमेन्द्राख्या⁸ राजास्यापि चानेकचातुर्दन्तसमरगतसहस्रसङ्घटविजयी⁹
प्रियसूनुः चतुर्-¹⁰
- 6 दधिनृपतिमकुटमणिमयूखविष्कुरितपादाम्बुरुहः परममाहेश्वरः श्रीमानिन्द्रवर्माख्या¹¹
राजा प७किराट्टे पेरु-
- 7 वाडकग्रामसमवेतान्कुटुम्बिनस्समाप्नापयति [1*] अस्त्येव पैरवाटकग्रामः स्वपुण्या-
भिफलवृद्धये¹²

¹ Above, Vol. IV, pp. 194 and 197.

² Above, Vol. IV, p. 195, note 2.

³ From ink-impressions supplied by Rao Sahib Krishna Sastri.

⁴ Read °वासकाद्.

⁵ Cancel the redundant समुद्भूत and read °शुभाय°.

⁶ Like कृतसहस्रयाजिनः, the epithets preceding it ought to have been placed in the genitive case, thus:—
समीप्सितश्रीवी, °तिलकश्रीकादशा°, and °रत्नमणस्र.

⁷ Read मातापितृपादानुध्यात उभय° and cancel the redundant चारमज.

⁸ Read °श्री.

⁹ Read °चतु°.

¹⁰ Read °चतुप्रभु°.

¹¹ Read °श्री.

¹² Read स्वपुण्याभिभूदये.

ii.

1
2
3
4

...
 ...
 ...
 ...

ii a.

6
7
8

...
 ...
 ...

ii b.

10
11
12

...
 ...
 ...

iii a.

14
15
16

...
 ...
 ...

- 8 माण्डिरसगोत्राय नम्रशर्मणे तैत्तिरीयकब्रह्मणायाचन्द्रतारकमग्रहारीकृत्य¹ सर्व-
करभरविप्रसुक्तो

Second Plate; Second Side.

- 9 मया ताव्रशासनाङ्कितो² दत्तोधुना [1*] युष्माभिरप्यस्त्रै ब्राह्मणाय यदत्र
फलमुचितं त-
10 हातव्यम्³ वचनप्रेषणादिकं च कार्यं सर्वं सदा कर्त्तव्यमाज्ञा⁴ स्वयमेव [1*]
ये च भविष्यभाविनो⁵ राजा-
11 नः तांश्च बुबोधयामि⁶ [1*] युष्माभिरप्यनुमन्तव्यो रक्षितव्यश्च स्वपुष्पफल-
प्राप्त्यर्थ-
12 भेतस्मिन्नेषोर्त्ये⁷ व्यासमनुगीतान्क्रीकानुदाहरन्ति⁸ ॥ षष्टिं⁹ वर्षसहस्राणि स्वर्गे
मोदति भूमिदः [1*]

Third Plate; First Side.

- 13 आक्षेप्ता चानुमन्ता च तान्येव नरके वसेत् [॥ १ ॥*] बहुभिर्वसुधा दत्ता
बहुभिश्चानुपालिता [1*] यस्य यस्य य-
14 दा भूमितस्य¹⁰ तस्य तद[1*] फलम् [॥ २ ॥*] स्वदत्तां परदत्तां वा यज्ञा-
द्रक्ष युधिष्ठिरः(ः) [1*] महीशमहिमतां¹¹ श्रेष्ठ दानाच्छ्रेयो-
15 नुपालनं [॥ ३ ॥*] भूमिदानात् परं दानं न भूतन¹² भविष्यति [1*] तस्यैव
हरणात्पापं न भूतन्न भविष्यति ।[४ ॥*] श्रीमतो राज्यक[1]-
16 लः वर्ष्याणीन्द्रशर्मणः¹³ सप्ताविंशतिकं¹⁴ ज्येष्ठमासशुक्लपक्षसप्तम्यां¹⁵ दत्तो ग्रामं¹⁶ [1*]
तस्मिन्नेव शासननिसर्गं इति संबोध-
17 नात् ॥

TRANSLATION

(L. 1.) Hail! From (his) residence (or camp) at Puranisaṅgama,¹⁷

(There was) the glorious *Mahārāja Mādhavarman*, who meditated on the feet of the divine lord of Śrīparvata; whose pair of feet was covered by the rays of the jewels in the diadems of bowing vassals on the whole circle of the earth; (and) whose fame was widely known.

¹ Read °ब्राह्मणा°.

² Read °व्यं.

³ Read either भविष्या or भाविनी.

⁴ Read °नेषोर्त्ये°.

⁵ Read षष्टिं.

⁶ Read महीशमहि°.

⁷ Read °कावर्षां°; °शः seems to be corrected from °शाः.

⁸ Read सप्तवि°.

⁹ Read ज्येष्ठ°.

¹⁰ Read ग्रामः.

¹¹ The ablative has to be construed with *samājyūṣpayati*, 'commands,' in l. 7.

² Read तत्रिं, i.e. ताव°.

⁴ Read कर्त्तव्यम् । आज्ञा.

⁶ Read °नसांबोधयामि.

⁸ Read °गीतान्क्रीका°.

¹⁰ Read भूमितस्य.

¹² Read दानन्न भूतन्न.

(L. 2.) Of him,—whose glory was mighty, who was an ornament of the ever rising family of the Vishnukunḍin kings, who had washed off the impurity of the world by bathing at the end of eleven horse-sacrifices, who had performed thousands of (other) sacrifices, (and) whose head had been purified by the sacred water of ablutions (at places of pilgrimage),—the virtuous son (was) the glorious king named Vikramēndra, who meditated on the feet of (his) mother and father, (and) who became an ornament of both families.¹

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

(L. 7.) “This village of Peruvāḍaka has now been given by Me, for the increase of the rewards of My own good deeds, having made (it) an *agrahāra* as long as the moon and the stars (shall exist), being exempted from all taxes and burdens, (and) marked by an edict on copper, to the Taittiriyaka Brāhmaṇa Nagnaśarman of the Māṇḍira *gōtra*.

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

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

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

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

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

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

By RADHAGOVINDA BASAK, M.A.; RAJSHAHĪ.

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

¹ For the meaning of this statement see p. 131 above.

For the expression *ajāśa saṅgam-eva* see Dr. Fleet's remarks, above, Vol. VII, p. 183, note 11.

The plate measures $9\frac{1}{2}'' \times 8''$. At the top of it, in the middle, is attached a seal, which has, in its upper part, the emblem of the Buddhist "Wheel of Law", the *Dharmma-[cha*]kra* (1. 31) with two deers in couchant posture on both sides of it. Just below the wheel and above the legend *Śrī-Śrīchandra[dē]vaḥ*, something like the emblem of a small conch-shell is seen. Beneath the legend again, the representation of a digit of the moon, with floral decorations on the three other sides of it, may be marked. This crescent, it seems, indicates the moon from whom the donor and his ancestors are said to have descended. All these symbols and decorations together with the legend are in relief. The most notable feature of this seal is that it resembles to a great extent the seal¹ of the copper-plate grants of the Pāla kings of Bengal, who were also Buddhists in religion.

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

The characters of the inscription belong to a variety of alphabets used in the eastern part of Northern India in the eleventh and twelfth centuries. The letters are engraved with considerable skill, and they look well-shaped, and are cut clearly and deeply. The size of the letters throughout is nearly $\frac{1}{4}$ inch. Some spelling mistakes occur, due, likely, to the ignorance or oversight of the scribe or the engraver. The errors of omission have been pointed out in the foot-notes of the text.

As regards orthography, the letter *ba* is throughout expressed by the sign for *va*; the guttural nasal is used, instead of *anusvāra*, before the palatal sibilant, in *-vaṇṣṣ*, 1. 3, and *-amṛitākaraṇṣuḥ*, 1. 6; *va* has often been retained before *va*, instead of being changed to *anusvāra*, e.g. *-śrīyām=vikhyāto*, 1. 4, *śaṣṭhim=varsha*, 1. 35, and *paradattām=vā*, 1. 36. It may also be noted that almost all consonants are doubled after *r*, except *ya*, *śu*, and *ha*; cf. *nicēṣitārir=yaśaḥ*, 1. 14; *-puryantā*, 1. 24; *darśē*, 1. 7, and *yathārhaṁ*, 1. 22. The consonant *va* in such position is sometimes seen doubled and sometimes left single; cf. *-sarvādādhikṛita*, 1. 19, *-sarva-pīḍā*, 1. 25, *-udaka-pūrvakam*, 1. 28, *sarvair*, 1. 31 f., and *vahubhir=va[su*]dhā*, 1. 37. The sign of *avagraha* is employed in three places, in *-Pāraṇachandro 'bhavat*, 1. 4, *-jīvinō 'dhyaksha*, 1. 21, and *pradatta 'smābhīḥ*, 1. 31; but it is omitted elsewhere; thus, *dharmmō=py=asuu*, 1. 1, and *darśē=śya*, 1. 7.

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

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

The object of the inscription is to record the grant of rent-free land, in the village of *Nēhakṣeṣṭhi* of the *Nānya-maṇḍala* in the prosperous *Paundra-bhukti*, (1. 17), made by the devout *Saugata* (worshipper of *Sugata*, Buddha) *Paramēśvara Paramabhāṭṭāraka Mahārājādhisāja*, the glorious *Śrīchandrādēva*, who meditates on the feet of the *Mahārājā-dhīrāja Trailōkyachandrādēva* (ll. 15-16), to a *Brāhmaṇa*, named *Pitavāssaguptaśarman*, the son of *Sumaṅgalagupta*, the grandson of *Varāhagupta*, and the great-grandson of *Makkara-*

¹ See for instance, the seal of the Khālimpur plate of *Dharmapālādēva*, printed opposite to p. 244, *Ep. Ind.*, Vol. IV.

gupta (ll. 27-28), for the increase of merit and fame of his parents and of himself. The *gōtra* and *pravara* only of the donee are mentioned, but not the *vēdas* and *sākhā* he studied. The charter is issued from the royal camp at Vikramapura. The phraseology of the grant in the prose portion mostly resembles that of the other Bengal plates, those of the Pālas, the Varmanas, and the Sēnas.

The historical information that can be gathered from this plate may be thus summarised. In the opening verse, the Buddhist *Triratna*, viz., the *Buddha*, the *Dharma* and the *Saṅgha*, are mentioned with veneration by the court-poet, indicating thereby that his master must have been a Buddhist, which fact can also be inferred from l. 15. In the family of the Chandras, there arose one Pūrṇachandra whose name, we are told (v. 2), appeared on pedestals of images, on pillars of victory, and on plates of copper. But he is not described as a king. His son was the *Bauddha* Suvarṇachandra (v. 3), whose mother, it is stated (v. 4), was beguiled by her husband with a golden moon, when she, while encoined, expressed, on a new-moon evening, her longing to see the disc of the rising moon. His son was Trailōkyachandra, who, "The support of the royal majesty smiling in the royal umbrella of the king of Harikēla (i.e., Eastern Bengal)"—became king (*nripati*) of Chandravīpa (v. 5). It cannot be definitely known what political relation, if any, this king of Chandravīpa had with the king of Harikēla. Śrichandra, the son of Trailōkyachandra, was born of his wife Śrikāñchanā (v. 6). The astrologers announced, from the marks the new-born babe bore on his person, that he was destined to rule a kingdom (v. 7). He brought the whole country under his rule by throwing his enemy (or enemies?) into prison (v. 8). It is not easy, at the present moment, to say who are referred to by the word "enemy" in the verse, and which dynasty then ruling at Vikramapura was overthrown by the Buddhist king Śrichandra.

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

TEXT

First Side.

- 1 Ōm² svasti | ³Va[ndyo] Jinaḥ sa bhagavān-karuṇ-ai[ka*]pātraṁ Dharmmō-
py-asau
- 2 vijayatō jagad-ēkadīpaḥ | yat-sai(ē)ṣvayā sakala ēva mahānubhāvaḥ saṁ-
- 3 sāra-pāram-upagachchhati bhikṣu-Saṁghaḥ || [1*] ⁴Chandrāpām-īha Rōhitāgi-
[ri*?]-bhujām-vañśō⁵
- 4 viśāla-śriyām⁶-vikhyātō bhuvi pūrṇa-chandra-saḍṛiṣaḥ śri-Pūrṇachandrō
'bhavat | arachchā-
- 5 nām⁷-pada-pīṭhikāsu paṭhitaḥ santāninām-agratash-ṭānōtkirṇa-ṇava-
praśastishu jāya-stambhēshu tāmreṣhu cha || [2*] ⁸Buddhasya yaḥ śa-
- 6 śaka-jātakam-aṅka-saṁsthaṁ bhaktyā ⁹vibharti bhaga[vān-ampī]tākarāñśuḥ¹⁰ |
chandrasya tasya kula-jāta it-īva Bauddha[h*] putraḥ
- 7 śrutō jagatī tasya Suvarṇachandraḥ || [3*] ¹¹[Darśō]-sya mātā kila
dōhadēna didṛikshamāṇ-ōdayi-chandra-vimvān¹² |

¹ *Ep. Ind.*, Vol. IX, pp. 232-233.

² Metre: Vasantatilakā.

³ Read -bhujām cañśō.

⁴ sā looks like arā in the plate.

⁵ Read śiḍhartī.

⁶ Metre: Upajāti

⁷ Expressed by a symbol.

⁸ Metre: Śārdūlavikrīḍita.

⁹ Read -śriyām vikhyātō.

¹⁰ Metre: Vasantatilakā.

¹¹ Read -ākarāñśuḥ.

¹² Read -vimvān.



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मया राजादि... (faded text)

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- 8 suvarṇṇa-chandrōṣa hi tōshit-ēti Suvarṇṇachandram samudāharanti || [4*]
 1 Putras-tasya pavitrit-obhaya-kulaḥ kaulina-
- 9 bhītāsāyais-trailōkyō viditō diśām-atithibhis-Trailōkyachandrō guṇaiḥ | ādhārō
 Harikēla-rā-
- 10 ja-kakuda-chchhatra-smitānām śriyām yaś=Chandr-ōpapadō va(ba)bhūva
 nripatir-dvīpō Dillip-ōpamaḥ || [5*] 2 Jyōtsn-ēva Chandrasya
- 11 Śach-iva Jishṇor-Ggauri Harasy-ēva Harōr-iva Śrīḥ | tasya priyā kōṣhana-
 kāntir-āsich-3 Chhriśrikāñchan-ōty-añchita-
- 12 sāsanasya || [6*] 4 Sa rāja-yōgēna śubhō muhūrttō mauhūrttikaiḥ sūchita-
 rāja-chihnam [1*] avāpa tasyām tanayām
- 13 naysjñāḥ Śrichandram-inda(ndū)pamam-Indra-tōjāḥ || [7*] 4 Ekātapatr-ābharaṇām
 bhuvam yō vidhāya vaidhēya-jan-āvidhō-
- 14 yaḥ | chakāra kārāu nivōsitārir-yasaḥ-sugandhini diśām mukhāni || [8*] Sa
 khalu śri-Vikramapu-
- 15 ra-samāvāsita-śrīmaj-jayaskandhāvārāt-parama-Saugatō Mahārājādhirāja-śrīmat-
 Trailōkyachandradē-
- 16 va-pādānudhyatāḥ Paramōśvaraḥ Paramabhaṭṭārakō Mahārājādhirajāḥ śrīmān
 Śrichandradēvaḥ kuśa-
- 17 liḥ || śri-Paundra-bhukty-antapāti-Nānya-maṇḍalō | Nōhakāshṭhi-grāmō pāṭaka-
 bhūmau || samupagat-āsē-
- 18 sha-rājapurusha-rājñi-rāṇaka-rājaputra-rājāmātya-mahāvṛṇhapati-maṇḍalapati-
 mahāsāndhi-
- 19 vighraḥika | mahāsēnūpati | mahākshapaṭalika | mahāsarvvādhikṛita |
 mahāpratihāra | kōṭṭapāla | dauḥ-
- 20 sādhasādhanika | chaurōddharanika | nau-vala-6hasty-asva-gō-mahish-āj-āvik-ādi-
 vyāpṛitaka | gaulmika | sau-
- 21 lkika-dāṇḍapāsika-dāṇḍanāyaka-vishayapaty-ādīn7=anyāśm-cha sakala-rōjapād-ōjvino8
 dbyaksha-pra-
- 22 chār-ōktān-ih-ākirtitān | chāṭa-bha[ṭa*]-jātiyān kshōtrakarāmś-cha vrābmaḥ
 oṭtarā9 yathārham māna-
- 23 yati vōdhayati10 samādisati oha | matam-astu bhavatām | yath-ōpari-likhita-
 bhūmir-iyam | sva-sim-āvachchhi(chchhi)-
- 24 nnā | triṇa-pūti-gōchāra-paryantā | sa-talā | s-ōddēsā | s-āmra-panasā | sa-guvāka-
 nālikōrā sa-lavaṇā sa-
- 25 jala-sthalā | sa-garṭṭ-ōsharā sa-dasparādhā | sa-chaurōddharayā paribṛita-sarvva-
 piḍā a-chāṭa-bhaṭa-pra-
- 26 vēsā a-kiñchit-pragrāhyā | samasta-rājabhōga-kara-hiraṇya-pratyāya-sahitā | Śa(?)
 thalya-syagō-
- 27 trāya11 tryarshi-pravarāya | Makkaraguptasya praputrāya Varāhagupta-
 pautrāya Samāgalaguptasya putrā-
- 28 ya | sātīvārika-śri-Pitavāsogupta-śarmmaḥ | vidhivad-ādika-pūrvakarā kṛitvā
 kōṭhōman-ga-

1 Metre : Śāndūlavikṛita.

2 Read -Chhriśrikāñchana.

3 The signs of interpunction in ll. 17 ff. have no grammatical significance.

4 Read -bala.

5 Read -rāja-śrī-ōpajivō.

6 Read -ōdhayati.

7 Metre : Indravajrā.

8 Metre : Upajāti.

9 Read -paty-ādina.

10 Read -brāhmaṇ.

11 Read -Śāṇḍilya-sagōtrāya.

Second Side.

- 29 tavatō bhagavantam Buddha-bhāṭṭā[ra*]kam-uddiśya mātā-pitrōr-ātmanas=cha
 30 puṇya-yaśo-bhivṛddhayō | āchandr-ārkkam kshiti-samakālam yāvat bhūmi-[chohhī*]-
 31 dra-nyāyēna | śrīmad-dharmma[cha*]kra-mudrayā tāmraśāsani-krītya pradattā
 'smābhiḥ [1*] atō bhavadbhiḥ sarvai-
 32 r-anumantavyam bhāvibhir-api bhūpatibhir-bhūmēr-ddāna-phala-gauravād-
 apaharapō mahā-naraka-pā-
 33 ta-bhayāch-cha dānam-idam-anumōdy-ānupālanīyam | vivāsibhiḥ kahētrakarāmś-
 cha 'jñā'-śravaṇa-vidhē-
 34 yī-bhū[ya*] yathōchita-pratyāy-ōpanayaḥ kārya iti || bhavanti ch-ātra
 dharmmānūsamsinaḥ ślōkāḥ || ²Bhūmim yaḥ
 35 pratigrihpati yaś-cha bhūmim prayachohhati | ubhau tau puṇya-karmṇāṇau
 niya[taḥ] svargga-gāminau || ³Shasthim³-varsha-sahasrā-
 36 ṇi svarggō mōdati bhūmidāḥ | āksheptā ch-ānumantā cha tāny-ōva
 narakam⁴ vasēt || ⁵Svadattām paradattām⁵-vā yō ha-
 37 rēta vasundharām | sa viśṭhāyām krimir⁶-bhūtvā pi[tri]bhiḥ [saha
 pachyatē] || ⁷vahubhir⁷-va[su*]dhā dattā rājabhiḥ Saga-
 38 rādibhiḥ [1*] yasya yasya yadā bhūmi[s=ta]sya tasya tadā phalam || ⁸Iti
 kamala-dāmbu-vindu⁹-lōlām
 39 śriyam-anuchintya manushya-jivitaś-cha | sakalam-idam-adāhṛitaś-cha vuddhvā¹⁰
 na hi purushaiḥ para-
 40 kirttayō vi[lō]pyāḥ || O ||

TRANSLATION

Om Hail!

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

(V. 2.) In the family of the Chandras, who had vast fortune and who ruled over Rōhitāgi[ri?],¹¹ became famous in the world (a person named) Pūrṇachandra, who was like the full moon, and (whose name) was cited in the pedestals of images, at the top of (the list of) the members of his family, on pillars of victory and on copper-plates, bearing novel panegyrics inscribed by means of the chisel.

(V. 3.) His son, Suvarṇachandra, was well-known in this world as Buddha, as if because he was born in the family of the moon, the lord, whose rays are the source of ambrosia and who devoutly carries the Hare-birth¹² of the Buddha fixed in his spot.

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

¹ Read *kahētrakarāt: ch. ājñā-*.

² Read *śhasṭim varsha-*.

³ Read *paradattām eā-*.

⁴ Read *vahubhir-*.

⁵ Read *kamala-dal-āmbu-bīndu-*.

⁶ Metre: Anuṣṭubh.

⁷ Read *narakē-*.

⁸ Read *-yām kṛimīr-*.

⁹ Metre: Pushpitāgrā.

¹⁰ Read *buddhē-*.

¹¹ It may refer, probably, to Rōhitāgaḥ or Rōhitāgaḥ, a hill-fort in the Shāhābād District, where the seal-matrix of Śāśīnlādēva was discovered. Fleet.—*Corpus Inscriptionum Indicarum*, Vol. III, No. 78, p. 283.

¹² Here is an allusion to the famous *Sasajātaka* (No. 316 in Fausbøll's edition). The spot, the "hare," in the moon is the Buddha in his Hare-birth.

(V. 5.) Renowned in the three worlds was his son, Trailōkyachandra, who sanctified both (the paternal and the maternal) families by means of his virtues that were afraid of evil report and that spread in all quarters (*lit.* that were the guests of all the quarters); the support of the royal majesty smiling in the royal umbrella of the king of Harikēla¹, who became king of the island (*dvīpa*) which had the word *chandra* prefixed to it (i.e. *Chandra-dvīpa*²), comparable to Dilīpa.

(V. 6.) As Jyōtṣnā (moon-light) of the moon, Śachi of Jishnu (Indra), Gauri of Hara, and Śrī of Hari, the golden-coloured Śrīkāñchanā was the consort of this (king), whose command was (universally) respected.

(V. 7.) He (this king) who was as powerful as Indra and (was) versed in politics, begot with her in a moment auspicious on account of *Rājyōga*³ a moon-like son, Śrīchandra, whose royal marks were pointed out by the astrologers.

(V. 8.) He, who is never led away by foolish people, filled the different quarters with the fragrance of his fame by making the earth decorated with one (royal) umbrella, and by confining his enemies in prisons.

(Lines 14-16.) From his illustrious victorious camp pitched at Vikramapura, he the *Paramasaugata* (the devout worshipper of Sagata, Buddha), the *Paramēśvara Paramabhāṭṭāraka Mahārājādhirāja* the illustrious Śrīchandrādēva, who meditates on the feet of the *Mahārājādhirāja Trailōkyachandrādēva*, being in good health,

(Ll. 17-23.) duly honours, informs and commands all the recognised royal officers, the queen, *rājakas* (feudatory rulers), *rājaputras* (princes), *rājāmātyas* (ministers), the *mahāvīyūhapati* (master of military arrays), the district officer (*maṇḍalapati*), the minister of peace and war, the commander-in-chief, the record-keeper (*mahākshapatalika*), the *mahāsarvādhikṛita*,⁴ the chief warden (*mahāpratīhāra*), the fort keeper (*koṭṭapāla*), the *dauhsādhasādhanika* (porter or superintendent of villages), the *chaurōddharanika* (police officer delivering men from thieves, etc.), the inspectors in charge of the fleet, elephants, horses, cows, buffaloes, goats and sheep, the *gaulmikas* (officers in charge of the *gaulma* squadrons), *śaulkikas* (superintendents of tolls, etc. or custom-officers), *dāṇḍapāsikas* (executioners or head police-officers), *dāṇḍanāyakas* (the leaders of the four kinds of army), *vishayapatis* (chiefs of districts), and all other dependants of the king who are mentioned in the list of *adhyakshas* (heads of departments) but not (specially) named here, those who belong to the classes of the *Chāṭas* and *Bhaṭas*, the cultivators and the best of Brahmanas in the village *Nōhakāshṭhi* in the *Nānya-maṇḍala* in the *Paundra-bhukti*, in the strip of land measuring one *pāṭaka*,—

(Ll. 23-31.) Be it known to you that the above mentioned plot of land, circumscribed within its own boundaries, including straws, filthy waters and the pasturage-lands, with

¹ *Harikēla* means *Vaṅga*, i.e. Eastern Bengal; cf. *Himachandra's Abhidhānaśāntīmaṇi*, v. 957. *Vaṅgōś-tu Harikēliyā Aṅgōś-Champ-ōpalakshītāh*. The position of *Harikēla* is clearly indicated in I'tsing's Accounts of his travels, quoted by Takakusu, wherein it is said that from Ceylon he sailed to the North-East and "came to Harikēla, which is the eastern limit of Eastern India, and is a part of Jambudvīpa." See Takakusu's *I'tsing*, Oxford, 1896, p. xlv.

² In mediæval ages Chandradvīpa comprised within its boundaries some portions of the modern districts of Bakerganj, Khulna and Faridpur. It is even now one of the five chief fiscal Divisions of the District of Bakerganj. Cf. Hunter's *Statistical Account of Bengal*, vol. V, p. 224.

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

⁴ This word occurs also in another newly-discovered copper-plate grant of the *Mahāmāyādhikṛita* Śvaraghōsha, edited by Mr. A. K. Maitra, B. L., in the Bengali monthly Magazine *Sāhitya* (*Vaidāhika* and *Jaiśṭha* issues 1320 B. S.)

the bottom and the surface, with the mango and the jack-fruit trees, with the betel-nut and the cocoa-nut trees, with saline soil,¹ with earth and water, with the pits and barren tracts, with the *daśāparādhas*, with all police taxes (?), immune from all oppressions, with no access for *Chāṭas* and *Bhaṭas*, free from any sort of revenue, with all the income both in cash and kind which was (formerly) the king's due, has been granted by me, in the name of the Lord Buddha, for the increase of merit and fame of my parents and of myself, after having touched water in conformity with (sacred) injunctions, and getting the grant inscribed in a copper-plate with the seal of the "wheel of law" (*dharmaśakramudrā*), in accordance with the maxim of *dhāmicchhidra*, to last as long as the sun and the moon (exist) and the earth endures, to Pitavāsagupta-śarman, in charge of the holy sacrificial waters,² who is officiating (?) at the *Kōṣihōma*, belonging to the *gōtra* of Śāṇḍilya, of the *pravara* of the three *ṛishis*, son of Sumatālagupta, grand-son of Varātagupta and great-grand-son of Makkaragupta.

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

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

No. 19.—NILGUNDA PLATES OF VIKRAMADITYA VI; A.D. 1087 and 1123.

BY LIONEL D. BARNETT.

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

Nilgunda is a village of some size in the Harpanhalli tāluka, Bellary District, Madras Presidency. It is shown as "Neelgoonda" in the Indian Atlas, sheet No. 59 (1828), and as "Nilagunda" in the quarter-sheet No. 59, N. W. (1901), in lat. 14° 44', long. 75° 57', seven miles south-west-by-west from Harpanhalli. The place is believed to have been a flourishing town some centuries ago; and it possesses a large tank and two old temples, sacred to Anantāśayana and Bhīmēśvara respectively; the latter sanctuary, which lies on the *bund* of the tank and is said to be profusely adorned with sculptures, is probably the very temple of Bhīmēśvara to which our inscription alludes on line 74.³ The village is called in lines 64 and 77 of our

¹ The adjective *sa-lacāṣā* as applied to the granted piece of land occurs in the Belāva plate of Bhōjavarmadēva (above p. 41, l. 39) indicating perhaps that the land was in a sea-bordering place.

² Cf. *sāntyāgārādhitīkṛita*, above p. 41, l. 45.

³ See Sewell's *Lists of Remains*, Vol. I (1882), p. 106, from which it appears that the temple of Anantāśayana contains one "illegible" inscription and that of Bhīmēśvara six: see also the *Madras Manual of Administration*, Vol. III (1890), p. 349. Mr. Sewell gives the name as *Nilagunḍa*, with cerebral *ṇ*. The *Madras Manual* seems to be of the same opinion; it states that the Sanskrit name of the village is *Nilācaṭi-pattana*, "town of Nilāvaṭi", and proposes to derive *Nilgunda* from *nīṭa* (as = *nīlāvaṭi*) and *gunṭe* (f. *gunṭe*), which latter word, it says, is Kanarese, and means tank. Lines 64 and 77 of the present document effectually dispose of this attempt at etymology: the dental *ḍ*, though not very clear in the facsimile, is quite certain in both places in the ink-impressions.

inscriptions Nirugunda, *i.e.* Nirugunda; and according to the former passage it lay in the Vikkiga seventy, which formed part of the Kōkali five-hundred, on which details see p. 147 below.

The plates are three in number. The first and third are inscribed on the inner side only, the second on both sides. They measure about 1' 4" from end to end, and 10½" in height, but are not very uniform in size: plate 1 measures about 16" by 11" at the left end and 10½" at the right, plate 2 is practically 16" by 10½", and plate 3 measures nearly 16½" by 10½". Mr. Krishna Sastri states that they were strung on a circular copper ring, about ½" thick and 4½" in diameter, the ends of which are fixed into a heavy quadrangular seal, also of copper, which measures about 3½" by 3"; the ring had not been cut when the plates reached him. In the centre of the rather deeply sunk surface of this seal is the figure of a boar (the crest of the Chalukyas), running, facing to the proper right; above the boar, in two rows, appear the sun, a *chauri* (?), the crescent moon, a *svastika*, and a drum; behind the boar is a symbol which may be a flag-staff or a lamp-stand; below the boar is a legend in Old-Kanarese characters, *śrīmach-Chalukya-Bhā*]valla[*bha*]. The weight of the plates, ring, and seal is stated to be 765 *tolas*.

The characters of the document are Nāgarī, similar on the whole to those figured in plate V ("Nördliche Alphabete von ca. 800-1200 P. Chr."), cols. 21-23, of Bühler's *Indische Palaeographie*. They are well and carefully cut, with an average height of about $\frac{1}{16}$ " to $\frac{3}{8}$ ". The concluding phrase *śrī-Śāradāyāi namaḥ*, however, is written in letters of the Śāradā type, $\frac{1}{16}$ " in height, a feature which is probably due to the fact that the scribe, Mallaya, was a Kashmiri. The language is throughout Sanskrit, with the exception of the Kanarese phrase *gaṇḍarūl-gaṇḍa* in l. 41, and the number of clerical errors is remarkably small. The collective *ṃ=ṣivik* in l. 15 is worth noting; *cf.* Delbrück, *Altind. Syntax*, p. 96. As far as line 58 the text is in verse, with a few short connecting passages in prose: and there are some of the standard minatory verses in lines 80-81. The orthography presents no remarkable features: nasals are represented usually, but not invariably, by the *anusāra*; *v* is used for *b* all through and has been written by me without correction; final *s* is changed to *visarga* before initial sibilants; and *ḷ* never appears in place of *l*.

Our inscription records a grant of the village of Nilgunda and two adjacent hamlets to a number of Brāhmins by the Western Chālukya king Tribhuvanamalla. Vikramāditya VI, made in A. D. 1123 in confirmation of his previous grant of the year 1087. It opens with the usual Chālukyan prelude, *Jayaty-āriṣṭakṛitam*, etc., and then, after another verse of benediction, invokes a blessing upon the reigning sovereign. Then begins the pedigree of the Chālukya kings. Fifty-nine sovereigns of this family, we are told, ruled formerly in Ayōdhyā, and later sixteen of them reigned in the South. After a temporary obscuration their fortunes were restored by Jayasīma I (l. 10), who overcame the Rashtrakūṭa king Indra, son of Kṛishṇa, and slew five hundred other kings. Then came his son Raṇarāga (l. 13); his son Pulakēśin I (l. 13); his son Kīrtivarman I, the conqueror of the Nalas, Kadambas, and Mauryas (l. 16); his younger brother Maṅgalīśa, who captured the island of Bēvatī and humbled the Kalachuri dynasty, reigning as regent during the childhood of his elder brother's son (l. 18); and then the latter, Satyāśraya I (in other inscriptions styled Pulakēśin II), who conquered king Harsha, *i.e.* Harshavardhana of Kanauj (l. 19). We are then informed that the next two monarchs were Satyāśraya's son Neḍamari (here spelt Niḍamari, with *i* for *e*) and the latter's son Ādityavarman (l. 21). The pedigree then enumerates Vikramāditya I, here called the son of Ādityavarman (l. 22); Vikramāditya's son Yuddhamalla (l. 22); his son Vijayāditya, the conqueror of four provinces (l. 22); his son Vikramāditya II, (l. 23); his son Kīrttivarman II, under whom the star of the dynasty suffered an eclipse (l. 23); a brother of Vikramāditya, whose name is not given, but was possibly Bhīma (l. 24); the latter's

son Kirtivarman III (l. 24); his son Taila I (l. 24); his son Vikramāditya III (l. 24); his son Bhīma (II) (l. 25); his son Ayyaṇa (I), who married a daughter of the Rāshtrakūṭa king Kṛishṇa III (l. 25); their son Vikramāditya IV, who married Bonthādēvi, daughter of king Lakshmaṇa of Chōdi (l. 26); their son Taila II, who conquered the Rāshtrakūṭas Karkara and Raṇastambha,¹ restored the fortunes of his dynasty, and married Jakabbā, daughter of the Raṭṭa Bhammaḥa (l. 28); their son Satyāśraya II (l. 36); his younger brother Daśavarman, who married Bhāgyavatī (l. 36); their son Vikramāditya V, who reigned after his father's elder brother (l. 37); Vikramāditya's younger brother Jayasīṃha II, styled Jagadēkamalla and Mallikāmōḍa (ll. 39, 40); his son Āhavamalla (Sōmēśvara I), who made his power felt by the kings of the Mālsava and Chōla lands and Kanauj (l. 43); his son, the renowned Bhuvanaikamalla (Sōmēśvara II), (l. 49); and finally the latter's younger brother, Vikramāditya VI, styled Tribhuvanamalla (l. 54), the donor of the present grant, who made successful expeditions and imposed his authority upon a Dravidian king.

Some points in this pedigree may be here briefly noticed; they are discussed more fully by Dr. Fleet in the *Indian Antiquary*, Vol. XVI, p. 17 ff. The statement on ll. 20-21 that Satyāśraya I, i.e. Pulakēśin II, was followed by a son Neḍamari and the latter's son Ādityavarman is not corroborated by earlier records, and is a pure mistake: Vikramāditya I, who is here said to be the son of Ādityavarman, was really the son of Satyāśraya I, and Ādityavarman was one of his brothers: there was no Neḍamari in the line at all. Yuddhamalla's name is given more correctly in the early inscriptions as Vinayāditya. The disaster in the reign of Kirtivarman II, mentioned in l. 23, in which "the fortunes of the Chālukyan empire vanished", is a reference to the conquest by the Rāshtrakūṭa Dantidurga or Dantivarman II, about A.D. 754. The power of the dynasty was not thoroughly re-established until the reign of Taila II, A.D. 973-97. It would hence seem that the statements of the present pedigree regarding the kings from the first to the second Taila, covering a period of about two centuries, are defective; probably there is a gap before Taila I. Daśavarman (who is named Yaśōvarman in the Kaṭhēn grant, *Ind. Ant.*, XVI, pp. 15 ff.) does not seem to have ever reigned; and Vikramāditya V, who is here said to be his son, but in an inscription at Harihar, and perhaps also in one at Diggāvī², is called a son of Satyāśraya II, may have been really a child of Daśavarman adopted by Satyāśraya as his successor.

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

¹ On the name Raṇastambha see *Epi. Ind.*, Vol. VI, additions and corrections.

² See Dr. Fleet's *Dynasties of the Kanarese Districts*, in the Gazetteer of the Bombay Presidency, vol. I, Part II, p. 334, note 3.

line 26 a god at Baḷagāmi named Mallikāmōdēsvara, "the Īsvara (Śiva) of Mallikāmōda," evidently established by or in honour of, and named after, Jayasimha II. Kuntala is well known as a general name for the Western Chālukya territory above the Ghats. Kṛishṇavarṇā stands here for Kṛishṇavarṇā: this was a name of the river Kṛishṇā from its confluence with the Verṇā, Vēṇā, or Yeṇṇā, at Saṅgam-Māhuli, three miles east of Sātārā :¹ other forms of it are Kṛishṇavēṇā, Kṛishṇabeṇṇā, Kṛishṇavēṇā, and Kṛishṇavēṇī;² and sometimes the full name was replaced by simply Verṇā and Vēṇī.³ The present record, being Sanskrit, uses a for the Draviḍian short e in the third syllable, and so gives the name as Kṛishṇavarṇā; another Sanskrit record, of A.D. 959, presents the name in the Prakrit form Kanhavannā.⁴ In the expression *vākyāta-Kṛishṇa-varṇā* there is probably also a further allusion to the fertile "black soil" for which a great part of the territories in question is so famous,—the *kaṛa bhūmi*, *kaṛe nēla*, whence through *kaṛe-nāḍu*, "the black country", we have the name Karnāṭa, Kannaḍa."

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

"Be it duly known to you (l. 60) that in the twelfth Chālukya-Vikrama year, in figures 12, of current time, in the year Prabhava, on the thirteenth day of the dark fortnight of Pūshya, on Saturday, at the conjunction of the northern course [of the sun], We, the fortunate king Tribhuvanamalla, having bestowed many great gifts, at the time of the dispensation thereof, in Our victorious camp located in the city of Kalyāṇa, did on the petition of Palata Pāṇḍya grant to certain Brāhmanas coming from the Draviḍian lands, members of divers *gōtras* and fully versed in the books of divers Vedic schools, three hundred in number, the village named Nīrugunda situate in the seventy of Vikkiga, forming part of the territory of the five-hundred of Kōkali, together with the land thereof, in fief.

"In the forty-eighth Chālukya-Vikrama year (l. 64), in figures 48, of current time, in the year Śōbhakṛit, on the twelfth day, being a Śravana-dvādaśī, of the bright fortnight of Bhādrapada, on Monday, the fortunate king Tribhuvanamalla, having bestowed many great gifts, at the time of the dispensation thereof, in His victorious camp located in the city of Vaijayantī, did on the petition of Rāya Pāṇḍya, grandson of Palata Pāṇḍya, who was moved thereto by Draviḍāditya, Custodian of the Royal Offices and General Superintendent, grant the same village and likewise Kṛishṇapallikā, together with the lands thereof, under a charter, to the same Brāhmanas, five hundred in number. The said Brāhmanas are to pay to the owner of this land four hundred pieces of gold in proper form of almony.⁵ It is given under charter, with a settlement of whatever is included in the *tribhōga*,⁶ as being exempt from tolls, taxes, and opposing claims, immune from all payments, not to be looked at with the finger [of confiscation] of royal officers, carrying with it treasure and *trouvaille*, and wholly free. The bounds of this village are enumerated (l. 69): on the East, the Elephants' Rock (*gaja-pāshāṇa*), and to the South thereof the Khalvāṭa hill; on the South-East, the stream at a spot nearly west

¹ See *Dyn. Kan. Distrs.*, p. 334, note 2.

² See *ibid.*, and *Epi. Ind.*, Vol. III, p. 91, verse 21, and *Ind. Ast.*, Vol. XXX, p. 376, note 5.

³ See *Epi. Ind.*, Vol. III, p. 82, note 2, and p. 94, and note 7.

⁴ *Epi. Ind.*, Vol. IV, p. 286, line 63; and see *Ind. Ast.*, Vol. XXX, pp. 373, 376.

⁵ *Piṇḍ-āddāna-śarāpēṇa* that is to say, in the character of a quit-rent.

⁶ For the explanation of this term see *Ind. Ast.*, Vol. XIX, p. 271.

of the village of Talevāgya, and the other stream at a spot nearly west of the village of Kamaṇḍalukārpāsa; on the South, the stream at a spot nearly north of the village named Tilaka; on the South-West, the rock, and to the north thereof, on the east of the village named Lākshāgēha, the Buffalo's Rock (*mahīsha-pāshāṇa*); on the West, the pool of the Madhūka-tree, and to the North-West thereof the Āyasasāra tamarind tree; on the North-West, the Dirghatuṅga hill; on the North, the anthill of the golden Acacia (*svarna-khadira*); on the North-East, the Akshara rock.¹ Thus the extent of the bounds.

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

"And thus says the Lord Vēda-Vyāsa (l. 80):—"Sagara and many other kings have made grants of land; whosoever holds the soil at any time has the fruit thereof for that time." The same [author] likewise speaks of the guilt involved in removal thereof:—"He who should take away land, whether granted by himself or by others, is born as a worm in dung for sixty thousand years; one who takes away a single gold piece, a single cow, or a single inch of soil, goes to hell until the dissolution of the universe; they who lay hands upon brāhminic fiefs are born as black snakes lying in withered tree-trunks amidst the waterless wildernesses of the Vindhya." Likewise Rāmabhadra says:—"This general principle² of law for kings must be maintained by you in every age; again and again Rāmabhadra makes this entreaty to all these future sovereigns; I clasp my hands on my head in salutation to those future monarchs on the earth, whether born of my own line or of lines of other kings, who with souls free from sin preserve this my law in its entirety."

The record ends (l. 85ff.) with the specification of the writer:—"This was written by me, the Kāsmira master Mallaya Paṇḍita, officer in charge of grants, son of Aryama-Svāmī, who was comparable to Bhaṭṭa-Vilāsa, of the Vaisa *gōtra* and Sāma Vēda, with the approval of Vikramāditya, son of Kālidāsa, Keeper of Charters, Head of the Office of Accounts, and most august General of the Forces. Good fortune! Homage to the Blessed Śāradā!"

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

¹ ? "the rock with letters (writing) on it." This might possibly be worth looking for.

² Literally, dyke or embankment.

saivatsara in question, as a lunar year according to the southern lunisolar system of the cycle, began on 8 March, A.D. 1087. The given *tithi* Pausha kṛishṇa 13 ended at about 16 hrs. 40 min. after mean sunrise (for Ujjain) on 25 December, which was a Saturday. The winter solstice, as marked by the sun entering the sign Makara, occurred at 20 hrs. 40 min. on the preceding day; that is, at 3 hrs. 20 min. before the sunrise at the end of the Friday; and so any celebration of it would naturally be made on the Saturday. Accordingly, this date works out satisfactorily for Saturday, 25 December, A.D. 1087."

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

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

As to the places mentioned in the record, *Nirugunda*, i.e. *Nirugunda* (ll. 64, 77), is of course the modern Nilgunda itself. The first component of the name is the Kanarese *nir*, *niru*, 'water': and the modern form gives another instance of the interchange between *r* and *l* in the vernaculars which is too well known to need illustration.³ The second component, *gunda*, *kunda* (see also the next paragraph), is not found in dictionaries, but is probably connected with the Telugu *guntā*, explained in Brown's Dictionary, new edition, as 'a pit, hole, hollow, dell'; the Kanarese *kundī*, tentatively explained by Kittel as 'low or bent ground'; and the Tamil *kundū*, 'to sit or squat'. The whole name thus seems to mean "watery lowland". The record places *Nirugunda*, *Nilgunda*, in a group of villages known as the *Vikkiga* twelve, which was in the Kōkali five-hundred district (l. 63). The name *Vikkiga* cannot be traced now; unless (which is not very likely) it might be found in the "Bikkikatti" of the map, six miles towards the south-south-east from Nilgunda. The Kōkali five-hundred is evidently the Kōgaḷi-nāḍ which is mentioned in inscriptions of A.D. 982, 1071, and 1108;⁴ its chief

¹ The verse was given by Mr. Rice in *Ind. Ant.*, Vol. XXIII, p. 168. For previous notes on the use of the name *Vaḍḍavāra*, see remarks by Professor Kielhorn and Dr. Fleet in the same journal, Vol. XXII, pp. 111, 251-2.

² See Professor Kielhorn's "Festal Days of the Hindū Lunar Calendar," in *Ind. Ant.*, Vol. XXVI, p. 183.

³ The change seems, indeed, rather a pointed one in such a word as *nir*, but perhaps is not more so than it is in the case of *per*, *pēr*, 'great', which has taken the change in *Pērūr*, Bēlūr; see *Ind. Ant.*, Vol. XVIII, p. 271.

⁴ See Dr. Fleet's note in *Ind. Ant.*, 1901, p. 106: the Indian Atlas sheet No. 59 of 1828, used by him, shows as "Kogala" the place which is shown as "Kōgaḷi" in the quarter-sheet 59, N. W., of 1901. The Kōgaḷi district is mentioned as a five-hundred in records of A.D. 1037 and 1108; *Ep. Carn.*, Vol. 11, Dg. 126, Jl. 12.

town plainly still survives in the place in the Hāvina-Haḍagalli tāluka which is shown as "Kōgali" in the Indian Atlas sheet No. 59, N. W. (1901), in lat. 14° 56', long. 76° 13', fifteen miles towards the north-east from Harpanhalji and twenty-two miles in the same direction from Nilgunda. The hamlets Ādityapallikē and Kṛishṇapallikē and the villages Talevāgya, Kamaṇḍalukārpāsa, Tilaka, and Lākshāgōha, which are mentioned in the specification of boundaries, cannot be traced in the map. On the occasion in A.D. 1087, when the grant was first made, the king was at his capital city, Kalyāṇapura (l. 62) : this is Kalyāṇi in the Bidar District of the Nizam's territory. On the occasion in A.D. 1123, when the grant was repeated, he was in camp at Vaijayantipura (l. 65-6) : this is well known as an ancient name of Banawāsi in the North Kanara District, Bombay.

In connection with the word *gunda*, *kunda*, as the second component of the name Nirugunda, Nilgunda, Dr. Fleet gives me the following remarks :—"Some other places in the names of which this term occurs are as follows :—Hungund, a tāluka town in the Bijjāpūr District, Bombay : its name is found as Ponugunda in an inscription of A.D. 1049 :¹ here *ponu* doubtless stands for *pon*, *hon*, *honnu*, 'gold'. Muḷgund, a village in the Gadag tāluka, Dhārwar District, Bombay : its name is given as Muḷgunda in inscriptions of A.D. 866 and 902,—the latter at the place itself :² here *muḷ* is, no doubt, *muḷu*, *muḷlu*, 'a thorn' : in the spurious Kurtakoṭi grant, a final *u* is added, and the name is presented as Muḷgundu.³ Nilgund, a village in the same tāluka : its name, which is identical with that of Nirugunda, Nilgunda, and has the same derivation from *nīr*, 'water', is given as Nirgunda in the inscription of A.D. 866 at the place itself, and as Nilagunda (in Sanskrit verse), with the change from *r* to *l* established, in the Dambaḷ plates of A.D. 1379 :⁴ in the inscription of A.D. 982 at the place itself, the name, for some inexplicable reason, is misspelt as Nirgunda, with the cerebral *ṅ*.⁵ Nawalgund, a tāluka town in the Dhārwar District : here the first term is plainly *navaḷ*, *naviḷ*, *naviḷu*, 'a peacock'. Nargund, a town in the Nawalgund tāluka : the strict form of this name seems to be Naraḡunda, Naraḡunda, with *nara*, *naru*, 'fragrance, scent'.⁶ Wokkund, the "Wakund" and "Wakkund" of maps, etc., a village in the Sampgaum tāluka of the Belgaum District, Bombay : this place is mentioned as Oṅkunda, and as marking the northern limit of the purest Kanarese, in chapter I, verse 37, of the Kanarese *Kavirājamārga*, written between A.D. 814 and 877 : the first term is perhaps *ondu*, 'one', which becomes *oḷ* in composition before a *k* ; or perhaps it represents *vana*, 'a wood, forest', a local pronunciation of which is *ona*, *wona* : e.g. *Pāṇḍavarig=ona-dēsa band-ante āditu*, in the Ballad of the Daughter-in-law of Channavva of Kittūr.⁷ Tālgund, a village in the Shikārpūr tāluka of the Shimoga District, Mysore : in records at the place itself, this name is found as Sthānakundūra (Sanskrit) in the Early Kadamba inscription of about A.D. 501-50,⁸ and as Sthānakundūr (Kanarese) in an inscription of A.D. 1028 ;⁹ as Tāṇagundūr in inscriptions

¹ See *Ind. Ant.*, Vol. XXX, p. 264.

² *Epi. Ind.*, Vol. VI, p. 104, line 22 ; and *JBBRAS*, Vol. X, p. 190, line 4. I think there is an inscription which mentions the place as Muḷgunda : but I cannot verify this just now.

³ *Ind. Ant.*, Vol. VII, p. 220, line 29.

⁴ See, respectively, *Epi. Ind.*, Vol. VI, p. 104, line 26, and *JBBRAS*, Vol. XII, p. 357, line 129.

⁵ *Epi. Ind.*, Vol. IV, p. 206, line 20.

⁶ See Kittel's *Kannada-English Dictionary*, under *sara* (1) and *saru*.

⁷ *Ind. Ant.*, Vol. XIX, p. 420, first verse.

⁸ *Epi. Ind.*, Vol. VIII, p. 33, line 15 ; *Epi. Carn.*, Vol. VII, Shimoga, Sk. 176.

⁹ *Pāli, Sanskrit, and Old-Kanarese Inscriptions*, No. 215, line 13 ; *Epi. Carn.*, Vol. VIII, Sk. 177. In *Ind. Ant.*, Vol. IV, p. 278, line 13, *agrahāra-sthāna Kuṇḍāceige* is a misreading, due to the indistinctness of the photograph, for *agrahāra-Sthānakundūra*.

of A.D. 935, 1091, and 1107;¹ and as *Ṭāpagundūr*, with the cerebral *t*, in an inscription of A.D. 1048;² an inscription of probably A.D. 1179 gives the name as *Ṭāpagundūr* in lines 18 and 25, and indulges in a fanciful Sanskritization of it as *Sthāpagūḍhapura* in line 5.³

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

1. The *Kauṭhēm* plates of Vikramāditya V, A.D. 1009, edited by Dr. Fleet in the *Ind. Ant.*, Vol. XVI, p. 15 ff; here quoted as K.

2. The *Miraj* plates of Jayasinha II, A.D. 1024, from ink-impressions lent by Dr. Fleet; here quoted as M.

3. The *Yēwūr* inscription of Vikramāditya VI, A.D. 1077, from ink-impressions lent by Dr. Fleet; here quoted as Y.

Line. 1.—Y. prefixes the verse of salutation to Śiva, *Namas-tuṅga-tīras-chuṁbi-chāndra-chāmara-chāravē trailōkyā-nagar-āraṁbhā-mūla-stāmbhāya Śāmbhavē*.

L. 2.—^o*dashṭ-akṛishṭa*° in K., M., and Y.

L. 3.—For *Tribhuvanamalla-mahipatir* K. reads *Akalāṁkharita-bhūpatir*, Y. *Tribhuvanamalla-kṣmāpatir*, M. *Jagadēkamalla-bhūpatir*. M. omits *gadyāṁ*.

L. 7.—*Kavalita-Nala-lakshmi*° K., *Kabaṭita-Naḷa-lakshmi*° Y.

L. 8.—*Ēhānta* Y.

L. 9.—Before *katipaya*° K. and M. add *cha*. M. adds *vṛittāṁ* before *kāṁdaḥ*. Y. omits *kāṁdaḥ*.

L. 16.—^o*bhārē* M.

L. 17.—*Rājya-strināṁ* Y.

L. 18.—*Asaktē* K., M., and Y.

L. 20.—K. reads *gunākarasya . . . aḍamari-kṛita-dig-valay-ōdita*° . . . ¹*aripṭa-kṛitāṁ*; Y. has *valay-ōdita . . . arishṭa-tidāṁ*. M. apparently has *arishṭa-kṛitāṁ*.

L. 21.—*Neḍamariḥ* K. and M.; *Tadamari* Y.

L. 25.—K. reads *svakāṁ . . . vāṁsāṁ saḥ vavṛitē*; Y. gives *śukāṁ prāpayantiva dhaseaṁ* *śva sambabhṛē Kṛishṇa-nandanān*, M. *svakāṁ prāpayann-iva vāṁsāṁ sa vavṛitē Kṛishṇa-nān-dandāṁ*.

L. 26.—Y. *vibhava-vibhāsi*.

L. 30.—For *Rāshṭrakūṭa-kula-sāmvaddhāv-ubhau* of our text K. reads *Rāshṭrakūṭa-kula-rājya-sāmvāṁdhībhiḥ*. M. gives ^o*kula-rājya-sāmbhavan*; Y. agrees with our text.

L. 31.—K. *prakōpāv* instead of *prarōhāv*.

Ll. 32-33.—The verse *Itthāṁ . . . lakshmiṁ*, which appears in M. and Y., is omitted in K., which adds another verse (*Hāna-prāṇa-hara-pratāpa-dahanō*, etc.), which is given also in M. and Y.

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

² *PSOCI*, No. 157, edited by Dr. Fleet, with a plate, in *Ind. Ant.*, Vol. IV, p. 179, line 17; *Epi. Carn.*, Vol. VII, Sk. 120, where, however, the transliterated text stops just before this word.

³ *PSOCI*, No. 221; *Epi. Carn.*, Vol. VII, Sk. 186. The date is in line 52. In *Epi. Carn.* the transliterated text gives the Śaka year as “? 1123”, and the Kanarese text gives it as 1163. The third figure is doubtful in the photograph; Dr. Fleet originally read the year as 1113; but the specification of the *samvat*sara as Siddhārthin points to the figure having been corrected from 1 to 2, giving 1123, by mistake for 1121.

L. 36.—Instead of vv. 32 ff. K. gives a totally different version, nine verses long, in which first Satyāśraya's younger brother, whom it calls Yaśovarman, is extolled for his conquests, then it mentions his queen Bhāgyavati, the couple being compared to Viṣṇu and Lakshmi, and then likens the birth of Vikramāditya V from her to that of Skanda from Umā and that of Rāma from Kauśalyā; and finally it eulogises Vikramāditya, who is compared to Indra. Instead of this, M. devotes two verses to the praise of Satyāśraya's heroism, and then proceeds to verse 32 of our text, *Tasy-ānujaḥ śri-Datavarma-nāmā*, etc. Y. agrees with our text, except that it reads *Bhāgyavat=īti* instead of *Bhāgyavat cha* on l. 37, as does M. also.

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

L. 40.—M. °*vikramādhyō*. After verse 35, M. adds another stanza, on the same topic.

L. 41.—Y. reads *gaṇḍarōḷ-gaṇḍa°*, "hero among heroes"; *oḷ* is the usual Old-Kanarese ending of the locative case; the *ul* of our text stands for *uḷ*, a variant of *oḷ*.

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

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

L. 45.—Y. reads °*bhara-bhay-ōbhāti°*.

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

L. 54.—Y. reads *apahata°*.

TEXT¹

First plate.

- 1 [Ōm]² [||*] °Jayaty-āviśhkṛita[m] Viṣṇor-vārāham kshobhit-ārṇavam | dakṣiṇ-
onnata-da[m]śhṭr-āgra-viśrānta-bhuvanam vapuḥ | (||) [1*]³ °Śriyam-upaharstād-vaḥ
Śripatiḥ kroḍa-rūpō
- 2 vikaṭa-viśada-damaḥṭrā-prānta-viśrānti-bhājām | avahad-ādaya-damaḥṭr-ākṣiṣṭa-
vispaṣṭa-kāmḍa-pratann-visa-jaṭ-āgra-grāmthivad-yō dharitrim | (||) [2*] °Kari-
makara-ma-
- 3 karik-āmukita-jala-nidhi-raśanām vaśikarōtv-avani-vadhā[m] [1*] Tribhuvanamalla-
mahipatir-akalaṅka-yaśo-[m]v-rāśi-valayita-bhuvanah | (||) [3*] Ga[dyam |]
- 4 Svasti samasta-bhuvana-samstūyamāna-Mānavya-sēgōtrāṇā[m] Hāritiputrāṇām
Kauśiki-vara-prasāda-lavḍha-śvōt-ātapatr-ādi-rajya-chihṇnām sa-
- 5 pta-māṭṛikā-parirakhitānām Kārttikōya-vara-prasāda-lavḍha-mayāra-pichchha-kurūta-
dhvajānām bhagavan-Nārāyaṇa-prasād-śśāḍita-vara-varāha-lāṅchhan-ōkṣaṇa-
- 6 kṣaṇa-vaśikrit-śrāti-rāja-maṅḍalānām samasta-bhuvan-āśraya-sarva-lok-āśraya-
Viṣṇuvarḍhana-Vijayādity-ādi-viśēsha-nāmām rāja-ratnānām-udbhava-bhūmih |
Vṛittam |
- 7 °Kavalita-Nala-lakshmir-Durjay-aṅṅitya-hāri vihata-pṛithu-Kaḍamv-āḍamvarō
Maurya-nirjit | nija-bhuja-vala-bhūmn-ōtpāṭayan-Rāshtrakūṭṣān-khilita-Kala-
- 8 churi-śrīr-astī Chālukya-vaṁśah | (||) [4*] °Taj-jēshu rājyam-anupālya gatēshu
rājasy-ōkāṇna-śhaṣṭi-gaṇaṇēshu pur-ādhy-Ayōdhyam | tad-vaṁśa-jās-tad-ann
abhōḍasa bhūmipā-

¹ From the ink-impressions.

² Metre: Ślōka (Anuṣṭubh).

³ Metre: Mālinī.

⁴ Metre: Mālinī.

⁵ Expressed in writing by *ō* surmounted by an *auscāra*.

⁶ The verses are not numbered on the plates.

⁷ Metre: Āryāgiti.

⁸ Metre: Vasantatilakā.

- 9 lāḥ kshamān Dakṣiṇāpatha-jusham vibharām vabhūvuh | (||) [5*] Dushṭ-
āvashṭabdhāyām katipaya-purush-āntar-ā[m]taritāyām Chālukya-kula-sampadi
bhūyās-Chālukya-vamśya ēva | ¹Kamdaḥ ki-
- 10 rtti-lat-āmkurasya kamalam Lakṣmī-vilās-āspadam vajram vairi-mahitṛi(bhri)-
tā[m] pratinidhiredvāsya daitya-druhaḥ | rāj-āsiḥ-Jayasīmha-vallabha iti
khyātas-charitrai-
- 11 r-nnijair-yō rōjō chiram-ādi-rāja-charit-ōtkamthāḥ prajānām haran | (||) [6*] ²Yō
Rāshṭrakūṭa-kulam-I[m]dra iti prasiddham Kṛiṣṇ-āhvayasya sutam-saṣṭa-
śat-ēbha-sainyam || (|)
- 12 nirjitya dagdha-nṛpa-paṅcha-śatō vabhāra bhūyās-Chalukya-kula-vallabha-rāja-
lakṣmīm | (||) [7*] ³Chāḥula-ripu-turaga-paṣu-bhaṭa-karati-ghaṭā-kōṭi-ghaṭi-
- 13 ta-rapa-rāgaḥ | sukṛita-Hara-charapa-rāgas-tanayō-bhūt-tasya Raṇarāgaḥ | (||) [8*]
⁴Tat-tanayaḥ | Pulakēśi Kēśi-nishūdana-samō-bhavad-rājā | Vā-
- 14 tāpi-puri-vara-patir-akalita-khala-Kali-kalanika-kalaḥ | (||) [9*] ⁵Vayam=api Pulakēśi-
kshamāpatim varṇayamtaḥ pulaka-kalita-dēhāḥ paśyat-ādy-ā-
- 15 pi samtaḥ | sa hi turaga-gaj-ēndra-grāma-sāra[m] sahasra-dvaya-parimitam-
ṛitvik-sāch-chakār-āśvamēdhō | (||) [10*] Tat-tanayaḥ | ⁶Nala-nilaya-vilōpi Maurya-
niryāna-hētuḥ prathita-
- 16 pṛithu-Kaḍamva-stamva-bhēdi kuthārah | bhuvana-bhavana-bhṅg-āpūraṇ-āraṇbha-
bhāra-vyavasita-sita-kirttiḥ Kirttivarṇmā nṛpō-bhūt | (||) [11*] Tad-anu tasya-
ānujaḥ | ⁷Sarvva-dvip-ākrama-
- 17 ṇa-mahasō yasya nau-sētu-varṇdhair-ullāṅghy-āvdhim vyadhita pṛitanā Rēvatī-
dvipa-lōpaḥ | rājya-śrīpām haṭha-patir-abhūd-yaś-cha Kālachchuripām vabhṛō
bhūmim saha sa saka-
- 18 lair-maṅgalair-Maṅgalīśah | (||) [12*] ⁸Jyēshṭha-bhrātuh sati suta-varē-py-
arbhakatvād-asaktēr-yasminn-ātmany-akṛita hi dhuram Maṅgalīśah pṛithivyāḥ |
tasmin-pratyāripad aṭha mahi[m]
- 19 yāni Satyāśrayē-sau Chālukyānām ka iva hi pathō dharmy-ataḥ
prachyavēta | (||) [13*] ⁹Jētur-ddiśāt viḷita-Haraha-mahā-nṛpasya dātur-
manōratha-śat-ādhiḥkam-arthayadbhyaḥ | saty-ādi-
- 20 sarva-guṇa-ratna-gaṇ-ākaraṣya satyāśrayatvam=upalakṣhaṇam-ōya yasya | (||) [14*]
¹⁰Adamarikṛita-dig-valayō-rddita-dviḍ-amarī-parigita-mahā-yaśāḥ | mṛidam-ariṣṭa-
bhida[m] ma-
- 21 nas-ōdvahan-Niḍamarīḥ¹¹ kehitipō-jani tat-sutaḥ | (||) [15*] ¹²Sutas-tadiyō guṇa-
ratna-māli bhū-vallabhō-bhūd-bhujā-vīrya-śāli | Adityavarm-ārjita-[pu]ṇya-karmē
tōjō-
- 22 bhīr-āditya-samāna-dharmā | (||) [16*] ¹³Tat-sutō Vikramādityō vikram-ākṛmāta-
bhō-talaḥ | tatō=pi Yuddhamall-ākhyō yuddhō Yama-samō nṛpaḥ | (||) [17]
Taj-janmā Vijayādityō virā-

¹ Metre : Śārdūlavikṛiḍita. The *ādirājas* are Bharata, Nala, Nahusha, etc.

² Metre : Vasantatilakā.

³ Metre : Āryā.

⁴ Metre : Āryā. The *daḥḍa* after *tat-tanayaḥ* should be omitted.

⁵ Metre : Mālinī.

⁶ Metre : Mālinī.

⁷ Metre : Mandākrāntā.

⁸ Metre : Mandākrāntā.

⁹ Metre : Vasantatilakā.

¹⁰ Metre : Drutavilambita.

¹¹ The *i* of *Niḍa* represents the Dravidian short *e*.

¹² Metre : Triṣṭubh upajāti, *pāda* 1 being Upēndravajrā, and *pādas* 2-4 Indravajrā.

¹³ Metre of vv. 17-22 : Ślōka.

- 23 n=ek-āṅga-saṅgarō | chaturṅgām maṅḍalānām-apy-ajayad-Vijay-ōpamaḥ | (||) [18*]
Tad-bhavo Vikramādityaḥ Kirttivarma tad-ātmajaḥ | yēna Chālukya-
rāja-śrīr-śāntarāyiny-a-
- 24 bhūd-bhuvi | (||) [19*] Vikramāditya-bhūpāla-bhrātā bhīma-parākramaḥ | tat-sūnūḥ
Kirttivarma-śbhūn-m[rī]t-prāś-ārdḍita-durjanaḥ | (||) [20*] Taila-bhūpas-tatō jāto
Vikramāditya-bhūpatiḥ |

Second plate : first side.

- 25 tat-sūnur-abhavat-tasmād-Bhīma-rājō-ri-bhikaraḥ | (||) [21*] Ayyaḥ-āryas-tatō jājñē
yad-vaśśasya śriyam svakām | prāpayan[n*]-iva vaśśam svam sa
- 26 vavrō Kṛishpa-naṅḍanām | (||) [22*] ¹Abhavat-tayōs-tanōjō vibhava-vibhāst
virōdhi-vidhva[m]si [1*] tōjō-vijit-ādityaḥ satya-dhanō Vikramādi-
- 27 tyāḥ | (||) [23*] ²Chēd-īśa-vaśśa-tilakām Lakshmana-rājasya naṅḍanā[m] nūta-
śīlām[1*] Vomthādēvim vidhivat-paripinyō Vikramādityaḥ | (||) [24*] ³Su-
- 28 tam-iva Vasudēvad-Dōvaki Vāsudēvaṁ | Guham-iva Giri-jāmir-ddēvam-
Arddhēndumaulēḥ | ajanayad-atha Vo[m]thādēvy-atas-Tai-
- 29 la-bhūpaḥ | vibhava-vijita-Śakraṁ Vikramāditya-nāmaḥ | (||) [25*] ⁴Ari-
kuṁti(bhi)-kumbha-bhēdana-ripu-durgga-kavāta-bhānjana-prabhṛitīḥ [1*] sahaja-
- 30 valasya Harēr-iva vāla-kriḍā-bhavad-yasya | (||) [26*] Kim cha Rāshtrakūṭa-
kula-saṁvaddhāv-ubhau | ⁵Aurjityāch-charaṇāv-iva prachalitau śākshā-
- 31 t-Kalēḥ krāmataḥ | krōrau vaddha-śarīrakau guru-jana-drōha-prarōhāv-iva |
kālāt-khamḍita-Rāshtrakūṭaka-kula-śrī-valli-jāt-ā[m]ku-
- 32 rau | lūnau yēna sukhēna Karkara-Rasastambhau raṇa-prāṅgaḥ | (||) [27*]
⁶Ittham purā Diti-sutair-iva bhūta-dhātrīm yō Rāshtrakūṭa-kaṭilair-gga-
- 33 mitām-adhastāt | uddhṛitya Mādhava iv-ādi-varāha-rāpō vabhṛō Chālukya-kula-
vallabha-rāja-lakshmitīm | (||) [28*] ⁷Bhammaha-Raṭṭād-abbavad-bhūpālād-
Rāshtrakū-
- 34 ṭa-kula-tilakāt | Lakshmir-iva salila-nidhēḥ śrī-Jākavv-āhvayā kanyā | (||) [29*]
⁸Chālukya-vaśś-āṁvara-bhānu-māli śrī-Taila-
- 35 bhūpāla upāyat-ainām | tayōs-cha lok-ābhyudayāya yōgaḥ sa chandrikā-
chandramaśr-iv-āsīt | (||) [30*] ⁹Śrī-Taila-bhūmipālā-
- 36 t | śrī-Jākavvā samājjanat | śrimat-Satyāśrayam Skāṁdam-Āmivikā Tryaṁvakād-
iva | (||) [31*] ¹⁰Tasy-ānujaḥ śrī-Deśavarma-nāmā | tad-vallabhū Bhā-
- 37 gyavati cha dēvi | tayōr-abbūd-vikrama-śīla-śālī | śrī-Vikramāditya-nripas-tanōjaḥ |
(||) [32*] ¹¹Assu nija-jyēshṭha-pituh parōkham vabhāra vā-
- 38 rāśi-vṛitām dharitīm | bhujōna kōyāra-latām-iv-ōchchair-vvidarīt-ārāti-kada[m]vakēna |
(||) [33*] Tad-ānu tasy-ānujaḥ | ¹²Yasy-ākshila-vyāpi yāśō-

¹ Metre : Āryā.

² The words *Chēd-īśa* . . . *nūta-śīlām* may be scanned as the first half of an Āryāgiti, the remainder as the latter half of an Āryā. Cf. Mahābhārata XIII. xiv. 183, which consists of an Āryā hemistich followed by the second hemistich of an Āryāgiti.

³ Metre : Mālinī.

⁴ Metre : Āryā.

⁵ Metre : Śārdūlavikrīḍita.

⁶ Metre : Vasantatilakā.

⁷ Metre : Āryā.

⁸ Metre : Triśṭubh upajāti, *pādas* 1 and 2 being Indravajrā and 3 and 4 Upēndravajrā.

⁹ Metre : Śloka. The *daśa* after *bhūmipālāt* should be omitted.

¹⁰ Metre : Triśṭubh upajāti, *pādas* 1, 2 and 4 being Indravajrā and 3 Upēndravajrā.

¹¹ Metre : Triśṭubh Upēndravajrā.

¹² Metre : Triśṭubh upajāti, *pādas* 1 being Indravajrā and 2-4 Upēndravajrā.

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- 39 vadātam=akāṁḍa-dugdh-āśvudhi-vṛiddhi-sāmkāṁ | karōti mugdh-āmara-sundarīnām=
abhūt=sa bhūpō Jagadēkamallaḥ | (||) [34*] ¹Sad-āvana-sthaḥ² paṭu-vikramā-
40 d-yō mad-āṁḍha-gaṁḍh-ebha-ghaṭṭā-vipāṭi | dhar-ōrjita-prasphurita-prabhāṣō rarāja
yō=sau Jayasīmha-rājāḥ | (||) [35*] ³Agamad-akhila-dhātri yēna rā-
41 janvatitvam nivassati nṛpa-lakshmir-yasya śubhr-ātapatrō | sa sakala-namit-āri-
kshōḅibhṛin-mauli-ratna-dyuti-śavalita-pāḍō gaṁḍaral-[g]aṁḍa-
42 bhūpaḥ | (||) [36*] ⁴Vikhyāta-Kṛishṇa-varṇṇō Taila-sneh-ōpalaydha-saralavē [1*]
Kuntala-vishayē nitarām virājatō Mallikāmōḍaḥ | (||) [37*] ⁵Tataḥ pratāpa-
jvalara-
43 prabhāva-nirmūla-nirdagdha-virōdhi-vaṁśaḥ | tasy-ātmajaḥ pālayitō dharayāḥ
śrīmān=abhūd-Āhavamalla-dēvaḥ | (||) [38*] ⁶Ātm-āvasthāna-bēṭōr=abhilasha-
44 ti sadā maṁḍapa[m] Mālav-ēṣō | dō(ḍo)lat-tāli-van-āmtāny=anusrati sarin-nātha-
kūlāni Chōlaḥ | Kanyākuvj-ādhirājō bhajati [cha tara-]

Second plate: second side.

- 45 sū kaṁḍarās=tā Himādrōr=uddāmā yat-pratāpa-prasara-ta(bha)ra-bhav-ōdbhūti-vibhrānta-
chittāḥ | (||) [39*] ⁷Amlāna-Tē(Tai)la-guṇa-sa[m]graha-
46 pa-pravṛiddha-tējō-viśēsha-dalita-dvishad-āṁḍhakṛaḥ | anvarthatām samanusritya
kavi-pradhānair-yāḥ prōchyatō nannu Chalu-
47 kya-kula-pradīpaḥ | (||) [40*] ⁸Auddhatya-yukti-Āṁḍhaka-ja-prabhāva-nirmūlan-ōddāma-
valasya yasya | virājatō nirjīta-Minakētō[r=dē-]
48 vasya Chālukya-mahēśvaratvam | (||) [41*] ⁹Tasmād=ajāyata jagaj-janita-pramōda-
śrīngāra-vira-rasikaḥ kavi-lōka-kāntaḥ | kām-
49 tā-vilola-nayan-ōpala-chārū-chāndras-Chālukya-vaṁśa-tilakō Bhuvanaikamallaḥ | (||)
[42*] ¹⁰Yāḥ patraṁ sphuṭa-pushkar-ākshara-dharaṁ pā-
50 paṁ kṛipāpa-chchhalād-ā-janma-pratīpanna-dāsyā-vijaya-śrī-dattam=uchchair-ddadhat |
sākshyam grāhayitum diśām parivṛidhān¹¹=sarvān-iva
51 prāhipōt=pratyāśām nija-kirtim=abhīra-taṇi-spardih-ānuvaṁdh-ōdyatām | (||) [43*] Tad-
anu tasy-ānujaḥ | ¹²Āsit-tējaḥ-kalita-kamal-ō-
52 llāsana-prauḍha-pāda-sparśād=uchchaliḥ śriyam=avanibhṛich-chhēkharāṇām dadhānaḥ |
dhvānta-bhrāntim dadhad-iva drīśōr=amjanam vairi-vira-s[m]ō-
53 r-ākshīṇām muhur-āpaharan=Vikramāditya-dēvaḥ | (||) [44*] ¹³Bhū-bhāram
namita-phap-tēvara[m] bhujābhayām vibhṛaṇaḥ pāṭaba-palāyita-[ksh]i-
54 t-tēṣaḥ [1*] yāś=ch-ōchchair=apahṛita-nāki-śākhi-līlaḥ prakhyātas=Tribhuvanamalla
ity=udāraḥ | (||) [45*] ¹⁴Yatō=nvēshṭum Janaka-janitām

¹ Metre: Triśṭubh Upēndravajrā.

² The division of the word *sadāvana-sthaḥ* depends upon the interpretation. Applying it literally to the king, we should write *sad-āvana-sthaḥ*, "always active in protection"; applying it to a lion, the *spamāna* of the king, we should write *sadā vana-sthaḥ*, "always haunting the forest".

³ Metre: Mālinī.

⁴ Metre: Āryā.

⁵ Metre: Triśṭubh upajāti, *pāda* 1 being Upēndravajrā and 2-4 Indravajrā.

⁶ Metre: Vasantatilakā.

⁷ Metre: Sṛngdhara.

⁸ Metre: Triśṭubh upajāti, *pādas* 1, 2 and 4 being Indravajrā and 3 Upēndravajrā.

⁹ Metre: Vasantatilakā.

¹⁰ Metre: Śārdūlavikrīḍita.

¹¹ *Parivṛidhā* in the sense of *prabhū* (Pāṇini VII. ii. 21): "he sent forth in every region of the sky his fame, eager to rival the stream of the [autumnal] clouds, as it were, in order to make all the Regents of the quarters of space accept the evidence [of his glory]."

¹² Metre: Mandākrantā.

¹³ Metre: Praharshīḷ.

¹⁴ Metre: Mandākrantā.

- 55 vallabh-odāra-lakshmitā bhrātrā sārddham hari-vala-yutaḥ svām Sumitr-ātmajena
ttrē sindhor-Vahu-mukha-bhayād-ōtya Vaibhishaga-śrī-dhāmūḥ
- 56 nēmē Draviḍa-patinē yaś-cha Chālukya-Bāmah | (||) [46*] ¹Sarv-āsā-vijaya-
prayāga-samaya-jūṭ-ākḥil-ōrvvi-patha-prasthān-ēva mahim-attitya vi-
- 57 malā yat-kirtir-avdhim gatā | prākhyas-tē vijaya-śriyā-para-vaśō dāri-karōty-
ēsha mām-ity-ākhyātum-iv-āraṇava-sthiti-jushaḥ Śaurēs-trilo-
- 58 kt-guroḥ | (||) [47*] Sa tu śrīprithvīvallabha-mahārājādhirāja-paramōśvara-parama-
bhāṭṭāraka-Satyāśraya-kula-tilaka-Chālukya-ābharaṇa-śrīmat-Tri-
- 59 bhuvanamalla-vallabha-narēndra-dēvaḥ kuśali kuśalināḥ sarvān-ēva yathā-
samvaddhyamānamānakān²-rāshṭrapati-vishayapati-grāmakūṭa-
- 60 k-āyuktaka-niyuktak-ādhikārika-mahattar-ādīn-samādīsaty-astu vaḥ samviditam |
yathā-smābhīś-Chālukya-Vikrama-varshē dvādasē
- 61 amkatō-pi || 12 || pravarttamāna-kālē Prabhava-samvatsarē Pushya-vahula-
trayōdaśī(śi)-Vaḍḍavār-ōttarāyaga-samkrānti-vaḥni mahā-dānāni dat[t*]vā tad-da-
- 62 kahiṇā-kālē Kalyāṇapura-samāvāsita-nija-vijaya-śkamdhāvārē Palata-Pāṇḍya-
vijñāptyā Draviḍa-dēs-āgatēbhyō nānā-gotrēbhyō nānā-vēda-
- 63 śākhā-śāstra-pāragōbhyas-triśata-samkhyākōbhyō vrāhmaṇōbhyāḥ śrīmat-Tribhuvana-
malla-dēvēna Kōkali-pamchaśata-dēśa-maddhya-sthita-Vikkiga-saptaty-antarva-
- 64 rttī | Nirugūnda-³nāmā grāmaḥ | dhārā-pūrvakam-agrahāri-kṛitya dattaḥ |
pamchaśatōbhyā ēva vrāhmaṇōbhyāḥ Chālukya-Vikrama-varshē aṣṭā-chatvā-
rimāsē amkatō-

Third plate.

- 65 pi || 48 || pravarttamāna-kālē Śōbhakṛit-samvatsarē Bhādrapada-śuddha-
Śravaṇa-dvādasīyāni Sōmavārē vaḥni mahā-dānāni dat[t*]vā tad-dakahiṇā-
kālē Vai-
- 66 jayanti-pura-samāvāsita-nija-vijaya-śkamdhāvārē śrī-karaṇ-ādhikāri-sarvv-ādhyaksha-
Draviḍāditya-prērita-Palata-Pāṇḍya-pautra-Rāya-Pāṇḍya-vijñā-
- 67 ptyā śrīmat-Tribhuvanamalla-dēvēna sa pa(c)va grāmaḥ Kṛishṇapallikā-
samētaḥ tēbhyā ēva vrāhmaṇōbhyāḥ dhārā-pūrvakam śāsani-kṛitya dattaḥ |
tair-ēva vrāhma-
- 68 paḥ tad-dēśa-svāminē piṇḍ-ādāna-svarūpēṇa suvarṇa-śata-chatusṭayam dēyam |
sa-śulka-kara-vādhā-parihārah samast-ādēya-sahito rājaki-
- 69 yānām-anamguli-prēkshaṇtyō nidhi-nidhāna-samētaḥ sarvva-namasyaḥ tribhōg-ābhy-
am̐tara-sidhyā(ddhyā) śāśa(sa)ni-kṛitya dattaḥ | tasya grāmasya simāntā-
- 70 ni kathyamte | prāchyām diśi gaja-pāshāṇaḥ | tato dakshinātaḥ Khalvāṣṭa-
parvvataś-cha | āgnēyyām diśi Talevāgya-grāmāt-pāśchim-āsanna-pradēśē
- 71 srōtaḥ | Kamāṇḍalukārpāsa-grāmāt-pāśchim-āsanna-pradēśē srōtō-m̐taram̐ cha |
dakehiṇasyām diśi Tilaka-nāma-grāmād-uttar-āsanna-pradēśē srōtaḥ |
- 72 nairṛityām diśi śailaḥ | tasya ch-ōttarātō Lākshāgēha-nāma-grāmāt-pūrvvatō
mahisha-pāshāṇaḥ | pāśchimasyām diśi madhūka-vṛiksha-saraḥ | tataḥ
pāśchim-ō-

¹ Metre : Śrīśūlavikīṭita.² Read samvaddhyamānakān.³ Read antarvartti-Nirugūnda, omitting the punctuation.

- 73 ttarataḥ śyasa-sāra-tūmtripka-vṛikshaś-cha [1*] vāyavyām diśi Dirghatūnga-
parvvataḥ | uttarasyām diśi svarṇa-khadira-valmikaḥ | aiśānyām diśy-akṣara-
pāshāpaḥ |
- 74 iti śimānta-pramāṇāni | tatratya-Bhīmśvara-dēvāya gamdha-puṣpa-dhūpa-dīpa-
naivōdy-ādy-arcoban-ārtham khaṇḍa-sphuṭita-jīṛṇ-ōddhāra-ṇava-sudhā-karm-ārtham
nṛitya-gt-
- 75 ta-vādyā-bhōga-pādāmīla-parivār-ārtham vrāhmaṇa-tapasvi-bhōjan-ārtham cha
Āditya-nāma-pallikā¹ sa-śulka-kara-vādhā-parihāraḥ samast-ādēya-sahito
- 76 rājakyānām-anāṅguli-prōkehaṅgyo nidhi-nidhāna-samōtaḥ sarvva-namasayas-tribhōg-
ābhyāntara-sidhyā(dhāyā) dhārś-pūrvvakam dēva-bhōg-ārtham śāśa(sa)-
- 77 nikṛitya dattaḥ | tasyāḥ pallikāyāḥ śimāntāni kathyaṃtē | prāchyām-āgnēyyām
dakṣiṇasyām nairṛityām cha Nirugūnda-grām-ōkta-sim-ōva st-
- 78 mā | pāśchīmasyām diśi Nāgara-sarāḥ-sētuh | vāyavyām-uttarasyām-aiśānyām cha
chūta-hradaḥ srōtaḥ | iti Ādityapallikāyāḥ śimānta-pramāṇāni |
- 79 ēvam pūrvva-prasiddha-śimā-samanvitaś-chatur-āghāṭa-viśuddhaḥ sa yushmābhīr-
āgamibhīr-asmad-vamśyair-anyaiś-cha bhūmipālāiḥ pālaniyaḥ | tathā ch-ō-
- 80 ktaḥ | bhagavatā Veda-Vyāsēna | ¹Vahubhīr-vvasudhā dattā rājbbhiḥ Sagar-
ādibhiḥ | yasya yasya yadā bhūmis-tasya tasya tadā phalaḥ | (||) Apaharaṇō
pi
- 81 cha dōshas-tēn-aiv-ōktaḥ | ²Sva-dattām para-dattām vā yō harēta vasuṃdharām |
śhaśṭi-varsha-sahasraṇi viśṭhāyām jāyatō kṛimih | (||) ³Suvarṇam-ēkam
gām-ōkām bhū-
- 82 mēr-apy-ēkam-aṅgulām | harām(n) narakam-āpnōti yāvad-ā-bhūta-sarṇplavam | (||)
⁴Vimdhya-ātavishv-atōyāsu śushka-kōṭara-śyinaḥ | kṛiṣṇa-sarpā hi jāyāntō
vra-
- 83 hma-dēy-āpahāriṇaḥ | (||) Rāmabhadrēn-āpy-uktam | ⁵Sāmānyō-yam dharmā-sētra-
nripāṇām kalō kalō pālantiyō bhavadbbhiḥ | sarvvān-ētān-bhāvinaḥ pārthi
- 84 v-śādrān-bhūyō bhūyō yāchatē Rāmabhadraḥ | (||) ⁶Mad-vamśa-jāḥ para-mahī-
pati-vamśa-jā vā pāpād-apōta-manasō bhūvi bhāvi-bhōpāḥ | yō pālayānti
mama
- 85 dharmam-imam samastam tōbhyō mayā virachito-mjalir-ēsha mūrddhni || Mey-
ēdam śāsanādhi-kārik-ākshapaṭalika-mahāpraohamḍa-damḍanāyaka-Kālidā-
- 86 sa-suta-Vikramāditya-ānumatyā | Vatsa-gōtra-Sāma-vēdi-Bhaṭṭa-Vilās-opamān-Āryama-
svāmi-sūnnā Kāśmīra-Bhaṭṭa-Malleys-pa[m]ḍitēna dā-
- 87 n-ādhikāriṇā likhitam-idam-īti śubham || Śrī-Śāradāyai namaḥ ||

¹ The adjectives and participles agreeing with this feminine are in the masculine gender |

² Metre: Ślōka.

³ Metre: Śālinī.

⁴ Metre: Vasantatilakā.

No. 20.— TALCHER GRANT OF KULASTAMBHA.

BY R. D. BANERJI, M.A.

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

- (1) *The Archaeological Survey of Mayurbhanja*, Vol. I, pp. 157 ff.
- (2) *Baṅgēra Jāṭiya Itihāsa, Vaiśya Kāṇḍa*, pp. 303-04.
- (3) *Journal of the Baṅgīya Sāhitya Parishad*, Vol. XVIII, part I, pp. 59 ff.

A photograph of the Copper plate was published on the first and the third occasion, but as the plate was covered with powdered chalk before photographing it, the reproduction was neither exactly mechanical nor perfect. I obtained a loan of the plate through Mr. L. S. S. O'Malley, I.C.S., Superintendent, Orissa Feudatory States. After careful examination, I found that on all three occasions a number of mistakes had crept into the published text. The most important defect was the reading of the name of *Kāñchanastambha* as *Kāñchanasūbhana*.
1 3.

The inscription has been incised on both sides of a single plate of copper measuring $8\frac{1}{2}'' \times 5\frac{1}{2}''$, and the letters measure $\frac{1}{4}''$ on the average. A round seal of the same metal is affixed to the left of the plate, on the reverse of which is the word "Talcher" scratched thinly in Roman letters. The impression on the seal is circular and consists of a plain circle with a row of lotus petals along its circumference. The circle is divided into two unequal parts by two raised parallel lines, in the larger and upper of which is a deer couchant with a bough or some foliage in its mouth and a crescent and a conch over its back. Below it, just above the dividing lines, is the name of the king, *śrī-Kulastambhādēva*. The lower part of the circle below the lines is occupied by an expanding lotus flower. The inscription records the grant of a piece of land to Bhaṭṭa Viśvarūpa, the grandson of Yadu, and the son of Anantarūpa, in the village of Siṅga in the Western part (*paścīma-khaṇḍē*) of the Eastern District (*Parvatarishaya*). The value of the land granted is given in the last line as *rūpya 44*. Three generations of the dynasty are mentioned in the inscription :—

Kāñchanastambha.

Kalastambha (Vikramāditya).

Rajastambha alias Kulastambha.

The record was inscribed by one Dārvvadāsa, and it is apparently complete, though it ends abruptly with the word *chatuṣśīmā-parya*.

The characters of the inscription belong to the 9th century A.D., and the language is incorrect Sanskrit, though the mistakes are not so many as Bābū Nāgēndra Nātha Vasu Prāchyavidyāmahārāja thinks.¹ The learned gentleman is not quite correct when he asserts that the figure of a boar and an elephant goad (*añkuśa*), the emblems of the Early Chalukyas, are to be found on the seal.

¹ *Baṅgīya-Sāhitya-Parishat-Patrikā*, Vol. XVIII, p. 60.

Two grants of this prince, Kulastambhadēva, found in the Rāghava monastery at Puri have been edited by Bābū Manmōhan Chakravartī¹. The name of the country read as *Kādala* in those plates is very clearly written as *Kōdālō* in the Talcher plate,² and this is probably the correct reading. If this be admitted, then Bābū Nāgēndra Nātha Vasu Prāchyavidyāmahār-nava's identification of this country with the *Pāschima-Kēdāra*, said to have been discovered by him in certain three hundred years old genealogical works on palm-leaf,³ must be abandoned. I edit the inscription from the original plate :—

First Side.

- 1 Ōm⁴ svasti [||*] Jayati⁵ bhūjaga-bhōga-paramāpavaḥ [!*] sarvajña-sarvakrid-
vyāpi-Hara-pā-
2 -dāvja(bja)-rēpavaḥ [||*] Svasti [||*] Tribhuvana-viditē(a)-Śūlkikāśa-vaiśa-
bhushaṇō rājā
3 āstī Kāñchanastambhaḥ | niḥa-bhūja-vajra-vinirjita-durddhara-vairi-vāraṇa⁶-giri-
4 ndrāj-jātas-tatō mahānripatiḥ śrīmata-Vikramādityaḥ⁷ parama-nāmadhēya[h*]
5 śrīmat-Kalahastambhaḥ tasmād-asēdhāraṇa-sāhasādyataḥ⁸ pratāpa-
6 bhaamīkṛita-vairi-vigrahaḥ⁹tri-vargga-sammānita¹⁰ sādhu-sammataḥ pṛithivyām [!*]
7 Tatō vyaajāyata sakala-bhūpāla¹¹.mauli-mālā-lālita-charaṇa-yu-
8 galō¹² nirmala-karavāla-kiraṇa-kalāpa-bhāsurō Kōdālō-dhivāsi¹³
9 śrī-Stambhōsvari-lavdhā¹⁴.vara-prabhāvō(prasādō) mahānubhāvaḥ Paramamāhēśva-
10 rō mātēpitṛi-pād-ānudhyāyī samadhigata-pañcha-mahāśavdō¹⁵ ma-
11 hārājādhirājāḥ śrī-Raṇastambhaḥ parama-nāmadhēyaḥ Paramabhāṭṭāraka[h*]
12 śrī-Kulastambha-rāṇakaḥ¹⁶ kuśalī maṇḍalō=smin-varitamāna-bhaviśhyat-mahā-
13 s[ā]-
14 mānta-rājāputrān¹⁷=niyukta-dāḍapāsikān-anyāny-api¹⁸rāja-prasādina chōṭṭa-
bhāṭṭa-
15 mahāśamānta-bhōga-janapad-ādyān-adhikaraṇa-janāna²⁰ yathārha[m*] mānayati
vō(bō)-
16 dhayati sa[mādisati] jñāpayati viditam=astu bhavatām :²¹ pāschima-khaṇḍō
pō-

Second Side.

- 16 [-rvva-viśa]yē Śiṅga-grāmaḥ chōṭṭub²²-stī-m-āvachohinnaḥ tāmra-sāśanaḥ²³
chandr-ārka-

¹ *Journal Beng. As. Soc.*, Vol. LXIV, part I, pp. 124 ff.

² [The stroke read as an *ā-mātrā* in the first *ākṣara* is more probably a superfluous sign of interpunction.—
Ed.]

³ *Baṅgīya-Sāhitya-Parīkṣat-Patrikā*, Vol. XVIII, p. 60.

⁴ Expressed by a symbol.

⁵ Read *Jayanti bhūjaga-*. [See below, p. 158, foot-note 15.—H. K. S.]

⁶ Read *-vairi-vāraṇa-*.

⁷ Read *śrīmat-Vikramādityaḥ*

⁸ Read *-sāhas-ādyataḥ* [or, *-sāhas-ādityaḥ*.—Ed.] ⁹ Read *-vigraha-*.

¹⁰ Read *-sammānitaḥ*.

¹¹ Read *-bhūpāla-mauli-*.

¹² Read *nirmala-*.

¹³ Read *Kōdāl-ādihivāsi-*.

¹⁴ Read *-lavdhā-*.

¹⁵ Read *-śavdō-*.

¹⁶ The *-ra-* of *-rāṇakaḥ* is written below the line.

¹⁷ Read *-bhaviśhyat-mahā-*.

¹⁸ Read *-rājāputrān-*.

¹⁹ Read *-anyāny-api rāja-prasādīnat-chōṭṭa-*.

²⁰ Read *-janāna-*.

²¹ Superfluous *visarga*, used as a sign of interpunction.

²² Read *-chōṭṭub-*.

²³ Read *-sāśanata-*.

- 17 [kshiti]-samakālam mātā-pitrōr-ātmanas-cha puṇya-yaśo-bhivṛddhayaś (||) bhātta-
 18 putra-Visvarōpaḥ¹ Autatha-ayagotrāyaḥ² triyariśhaya-pravarōdbhavatiḥ³ Ma-
 19 ṅgalavilā-vinirgata-(i)bhāṭṭaputra-(t)Yadu-suta(i)-Anantarōpa-sutaḥ⁴ da[kshī*]ṇā-
 20 yana-samkrāntau |⁵ākshaya-nidhi-dharmmōṇ-ākaratvōna pratipāditaḥ [|*]u-
 21 ktañ=cha dharmma-sāstrō [|*] Vahubhir⁶=vvasudhā dattā rājabbih
 Sagarābbih⁷ [*] yasya yasya
 22 yadā bhūmis-tasya tasya tadā phalam || Mā bhūd-aphala-sānkā vaḥ
 paradatt-ō-
 23 ti pārthivāḥ [|*] svadattā[t] phalam-ānantya[m*] paradattānupālau ||
 Svadattām(-pa-
 24 radattām)=paradattām-vā yō harōta vasundharām ||(i) sa viśṭhāyām
 kṛmir-bhātā
 25 pitṛibhiḥ saha pachyatō || ⁸Vahun-ātra kim-uktēna samkshōpād-idam-
 uchya-
 26 tō ||(i) svalpam-āyus-chalā bhōgā dharmmō lōka-dvaya-kshamaḥ ||
 Iti⁹
 27 kamala-dal-āmvu-vindu-lōlām¹⁰ śṛtyam-anuchintya¹¹ || Vatyā¹² Siṅga-grāmaḥ
 tṛi-
 28 ṇ-ōdaka rūpya 40 4¹³ Dāravadāsēna utkrpa[m*] iti || chatuḥ-simā-parya

TRANSLATION¹⁴

(Line 1.) Ōm. Hail. Victorious is the dust of all-knowing, all-performing and (all-) pervading Hara's (Śiva's) foot-lotuses, where the atoms are the coils of the snakes.¹⁵

(Ll. 2—11.) Hail. There was a king Kāñchanastambha, an ornament in the Śālikikāśās¹⁶ family, known in the three worlds. From him who with the thunderbolt of his arm conquered the kings of mountains, *viz.* the elephants of his unbearable foes, was born the great lord of men with the high name, the illustrious Vikramāditya. The illustrious Kalahastambha (was born) from him, a son (āditya) of uncommon force; who by his glowing heroism turned the frames of his enemies to ashes; who was honoured by the three castes; who was honoured by the good ones on earth. From him was born the Mahārājadhīrāja with the high name, the illustrious Bapaastambha, whose pair of feet was revered by the row of the heads of all kings; who was resplendent with the bundle of rays of his spotless sword; who resided in Kōdāla (or Kōdāla), who had been granted the highest favour from the illustrious Stambhēsvari, the very powerful; the devout worshipper of Mahēśvara; who meditated on the feet of his mother and father; who had obtained the five great sounds.

(Ll. 12—15.) (He) the Paramabhāṭṭaraka, the Rājaka, the illustrious Kulastambha, being in good health, duly honours, revivifies, orders and instructs the present and future Mahāśēmantas, Rājaputras, Niyuktas, Daṇḍapātikas, and other royal servants, the people in

¹ Read *Vīśvarōpāya*.

² Read *triyārshīya-pravar-ōdbhavati*.

³ Read *ākshaya*.

⁴ Read *Sagar-ādibhiḥ*.

⁵ Read *Iti*.

⁶ The remainder of the verse has been omitted.

⁷ [The last figure is probably 2 and not 4.—*Ed.*]

⁸ Mr. Krishna Sastri suggests the reading: *dhūvan-ābhoga-[paramāya*]-paramāyasaḥ*, which would give a much better sense, "where the atoms are of the size of the world".

⁹ According to Manmohan Chakravati this is a corruption of *Cāśikya*.

¹⁰ Read *Autathya-ayagotrāya*.

¹¹ Read *Anantarōpa-sutāya*.

¹² Read *Bahubhir*.

¹³ Read *Bakun*.

¹⁴ Read *āmbu-bindu-lōlām śṛtyam*.

¹⁵ Read *śaka*.

¹⁶ By the Editor.

the *dhōgas* of the *Chātas*, *Bhātas*, and *Mahāsāmantas*, and others, the people in office, in this *maṇḍala*,—

(Ll. 15—20.) Be it known to you (that) the village *Siṅga* in the Western part of the East District, bounded by its four boundaries, has by means of a copper plate charter, for so long a time as moon, sun, and the earth (endure), been given, in order to increase the merit and fame of my mother and father and myself, to the *Bhaṭṭaputra* *Viśvarūpa*, of the *Autathya* *gotra*, belonging to the *pravaras* of three *rishis*, the son of *Anantarūpa*, the son of the *Bhaṭṭaputra* *Yadu*, who has come from *Maṅgalavilā*, on the occasion of the *Dakṣiṇāyana-saṅkrānti*, in the way of an eternal treasure, with exemption from taxes.

And it has been said in the *Dharmasāstra*. (Follow four and a half of the customary benedictive verses.)

(Ll. 27—28.) This *Siṅga* village, with pasture and water (yields) 42 rupees. Engraved by *Dūrvadāsa*. Up to its four boundaries.¹

No. 21.—DALAVAY-AGRAHARAM PLATES OF VENKATAPATIDEVA-
MAHARAYA I;—SAKA-SAMVAT 1508.

By T. A. GOPINATHA RAO, M.A.; TRIVANDRUM.

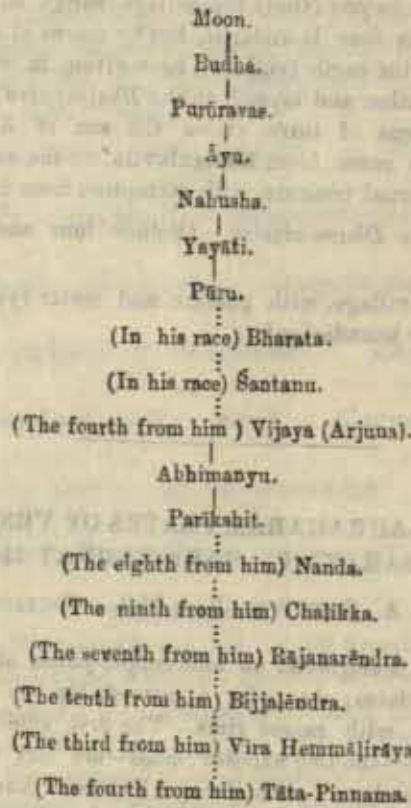
The subjoined inscription is engraved on nine copper-plates shaped in the usual manner of the later Vijayanagara plates; *i.e.* with a curved top, in which is bored a hole which receives the ring and seal, and with raised rims. The first side of the first plate and the second side of the last plate—the two exposed sides—are left blank. The plates, with the exception of the first, are numbered with Telugu-Kannaḍa numerals, which are engraved on the left margin near the ring-hole. The 6th and 7th plates have been wrongly numbered as 7 and 8 respectively, while the 8th is marked 6. The inscription is well preserved. On my account, Mr. M. K. Nārāyaṇasāmi Ayyar, B.A., B.L., High Court Vakil, Madras, requested Mr. Kuppu Rao of Dāḍikkombu to secure for him from Anautāchārya of the Dalavāy-Agrahāram Street, Madurā, this and some other sets of copper-plates; Mr. Kuppu Rao was kind enough to procure them on loan for Mr. Nārāyaṇasāmi Ayyar, who in his turn helped me with excellent sets of impressions of these copper-plates. I edit the record published below from the impressions supplied by him.

The alphabet of the document is Nandināgarī; the solitary word *Śri-Venkaṭeśa* used as their signature by kings of the third Vijayanagara dynasty, is in the Telugu-Kannaḍa characters. The language of the record is Sanskrit. The one orthographical peculiarity worth noticing is that, as in one or two other grants of the Vijayanagara dynasty,¹ distinction is made between initial long *ē* and short *e*. The ordinary *ē* is retained to express the short vowel sound; a secondary *e* symbol over the short *e*, which makes really *ai* in other inscriptions, converts it into a long *ē*. The vowel *ai* is written with two secondary *e* symbols on the short *e*. For example, *ēkām*, l. 172; *ētyēka*, l. 207; *ēkaiva*, l. 327 and *aiśānyām* in l. 116. Other minor peculiarities are noted in the foot-notes under the text of the inscription.

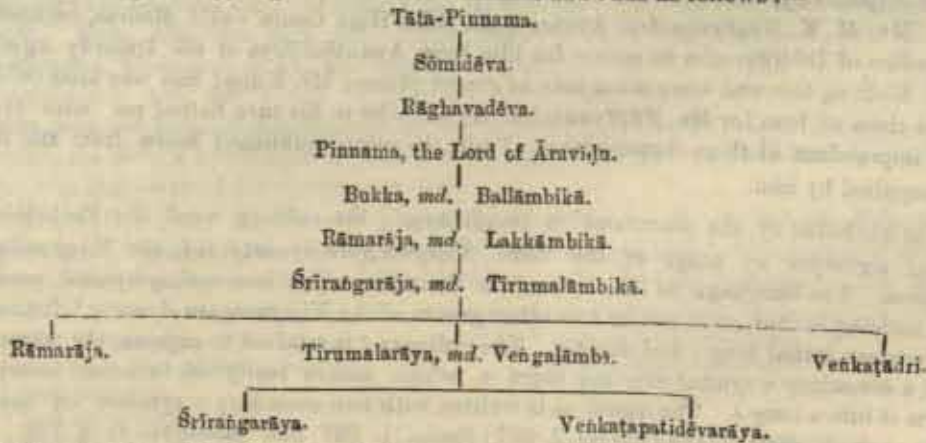
¹ The last words are probably meant as an addition to *Siṅgagrāmaḥ*, l. 27. The grant is, so far as I understand, complete.

Cf. *Ep. Ind.*, Vol. IX, p. 323.

The grant under notice belongs to the reign of Venkataspatidēvarāya-Mahārāya I. The genealogy of the third Vijayanagara dynasty is, as usual, traced from the Moon, thus:—



The regular genealogy begins from Tāta-Pinnama and runs as follows:—



Sōmidēva of the above table is said to have taken seven forts from his enemies during the course of a day (V. 7). Pinnama is called the lord of Āraṇḍi. His son Bukka is said to have established firmly Sāṣuva Nṛsiṅha on the throne (V. 8). His son Rāmarāja, a great devotee of Viṣṇu, defeated Sapāda and took the Avanigiri-durga, drove off Kāṣapōdaya and

captured Kandanavoli-durgam (i.e. Kurnool). Here he was poisoned by his relatives but by the grace of Vishṇu he was saved, (Vv. 11-12).

The genealogy given in this grant agrees as far as Tirumalarāya, with those given in the Koṇḍyāta,¹ the Kaḷḷakurṣi,² the Kūniyūr³ and the Viḷḷappākkam grants⁴. Like the last one, the present record also mentions only Raṅga II. and Veṅkaṭapati I. as the sons of Tirumalarāya omitting Rāma III. and Raghunātha, who are mentioned in the Koṇḍyāta grant.

The present inscription is dated the Śaka year 1508, computed by the moon, the arrows, the sky and the *vassu*, which corresponds to the cyclic year Vyaya. On the *Uthāna-drōḍaṣi tithi* of the bright half of the month Kārttika, Veṅkaṭapatidēva-Mahārāya granted, at the request of Virabhūpa, the village of Gaḅgavarappaṭṭi, under the name of Virabhūpa-śemudram, to a number of Brāhmaṇas. The grant was made in the presence of the god Veṅkaṭēśa of Tirupati. As in the other grants, Veṅkaṭapatidēvarāya I. is described as having vanquished Malikibharāma's son Mahamandaśāhu, (V. 30), who has been identified by Dr. Hultzsch with the Golkonda king Muhammad Shāh, son of Ibrāhim Shāh, who reigned from 1581-1611, A. D.

We know from the Viḷḷappākkam grant that Veṅkaṭapatidēva had five wives; of these Veṅkaṭāmbē, Rāghavāmbē, Podobamāmbē and Kṛiṣṇamāmbē are mentioned in our inscription; mention is not made of Koṇḍāmbikā, perhaps because at the time of the issue of this grant, which is fifteen years earlier than that of the Viḷḷappākkam grant, he had not married this lady.

The *birudas* of Veṅkaṭapatidēva (Vv. 32-39) are identical with those given in the other grants, and have already been explained by the editors of those grants.

Veṅkaṭapatidēva, like many other kings of the Vijayanagara dynasty, was a great devotee of the god Veṅkaṭēśa of Tirupati. A life size bronze statue of this king is placed in the temple at Tirumala on the Tirupati hills, and some sort of *pāji* is offered daily to it and also to the bronze images of the great Kṛiṣṇadēvarāya and his two heroic queens, Chinnādēvi and Tirumaladēvi.

The prince Virabhūpa, at whose request the grant was made, was the son by Lakshmanā, of Kṛiṣṇa-nripati and the grandson of Viśvanātha.⁵ He bears the *birudas* *Samaya-drōhara-gaṇḍa*, *Ayyāvali-puravar-ādhiśvara*, (*Adiśaḷipura* of other records), and *Dakṣiṇasamudrōśa* (V. 7). Virabhūpa, the grant relates, constructed a *maṇḍapa* with finely sculptured pillars in the temple of Sundarānāyaka at Madura (V. 68). He gave to the goddess Minākshī of the same place an armour studded with gems (*ibidem*). A Tamil work called the *Tiruppani-malai*, which describes in detail the donations made by various persons to the temple of Minākshī and Sundarēśvara of Madura, states⁶ that Kṛiṣṇa-Virappa-Nāyaka constructed (re-constructed?) the *Velliyambalam*, the northern *Gōpuram*, the shrine called *Śovēśvaram*, the kitchen, as also the thousand pillared *maṇḍapa*, the *Mārttiyammaṅ-maṇḍapa*, the *Śarṅga-maṇḍapa* of the second *prākāra*, and the *Virappa-maṇḍapa* with sculptured pillars. He also covered the pillars of a *maṇḍapa* of the temple of Minākshī with gold. *Virappa-maṇḍapa* is perhaps the one that is referred to in the present grant.

This and the other grants of Veṅkaṭapatidēvarāya mention that the king was anointed on the throne by his family priest Tātāchārya. Who this Tātāchārya was, how he became the family priest of the kings of Vijayanagara, and when and in what circumstances the latter embraced Vishṇuism,—all these are interesting questions which have hitherto remained

¹ *Ind. Ant.*, Vol. XIII, pp. 125 ff.

² *Ep. Ind.*, Vol. III, p. 236 ff.

³ Cf. the genealogy of these Nāyakas of Madura, *Ep. Ind.*, Vol. III, p. 239.

⁴ Vv. 52-54.

⁵ *Ind. Ant.*, Vol. XIII, pp. 153 ff.

⁶ *Ep. Ind.*, Vol. IV, pp. 269 ff.

unexplained. Chapters 23 to 26 of the *Prapanamrita*, a work on the hierarchy of the Śrivaishnavas, give a succinct account of the family of the Tātāchāryas, the descendants of Śrīśailanātha, better known by his familiar name Periya Tirumalai-nambi. The family to which the Tātāchāryas belong, is called the Śrīśaila-vaṁśa after this original ancestor of theirs. He was the maternal uncle of the great Śrivaishṇava āchārya Rāmānuja, and also one of the five disciples of Yāmunārya, who was the immediate *guru* of Rāmānuja. In the Śrīśaila-vaṁśa were born two brothers, Narasimhāchārya and Raṅgāchārya. These were great specialists in expounding the epic Rāmāyaṇa, like all the members of the family beginning from Periya Tirumalai-nambi. They both went to Ēṭṭār with a desire to earn money by expounding the Rāmāyaṇa. Not finding Ēṭṭār sufficiently paying, they drifted on to Vijayanagara, the capital of the kings of that dynasty. There, the king Virūpāksha was then ruling in great splendour. His relatives, envious of his prosperity, attempted to assassinate him, but he escaped to the adjacent country, gathered enough soldiers, and returned to Vijayanagara one night and killed the whole lot of his relatives in their beds. Thus suddenly murdered and left without any obsequies, they all became *piśāchas*, and began to haunt the house in which they had been killed. So, Virūpāksha built for himself a new palace and lived in it. However, the trouble due to the ghosts did not cease, and no amount of peace-offering would effect any change in their attitude towards him. At this juncture the two brothers happened to go to Vijayanagara; they went straight into the haunted house, mistaking it for the residence of the king. The place was well lit and the ghost prince was holding a *darbār* into which the two brothers were ushered by a ghost servant. On being questioned by the ghost king who they were and what they wanted, the younger brother introduced his elder brother as a great expounder of the Rāmāyaṇa, and stated that they both went there to seek the royal patronage. The ghost prince commanded them daily to read and explain the Rāmāyaṇa to him in his palace and promised in return for it a *dināra* a day and a large sum of money on the day on which the portion relating to the *paṭṭābhishēka* of Rāma was to be read. They agreed to the proposal, and the recital of the Rāmāyaṇa went on day after day, when finally they were rewarded amply for their trouble on the *paṭṭābhishēka* day. The ghosts, as an effect of the virtue of listening to the Rāmāyaṇa, went direct to the *Sāntānika-loka*, being freed from their ghost existence. This service of the brothers of the Śrīśaila-vaṁśa did indirectly a great good to the reigning prince by removing from him all the troubles he was suffering in the hands of the ghosts. He discovered his benefactors and requested them to recite the Rāmāyaṇa in his palace also and loaded them at the end with riches and himself became the disciple of the elder brother, Narasimhāchārya (who is better known to the Śrivaishṇavas as Ēṭṭār Śīṅgarāchārya) and changed the royal signature from Virūpāksha to Venkaṭōśa.

The ninth in descent from this Narasimhāchārya was Tātārya. He was the contemporary of a Rāmādēva,¹ with whom he retired to Chandragiri. This Tātārya lived contemporaneously with Vādhūla Doḍḍayāchārya of Chōlaśīṅgapuram (Sholingur), the author of the *Chandamārutam*, a work written in refutation of the *Advaitadīpikā* of Appayya Dikshita. We know from the Viṅṅappākkam grant that Appayya Dikshita was a contemporary of Venkaṭapatidēvarāya I. Hence, the Tātārya mentioned above (also known as the *Pañcha-mata-bhañjanam* Tātāchārya, a name which he derived from his work, *Pañcha-mata-bhañjana*), Doḍḍayāchārya and Appayya Dikshita were of the same time. Lakshmikumāra Tātāchārya, who was more familiarly known as *Kōṭi-kanyakō-dānam* Tātāchārya, was the son of *Pañcha-mata-bhañjanam* Tātāchārya. This Lakshmikumāra was the *guru* of Venkaṭapatidēvarāya, who granted his whole kingdom to his āchārya.² This same person should, therefore, be the *guru* who is

¹ Could this be Rāmārāja, the elder brother of Venkaṭapatidēvarāya I.?

² *Rāj-āsīt svavādīṭṭasya Rāmārājād-anantaram tri-Venkaṭapatir-nāma mahātma bhagavatparaḥ | Lakshmikumāra-Tātāryaḥ mahātmanam-asītrayat sa mahān Venkaṭapatirāyaḥ śrīmān mahāyatāḥ | tadāryaḥ dēśīkādānam vidhāya guru-bhaktimān guru-kainkarya-nirataḥ Kulāsēkharavat sthitaḥ ||*

mentioned in copper-plate grants as having performed the *paṭṭābhishāka* ceremony for the king. That he was in great power at that time, is evidenced by the large number of inscriptions of Tātāchārya found on the walls of the Varadarājasvāmin temple at Conjeeveram, whither he had removed his quarters in a later period of his life. The author of the *Prapannāmrīta* was the disciple of Raṅganātha, the grandson of Lakshmi-kumāra Tātāchārya and belonged to the family of Āndhrapūrṇa (Vaḍaganambi), one of the favourite disciples of Rāmānuja.

Below are given two lists, the one detailing the donees and the shares they each received etc., and the other giving the names of places occurring in the document, which are as far as possible identified therein with the modern names.

The person who composed the *śāsana* was Kṛishṇa-kavi Kāmakoṭi, the grandson of Sabhāpati and the engraver was Virapāchārya, the son of Gaṇapaya. A considerable number of the verses of our document are found in the Maṅgalampēḍ grant of Veṅkaṭa I.,¹ where it is stated that the composer of the verses was one Chidambara-kavi, sister's son of Śivasūrya, the king of poets; whereas the Kūniyūr plates, the Viḷāppākkam, Koṇḍyāta and Kaḷḷakuṇḍi grants, which contain many of the same verses as our document, are said to be the composition of Rāma, the son of Kāmakoṭi and the grandson of Sabhāpati; a similar grant belongs to the Kūḍli Śrīnāgēri Svāmi's *maṭha*,² and the writing is claimed there by Kṛishṇakavi Kāmakoṭi, the grandson of Sabhāpati. Thus there is a great deal of divergence in the statement as to the actual authorship of the composition. It appears that some one of the earlier members of the family, Sabhāpati or some one else, for instance, was the actual author, and every time his verses were repeated and added to in drawing up fresh documents by the various later members of the family, the composition was claimed to be his by the copyist. The copyist in the present case appears, as in the case of the Kūḍli *maṭha* plates, Kṛishṇa-kavi.

List of donees, etc.

No.	Name of the donee.	Father's name.	Gōtra.	Śākhā.	Native place.	Number of <i>erittis</i> .
1	The god Kājahastīśvara	.....	.....	.....	.....	1
2	The god Lakshmi-nārāyaṇa.	.....	.....	.....	.....	1
3	The teacher of Ṛig-vēda	} .....	.....	.....	.....	1
4	Do. of Yaḷur-vēda					
5	Gōvinda Bhaṭṭa	Uḍeya Bhaṭṭa	Bhāradvāja	Ṛik	Vānīvāḷa	2
6	Nārāyaṇa Bhaṭṭa	Putṭi Bhaṭṭa	Do.	Do.	Hōtūr	2
7	Hastaka Veṅkataya	Honnarasa	Do.	Yaḷus	Ānēgundi	2
8	Rāyasam Koṇḍapārya	Pinna Mādhavayārya	Kauṇḍinya	Do.	Maḍavāḍala	2
9	Hastaka Nāgappaya	Virupparasa	Kāyapa	Ṛik	.....	1
10	Śrīnivāsārya	Mahābhāshya Nara-sambhaṭṭa.	Pātīmāsha	Do.	.....	1

¹ A Collection of the inscriptions on copper-plates and stones in the Nellore district by Alan Butterworth and V. Venngopaul Chetty, pp. 25 ff.

² *Epigraphia Carnatica*, Vol. VII, Part 1, pp. 61 ff.

List of donees, etc.—*contd.*

No.	Name of donee.	Father's name.	Gōtra.	Śākhā.	Native place.	Number of <i>ryittā</i> .
11	Nārīyaga . . .	Narasambhatta	Pūtimāsha	Rik . . .	Alabūr . . .	1
12	Tirumalārya . . .	Do.	Do.	Do.	Śrīvaram . . .	1
13	Ānanda Bhatta . . .	Gōpīnātha . . .	Ātrēya . . .	Do.	Do.	1
14	Tammaṇa Bhatta . . .	Do.	Pūtimāsha . . .	Do.	.....	1
15	.....	Yajūśvara Bhatta . . .	Gautama . . .	...	.....	...
16	Sōmayājīn . . .	Sīrhādrī . . .	Kāśyapa . . .	Rik . . .	Togaruchēti . . .	1
17	Śrīnivāsa Bhatta . . .	Paṣavā-Bhatta . . .	Kauśika . . .	Yajus . . .	.....	2
18	Tirumalārya . . .	Veṅkaṭa . . .	Jāmadagni . . .	Rik . . .	Hosakere . . .	1
19	Mudanabhārata Koṇḍu . . .	Nāgā-Bhatta . . .	Śrīvatsa . . .	Yajus . . .	.....	2
20	Yallambhatta . . .	Chitti Bhatta . . .	Bhāradvāja . . .	Rik . . .	Talamuḍipi . . .	1
21	Veṅkaṭa Bhatta . . .	Rāmachandra Bhatta . . .	Ātrēya . . .	Do.	.....	1
22	Śrīnivāsa Bhatta . . .	Lakshmiṇisīnha . . .	Śrīvatsa . . .	Do.	.....	1
23	Aubhaḷa Nārasīnha . . .	Śrīnivāsārya . . .	Do.	Do.	Kambhājūr . . .	1
24	Raghupati . . .	Jaggarasa . . .	Vasishṭha . . .	Do.	Ākuvalla . . .	1
25	Narasam-Bhāgavata . . .	Annamarasa . . .	Mauns-Bhārgava . . .	Do.	.....	1
26	Gōpāla . . .	Nāgā-Bhatta . . .	Kauṇḍīnya . . .	Yajus . . .	Oḍayājūr . . .	1
27	Gōvinda Bhatta . . .	Appāji . . .	Harita . . .	Do.	Veḍeyājūr . . .	1
28	Pāṇḍurāṅgaya . . .	Chauḍu Bhatta . . .	Vitvāmitra . . .	Rik . . .	Uḍayājūr . . .	1
29	Nārasīnha Bhatta . . .	Kṛishṇambhatta . . .	Do.	Do.	Muluvāy . . .	1
30	Kṛishṇambhatta . . .	Janārdana . . .	Do.	Do.	Uḍayājūr . . .	1
31	Lakshmaṇa . . .	Dēvarāja Bhatta . . .	Bhāradvāja . . .	Yajus . . .	Do.	2
32	Lōkanātha . . .	Yajūnārīyaga Bhatta . . .	Do.	Do.	.....	1
33	Vitṭhala Bhatta . . .	Sagara Nārīyaga Bhatta . . .	Kauśika . . .	Do.	.....	2
34	Veṅkaṭa Bhatta . . .	Tirumala Bhatta . . .	Bhāradvāja . . .	Do.	.....	3
35	Dharmarāja Bhatta . . .	Śrīnivāsa Bhāgavata . . .	Saṅkṛiti . . .	Yajus . . .	.....	2
36	Tiruveṅkaṭanāthārya . . .	Rāmā-Bhatta . . .	Maudgalya . . .	Do.	.....	1
37	Uppā-Bhatta . . .	Chōḍamaṇḍra . . .	Ātrēya . . .	Rik . . .	Mosalimaḍu . . .	1
38	Ananda Bhatta . . .	Tirumalārya . . .	Bhāradvāja . . .	Yajus . . .	Akātala (?) . . .	1
39	Chidambara Bhatta . . .	Tirumala Bhatta . . .	Harita . . .	Do.	Kalye . . .	1
40	Kamalanābha Bhatta . . .	Chakrabhatta . . .	Śrīvatsa . . .	Do.	Gutti . . .	1
41	Kōṅḍri Bhatta . . .	Tirumalārya . . .	Kauṇḍīnya . . .	Do.	Hosakere . . .	1

List of donees, etc.—*contd.*

No.	Name of the donee.	Father's name.	Gōtra.	Śākhā.	Native place.	Number of <i>ṛpitās</i> .
42	Anantārya . . .	Nārāyaṇārya . . .	Śrīvatsa . . .	Yajus . . .	Mōlnādu . . .	1
43	Tirumalārya . . .	Tirumala Bhaṭṭa . . .	Viśvāmītra . . .	Do.	Baṇḍāra (?) . . .	†
44	Lakshmanārya . . .	Viśvarūpam Tirumala Bhaṭṭa . . .	Bhāradvāja . . .	Do. . . . .	.....	†
45	Kōṭisankara Bhaṭṭa . . .	Kāśinātha Bhaṭṭa . . .	Śrīvatsa . . .	Do. . . . .	.....	1
46	Besavā-Bhaṭṭa . . .	Līngambhaṭṭa . . .	Kāśyapa . . .	Rik . . . . .	.....	1
47	Virūpāksha Bhaṭṭa . . .	Līngambhaṭṭa . . .	Do.	Do. . . . .	.....	2
48	Vaidyanātha . . .	Gaṅgādhara Bhaṭṭa . . .	Viśvāmītra . . .	Do. . . . .	.....	†
49	Annambhaṭṭa . . .	Koṇḍu	Kauṇḍīnya . . .	Yajus	Pandillipalli . . .	†
50	Līngambhaṭṭa . . .	Kūlahasti Bhaṭṭa . . .	Ātrēya	Rik	Inukuṭṭa	1
51	Puṇḍarikāksha . . .	Chandrayajvan . . .	Do.	Yajus	Garudādrī	1
52	Kariy-Tirumalārya . . .	Tukkadēva	Do. ; Jainini . . .	... . . . .	.....	2
53	Tippaṇa Bhaṭṭa . . .	Saṅkapa Bhaṭṭa . . .	Ātrēya	Rik . . . . .	.....	1
54	Aḷagambhaṭṭa . . .	Lakshmaṇa Bhaṭṭa . . .	Kauṇḍīnya . . .	Yajus	Muttukūri	1
55	Tirumala Bhaṭṭa . . .	Raṅgu Bhaṭṭa	Ātrēya	Do.	Do.	1
56	Viśvagarbha-Aubhala . . .	Tirumalārya	Kāmakāyana Viśvāmītra . . .	Rik . . . . .	.....	1
57	Gōvinda Bhaṭṭa . . .	Do.	Bhāradvāja . . .	Yajus	Śivapuram	1
58	Veṅkaṭṭaya	Bhāgavata Appalaya . . .	Śrīvatsa	Do.	Manmaka (?) . . .	2
59	Lakshminārāyaṇendira . . .	Vēdam Śēchādri Bhaṭṭa . . .	Kauśika	Do. . . . .	.....	1
60	Vyāsarāya	Rāghavārya	Harita	Rik	Maricbēṭi	†
61	Ānanda Bhaṭṭa	Timmaṇa Dāsa	Viśvāmītra . . .	Do. . . . .	.....	1
62	Puṇyakōṭi	Nārāyaṇa Bhaṭṭa . . .	Do.	Do.	Madhura	1
63	Rāmā-Bhaṭṭa	Rāmā-Bhaṭṭa	Kāśyapa	Yajus	Chattipalli	1
64	Lakshmaṇa Bhaṭṭa . . .	Gōvinda	Gautama	Do.	Barige (?)	1
65	Raṅganāthārya	Nārāyaṇa Bhaṭṭēndira . . .	Viśvāmītra . . .	Rik	Madhura	1
66	Appāji	Narnaṅpādhyāya	Kauṇḍīnya . . .	Yajus	Uḍayāḷūr	2†
67	Raṅgappa	Nāgarasa	Ātrēya	Rik	Aruṅgoṇḍa	1
68	Tirumala Bhaṭṭa	Tirumala Bhaṭṭa	Śrīvatsa	Yajus	Sonna	1
69	Do.	Nāgi-Bhaṭṭa	Ātrēya	Rik	Aruṅgoṇḍa	2
70	Do.	Do.	Do.	Yajus	Maṅgīschēri	3
71	Lakshmarasa	Do.	Viśvāmītra . . .	Rik . . . . .	.....	3
72	Mādapa	Chauḍu Bhaṭṭa	Bhāradvāja . . .	Yajus . . . . .	.....	1

List of donees, etc.—contd.

No.	Name of the donee.	Father's name.	Gōtra.	Śākhā.	Native place.	Number of epittis.
73	Kṛishṇambhaṭṭa .	Padmanābhādhvarindra .	Śrīvata . .	Yajus .	Yaḍavalli .	1
74	Chandappa . .	Nārāyaṇa Paṇḍita .	Vādhūla . .	Do. . . . .	.....	4
75	Kōṇēri Bhaṭṭa . .	Vyāsārāya . .	Bhāradvāja .	Do.	Kōjāla . .	†
76	Hari Bhaṭṭa . .	Kōṇēri Bhaṭṭa . .	Harita . . .	Rik	Mulvāyi . .	†
77	Aḷaḡhāya . . .	Tirumala Bhaṭṭa .	Vāsishṭha . .	Do.	Bidurehalli .	1
78	Koṇḍu Bhaṭṭa . .	Vidyādharma Bhaṭṭa .	Bhāradvāja .	Yajus . . .	Stavalam (?) .	1
79	Śokkapa	Akkaṇāya	Vasishṭha . .	Rik	Yadappaṭa .	1
80	Liṅgarāja . . .	Chennamarāja . . .	{ Kauśika { Viśvāmītra . }	Do. . . . .	.....	1
81	Jayarāja	Tirumala Bhaṭṭa . .	Ātrēya	Do. . . . .	.....	1
82	Veṅkaṭaya . . .	Kāyapa	Kapi	Do.	Kalabarige .	2
83	Brahmēśvara . .	. . . . .	. . . . .	Yajus . . . .	.....	1
84	Śrīnivāsa Bhaṭṭa .	Raḡhunātha	Pūtīmāsha .	Rik	Beḷḷūr	1
85	Nārāyaṇāya . .	Do.	Do.	Do.	Do.	1
86	Tirumala Nārasiṃha .	Śrīnivāsa	Bhāradvāja .	Do.	Vānivāsa . .	1
87	Varada Nārasiṃhāya .	Kṛishṇambhaṭṭa . .	Do.	Do.	Do.	1
88	Bhānu Bhaṭṭa . .	Yallambhaṭṭa . . .	Svatantra-Kapi .	Do.	Kōḷige	1
89	Rāḡhava Bhaṭṭa . .	Vyāsārāya	Harita	Do.	Marichēṭi . .	1
90	Uḡayambhaṭṭa . .	Gōvinda Bhaṭṭa . .	Do.	Do.	Bidirahalli .	1
91	Aubhaja Bhaṭṭa . .	Kōṇēri Bhaṭṭa . . .	Do.	Do.	Marichēṭi . .	†
92	Dēvarāja Bhaṭṭa . .	Rāmāya	Śāṇḍīlya . . .	Do.	Muśēṭṭihalli .	1
93	Tammaṇa Bhaṭṭa .	Śīḡari Bhaṭṭa . . .	Bhāradvāja .	Yajus . . . .	.....	1
94	Nārāyaṇa	Kṛishṇambhaṭṭa . .	Viśvāmītra .	Rik	Kampila . . .	1
95	Narasambhaṭṭa . .	Viṣṇu Bhaṭṭa . . .	Vāsishṭha . .	Do.	Koṅṭage . . .	1
96	Chika Tirumalāya .	Viṭṭhala Bhaṭṭa . .	Kāyapa	Do. . . . .	.....	1
97	Giri Bhaṭṭa . . .	Narasambhaṭṭa . .	Harita	Yajus	Muśēṭṭihalli .	1
98	Tirumala Bhaṭṭa . .	Janārdana Bhaṭṭa .	Ātrēya	Rik	Harisamudram .	1
99	Nārāyaṇāya . . .	Tirumala Bhaṭṭa . .	Bhāradvāja .	Yajus	Pappūri	1
100	Liṅgambhaṭṭa . .	Sūri Bhaṭṭa	Gautama . . .	Do.	Nandyāla . . .	1
101	Paṇḍari Bhaṭṭa . .	Virūpāksha Bhaṭṭa .	Kāyapa	Rik	Lakshmipuram .	1
102	Yāḡavāya	Achyuta Bhaṭṭa . .	Kauṇḍinya . .	Yajus . . . .	.....	1
103	Tirumala Bhaṭṭēndra .	Narasambhaṭṭa . .	Viśvāmītra .	Rik	Paṇḍari(?) . .	1

List of donees, etc.—*concl'd.*

No.	Name of donee.	Father's name.	Gōtra.	Śākhā.	Native place.	Number of <i>vyittis</i> .
104	Tammaṅga Bhaṭṭa	Narasambhaṭṭa Sūri	Ātrīya	Ṛik	.....	1
105	Chennu Bhaṭṭa	Narasārya Kēśava Bhaṭṭa.	Bhāradvāja	Yajus	Krāuṇāla	1½
106	Veṅkata Bhaṭṭa	Peddi Bhaṭṭōudra	Śāṇḍilya	Do.	Chennavajjula (?)	½
107	Vyāsārāya Bhaṭṭa	Gōvinda Bhaṭṭa	Bhāradvāja	Ṛik	Vānivāja	3
108	Timmaṅga Bhaṭṭa	Mallaṅgārādhyā ?	Do.	Do.	.....	½
109	Giri Bhaṭṭa	Mahābhūshya Śrīnivāsa.	Pūtimāsha	Do.	.....	½
110	Tirumala Bhaṭṭa	Uppaṅga Bhaṭṭa (?)	Kauṇḍīnya	Yajus	Ghaḍayakaṇṭi	2
111	Veṅkata Bhaṭṭa	Rūghava Bhaṭṭa	Vaśiṣṭha	Ṛik	.....	1
112	Kamalanūbha Bhaṭṭa	Lakṣmīdharārya	Kāśyapa	Yajus	Bālpura	2
113	Dēvarājārya	Tirumala Gaṅgayāḍi	Bhāradvāja	Do.	Oḍayālūr	3
114	Varada Bhāgavata	Līngārya	Viṣṇuvardhana	Ṛik	Yeḍḍālūr	1
115	Aṅṅāji	Aṅṅambhaṭṭa	Bhārgava	Do.	Kottapalli	1
116	Veṅkaṭāḍri	Rāmachandrārya	Ātrīya	Ṛik	Rāmachandrapura	1
117	Kupparasa	Kāmarasa	Kauṇḍīnya	Śukla Yajus	Kumbhaghōḡam	1
118	Bhāskarārya	Baṅgaṅātha Bhaṭṭa	Kauśika	Ṛik	Ghaḍiyāram (?)	1
119	Karaṅḷikya Daṁvaṅga	Lakṣmīkānta	Kauśika Viśvāmitra.	Do.	Periyakoḷam	2
120	Karaṅḷika Timmarasa	Tiparasa	Śrīvata	Do.	Do.	1

Names of places occurring in the grant.

A.—In the description of the grant, vv. 44-63.

No.	Name of the place.	Modern name.	District.	Taluka.
1	Hastināvati	.....	.....	.....
2	Dhārāpuram	Dhārāpuram	Coimbatore	Dhārāpuram.
3	Ālaṅḡuḷam	.....	.....	.....
4	Neḍuṅḡuḷam	Neḍuṅḡuḷam	Madura	Madura.
5	Periyakoḷam	Periyakoḷam	Do.	Periyakoḷam.

Names of places occurring in the grant—*contd.*

No.	Name of place.	Modern name.	District.	Taluka.
6	Śuṇḍekkāyikkāṇamā, cf. No. 29.	Near Sundaikkāyppālayam or near Kaṇavāyppatti (P)	Coimbatore, or, Madura.	Dhārāpura, or, Dindigul, or, Periyakulam.
7	Vaigayāru	Vaigai river . . . . .	.....	.....
8	Pūlattūr hill and village	Pūlattūr	Madura	Kodaikkanaḷ.
9	Mūngilaṇai . . . . .	.....	.....	.....
10	Haridrā river	Mañjalār . . . . .	.....	.....
11	Pūjārināyakan hill	Perhaps situated near Pūśārippatti.	Madura	Dindigul, or Palni.
12	Beḷhatkulyā . . . . .	.....	.....	.....
13	Gardabhakkāṇamā, (Kaḷudaikkāṇamā).	.....	.....	.....
14	Tummalapatti	Tumbalapatti	Madura	Palni.
15	Bairināyani-ūru . . . . .	.....	.....	.....
16	Pullamañjappatti . . . . .	.....	.....	.....
17	Yaḡamalai hill . . . . .	.....	.....	.....
18	Gorlavārapatti	Gollappatti	Madura	Palni.
19	Vēdappatti	Vēdapatti	Do.	Periyakulam.
20	Muppari Jaggināyakkappatti . . . . .	.....	.....	.....
21	Mēlaiakkōttappatti . . . . .	.....	.....	.....
22	Mettappatti	Mettappatti	Madura	Dindigul.
23	Vittirunda-Ferumāl temple . . . . .	.....	.....	.....
24	Kāttināyakkappatti . . . . .	.....	.....	.....
25	Tenkaradu hill . . . . .	.....	.....	.....
26	Sōvagbanpatti	Sēvagampatti	Madura	Dindigul.
27	Vēḷyudhan-kōttai	Vēḷyudampūlayam	Do.	Do.
28	Battalakkunṭa	Batlaguṇḍu	Do.	Do.
29	Śuṇḍekkāyikkāṇavāyippatti	Kaṇavāyippatti	Do.	Do. or Periyakulam.
30	Pālamānpatti	Pālapatti (P)	Do.	Dindigul.
31	Santēppūlayam	Sandaiyūr (P)	Do.	Do.
32	Mūrtināyanipatti . . . . .	.....	.....	.....
33	Guyyamaṇāyanipatti	Gullapuram (P)	Madura	Periyakulam.
34	Kūḷakkōttappatti	Kūḷakkōttai	Do.	Dindigul.
35	Kāpaleppatti	Kāppiliyappatti	Do.	Palni.
36	Śūlināyanipatti	Vīlināyanipatti or Śūlayampatti.	Do.	Dindigul or Periyakulam.
37	Toṇḍēkkutuyappan forest . . . . .	.....	.....	.....

Names of places occurring in the grant—*contd.*

No.	Name of place.	Modern name.	District.	Taluka.
38	Kāṭṭināyanpaṭṭi . . . . .	.....	.....	.....
39	Tūraṅgavali . . . . .	.....	.....	.....
40	Viraḅbūpasaṃudra, <i>alias</i> Gaṅga- varappaṭṭi.	Ganguvarpaṭṭi	Madura	Periyakulam.

B.—In the enumeration of grantees, vs. 80—198.

1	Vānivāḷa . . . . .	.....	.....	.....
2	Hōṭūr . . . . .	.....	.....	.....
3	Āṇḅundi	Āṇḅundi	Baichur	Gaṅgāvati.
4	Maḅavāḅala . . . . .	.....	.....	.....
5	Alabūr	Alavūr	Chinglepat	Conjeeveram.
6	Śirivaram	Śivaram	Do.	Do.
7	Togaṛuchōṭi	Togaṛchōḅu	Kurnool	Nandyal or Ramal- lakota.
8	Hoṃkere	Hoṃkere	Tumkuru	Gubbi or Maddagiri.
9	Talamuḅipi	Talamuḅipi	Kurnool	Nandikotkur.
10	Kambhāḅūr . . . . .	.....	.....	.....
11	Oḅayāḅūr	Oḅayāḅūr	Tanjore	Kumbhakonam.
12	Muḅuvāy	Muḅubāḅalu	Kolar	Mulbagal.
13	Mosaliṃaḅu	Musalamaḅngu	Kurnool	Nandikotkur.
14	Akabaṭala (?) . . . . .	.....	.....	.....
15	Kalye	Kalya (?)	S. Kanara	Udipi or Uppinangadi.
16	Gutti	Gutti	Anantapur	Gooty.
17	Mōḅnāḅu . . . . .	.....	.....	.....
18	Paḅḅāra (?) . . . . .	.....	.....	.....
19	Pandillapaḅli	Pandillapalle	Guntur	Bapatla.
20	Inṃkuṭṭa . . . . .	.....	.....	.....
21	Garaḅāḅri . . . . .	.....	.....	.....
22	Muṭṭukūṛu	Muṭṭukūṛu	N. Arcot	Chittoor.
23	Sivapuram	Śivapuram (?)	Tanjore	Kumbhakonam.
24	Mammaḅa (?) . . . . .	.....	.....	.....

Names of places occurring in the grant—*concl'd.*

No.	Name of place.	Modern name.	District.	Taluka.
25	Marichēti . . . . .	.....	.....	.....
26	Madhura	Madura	Madura	Madura.
27	Chattipalli	Seṭṭipalli	Godavary	Yellavaram.
28	Barige (?) . . . . .	.....	.....	.....
29	Arangoḡa	Arangoḡa	N. Arcot	Chittoor.
30	Sonna (?) . . . . .	.....	.....	.....
31	Maṇiśchēri . . . . .	.....	.....	.....
32	Yaḡavalli . . . . .	.....	.....	.....
33	Kōjāla	Kōlār	Kolar	Kolar.
34	Bidurchalli	Bidarchalli	Bangalore	Hoskote.
35	Stavalam (?) . . . . .	.....	.....	.....
36	Yadappaṭa . . . . .	.....	.....	.....
37	Kalabarige	Gulbarga	Gulbarga	Gulbarga.
38	Bejḡūr	Bejḡūru	Kolar	Kolar.
39	Kōḡige	Kōḡgi Town	Bellary	Adoni.
40	Muffaṭṭihalli . . . . .	.....	.....	.....
41	Kampila	Kampili	Bellary	Hospet.
42	Kontage	Kondage	Tanjore	Kumbhakonam.
43	Harisamudram	Haresamudram	Bellary	Rayadug.
44	Pāppūri . . . . .	.....	.....	.....
45	Nandyāla	Nandyal	Kurnool	Nandyal.
46	Lakshmapuram . . . . .	.....	.....	.....
47	Paḡḡari	Paḡḡarpūr	Sholapur	Paḡḡarpūr.
48	Krānāla . . . . .	.....	.....	.....
49	Chennāvajjula (?). . . . .	.....	.....	.....
50	Ghaḡayakaṣṭi . . . . .	.....	.....	.....
51	Bāḡḡapura	Bāḡḡapura (?)	Kolar or Bangalore	Chikka or Dodda-Ballapur.
52	Yeḡḡalūr . . . . .	.....	.....	.....
53	Kottapalli . . . . .	.....	.....	.....
54	Rāmschandrapuram . . . . .	.....	.....	.....
55	Kumbhagbōgam	Kumbhakōgam	Tanjore	Kumbhakonam.
56	Ghaḡiyāram (?) . . . . .	.....	.....	.....
57	Periyakoḡam	Periyakoḡam	Madura	Periyakoḡam.

TEXT¹

First Plate.

- 1 श्रीवेकटेशाय नमः । 'यस्य संपर्कपुण्ड्रेण' नारीर-
 2 ब्रमभूषिता² । यदुपास्यं सुमनसां (सुमनसां) तद्वस्तुदं-
 3 मायये ।[। १*] 'यस्य द्विरदवक्त्राद्याः पारिषद्याः परंशतं' [।*] विघ्नं नि-
 4 व्रंति भजतां विश्वस्केन³ तमायये ।[। २*] 'हरिर्जीवा'वराहश्च दं-
 5 द्रादंडश्च पातु वः । हेमाद्रिकलया यत्र घात्री 'च्छत्रियं दधौ' ।[। ३*]
 6 'जयति शीरजलघेर्जातं सव्येक्ष्यं हरिः । आलंबनं चकोरा-
 7 णाममरावुष्करं महः ।[। ४*] 'पौचस्तस्य पुरुरवा बुधसुतस्तस्या-
 8 युरस्वात्मजः संजज्ञे'¹⁰ नहुषो ययातिरभवत्तस्याश्च पूर-
 9 स्ततः । तदंशे भरतो बभूव नृपतिस्तत्ततो¹¹ शंतनुस्तत्तुर्यो
 10 विजयोभिर्मान्युरुदभूत्तस्यात्परिचिततः¹² ।[। ५*] 'नंदस्तस्याष्टमोभू-
 11 त्समजनि नवस्तसा'¹⁴ राज्ञश्चक्रिष्णापस्तत्समः[*] श्रीपतिरधि-
 12 रभवद्राजपूर्वो नरेद्रः । तस्यासोद्विज्जकेन्द्रो दशम इह नृपो वो-
 13 रहेमाक्रियस्तीक्ष्णो¹⁶ सुरारौ कृतनतिरुदभूत्तस्य माया-
 14 पुरी[श]: ।[। ६*] 'तत्तुर्योजनि तातपिनममहीपालो निवासोऽकनच-
 15 स्तामिचगणस्ततोऽजनि हरं'¹⁷ दुर्गाणि समाहितात् । 'अन्धैके-
 16 न स सोमिदेव(नृपदेव)नृपतिस्तस्यैव जज्ञे सुतो वीरो राघ-
 17 वदेवराडिति ततः[*] श्रीपिनमोभूत्तपः'¹⁹ ।[। ७*] 'धारवीटिनगरीवि-
 18 भोरभूदस्य बुद्धधरणीपतिस्तुतः । येन साकुवद्विहराण्य-
 19 म[प्ये]धमानमहसा स्थिरीकृतं ।[। ८*] 'स्वःकामिनी[*] स्तनुकांतिभिरा-
 20 [चि]पंतो बुक्कावनीपतिस्तको बुधकल्पशाखी । कल्याणिनी

¹ From impressions supplied by Mr. M. K. Nārāyaṇasāmi Ayyar.

² Metre: Anuṣṭubh.

³ Read 'भूषिता.

⁴ Read 'विघ्नं नि-

⁵ Read 'दधौ.

⁶ Read 'संजज्ञे.

⁷ Read 'नहुषो.

⁸ Read 'नवमस्तसा.

⁹ Metre: Śārdūlavikrīḍita.

¹⁰ Read 'अन्धैके.

¹¹ Metre: Raṭhōddhatā.

¹² Read 'पुण्ड्रेण.

¹³ Read 'परंशतं.

¹⁴ Read 'हरिर्जीवा.

¹⁵ Metre: Śārdūlavikrīḍita.

¹⁶ Read 'स्वस्ततवी.

¹⁷ Metre: Bragdhārā.

¹⁸ Read 'धारवीटी.

¹⁹ Read 'हरन्तु.

²⁰ Read 'भूषिता.

²¹ Metre: Vasantatīlaka.

Second Plate; First Side.

- 21 कमलनाभ इवाभिकन्यां वल्लाविकामुदवहहह-
 22 मान्यशीलां ।[। ८*] 'सुतेव कलशांबुधेक्षुरभिकाशुगं माधवात्कु-
 23 भारमिव शंकरात्कुलमहोदतः कन्यका । जयंतममरप्र-
 24 भोरपि शचीव बुद्धाधिपा[च्छ]तं जगति वल्लमालभत रामरा-
 25 जं सुतं ।[। १०*] 'सहस्रैश्चतव्या सहितमपि यस्मिंशु(धु)जनुयां [स]पा-
 26 दस्थानीकं समिति भुजशौर्येण महता । विजित्यादत्तेष्वा-
 27 दवनिगिरिदुर्गं विभुतया विधूतैः कासप्योडयमपि
 28 विद्राव्य सहसा ।[। ११*] 'कंदनवोलिदुर्गमुदकंदकदम्युदयो
 29 बाहुवलेन [यो] वंहुतरेण^१ विजित्वं हरेः । संनिहितस्य त-
 30 च चरणांबुषु सक्ततया ज्ञातिभिरर्पितं सुधयति स्य नि-
 31 वेद्य विधं ।[। १२*] 'श्रीरामराजचितिपस्य तस्य चिंतामणेर-
 32 र्थिकदंबकानां । लक्ष्मीरिवांभोरहलोचनस्य लक्षाविका-
 33 सुच मद्दिष्यलासीत् ।[। १३*] 'तस्वाधिकैश्चमभवत्तनयस्त्वपोभिः[*]
 34 श्री[र]गराजवृपतिश्चशिवंगदीपः । आसन् समुल्लस-
 35 ति धामनि यस्य चिचं नेचाणि वैरिसुदृशां च निरंज-
 36 नानि ।[। १४*] 'सतीं तिरुमलाविकां चरितलोलयाबंधती-^२
 37 प्रथमपि तितिचया वसुमतीयशो बंध(ध)तीं । हिमांशुरिव
 38 रोहिणीं हृदयहारिणीं सहस्रैरभोदत सधर्मिणीम-
 39 यमवाप्य वीरायणीः ।[। १५*] ^३रचितनयविचारं रामराजं च
 40 धीरं वरतिरुमलरायं वेंकटाद्रिचितोशं । अजनय-
 41 त स ^४यैतानानुपूर्व्यां [कुमारा]निह तिरुमलदेव्यामे[व]

Second Plate; Second Side.

- 42 राजा मञ्जीवाः ।[। १६*] ^५सकलभुवनकंटकानरातोश्मि-
 43 ति निहत्य स रामराजवीरः । भरतमनुभगीरथादिराज-
 44 प्रथितयशाः प्रथयास चक्रसुर्व्याः ।[। १७*] ^६वितरणपरिपाटीं य-
 45 स्य विद्याधुरीणा^७ नखरसुखरवीणानादगीतां निशम्य । अ-

१ Metre: Prithvi.

२ Metre: Śikharipi.

३ Read वंहुतरेण विजित्वं.

४ Metre: Vasantatilakā.

५ Read "हन्ती".

६ Read स एतां.

७ Metre: Mālinī.

८ Read "सुतं".

९ Metre: Śallaśikhā.

१० Metre: Indravajrā.

११ Metre: Prithvi.

१२ Metre: Mālinī.

१३ Metre: Pushpitāgrā.

१४ Read विद्याधुरीणां.

- 46 नुकलमयमावासांबुविंवापदेशादमरनगरशास्त्री लज्ज-
 47 या मज्जतीव ।[१८*] 'व्यराजत श्रीवरवेङ्कटाद्रिराज[:*] क्षितौ लज्जण-
 48 चारुमूर्तिः । जा(ज्या)घोषदूरीकृतमेघनादः कुर्वन्^१ सुमि[त्रा]शय-
 49 हर्षपो[ध] ।[१९*] 'क्षिपु श्रीरंगछापरिवृढकुमारेश्वधिरणं विजि-
 50 त्वारिच्छापांस्त्रिरुमलमहारायनृपतिः । महौजास्त्रांभा[ज्जे] 'सु[म]-
 51 तिरभिविज्ञो निरुपमे प्रयास्त्वुर्वी^२ सर्वांमपि 'तिग्र्यु मूर्तिष्वि[व]
 52 हरिः ।[२०] 'यशस्विनामघसरस्य यस्य पद्याभिवेके सति पार्थि[वि]-
 53 दोः । दानांबुपूरैरभिषि[च्य]माना देवीपदं भूमिरियं दधाति ।[२१*]
 54 'कांक्षित्रीरंगशेषाचलकनकसभाहोबलाद्रीशमुख्येष्वाहृत्या-
 55 वृत्त्य सव(वे)ष्वतनुत विधिवद्भूयसे श्रेयसे यः । देवस्थानेषु तो-
 56 र्येष्वपि कनकतुलापूरुषादीनि नानाद[1*]नाम्बोपदानैरपि
 57 सममखिलैरागमौ(मो)क्तानि तानि ।[२२*] 'घनंतरं 'ततनयः प्रतोत-
 58 वकास्त्रि हस्तापजितयुशास्त्री । श्रीवेङ्कटांचिरपुष्करासि(श्रिः)
 59 श्रीरंगराय[:*] श्रितभागधेयः ।[२३*] 'उहगिरौ स्थितः परिविजित्य च
 60 'दुर्गंचयान् दुर्गम[को]डवीडुविनिकोडपुरप्रमुखान्^३ [1*] भूव-
 61 लयैकरत्नपिनुगोडपुरे^४ निवसंज्ञाजति^५ यस्ममघमकरा-

Third Plate ; First Side.

- 62 दिमलाच्छनतः^६ ।[२४*] 'यथाविधि मं(म)हीसुरोत्तमज्ञताभि-
 63 श्रेकोत्सवे 'यदीयकरवारिदे कनकवृष्टिदे सर्वतः । 'यसोम-
 64 यतरंगिणी दशदिगंतरे 'जृभते(।) सतां प्रशमितोभवत्कप-
 65 षतोऽदावानलः ।[२५*] 'नीत्या निरस्तादिदृपे सप[त्रा]^७ संहृत्य संर[चि]-
 66 तसर्वलोके । श्रीरंगरायचितिपालकेभिन् पदं सुरारेः पर-
 67 मं प्रपन्ने ।[२६*] 'विहवा(जा)णपरायण(ः)स्तदनुजः श्रीवेङ्कटांपुरापु-
 68 षोत्वार्यफलोदयस्त्रिरुमलश्रीदेवरायात्मभूः । संतानदुरिव

^१ Metre: Upajāti.

^२ Metre: Śikharipi.

^३ Read तिस्रु.

^४ Metre: Śailāśikhā.

^५ Read 'विनिष्कोच'.

^६ Read निवसन्नाजति.

^७ Metre: Prithvi.

^८ Read यमी.

^९ Read सपत्रान्.

^१ Read कुर्वन्.

^२ Read साबाण्ये सुमति.

^३ Metre: Sragdharī. Read वाची.

^४ Read वसन्तः.

^५ Read दुर्ग.

^६ Read पितृनीच.

^७ Read 'साच्छनतः.

^८ Read यदीय.

^९ Read जृभते.

^{१०} Metre: Śārdhāvīkrīṭa.

- 69 स्मितसु[र]गिरौ सांभ्राव्यसिंहासने सर्वां शक्तिं नयेन वैक-
 70 टपतिश्रीदेवराय[*] चमां ।। २७*] 'वधा रघुकुलोद्भव[*] स्वयमरुंध-
 71 तीजानिना स्वगोचगुरुषा सुधीतिलकतातयार्येष यः । य-
 72 थाविधि यशस्विना विरचिताभिधेक[*] चणादिभिर्य यवना-
 73 शरान्विजयते प्रशासन्मही ।। २८*] 'श्रीविकटांवा वरराघवांवा
 74 पेदोवमांवा वरकृष्णमांवा । नीत्या समेता युव(इव) शत्रयो यं दे-
 75 व्योनुर्धंति पवित्रशोलाः ।। २९*] 'यस्यातिप्रथितौजसे' रणसुखे
 76 सेनाभटैरुद्वैष्टाटोपाहृतसैन्ध(घ)वद्विपघटायस्वातपचा-
 77 दिमः । निर्विणो^१ मल्लिकीभरामतनुभूषंप्राप्य^२ गेहं महेर्म-
 78 दस्यन्महमंदशाहुरयते सार्याभिधामन्वहं ।। ३०*] 'यस्मिन्ग-
 79 दनिर्विशेषमखिलामूर्वी^३ भुजे विभवति प्रीताः पंगमंडला-
 80 धिपकुलक्षोणीभृतो निर्भराः । यस्मै भूवलयेकधूर्वहकला-
 81 मायंसमानाश्चदा सेवते वृषशैलतामधिगता[*] श्रीविक-
 82 टाद्रीचरं ।। ३१*] 'वाराशिगांभीर्यविशेषधुर्यचौराग्निदुर्गैक-

Third Plate; Second Side.

- 83 विभाळवर्धः । पराष्टदिघायमनःप्रकामभयंक-
 84 रस्याङ्गधरंतरंगः ।। ३२*] 'हतरिपुरनिमेषानोकक्षो याच-
 85 कानां शोसविरुदरगंडो रायराहुत्तमिंद्रः^{१०} ।। ३२*]।^{११} 'सारवीररम-
 86 या समुत्तसं(स)सारवीटिपुरहारनाय[कः] ।^{१२} कुंडलोत्तरमहा-
 87 भुज[*]]^{१३} 'ययंकांडुलीकधरणीवराहतां ।। ३३*]^{१४} 'राज्ञां वरो रणसु-
 88 खरामभद्रविति^{१५} श्रुतः । वर्णितविरुदो नानावर्णश्रीमंडलीक-
 89 गंड इति ।। ३४*]^{१६} 'भाषेयगोत्रजानामधसरो भूभुजासुदारव-
 90 शाः ।। ३५*]^{१७} 'एविरुदरायराहुतवेशैकभुजंगविरुदभरितश्रीः ।

^१ Metre: Prithvi.

^२ Metre: Śārdūlavikrīḍita.

^३ Read निर्विणो.

^४ Metre: Śārdūlavikrīḍita.

^५ Metre: Mālinī.

^{१०} Read 'मिन्द्र'. The missing half of the stanza can be supplied from other inscriptions, cf. e.g. above, Vol. IV, p. 275, v. 28, महितचरितचर्मी संनियान् सासुत्तादिप्रकटितविरुदश्रीः पाटितारासिखोचः.

^{११} Metre: Raṭhōddhātā.

^{१२} Read 'ययंकांडुलीक'.

^{१३} Metre of the first half Anuṣṭubh and of the second Āryā. ^{१४} Read 'मह इति श्रुतः

^{१५} Metre: Āryā. The second half of v. 35 is missing as in several other grants. It can be supplied, e.g. from the Viṣṭāka grant, above, Vol. IV, p. 275, v. 32. चणिविषदतरनपटी मसिगुसपरानमपमाचपद्.

^{१६} Metre: Āryā.

^६ Metre: Indravajrā.

^७ Read 'जसी'.

^८ Read तनुयुः संग्राप्य.

^९ Metre: Upajāti.

^{११} Read कुच्छ'.

- 91 रम्यतरकीर्त्तिरोद्धियरायद(दि)शापट(इ)विरुदघोषिण ।[। ३६*] ^१श्रीघधि-
 92 ^२पत्युपमायितगंहस्तीषणरूपजितासमकांडः । भाषगेत-
 93 प्युवरायरगंहः^३ पोषणनिर्भरभूगवखंडः^४ ।[। ३७*] ^५राजाधिराज-
 94 विरुदो राजराजसमांजतिः । मूररायरगंहको^६ मेरुलंघि-
 95 यशोभरः ।[। ३८*] ^७यित्वादिविरुदैर्वदितत्वा^८ नित्यमभिष्टुतः ।[। ३९*]
^९सौर्यं
 96 नीतिजितादिभूपतिततिः^{१०} सुचा[म*]शाखी सुधीसार्धानां भुज-
 97 तेजसा स्ववश्यं^{११} कर्षाटसिद्धासनं^{१२} । अ^{१३} सेतेरपि चाहिमाद्रि वि-
 98 मतां^{१४} संहृत्वा शासन्मुदा (।) सर्वोर्वी^{१५} प्रचकास्ति वैकटपतिश्रीदे-
 99 वरायायणीः ॥ [४० ॥*] ^{१६}वसुधोमककवेदुगणिते शकवत्सरे । संवत्स-
 100 [रे] व्ययाभिख्ये मासि कार्तिकनामनि ।[। ४१ ॥*] ^{१७}पक्षे वरुचे ^{१८}पुंखाया-
 [सु]-
 101 त्यानहादशीतियौ । श्रीवैकटेशपादाज्व(अ)संनिधौ श्रेयसां निधौ ।[। ४२ ॥*]
 102 ^{१९}नानाशाखाभिधागोचसूत्रेभ्यश्शाखावित्तया । विख्यातेभ्यो द्विजा-

Fourth Plate; First Side.

- 103 तिभ्यो वेदविद्भ्यो विशेषतः ।[। ४३ ॥*] ^{२०}वक्तिरे इस्तिनावत्वा श्रीध्या(घा)-
 [रा]-
 104 पुरवंदाके । आलंगुळस्यके चापि श्रीनिडुंगुळनोडुके^{२१} ।[। ४४ ॥*] ^{२२}वसति(तिं)
 105 ख्यातपेरियकुळसीमनि च त्रितं । शृंढेकायिक्कणमश्रीमंगका-
 106 देवीसुमध्यगं ।[। ४५ ॥*] ^{२३}श्रीवैद्यारुपूलतूर्च्छेलयोर्मध्यमाश्रितं^{२४} । ख्यात-
 107 मंगिल्लपैधामवर्यां^{२५} निर्मल्य संततं ।[४६ ॥*] ^{२६}प्रवृत्त्या^{२७} हरिद्राख्यतरंगि-
 108 श्चा समन्वितं । ^{२८}यतमंगिल्लपैधामहरिद्रासेतुबंधतः ।[। ४७ ॥*] ^{२९}कुच्यया

^१ Metre: Dōdhaka.^२ Read °काण्डः.^३ Read °खण्डः.^४ Read °गण्डादी.^५ Read °व्यादि°.

The second half of the stanza can be supplied from V. 39 of the Viṣṣāpākkam graṇṭh, अथ जीवेति वादिन्वा जनितांजलिबंधया.

^६ Metre: Śārdūlavikrīḍita.^७ Read °सिंहासनं.^८ Read विमतान्.^९ Read पुंखाया°.^{१०} Read °पुत्रपुत्रै°.^{११} Read प्रवृत्त्या.^{१२} Read °गण्डी°.^{१३} Read °गण्डः.^{१४} Metre: Anuṣṭubh.^{१५} Read स्ववश्यम्.^{१६} Read आ सेतेरपि.^{१७} Metre: Anuṣṭubh.^{१८} Read °नाडुके.^{१९} Read °व्याधिर्भस.^{२०} Read एतच्छुद्धिः°.

- 109 चापि सङ्घितं निष्करंत्वा निरंतरं । पूजारिनायकश्च(र)लैखलाया-
 110 न्दिशमाश्रितं । [४८ ॥*] 'श्रुतभृंगिलषैश्रामात्तक्षीमांतावितस्थितेः । आग्ने-
 [यीं]
 111 विश्रुतवृद्धकुशायाश्चाश्रिता(त्) दिशं । [४९ ॥*] 'पूलत्तूषा(र्षा)मसीमांत-
 शैलाह-
 112 चिणत[:*] स्थितं । 'गर्हभक्षणमामध्यादपि तुंमलपटितः । [५० ॥*] 'नैर्कृतं
 प्रथि-
 113 ताहैरिनायनिजरोच पश्चिमं । पुत्रमंजन्पटितो यडमलाख्यनि-
 114 रेरपि । [५१ ॥*] 'गोर्लवारपट्टिनाञ्चो यामाहायव्यतामितं । विडपट्टेमुष्य-
 115 डिजग्निनायकपट्टितोपि च । [५२ ॥*] 'मिलैकीटवरपट्टिग्रामकाश्च त्रिती-
 116 त्तरं । [मे]ट्टुपट्टिग्रामकादप्येतक्षीमांतव[त्ति]नः । [५३ ॥*] 'शैशान्यां' वीत्तिरु-
 117 दपेक्षमाकालयादितं । काट्टिनायकपट्ट्याख्यग्रामायाश्चेन भास्त्र-
 118 ता । [५४ ॥*] 'तेन्करट्टाख्यशैलेन्द्राहचिणायामुपेयुषा । शिवचन्पट्टिनाञ्चो-
 119 पि ग्रामाद्विख्यातिमेयुषः । [५५ ॥*] 'ग्रामाहेलायुधन्वोडेनामकात्पश्चि-
 120 मेन च । उत्तरत्वमितेन शीवत्तुलकुंटत[:*] श्रुतात् । [५६ ॥*] 'श्रीशुंडे-
 कायिञ्च-
 121 [च]वायिपट्टिग्रामकेण च । पालमान्पट्टिना संतेप्याकेयग्रामकेण च ।
 [५७ ॥*] 'त-
 122 नीत्य(य)सापि च धरमूर्त्तिनायनिपट्टिना । स्यातेन श्रीगुव्यमनायनिपट्टि-
 123 वरेण च । [५८ ॥*] 'कीकेकोटवरपट्टिग्रामकेणापि भास्त्रता । कापुलप-
 ट्टिना शीलि-
 124 [ना]यनिपट्टिनापि च । [५९ ॥*] 'इत्येतैरष्टभिर्ग्रामासैस्संयुक्तमुत्तमं' ।
 125 . वयेन विनिष्यन्नकुशाभ्यामुपगोभितं ॥ [६० ॥*]

Fourth Plate; Second Side.

- 126 'प्रतीततीडिकुल्यप्यन्काननेन समन्वितं । काट्टिनायन्पट्टितो-
 127 रवलिशुंकादयेन च । [६१ ॥*] 'मूल्लषीशुंकेनोभयमार्गशुंकेसमन्वितं । वीर-
 128 भूपसमुद्राख्यामपरां समुपाश्रितं । [६२ ॥*] 'ग्रामं गंगवरपट्टिनामानं स-
 129 ख्योभितं । सर्वमान्यं चतुष्शीमासंयुतं च समंततः । [६३ ॥*] 'निधि-
 निचे पा-

* Metre: Anushtubh.

* Read शैशान्यां.

* Read सर्वम.

* Read 'वृक्षमु'.

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- 130 पाणसिद्धसाह्य(ध्य)जलान्वितं । अक्षिण्यागामिसंयुक्तं गणभोग्यं समू-
 131 रुहं ।[। ६४ ॥*] 'वापीकूपतटाकैश्च कच्छारामैश्च संयुतं । पुत्रपौत्रादिभिर्भोज्यं
 132 क्रमादाचंद्रतारकं ।[। ६५ ॥ *] 'दानाधमनधिक्रीतियोग्यं विनिमयोचितं
 ।[। ६६*] 'श्री-
 133 मानुषेन्द्रपदभक्तिविशेषसांद्र[:*] श्रीविश्वनाथनरपालकुलाब्धचंद्रः ।
 134 श्रीवीरभूपतिलक[:*] स्थिरवैभवेन्द्रस्तेजोनिधिर्जयति दानकळावितंद्रः ।[। ६७*]
 135 'श्रीमत्सुंदरनायकस्य मङ्गति श्रेयोनिधौ संनिधौ नानाचित्रविशेष-
 136 भूषितशिलास्तंभोल्लसन्मंष्टपं' । मीनाद्याः कवचं च रत्नसूचितं हैमं
 137 विधायाधुना पूजाः प्रत्यहसुत्तरा वहति 'यस्यांभान्यमव्याहृतं ।[। ६८*] 'य-
 138 स्मिन्दिश्वयनिदेवगणाय वाजिनागादिमेरुनिचयानथ तेषु मेरुं [।*]
 139 धेकं^१ समाश्रितवतां त्रिदशालयानामाहारमालभवनेषु समर्पयति ।[। ६९*]
 140 'यस्मिन्मस्तनिधिसागरशैलजंबूद्वीपादिदानमपि नैव विचित्ररूपं [।*]
 141 'सुक्तासुवर्णमणिरत्नविचित्रसप्तद्वीपप्रदानकरपुंस्त्रकरे' जगत्यां [॥ ७०*]
 142 'श्रीमत्समयद्रोहरगंडाकस्य धीमतः । अय्यावकीपुरवराधीश्व[र]-
 143 स्य महौजसः ।[। ७१*] 'स्तुतिभागध[पांचश्री]चिरचोळादिभूषतः । श्रीद-
 क्षिणसमु-
 144 द्रेयप्रस्थ्यातविरुदोन्नतेः ।[। ७२*] 'काश्यपान्वयम(वा)राशिकल्पभूमिरुहा-
 लनः [।*]
 145 श्रीविश्वनाथभूपालपौत्रस्य प्रथितौजसः ।[। ७३*] 'श्रीलक्ष्मणनृपतिचीरसिंहशो-
 146 तःकरोचिपः । सुश्रीलक्ष्मणमागर्भ^{१०}सुक्तिसुक्ताफलाकृतेः ।[। ७४*] 'वीरस्य
 वीरभूप[स्य]
 147 विन्नसिभनुपालयन् । परीतः [प्र]यतै[:*] स्त्रिग्धैः पुरोहितपुरोगमैः
 ।[। ७५*] 'विविधै[र्वि]-
 148 बुधै[:*] श्रौतप[थि*]कैरथि(धि)कैर्गिरा । श्रीवीरवैकटपतिर्म(म)हारायमहो-
 पतिः ।[। ७६*] 'स
 149 'हिरंश्वपयोधारापूर्वकं दत्तवान्सुदा ।(।) सीयं वीरमहोपालस्युचाम-
 150 समवैभवः ।[। ७७*] 'समस्तषोडशमहादानचर्याधुरंधरः^{१२} । द्विचत्वारिंश-

^१ Metre : Anuṣṭubh.

^२ Metre : Śārdūlavikrīḍita.

^३ Read यस्यां.

^४ Read सुवर्णं.

^५ Read सिन्धु.

^६ Read हिरण्यं.

^७ Metre : Vasantatilakā.

^८ Read ंश्वपं.

^९ Read एर्कं.

^{१०} Read पुण्यं.

^{११} Read युक्तिं.

^{१२} Read धुरंधरः.

Fifth Plate; First Side.

- 151 दधिकशतवृत्तिसमन्वितं¹ ।। ७८*]² कृत्वा ग्राममिमं
 152 गंगवरपट्टिभिधालुपं³ । नानागोचद्विजातिभ्यो
 153 धारापूर्वमदान्सुदा । वृत्तिमंतीत्र लिख्यंते विप्रा वेदांत-
 154 पारगाः ।। ७९*]⁴ काळहस्तीश्वराभिख्यग्रामदेवाय शंभवे । नित्य-
 155 पूजाविधानात्यमेका वृत्तिरिहापिता ।। ८०*]⁵ लक्ष्मीनारायणाख्या-
 156 य ग्रामदेवाय विष्णवे । यैका⁶ समर्पिता वृत्तिरचाराधु(हु)मह-
 157 निशं ।। ८०*]⁷ श्याताभ्यां⁸ ऋष्यजुर्वेदाध्यापकाभ्यां⁹ महत्तया । नित्याधी-
 158 तिविधानाय वृत्तिरेकात्र कल्पिता ।। ८१*]¹⁰ धानिवाकीडियमहत-
 159 तुजन्मात्र बंद्दचः⁷ । गोविंदभट्टो हे वृत्ती भारद्वाजान्वयोशु-
 160 ते ।। ८२*]¹¹ भारद्वाजकुला¹² होतृर्पुष्टिमहात्मसंभवः । द्विविर्त्तिरत्र¹³ श्रीन[र]-
 161 रायणभट्टोपि बंद्दचः ।। ८३*]¹⁴ भारद्वा[जा*]न्ववार्या(ख्या)नेगुंदि(दि)होश्वरसात्म-
 162 जः । वृत्तिद्वयं हस्तकवैकटयोचैति यालुपः ।। ८४*]¹⁵ याजुषी मडवा-
 163 डलपिनमाधवयार्यजः । द्विवृत्ति(त्ती) रायसंकोडपार्यः कौडि-
 164 न्यगोचभूः ।। ८५*]¹⁶ काश्यपान्वयसंभूतो विरुप्परससंभवः । यैकां¹⁰
 165 वृत्तिं हस्तकनागपयोचैति बंद्दचः ।। ८६*]¹⁷ बंद्दच श्रीमहाभाष्य-
 166 नरसंभट्टनंदनः । पूतिमापान्वयश्रीनिवासार्योचैक-
 167 वृत्तिमान् ।। ८७*]¹⁸ धलवूर्नरसंभट्टस्तुर्वेदचशिख[रः]¹¹ ।¹² यैकवृ-
 168 त्तिः पूतिमापकुलो नारायणस्सुधीः ।। ८८*]¹⁹ पूतिमापान्वयश्री-
 169 तिरुमलार्योपि बंद्दचः⁷ । वृत्तिमेकां शिरिवरं नरसंभ-
 170 ट्टजोश्रुते ।। ८९*]²⁰ बंद्दचे¹³ द्रशिखरिवरं गोपि(पी)नाथसुधीसुतः । आ-
 171 नंदभट्टोप्यचैकवृत्तिराचेयगोचजः ।। ९०*]²¹ पूतिमापान्वयो
 172 गोपि(पी)नाथमहततु(नु)द्ववः । एकां तंमणभट्टोत्र वृत्तिम-
 173 [भ्ये]ति बंद्दचः⁷ ।। ९१*]²² श्रीयज्ञेश्वरभट्टस्य तनुभूर्गौतमान्वयः¹⁴ ।। ९२*]

¹ Read °समन्वितं.² Read °प्यहाभिधा°.³ Read °भ्याम्°.⁴ Read वंद्दचः.⁵ Read द्विवृत्तिरत्र.⁶ Read °बंद्दच°.⁷ Read वंद्दचे°.⁸ Metre: Anushtubh.⁹ Read एका.¹⁰ Read °धां°.¹¹ Read °कुलो°.¹² Read एकां.¹³ Read एक°.¹⁴ The second half of the verse has been omitted.

Fifth Plate; Second Side.

- 174 'सुनुस्तोगरुचेटि सिंघ्रादेः 'कास्यपान्वयः । 'बंधचस्त्रोम-
 175 यान्वच हत्तिमेका(i) संमश्रुते¹ ।[। ८३*] 'बसवाभट्टसुमतेस्तनयः कौशि-
 176 कान्वयः । यलुशखी² श्रीनिवासभट्टश्चात्र द्विवृत्तिमान् ।[। ८४*] 'बंधचश्री-³
 177 होसकेरेवेकटाख्यसुधीसुतः । 'जामदग्नान्वयतिरुमलार्थीचैक-
 178 हत्तिकः ।[। ८५*] 'याजुषश्रीवल्लगीचो नागाभट्टात्मसंभवः । द्विवृत्तिमान्मद-
 179 नभारतकौंडुसुधीरिह ।[। ८६*] 'बंधच'स्तलमुडिपिचिद्विभट्टस्य नंदनः ।
 180 यल्लंभट्टोचैकहत्तिर्भारद्वाजान्वयोद्भवः । [८७*] 'श्रीरामचंद्रभट्टस्य सुनुराचे-
 181 यगोचजः । 'यिकां वेकटभट्टोच हत्तिं प्राप्नोति बंधचः' ।[। ८८*] 'सुनु-
 ष्ठीञ्जीवृत्तिं-⁴
 182 हस्य श्रीवल्लान्वयभुस्सुधीः । हत्तिमेकां श्रीनिवासभट्टः प्राप्नोति बंध-⁵
 183 चः ।[। ८९*] 'श्रीवल्लगीचः कंभाळूश्रीनिवासाथ्यसंभवः । श्रीभळूश्रीनार-
 सि(सि)हो 'बं-
 184 हचोचैकहत्तिकः ।[। १००*] 'वसिष्ठगीचः स्याताकुवळ[ज]गरसात्म-
 185 जः । 'बंधचश्रीरघुपतिरेकां हत्तिमिहाश्रुते ।[। १०१*] 'मौनभार्ग-
 186 वगीचोन्नमरसत्यात्मसंभवः । श्रीनरसंभागततो 'बं-
 187 हचोचैकहत्तिकः ।[। १०२*] 'कौडिन्यगीचश्रीनागाभट्टजो याजुषो-
 188 त्तमः । अचैकहत्तिरोडयाळूर्गीपालसुधीरपि ।[। १०३*] 'याजुषश्रीमडेडे-
 189 याळूरप्याजिमनीषिजः । अचैकहत्तिर्गोविंदभट्टश्च हरितान्वयः ।[। १०४*]
 190 'उडयाळूर्चौडुभट्टपुचो 'बंधचशेखरः । विश्वामित्रान्वचा¹⁰ त्रिपादृतिः¹¹
 191 पांडुरंगयः ।[। १०५*] 'विश्वामित्रकुलो सुळुवायकृष्णंभट्टभवः कृतो । हत्ति-
 192 मेकां नारसिं[ह*]भट्टोचाम्भेति बंधचः¹² ।[। १०६*] 'आर्चिकसुनुरुडयाळूर्जना-
 193 ईनधीमतः । विश्वामित्रान्वयः कृष्णंभट्टोप्यचैकहत्तिकः ।[। १०७*] 'उडया-
 194 ळूर्देवरजभट्टजो याजुषायणीः । द्विवृत्तिरिह भारद्वाजगीची स-

Sixth Plate; First Side.

- 195 क्षणसुधीः ।[। १०८*] 'नंदने¹³ श्रीयन्नारायणभट्टस्य याजुषः ।
 196 लोकनाथसुधीर्भारद्वाजगीचैकहत्तिमान्¹⁴ ।[। १०९*] 'याजुषस्त्रगर-

1 Metre: Anuṣṭubh.

2 Read बहू°.

3 Read यलुशखी°.

4 Read बहू°.

5 Read सुनु°.

6 Read हत्तिः°.

7 Read नन्दनः°.

8 Read सिंघ्रादेः कास्य°. The verse is defective.

9 Read सम°.

10 Read जामदग्न्या°.

11 Read एका°.

12 Read न्वयच°.

13 Read बहू°.

14 Read श्रीचयेक°.

- 197 नारायणभट्टवराजः । अत्र द्विवृत्तिमान्विहलभट्टः कौशिका-
 198 न्वयः ।[। ११०*] 'तनयः[*] श्रीतिरुम[ल*]भट्टवर्यस्य याजुषः । भार-
 दाजान्व-
 199 यो वैकटभट्टोच विवृत्तिकः ।[। १११*] 'श्रीसंज्ञतिकुलश्रीनिवासभागवता-
 200 ऋजः- । वृत्तिद्वयं धर्मराजभट्टश्चात्रैति याजुषः ।[। ११२*] 'मौद्गल्यगोचसंभू-
 201 तो रामाभट्टात्मसंभवः । तिरुवैकटनाथार्यो याजुषोवैकटवृत्ति-
 202 मान् ।[। ११३*] 'आत्रेयगोचो मोसलिमडुचूडामणींद्रभूः । उष्याभट्टो भव-
 203 त्येकवृत्तिमानत्र 'बंधचः ।[। ११४*] 'याजुषो[च]तलश्रीतिरुमलार्यव-
 204 रोद्धवः । आनंदभट्टो भारद्वाजान्वयोवैकटवृत्तिमान् ।[। ११५*] 'याजु-
 205 षेंद्रः कळ्योतिरुमलभट्टस्य नंदनः । [श्री]चिदंबरभट्टोवै-
 206 कटवृत्तिर्हरितान्वयः ।[। ११६*] 'गुत्तिचक्रंभट्टसुनु[*] श्रीवत्सान्वय-
 207 संभवः । एत्येकवृत्तिं कमलनाभभट्टो[प्य*]च याजुषः ।[। ११७*] 'यजु-
 208 श्शाखी होसकेरेश्रीमत्तिरुमलार्यजः । कौडिन्यगोचः कोने-
 209 रिभट्टोप्यवैकटवृत्तिकः ।[। ११८*] 'पुत्रो मेरुनाटिनारायणार्यवर्य-
 210 स्य याजुषः । श्रीवत्सगोचनन्तार्यो वृत्तिमेकामिहाश्रुते ।[। ११९*]
 211 'याजुष[*] श्रुतबंधारश्रीतिरुं(रु)मलभट्टभूः । अर्धवृत्तिस्तिरुमला-^३
 212 र्यो विश्वामित्रगोचजः ।[। १२०*] 'विश्वरूपंतिरुमलभट्टजातोच याजुषः ।[*]
 213 भारद्वाजकुलो 'वृत्तेरर्धलक्ष्मणयोश्रुते ।[। १२१*] 'श्रीवत्सगोचश्रीकाशि-
 214 नाथभट्टतनुं(नू)द्धवः । कौटिशंकरभट्टोवैकटवृत्तिं याति याजुषः ।[। १२२*]
 215 'श्रीलिंगंभट्टसुभतेस्तनयः काश्यपा[न्व]यः । वृत्तिमेकामेति वस-

Sixth Plate; Second Side.

- 216 वाभट्टोप्यत्र बंधचः^५ ।[। १२३*] 'काश्यपान्व[य*]संभूतो लिंगंभट्ट-
 217 तु(नू)द्धवः । द्विवृत्तिमानिह विरूपाक्षभट्टश्च बंधचः^५ ।[। १२४*] 'विश्वामि-
 त्त्रा-
 218 न्वयो गंगाधरभट्टस्य नंदनः । वैद्यनाथसुधीरर्धवृत्तिमानि-
 219 ह बंधचः^५ ।[। १२५*] 'कौडिन्यगोचः पंडिकूपत्तिकौडिसुधीसुतः । अक्षम-
 220 टोचार्धवृत्तिमश्रुते याजुषाश्रणीः ।[। १२६*] 'इतुकुंठस्थ्यातकाकहस्ति-
 221 भट्टात्मसंभवः । आत्रेयगोच्येकवृत्तिर्लिंगंभट्टोच बंधचः^५ ।[। १२७*]
 222 याजुषो गरुडाद्रिश्रीचंद्रयज्ववराजः । आत्रेयगोचश्रीपुंड-

* Metre: Anuṣṭubh.

* Read "वृत्तिश्च".

* Read वृ०.

* Read वृ०.

* Read इतरर्धं वृ०.

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- 223 रीकाचोचैकवृत्तिकः । [। १२८*] 'आचेयगोचरो जैमिनिस्त्वस्तुकदेवभूः ।
 224 वृत्तिद्वयं करिय्तिरुमलार्योश्रुते सुधीः । [। १२८*] 'आचेयगोचरोच्यीसंक-
 225 णभट्टस्वामसंभवः । यकां^१ तिप्पणभट्टोच वृत्तिमध्येति वंछचः^२ । [। १३०*]
 'श्रीकौ-^३
 226 डिन्यान्वयमुदुक्कुरिलक्षणभट्टजः । अत्रैकामळगंभट्टो यालुपो वृत्ति-
 227 मश्रुते । [। १३१*] 'मुदुक्कूरगुभट्टस्व' सूनुराचेयगोचभूः । वृत्तिमेकां
 तिरुमल-
 228 भट्टः प्राप्नोति यालुपः । [। १३२*] 'कामकायनश्रीविश्वामित्रस्तिरुमलार्यजः ।
 229 विश्वगर्भैर्भळसुधीवंछचोचैकवृत्तिकः^४ । [। १३३*] 'याजुषेद्रशिवपुरंश्री[म*]त्ति-
 230 रुमलार्यजः । भारद्वाजान्वयो गोविंदभट्टोचैकवृत्तिकः । [। १३४*]
 'याजुष[:*] श्री[मंम]-
 231 [क]भागवताप्युक्त्यसंभवः । श्रीवत्सगोचो वृत्ति' हे याति वेंकटयस्सुधीः । [। १३५*]
 232 'वेदशेषाद्रिभट्टस्य तनुभूः कौशिकान्वयः । लक्ष्मीनारायणेंद्रोपि यालुपो-
 233 चैकवृत्तिकः । [। १३६*] 'तनयो मरिचेटिश्रीराघवार्यस्य वंछचः^५ । व्यास-
 रायोचा-
 234 वंछवृत्तिमयते हरितान्वयः । [। १३७*] 'सूनुस्तिंमणदासस्य विश्वामित्रान्वयोद्व-
 235 वः । आनंदभट्टोप्यत्रेकां^६ वृत्तिमध्येति वंछचः^{१०} । [। १३८*] 'विश्वामित्रकुली
 नारा-
 236 यणभट्टवराल्मजः । वृत्तिमेकां मधुरपुण्यकोटी^{११}व्याति वंछचः^{१०} । [। १३८*] 'त-
 237 नुभू[:*] श्रीचट्टिपन्निरामाभट्टस्य यालुपः । रामाभट्टोचैकवृत्तिमश्रु-

Seventh Plate; First Side.

- 238 ते काश्यपान्वयः । [। १४०*] 'याजुषः ख्या[त*]वरिगे गोविंदसुमते[:*]
 239 सुतः । ज्ञाती लक्षणभट्टोचैकवृत्तिगौतमान्वयः । [। १४१*] 'सूनुर्म-
 240 धुरनारायणभट्टेंद्रस्य वंछचः^{१०} । विश्वामित्रकुली रंगनाथार्योचैक-
 241 वृत्तिकः । [। १४२*] 'यजुग्नाख्युडयाळूनरसोपाध्यायसंभवः । कौट्टि(ण्डि)न्य-
 242 ^{१२}भोत्रभूरपाजिस्सपादद्विवृत्तिमान् । [। १४३*] 'श्रीनागरसवर्यस्य सून-
 243 नुराचेयगोचजः । वृत्तिमेकामळगंभट्टेंद्ररंगप्पोमध्येति वंछचः^३ । [। १४४*]

^१ Metro: Anushtubh.^२ Read वंछ^०.^३ Read °भट्टस्य.^४ Read वृत्ती.^५ Read °चैकां.^६ Read षोडश्यादि.^७ Read एकां.^८ Read °कौट्टि^०.^९ Read °सूनु^०.^{१०} Read वंछ^०.^{११} Read वंछ^०.^{१२} Read °भोत्रभूरपाजि^०.

- 244 'याजुषः श्रीसोवतिरुमलभट्टस्य नंदनः । श्रीवत्सगोची तिरुम-
 245 लभट्टोचैकवृत्तिमान् ।[। १४५*] 'आचेयगोच्यरुंगोडु'नागाभट्टात्मसंभवः[।]
 246 बंङ्गचः[*] श्रीतिरुमलभट्टोप्यच द्विवृत्तिमान् ।[। १४६*] 'तनुभूः[*] श्रीमणी-
 खे(?)[रि]-
 247 नागाभट्टस्य याजुषः । आचेयगोची तिरुमलभट्टोचैकवृत्तिकः ।[। १४७*] 'वि-
 248 श्रामिचकुलोद्भूतो नागाभट्टतनूद्भवः । 'बंङ्गचश्रीलक्ष्मरसो वृत्ति-
 249 चयमिहाश्रुते ।[। १४८*] 'भारद्वाजान्वयश्रीडुभट्टभूर्ख्यालुषसुधीः' । मादप-
 250 सुमतिः)वाच वृत्तिमेकां समश्रुते ।[। १४९*] 'याजुषो यडवत्तिश्रीपद्मनाभा-
 251 धरिंद्रचः' । लक्षणंभट्टोचैकवृत्तिः[*] श्रीवत्सकुलसंभवः ।[। १५०*] 'वाधूलसान्वयो
 252 नारायणपंडितनंदनः' । 'चतुवृत्तिरिहाभ्येति चंङ्ग्यो याजुषाश्रुणीः ।[। १५१*]
 253 'याजुषः श्रुतकोकालव्यासरायसुधीसुतः । भारद्वाजान्वयः कोनेरिभ-
 254 ट्टोचार्धवृत्तिमान् ।[। १५२*] 'सुक्याकोनेरिभट्टस्य श्रुतचैरितसान्वयः । हरिभ-
 255 ट्टोचार्धवृत्तिमयते^१ बंङ्गचाश्रुणीः^२ ।[। १५३*] 'वसिष्ठगोची तिरुमलभट्टसुम-
 256 ते^३ सुतः । 'यैकवृत्तिर्विदुरेष्टक्यळ्वाट्योपि बंङ्गचः'^४ ।[। १५४*] 'याजुषः
 स्तपलंवि-
 257 श्याधरभट्टात्मसंभवः । भारद्वाजान्वयः कोडुभट्टोप्यचैकवृत्तिकः ।[। १५५*]
 258 'यदप्यट्टकपाट्यंश्च श्रुतुर्वासिष्ठगोचजः । शोकापोपि भवत्येक-
 259 वृत्तिमानच बंङ्गचः'^५ ।[। १५६*] 'बंङ्गचः'^६ श्रीको(कौ)शिकविश्वामित्रान्वयसंभवः[।*]
 260 लिंगराजोचैकवृत्तिमेति चैनमराजुजः ।[। १५७*] 'तनयः[*] श्रीतिरुमलभट्ट-
 261 वर्यस्य बंङ्गचः'^७ । जयरायीचैकव(वृ)त्तिमेत्याचेयकुलोत्तमः ।[। १५८*] 'कपिंगो-
 262 चः कलवरिगे [श्री*]कायणसुधीसुतः । वरवेकटयो धीमान् वृत्ती द्वे याति
 [वङ्गचः ॥ १५९*]

Seventh Plate; Second Side.

- 263 'ब्रह्मेश्वर^१सुधीरेकवृत्तिमानच याजुषः ।[। १६०*] 'पूतिमाषकुलो
 264 शैकूरचुनायमनीपिजः । 'बंङ्गचेंद्रश्रीनिवासभट्टोप्यचैकवृ-
 265 त्तिमान् ।[। १६१*] 'बंङ्गचो'^२ वरवेकूरिरचुनायसुधीसुतः । पूतिमाषान्व-

^१ Metre: Anushtubh.

^२ Read 'बङ्ग'.

^३ Read 'रुद्रजः'.

^४ Read 'चतुर्वृत्ती'.

^५ Read 'भट्टसुमतेषु'.

^६ Read 'बङ्ग'.

^७ Read 'बङ्गीष'.

^८ Read 'वासुच'.

^९ Read 'पञ्चित'.

^{१०} Read 'वृत्तिम'.

^{११} Read 'एक'.

^{१२} Read 'ब्रह्मेश्वर'.

- 266 यो नारायणार्योचैकवृत्तिकः । [। १६२*] 'भारहाजान्वयो वानिवाळ्त्रोत्रो-
 267 निवासभूः । 'येकवृत्तिश्चिरुमलनारसिंहोपि वंङ्चः' । [। १६३*] 'वानिवाळ्ङ्ग-
 268 णांभट्टभूर्भारहाजगोत्रजः । 'एकवृत्तिर्वरदनारसिंहार्योच वंङ्-
 269 चः' । [। १६४*] 'वंङ्चः' कोशिगेयज्ञंभट्टवर्याचसंभवः' । भानुभट्टोचैकवृत्तिः[*]
 270 स्वतंत्रकपिगीत्रजः । [। १६५*] 'वंङ्चो' मरिचेष्टित्रीव्यासरायसुधीसुतः । 'ये-
 271 कवृत्तीराषवभट्टोप्यत्र हरितां(ता)न्वयः । [। १६६*] 'वंङ्चः[*]' स्यातविदिरङ्कु-
 272 णोविंदभट्टभूः' । 'यैत्येकासुडयंभट्टो वृत्ति' हरितगोत्रजः । [। १६७*] 'श्रीमत्तो-
 273 नेरिभट्टस्य तनयो हरितान्वयः । वंङ्चो' मरिचेय्यौभळ-
 274 भट्टोचार्धवृत्तिकः । [। १६८*] 'शांडिल्यगोत्रो सुशष्टिङ्कुीरामार्यं-
 275 नंदनः । वृत्तिमेकां देवराजभट्टोचार्थेति वंङ्चः' । [। १६९*] 'सूनु-
 276 शिंशंगरिभट्टस्य भारहाजान्वयोद्भवः । यैकां¹⁰ तंमणभ-
 277 ट्टोपि वृत्तिमेत्यत्र यालुपः । [। १७०*] 'विश्वामित्रान्वयः कंपिलङ्ग-
 278 णांभट्टसंभवः । नारायणसुधीरेकवृत्तिमानत्र वंङ्-
 279 चः' । [। १७१*] 'कोतगीविष्णुभट्टस्य सूनुर्वासिष्ठगोत्रजः । वंङ्चो'
 280 नरसंभट्टो वृत्तिमेकामिहाश्रुते । [। १७२*] 'पुत्रो विठ्ठलभट्टस्य
 281 काश्यपान्वयशेखरः । वंङ्चः[*]' श्रीचिकतिरुमलार्योचैक-
 282 वृत्तिकः । [। १७३*] 'सुशष्टिङ्कुिनरसंभट्टभूर्हरितान्वयः । गिरि-
 283 भ[ट्टो] भवत्येकवृत्तिमानत्र यालुपः । [। १७४*] 'आचेयगोत्र[स्ति]रु-

Eighth Plate; First Side.

- 284 मलभट्टो 'वंङ्चोत्तमः । 'येकवृत्तिर्हरिससुद्रंज-
 285 नाईनभट्टजः । [। १७५*] 'पप्पूरित्रीतिरुमलभट्टभूर्यालुपाय-
 286 णीः । भारहाजान्वयो नारायणार्योचैकवृत्तिमान् । [। १७६*] 'नं-
 287 द्यालसूरिभट्टात्मसंभवो गौतमान्वयः । लिंगंभट्टो भव-
 288 त्येकवृत्तिमानत्र यालुपः । [। १७७*] 'लक्ष्मीपुरविरूपाक्षभट्टजः
 289 काश्यपान्वयः । वृत्तिं पंडरिभट्टोत्र प्राप्नोत्येकामिहा-
 290 चैकः । [। १७८*] 'सूनुरच्युतभट्टस्य¹² कौडिन्यान्य[संभव*]ः । अचैकामशु-

¹ Metre: Anuṣṭubh.

² Read वृत्त°.

³ Read एक°.

⁴ Read एत्ये°.

⁵ Read श्रीमत्को°.

¹¹ Read एक°.

⁶ Read एकवृत्ति°.

⁷ Read 'वशोरमस°.

⁸ Read 'गोविन्द°.

⁹ Read वृत्तिं.

¹⁰ Read एका.

¹² Read 'च्युत°.

- 291 ते वृत्तिं यादवाथ्योपि याजुषः ।[। १७८*] 'नरसंभट्टजी विश्वामि[च]-
 292 गोत्रच बंङ्गचः' । पंडरिश्रीतिरुमलभट्टेद्रोचैकवृत्तिकः ।[। १८०*]
 293 'नंदनी नरसंभट्टसुरेरात्रेयगोत्रजः । एकां तंमणभ-
 294 टोच वृत्तिमध्येति बंङ्गचः' ।[। १८१*] 'याजुषः कानालनरसार्थके-
 295 शवभट्टभूः । भारद्वाजान्वयर्षेनुभट्टस्त्राचैकवृत्तिमान् ।[। १८२*]
 296 'पुत्रर्षेनावन्तुलपेहिभट्टेद्रस्य याजुषः । शांडिल्यगो-
 297 त्तो वैकटभट्टोचार्धवृत्तिमान् ।[। १८३*] 'भारद्वाजान्वयो वानि-
 298 वाळुगोविंदभट्टभूः । अत्र चिद्वृत्तिमान्व्यासरायभट्टोपि
 299 बंङ्गचः' ।[। १८४*] 'भारद्वाजकुलोद्भूतो म[त्त*][णा]राक्षसंभवः । श्रीमत्ति-
 300 मणभट्टोपि 'बंङ्गचोचार्धवृत्तिकः ।[। १८५*] 'बंङ्गच[ः*]' श्रीमहाभाष्य-
 301 श्रीनिवाससुधीसुतः । गिरिभट्टोचार्धवृत्तिः पूतिमाषकु-
 302 लोद्भवः ।[। १८६*] 'कौडिन्यगोत्री घडयकंठिरुप्यणभट्टजः । वृत्तिद-
 303 यं 'त्तिरुमलभट्टोचार्धेति याजुषः ।[। १८७*] 'पुत्रो राघवभट्टस्य वसि-
 304 [ष्ठा]न्वयभूःसुधीः । वरवैकटभट्टोपि 'बंङ्गचोचैकवृत्तिकः[ः]

Eighth Plate ; Second Side.

- 305 (बंङ्गचः) ।[। १८८*] 'कास्य(श)पान्वयभूर्वाकापुरलक्ष्मीधरार्थ्यजः । याजुषेद्रो[व*]
 306 कमलनाभभट्टो द्विवृत्तिमान् ।[। १८९*] 'भारद्वाजान्वयतिरुमलश्रीगं-
 307 गयाडिजः । चिद्वृत्तिरोडयाकूर्देवराजार्थ्योत्र याजुषः ।[। १९०*] 'विष्णुवर्ष-
 308 नगोत्री येडुल्लुर्लिंगार्थ्यस(सं)भवः । 'यैकवृत्तिं वरदभागवतो 'बङ्ग-
 309 चोत्तु(श्रु)ते ।[। १९१*] 'बङ्गचः' कोत्तपत्त्यसंभट्टवर्यंतनूद्भवः । अत्रैकामश्रु-
 310 ते वृत्तिमंषाजिभा(भा)गंवाव्यः ।[। १९२*] 'बङ्गचो' 'रामचंद्रार्थ्यसुनुरात्रेयगो-
 311 त्रजः । रामचंद्रपुर[श्री*]वैकटाद्रिचैकवृत्तिकः ।[। १९३*] 'श्रीकौडिन्यकुलः' कुं-
 312 भघोणकामरसात्मजः । अत्र(चै)कवृत्तिमान् कुप्परसेंद्रः श्रीकल्याणु-
 313 षः ।[। १९४*] 'श्रीरंगनाथभट्टस्य तनयः कौशिकान्वयः । घडियारंभास्करा-
 314 र्थ्यो' बङ्गचोचैकवृत्तिकः ।[। १९५*] 'लक्ष्मीकांतसुतः कौशिकविश्वामि(चा)च
 315 शार्थिकः । द्विवृत्तिः पेरियकोळंकरणिकोच दंवनः ।[। १९६*] श्रीव-

1 Metro : Anuashubh.

2 Read तिच°.

3 Read रामचन्द्रा°.

4 Read श्रीकौ°.

5 Read वङ्ग°.

6 Read एक°.

7 Read श्रीकौडिन्य°.

8 Read 'रार्थ्यो वङ्ग°.

viii b

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306 a.

306 इति शिवायकण्ठशत्रुवाला उच्यते। तत्राह। तत्राह।
 308 तत्राह। तत्राह। तत्राह। तत्राह। तत्राह। तत्राह।
 310 तत्राह। तत्राह। तत्राह। तत्राह। तत्राह। तत्राह।
 312 तत्राह। तत्राह। तत्राह। तत्राह। तत्राह। तत्राह।
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 316 तत्राह। तत्राह। तत्राह। तत्राह। तत्राह। तत्राह।
 318 तत्राह। तत्राह। तत्राह। तत्राह। तत्राह। तत्राह।

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320 तत्राह। तत्राह। तत्राह। तत्राह। तत्राह। तत्राह।
 322 तत्राह। तत्राह। तत्राह। तत्राह। तत्राह। तत्राह।
 324 तत्राह। तत्राह। तत्राह। तत्राह। तत्राह। तत्राह।
 326 तत्राह। तत्राह। तत्राह। तत्राह। तत्राह। तत्राह।
 328 तत्राह। तत्राह। तत्राह। तत्राह। तत्राह। तत्राह।

ॐ श्रीगणेशाय नमः

- 316 अपेरियकोळंकरणिकोच बंहचः¹ । यिकवृत्तिं² तिपरससुतु-
 317 स्तिंमरसोसुते³ ।[। १८७*] 'नानागोचद्विजातिभ्यो दत्ता वीरमहीभुजा ।
 318 द्विचत्वारिंशदधिकलिखिताशतवृत्तयः ॥[१८८*] श्री॥=॥

Ninth Plate.

- 319 'श्रीवैकटपतिरायचित्तिपतिवर्यस्य कीर्त्तिधुर्यस्य ।
 320 शासनमिदं सुधीजनकुवलयचंद्रस्य भूमहेंद्रस्य ।[। १८९ ॥*] 'वैकट-
 321 पतिरायस्त्रापतिदेशेन⁴ शासनश्लोकान् [।*] लक्षकविकामकाटिः'
 322 सरसमभाषीत्सभापतेः पौत्रः ।[। २०० ॥*] 'श्रीवैकटमहारायसूक्त्या गणपया-
 323 लजः । श्रीवीरणमहाचाय्यो(य्यो) व्यलिखत्तांशशासनं ।[। २०१*] 'दानपा-
 लन[यो]-
 324 मंछो⁵ दाना[च्छे]यीनुपालनं [।*] दानात्सर्वमवाप्नोति पालनादच्युतं पदं ।
 [। २०२ ॥*] 'स्व[द]-
 325 ताद्विगुणं⁶ पुण्यं परदत्तानुपालनं । परदत्तापहारेण स्वदत्तं नि[ष्क]लं
 326 भवेत् ।[। २०३ ॥*] 'स्वदत्तां परदत्तां वा यो हरत वसुंधरां⁷ [।*]
 षष्टिर्वर्षसहस्राणि विष्ठा-
 327 यां जायते क्षमिः⁸ ।[। २०४ ॥*] 'एकैव भगिनी लोके सर्वेषामेव भूभुजां ।
 न भान्या न क-
 328 [र]याद्या विप्रदत्ता वसुंधरा⁹ ।[। २०५ ॥*] 'सामान्योयं घर्मसेतुंष्टपाणां¹⁰ कालि
 कालि प[र]-
 329 [ल]नीयो भवद्भिः । सर्वानितान्याविनः¹¹ पार्थिवेन्द्राभूयो भूयो याचिते¹²
 रामचेंद्रः ।[। २०६ ॥*]
 330 श्रीवैकटेश¹³

ABSTRACT OF CONTENTS.

- (Line 1.) Salutation to Śrī Veṅkaṭeśa.
 (Verse 1.) Stotra to Rāma.
 (V. 2.) Stotra to Viśhvakṣēna.
 (V. 3.) Stotra to Varāha, (the boar incarnation of Viśhṇu).
 (V. 4.) From the ocean of milk was born the Moon.
 (Vv. 5-6.) His grandson was Budha's son, Purūravas. The latter's son was Āyus; his son, Nahnaha. From him came Yayāti, and from Yayāti, Pūru. In this lineage was born a

¹ Read °बहचः.² Read °वृत्ते.³ Metre: Āryā.⁴ Read °कोटिः.⁵ Read °विगुणं.⁶ Read क्षमिः.⁷ Read °सेतुंष्टुं.⁸ Read याचिते रामचंद्रः.⁹ Read एक°.¹⁰ Metre: Anuṣṭubh.¹¹ Read °पत्न्यादेशेन.¹² Read °मंछो.¹³ Read वसुन्धरा°.¹⁴ Metre: Śālini.¹⁵ Read °भान्याविनः.¹⁶ In Telugu characters.

king named Bharata. In his family appeared Śantaunu; the fourth from him was Vijaya (Arjuna). His son was Abhimanyu; from him was born Parikshit. The eighth from him was Nanda. The ninth from this king was Chaḷikka, and the seventh from him was Rājanarēndra, a devotee of Viṣṇu. Ten generations after him came Bijjalāhḍra. The third from him was Vira-Hemmāḷirāya, the lord of Māyāpuri and a devotee of Murāri (Viṣṇu).

(Vv. 7-8.) Fourth after him was born king Tāta-Pinnama, at whose sight the enemies were frightened. From him was born Sōmidēva, who captured seven forts in one day, from his enemies. To him was born the heroic son Rāghavadēva. Then came the glorious Pinnama. King Bukka was the son of him (Pinnama), who was the lord of Āraviḍu; he also established the kingdom of the Sāḷuva Nṛisimha firmly.

(Vv. 9-12.) Bukkarāja, who was like the *kalpa-vriksha* to the learned, married Ballāmbikā. This queen bore a son named Rāmarāja. He vanquished by his great valour the 70,000 horses of Sapāda, seized from him the fort of Avānigiri, and put to flight Kāsappoḍaya. This Rāmarāja captured the fort of Kandānavōli. He was poisoned by his relatives, but by the grace of Viṣṇu, whose devotee he was, he suffered no harm.

(Vv. 13-40.) The queen of this Rāmarāja was Lakṣmīkā. To him was born Śrīraṅgarāja. He married Tirumalāmbikā; by her were born to Śrīraṅgarāja the three sons, the heroic Rāmarāja well versed in politics, the excellent Tirumalarāja and the king Veṅkaṭādri. The hero Rāmarāja, having slain in battle his enemies, who were a scourge of the earth, was ruling the world. His praises. Then Veṅkaṭādri is praised. Tirumalamahārāja of great prowess, having subdued hostile kings in battle, and having been anointed to the peerless sovereignty, ruled the earth.

(V. 21.) Description of the coronation of this prince.

(V. 22.) This king made large gifts of *tulā-pārusha* in gold and other gifts, to the temples at Kāñchi, Śrīraṅgam, Śeṣhāchala (Tirupati) Kanakasabhā (Chidambaram), Ahōbala, etc.

(Vv. 23-26.) By Veṅgaḷāmbā was born to Tirumala a son named Śrīraṅgarāja. Making Uddagiri his residence, he conquered Koṇḍaviḍu, Vinikoṇḍapura, and other forts, and began to rule at Penukoṇḍa. The description of his coronation. King Śrīraṅga afterwards went to heaven (died).

(Vv. 27-39.) Veṅkaṭapatidēvarāja, the son by Veṅgaḷāmbā of Tirumaladēvarāja then began to rule the earth. He was the younger brother of Śrīraṅgadēvarāja. Having been anointed according to the prescribed rules by the spiritual preceptor of his *gotra*, the famous Tātayāja, who was the ornament of the wise, just as Rāmā was anointed by Vasishṭha, he was ruling the earth triumphantly after destroying the demons, the Yavans (i.e. the Muhammadans). He had Veṅkaṭāmbā, Rāghavāmbā, Pedōbamāmbā and Kṛishṇamāmbā as his queens. This king defeated Mahamanda-Śāhu, son of Malīkibharāma, (i.e. Mubammad Shāh, son of Malīk Ibrāhīm) and took on the battle-field the horses, elephants, weapons, umbrella, etc. belonging to the vanquished king. When this Veṅkaṭapatidēvarāja assumed the sovereignty, *Adīśha* and other supporters of the earth were relieved of their burden and consequently they, having assumed the shape of Vṛiṣhaśaila (the Tirumala hills near Tirupati), are ever praying Veṅkaṭāchalapati to grant long reign to him. He was comparable to the ocean in the profundity of his learning; was the only excellent conqueror of the Chaurāsīdurga; he terrified the hearts of the hostile kings in the eight quarters; he was a favourite of Śārṅgadbara; was a destroyer of his enemies; was a wishing tree to the poor; was styled *Hosa-birudavagaṇḍa*; *Rāyarāhutta-miṇḍa*; was favoured by Vira-Lakṣmī; was like the central gem of the necklace (which is) the city of Āraviḍu; was broad-armed like Adīśha; was a boar to the earth *vir.* the provincial chiefs (as Viṣṇu in his *Varāha-avatāra* was to the earth); was the best of kings; a Rāmabhadra in battle; was called *Nānācarāna-tri-maṇḍalika-gaṇḍa*; was the foremost of the kings of the race of Atri; was styled

Ebirudarāya-rāhutta-vēsy-aikabhujāga; *Oḍḍiyarāyaditāpaṭṭa*; his cheeks resembled the moon; he rivalled the god of love in beauty; was called *Bhāshagetappuvarāyara-gaṇḍa*; was the protector of the nine continents of the earth; *Rājādhirāja*; a munificent giver like Kubera; was entitled *Mūruvāyara-gaṇḍa*, possessing fame surpassing Mēru, etc. He, having won the thrones of *Karṇāṭa* by the power of his arm, was ruling the earth from *Sētu* (*Rāmēsvaram*) to *Himādri* (the *Himālayas*).

(Vv. 41-66.) In the Śaka year computed by *vasu* (8), *vyōma* (0), *kaṣamba* (5), and *indu* (1), (i.e. 1508) the *Samvatsara Vyaya*, on the *Utthāna-dvādaśī tithi* of the bright fortnight in the month *Kārttika*, in the presence of the god *Veṅkaṭēśa* (at *Tirupati*), the king granted to a number of *brāhmaṇas* well versed in the *śāstras* and the *vēdas*, the village of *Gaṅgavarappaṭṭi*, together with *Śuṇḍekksyikkaṇavāyippaṭṭi*, *Pālamānpaṭṭi*, *Chippamūrtināyanipaṭṭi* *Guyyamanāyanippaṭṭi*, *Kīlekkōṭṭa(vara)paṭṭi*, *Kāpulappaṭṭi*, *Śilīnāyanippaṭṭi*, and *Santēppāḷeyam*; they were clubbed together under the name of *Virabhūpasamudram*.

The situation of *Gaṅgavarappaṭṭi* is as follows:—It is included in *Hastināvatī-vaḷita* and is situated in the *Neḍuṅguḷa-nāḍuka* in the *Ālaṅguḷa-sthāla* which belonged to the *Dhārāpura-vaṅṭya*. The boundaries of it are:—It is situated between *Śuṇḍekksyikkāṇamā* and *Śrīmaṅgaḷādēvi* (?), and between *Vaighayāru* and the hill of *Pūlattūr*. It is watered by the river (and channel) coming from the village of *Mūṅgilāpai*, and which is named *Haridrā*. The village of *Gaṅgavarappaṭṭi* is situated to the east of *Pūjārināyakan-malai*; to the south-east of *Mūṅgilāpai* and the big channel already mentioned; to the south of the hill adjacent to the village of *Pūlattūr*; to the south-west of the *Gardabhakkaṇamā* and *Tummalappaṭṭi*; to the west of *Bairināyani-ūru*, *Pullamaṅjappaṭṭi* and *Yaḍamalai*; to the north-west of the village of *Gorlavārappaṭṭi*; to the north of *Vēḍappaṭṭi*, *Muppaḍi-Jaggināyakappaṭṭi*, *Mēlaikkōṭṭa(vara)ppaṭṭi* and *Mēttuppaṭṭi* adjoining the last mentioned village; and to the north-east of *Vittirundaperumāḷḷayam*.

The boundaries of *Śuṇḍekksyikkaṇavāyippaṭṭi* are *Kāttināyakappaṭṭi* to the west, *Teṅkaraḍu* hill to the north, *Śēvaghanpaṭṭi* and *Vēḷayudhankōṭṭai* to the east and *Battulakuṅṭa* to the south. This village of *Śuṇḍekksyikkaṇavāyippaṭṭi* together with *Pālamānpaṭṭi*, *Santēppāḷeya*, *Chippa(tanīyas)mūrtināyanipaṭṭi*, *Guyyamanāyanippaṭṭi*, *Kīlekkōṭṭappaṭṭi*, *Kāpulappaṭṭi*, and *Śilīnāyanippaṭṭi*, was given as the subsistence for the village of *Gaṅgavarappaṭṭi*. To these were added two channels flowing from the forest of *Toṇḍēkkuttyappan*, the tolls from *Kāttināyanipaṭṭi*, *Toravali-svāgam* and *Mūṅgilāpai*.

(Vv. 67-79.) *Virabhūpa*, a devout worshipper of *Vishṇu*, was born in the family of *Viśvanātha Nāyaka*. He was living gloriously. He constructed a *maṇḍapa* of rare sculptures in front of the shrine of *Sundaranāyaka* and presented the goddess *Minākshī* with a golden *kavacha* (mailcoat studded with gems). The munificence of this prince is praised. He held the *birudas*, *Samayadrōhara-gaṇḍa*, and *Dakṣiṇa-samudrādhipati*, and was the lord of *Ayyāvaḷipurā*. He was the grandson of *Viśvanātha Nāyaka*, and son of the king *Kṛishṇa* by *Lakshmamā*. At the request of this prince *Virabhūpa*, the village was granted by *Vira-Veṅkaṭapatidēvarāya* and it consisted of 142 shares.

(Vv. 80-198.) Here follows the list of donees.

(V. 199.) Praise of *Veṅkaṭapatidēvarāya*.

(V. 200.) States that *Kṛishṇakavi*, the son of *Kāmakoṭṭi* and the grandson of *Sabhāpati* wrote this document, and

(V. 201.) that it was engraved on copper by *Viraṅachārya*, the son of *Gaṇapaya*.

(Vv. 202-206.) The usual benedictory and imprecatory verses.

At the end of the document is the sign-manual of the king, *Śrī Veṅkaṭēśa*.

No. 22.—MOTUPALLI PILLAR-INSCRIPTION OF GANAPATIDEVA;
A. D. 1244-45.

By PROFESSOR E. HULTZSCH, PH.D.; HALLE (SAALE).

This inscription is engraved on four sides of a pillar of the *maṇḍapa* in front of the Virabhadrasvāmin temple at Mōṭupalli in the Bāpaṭla tāluka of the Guṇṭār district.¹ I edit it from a set of excellent inked estampages received from Rao Sahib H. Krishna Sastri, who has already noticed the inscription in his *Annual Report on Epigraphy for 1909-10*, p. 106 f.

With the exception of a few syllables near the edges of the pillar (e.g. in ll. 169-171), the inscription is well preserved. The alphabet is Telugu. The characters are on the whole well formed, but there are some letters (e.g. the dentals, linguals, *r*, *l*, and *v*) which it is not quite easy to distinguish from each other without paying regard to the context. The lingual *ḷ* is used twice in the word *panhūḷa* (ll. 89 f., 102). Of peculiar spellings may be mentioned *klupta* for *klripta* (ll. 85, 149) and *yavva* for *yauvana* (l. 13).

The languages are Sanskrit (ll. 1-152, 166-173) and Telugu (ll. 152-166). The Sanskrit portion consists mostly of verses, which are 29 in number (ll. 2-134, 166-173). The remainder of the inscription is in prose. Of rare Sanskrit words the following deserve to be noted:—*antariṇa*, 'an island' (line 136 f.); *amaliman*, 'purity' (verse 17); *astya*, 'a number of horses' (v. 20); *anandathu*, 'joy' (v. 1); *āmrēḍana*, 'repetition' (v. 4); *āsvamēdha*=*āsvamēdhika* (v. 12); *uparinkh*, 'to spread' (v. 27); *āskmala*, 'glowing' (v. 13); *kan*, 'to glitter' (v. 16); *kalamba*, 'an arrow' (v. 12); *kriḍāyita*, 'sporting' (v. 4); *gaṇḍa*, 'a hero' (v. 18); the same=*gaṇḍasaila*, 'a boulder' (v. 26); *guṇḷā*, 'a kettle-drum' (v. 23); *ghṛiṇi*, 'a ray' (v. 27); *ḍamara*, 'tumultuous, terrible' (v. 20); *Tridataparivṛiḍha*=Indra (v. 13); *Padmavēḍā*=Lakshmi (v. 5); *parimōḷana*, 'cracking' (v. 18); *Maghavanmaṣi*=Indranila (v. 27); *raṅgat*, 'rolling' (v. 3);² *lambāpaḷāḷa*, 'a kind of drum' (vv. 12, 25); *Lōpāmudrādayita*=Agastya (v. 15); *Śrīvatsavakṣha*=Viṣṇu (v. 8).

The Mōṭupalli pillar-inscription is an edict of the (Kākatiya) Mahārāja Gaṇapatidēva (l. 135 f.). It opens with an invocation of Svayambhūḍēva. From the *Pratāparudriya* we know that Śiva under the name Svayambhūḍēva was the family-deity (*kula-dēvatā*) of the Kākatiya dynasty.³ Verses 1-4 of the inscription invoke Gaṇēśa, Sarasvatī, the digit of the moon on Śiva's head, and the Boar-incarnation of Viṣṇu, respectively. Verses 5-15 contain a mythical and legendary genealogy of the Kākatiya kings. Verse 5 introduces Viṣṇu, from the lotus on whose navel sprang Brahmā. From the Creator's eye the Sun was produced (v. 6), and from the latter Manu (v. 7). In this family (*viz.* the *sūrya-vamīa*), was born Ikṣhvāku (v. 8), in his family Māndhātṛi (v. 9), and in his family Sagarā (v. 10), whose sons were burnt by Kapila, but attained salvation through the austerities of Bhagiratha (v. 11). In this family was born Raghū (v. 12), and in his family Daśaratha, who, being mounted on India

¹ Cf. Mr. Sewall's *Lists of Antiquities*, Vol. I, p. 88.

² Professor Zachariæ kindly informs me that the same participle occurs in two (unidentified) quotations of the commentary on the *Māhābhārata*:—*raṅgat-ḍāṅgūḷa* as *Gaṅgām* (verse 115) and *raṅgat-samaṅgū-ruchīḷ* (verse 120).

³ *Ind. Ant.*, Vol. XXI, p. 199; and see now K. P. Trivedi's edition, p. 135 ff.

in the shape of a bull, killed Śambara in the sky (v. 13). Daśaratha's son was Rāma (v. 14), in whose family was born Durjaya (v. 15). Verses 16-22 furnish the following pedigree :—

1. Prōlarāja I, of the family of Durjaya, constructed a tank named *Kēsari-taṭāka*.

2. Tribhuvanamallaḍēva.

3. Prōlarāja II.

4. Rudradēva.

5. Mahādēvarāja.

6. Gaṇapatidēva.

The first king of this pedigree, Prōla I., is not mentioned in any other Kākatiya inscription but the Mōṭupalli one, and in a Kāñchi inscription¹ the construction of the *Kēsari* tank is attributed to (his grandson) Prōla II. The successors of Prōla I. are named in the same order in other Kākatiya inscriptions. Here and in a Hanamkoṇḍa inscription,² the second king bears the name Tribhuvanamalla, while a Chēbrōlu inscription calls him Bēta,³ and the Kāñchi inscription Betma. In another inscription at Hanamkoṇḍa, both names (Bēta and Tribhuvanamalla) occur.⁴ As pointed out by Rao Sahib Krishna Sastri, Bēta was his actual name, and Tribhuvanamalla a surname which he borrowed from his sovereign, the Western Chālukya king Tribhuvanamalla-Vikramāditya VI.⁵ As Prōla I. in the Mōṭupalli inscription, Bēta is stated in the Chēbrōlu inscription to have been a descendant of Durjaya.⁷ The family of Durjaya is referred to also in inscriptions of other Telugu chiefs.⁸

Verses 23-27 praise king Gaṇapati in general terms without conveying any historical information. Verse 25 implies that he fought with the Kālīngas. Verse 24, which is identical with verse 13 of his Kāñchi inscription⁹ and with verse 19 of an unpublished inscription on a pillar at the Pākhāl lake,¹⁰ and verse 26 allude to the crest of the Kākattiyas, which, as we know also from the *Pratāparudriya*,¹¹ was the figure of a boar.

After this long preamble of 27 verses, the *Mahārāja* Gaṇapatidēva informs us of the actual object of his pillar-inscription. It is an *abhaya-sāsana* (l. 139 f.), i.e. 'an edict (assuring) safety', to foreign traders by sea whose vessels might be wrecked on the coast of his territories. While formerly the whole cargo of such ships became forfeited to the state, he promised that henceforth nothing but the usual custom-duties would be levied on it. These are specified in the Telugu language in ll. 152-166.

The inscription ends with two Sanskrit verses (28 f.) stating that Gaṇapatidēva set up the pillar bearing this edict (*sāsana-stambha*) at Mōṭṭupalli *alias* Dēśyūyakkōṇḍapattana in the Śaka year 1168 (expired), which was the year Krōdhin of the cycle. This year corresponds to A.D. 1244-45.

¹ *Ind. Ant.*, Vol. XXI, p. 200, verse 9. The Mōṭupalli inscription shows that the word *kēsari* must not be connected with the preceding word *jagati*, as was done by me in editing the Kāñchi record.

² *Ind. Ant.*, Vol. XI, p. 17.

³ Above, Vol. V, p. 142.

⁴ *Ind. Ant.*, Vol. XXI, p. 197.

⁵ Above, Vol. IX, p. 265 f.

⁶ *Idem*, p. 260.

⁷ The words *tatō-bhāt* do not necessarily imply that Bēta was the son of Durjaya, as I had understood them above, Vol. V, p. 142.

⁸ See above, Vol. VI, p. 224 f. and p. 268, and Vol. IX, p. 260, note 2.

⁹ *Ind. Ant.*, Vol. XXI, p. 200.

¹⁰ See my *Annual Report on Epigraphy for 1902-08*, p. 6, para. 12.

¹¹ *Ind. Ant.*, Vol. XXI, p. 198.

General Cunningham¹ and Colonel Yule pointed out that Mōṣupalli is mentioned by the Venetian traveller Marco Polo, who calls it Mutfli. "This was formerly under the rule of a king, and since his death, some forty years past, it has been under his queen."² By this king and his queen are meant Gaṇapati and his daughter (not queen) Rudrāmbā.³ Rai Bahadur Venkayya showed that the former reigned sixty-two years, from A. D. 1199-1200 to 1260-61, when he was succeeded by Rudrāmbā.⁴ Marco Polo is supposed to have visited South India about A.D. 1290;⁵ as, however, he dictated his work to his fellow prisoner Rusticiano at Genoa in A.D. 1298-99,⁶ his statement that about forty years had then passed after Rudrāmbā's accession to the throne turns out to be fairly correct. He mentions as chief produce of the country diamonds which "are found both abundantly and of large size,"⁷ and muslins which "look like tissue of spider's web."⁸ As he calls the whole Kākatiya kingdom after Mutfli, it seems that this town was its chief port in the thirteenth century. The fact that Gaṇapati selected Mōṣupalli as the site of his edict to mariners points to the same conclusion.

TEXT.⁹

A.—South Face.

- 1 श्री¹⁰ स्वस्ति श्रीस्वयंभूदेवाय न-
- 2 मः ॥ इच्छासिद्धो¹¹ हिमगिरिसुता-
- 3 नंदद्यौरालवालं देवं लंबोद-
- 4 रकरिपतिं वंदनेर्षदयामः । यस्य
- 5 क्रोडापरिणतिभुवो मेरुशृंगस्फुलिगासं-
- 6 दृश्यंते दुरिततिमिरोत्कारणाकार्यम्-
- 7 र्याः ॥ [१ ॥*] तां विधाटचतुर्जिह्वारंगे-
- 8 कोद्योगनर्त्तकीं । वंदेमहि गिरं देवीं सवि-
- 9 दंबुधिचंद्रिकां ॥ [२ ॥*] जयति मुकुटगंगा[रं]-
- 10 गदंभस्तरंगप्रवनचतुरहंसीविभ्रमा चं-
- 11 द्रल्लिखा । उपहरति दृशोर्या शर्वसर्वेश्व-
- 12 रत्वप्रकृतिनियतमुक्तापट्टबंधप्र-

¹ *Ancient Geography of India*, p. 542 f.

² Yule, *Marco Polo*, 2nd ed., Vol. II, p. 346.

³ Cf. *Ind. Ant.*, Vol. XXI, p. 199, and a note by Mr. Prakasa Rau of Coconada, reprinted from the *Hindu* in the *Quarterly Journal of the Mythic Society* (Bangalore), Vol. III, p. 132.

⁴ *Annual Report on Epigraphy for 1905-06*, p. 80 f. The inscriptions themselves prove that the doubts expressed by Miss Duff (*Ind. Ant.*, Vol. XXII, p. 325 f.) are quite unjustified.

⁵ Yule, *op. cit.*, Vol. II, p. 251.

⁶ *Idem*, Vol. I, Introduction, p. 50.

⁷ On the diamonds of South India see the articles of Mr. P. Sampat Iyengar and Mr. S. Krishnaswami Aiyangar in the *Quarterly Journal of the Mythic Society*, Vol. III, pp. 117-132.

⁸ "The districts about Masulipatam were long famous both for muslins and for coloured chintzes. The fine muslins of Masalia are mentioned in the *Periplus*." Yule, *op. cit.*, Vol. II, p. 349, note 3, and *Hobson-Jobson*, p. 429. The *Μασαλία* of the *Periplus* and the *Μαζωλία* of Ptolemy have been identified with Masulipatam, see *Ind. Ant.*, Vol. VIII, p. 149 f., and Mr. Schoff's translation of the *Periplus* (New York, 1913), p. 252.

⁹ From an inked setampage supplied by Rao Sahib H. Krishna Sastri.

¹⁰ Expressed by a symbol.

¹¹ Read विही.

- 13 तीतिं ।। ३ ॥*] देव[:*] श्रीकमनीययव्वनवनक्रीडा-^१
 14 यितास्त्रेडनस्वातंच्यानुगृहीतसु-
 15 करतनुः पु[ष्णा]तु वो वांच्छितं । चोणी-
 16 सुहरतो महाभिव्रठरादिकां-
 17 तनीराजनां चक्रे यस्य फणीश्वरो निजफ-
 18 णामाणिक्वदीपोत्करैः ।। ४ ॥*] अधिजलनिधि
 19 शेषे कोपि पर्यकशेषे विहरति कि-
 20 ल देवः पद्मवासासहायः । प्रस-
 21 वसवनयष्टी^२ विष्टपानामसु-
 22 थ्य स्वयमजनि हि नाभीपद्मतः पद्म-
 23 योनिः ॥ [५ ॥*] विश्वैतसां च तमसां च निरा-
 24 करिण्णुरंभोरुहां च हरितां च विका-
 25 सहेतुः । तस्येक्षणाज्जगदशेषमि[दं]
 26 सिद्धचोराविर्वभूव भगवानय-
 27 मंशमाली ॥ [६ ॥*] ततो मनुरभू-
 28 न्नाम्ना शेखरं नयदर्शिनां । विश्व-
 29 राजन्यमूर्धन्यबुडामणिरिवा-
 30 परः ॥ [७ ॥*] इच्छाकार्णाम^३ तस्मिन्नभवद्-
 31 भिजने भूमजां चक्रवर्ती साचा-
 32 च्छीवत्सवचाः स्वयमुदित इव
 33 द्रातुकामो धरित्री^४ । एकच्छत्रं^५ समस्तं
 34 जगदनुभवती यस्य सद्दीपमा-
 35 लं भूकैकर्याणि चक्रे समुपह-
 36 तकरं विश्वराजन्यचक्रं ।। ८ ॥*] आ पूव्वात्प-
 37 र्वतेद्रादमरकरितटक्रीडितोच्चा-
 38 वचाप्रादा च प्रत्वङ्गहीघ्रादक-
 39 णपुरवधूदत्तसंकेतशृंगात् ।
 40 यस्यान्यस्वाम्यशून्यं क्रमससु-
 41 पनतं चेत्रमाहुर्हरित्री भूमा-

^१ Read 'दीवन'.^२ Read 'नी'.^३ Read perhaps 'यदा'.^४ Read 'च'.^५ Read 'कुर्मान'.^६ Read 'पूर्वा'.

- 42 विर्भाविभूमौ^१ समजनि जनने तस्य
 43 मांघाढनामा ।[। ८ ॥*] यासन्नहीं परिहृ-
 44 तान्यनृपातपत्रां तदंशमौक्तिक-
 45 मभूत्सगरो नरेद्रः । यस्याश्वमे-
 46 धतुरयं भुवि मार्गमाथैः खातस्त-
 47 नृजनिवहैरयमंबुराशिः ।[। १० ॥*] अघ^२
 48 [नि]रवहृत्सर्वामुर्वीधुरां स भगीर-
 49 थः कठिनकपिलक्रीधालीढस्त्ववंश्रवि-
 50 सुक्तये । गगनशिरसो गंगां रुद्रो-

B.—East Face.

- 51 तमांगमतधिरादवनिमनधैस्ता-
 52 दृग्भिस्तैस्तपोभिरनीनयत् ।[। ११ ॥*] मान्येस्त्रि-
 53 सन्ववाये जनिमज्जत रघुर्वैत्रया-
 54 त्नाप्रसंगप्रैश्चङ्गभीरलंवापटहरव-
 55 भयीद्वांतविद्वेषिपाथः^३ । अथ य-
 56 स्याश्वमेधं क्वचिदपहरतो भाति प-
 57 त्युः सुराणां प्रत्यंगं यत्कलंबत्र-
 58 षपटलमिवाचीणमच्छां सहस्रं ।[। १२ ॥*] आसी-
 59 दा चक्रवालात्प्रणतिषु चरणाक्रांतराज-
 60 न्यचक्रस्तत्संतत्यां महत्यां तदनु दश-
 61 र[थो] नाम राजाधिराजः । पूर्व स्वर्गोप-
 62 सर्वं त्रिदशपरिहृढं पुंगवीभूतमारादा-
 63 हृद्वासहृद्यौर्ध्वीभलभुजमवधीदं-
 64 वरे शंबरं यः ।[। १३ ॥*] प्राग्दिष्टैव्विष्टपानां^४ तदनु द-
 65 शरथः पुत्रकामेष्टिमिद्धा पुत्री जातस्त-
 66 दास्ताममरपुरवहो रामनाम्ना त्रि-
 67 धाम्ना । येन प्राबंधि सिंधी भ्रुवगवलवता वं-
 68 धुरः कोपि पंधास्तूर्ध्वं^५ निस्तीर्णमथणं किम-
 69 परमसवो संठिता दाशकंठाः ॥ [१४ ॥*] सत्वं भ-

^१ Read 'विर्भावि'

^२ Read 'अघि'.

^३ Read 'अथ'.

^४ Read 'पंधा'.

^५ Read 'पंधा'.

- 70 द्रासननिभभुजावत्तया वीरलक्ष्म्या जात-
 71 स्तस्मिन् चित्तिपतिकुले दुर्जयो नाम राजा ॥
 72 यद्यावाया हयखुररजःपीत-
 73 [तो]याः समुद्रा लोपामुद्रादयित-
 74 चुलुकात्याहितानां स्मरन्ति ।[। १५ ॥*] अथ निरविशदु-
 75 र्वां तत्कुलोदन्वदिंदुः सकलजलधिवेलामिख-
 76 लां प्रोलराजः । कनदुरुकरवालाकालका-
 77 लांबुवाहाभ्युदयहृदयशल्बप्रद्र-^१
 78 वद्राजहंसः ।[। १६ ॥*] कुलगृहंममलिस्रो^२ जन्म-
 79 भूमिं लक्ष्मिः^३ पदमतिमधुरिम्णः प्रेम-
 80 धाम प्रधिमः^४ । प्रतिनिधिसुदधीनां संच[यं]
 81 तीयष्टैरतुलमज्जत केसर्याख्यया
 82 यस्तटाकं ।[। १७ ॥*] अथ चतुरंबुराशिरशनां
 83 भुवमस्य सुतस्त्रिभुवनमज्जदेव इति
 84 भूमिपतिर्जुभुजे । निजभुजदर्पसंप-
 85 दसमर्षितक्लृप्तकरप्रतिभटगंडकंठप-^५
 86 रिमोटनचंडभुजः ।[। १८ ॥*] अथिषदय समस्तां त-
 87 स्य पुत्रो धरित्रीमशनिरतिनृपाणां^६ भूप-
 88 तिः प्रोलराजः । प्रतिसमरधरित्रिप्रद्र-
 89 वच्छत्रुसेनाचरणवहलधूलोप-
 90 किळ्व्योमगंगः ।[। १९ ॥*] अथ भुवमधिचक्रे त-
 91 स्य पुत्रः समंतात्करदन्वपतिचक्रशक्र-^७
 92 वालाद्रिवप्रां । डमरसमररंगत्वंगद-
 93 श्रीयशश्रुद्धितमहितभूश्रुद्धिवो
 94 रुद्रदेवः ।[। २० ॥*] अथ निजभुजशैले तत्कनीयानश्रे-
 95 धामधित डरणिमेनां^८ श्रीमहादेवराजः ।[।*]
 96 प्रणतिविमुखमासोद्यद्रणै कांदिशीकं गि-
 97 रितटगृहमेधि स्नापतोनां कुटुंबं ।[। २१ ॥*] अम-
 98 रतस्त्रिवाभ्येरत्रिनेवादिवेदुर्भदन इव

^१ Read °हृदय°.^२ Read प्रधिमः.^३ Read °चक्रां चक्र°.^४ Read °स्यहन°.^५ Read °ह्रम°.^६ Read धरिष°.^७ Read मधिमः.^८ Read °रिभू°.

- 99 सुकुंधाज्ञोचनानंददायी¹ । अघ² गणप-
 100 तिदेवः श्रीमहादेवराजादजनि भुवचभू-
 101 त्वे भूभुजां चक्रवर्त्ती ॥ [२२ ॥*] यावद्यज्जै-

O.—North Face.

- 102 यात्रातुरगखुररजःपंक्तिञ्ज
 103 व्योमगंगा ताद्यंते तावदेवं अत-
 104 मखनगरीवीधिपुंजेषु गुंजाः ।
 105 पायः पौरोगवा वधिनुत वितनु
 106 चाधोरचैरावणं ते प्रत्युषे
 107 स्नात[सु]क्षै[*]अवसमपि तदा पा-
 108 ययस्त्रायवार ।[। २३ ॥*] कोलांकोभू-
 109 न्मृगांको न वसति³ कमले श्रीरिति श्रीव-
 110 राहः प्राप्नो नैषा प्रियस्वीर[सि]
 111 रतिविरतौ लम्नगंडं प्रसुप्ता । इ-
 112 त्वालापे सखीनामुषसि सकु-
 113 तुकं सत्रपं सानुतापं इस्ता-
 114 म्हां यद्रिपुस्त्री विनमितवदना
 115 गंडपाक्षी पिषत्ते ।[। २४ ॥*] कंडूलाखंडले-
 116 रावणकटकवणचोमसंभ्रांत-
 117 भृंगीसंगीताकल्पकल्पद्रुमवन-
 118 विटपत्रातधालाधिरूढाः⁴ ।
 119 गायं गायं रमंते सुरपु-
 120 रसुष्टयो⁵ विक्रमं यस्य तादृ-
 121 क्संधामारंभलंबापटहरव-
 122 दुरातंकताम्यल्लिंगं ।[। २५ ॥*] यात्रा-
 123 रंभे दिशि दिशि पुरः प्रस्थितैर्इडपा-
 124 लेभ्हांडोत्कीर्णः⁶ प्रतिगिरतधि⁷ वैज-
 125 यन्तीवराहः । यद्दोस्तंभे प्र[ल]-
 126 यजलधेवृष्टता⁸ न्यस्य पृथ्वी⁹ [त]-

¹ Read सुकुंधा⁰.

² The reading [सि]वसति in the Kāñchi inscription, where the same verse occurs (*Ind. Ant.*, Vol. XXI, p. 200, verse 13), is probably wrong.

³ Read सुदृष्टी.

⁴ Read लेम्नगंडो.

⁵ Read अघ.

⁶ Read दीलापि⁰.

⁷ Read प्रतिगिरतधि.

⁸ Read वृष्टता.

⁹ Read पृथ्वी.

A. — South face.

3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50

B. — East face.

52 54 56 58 60 62 64 66 68 70 72 74 76 78 80 82 84 86 88 90 92 94 96 98 100

102 ಯಗ್ರಾದ್ಯುರಗಮುರಂಚಂಚಂಚ
 104 ಭೂಮಗನಾತಾಭರವಂವ
 106 ಮುಖವಕಿಪಿಪಿಪಿಪಿಪಿಪಿಪಿ
 108 ಚಾತಂಭಿರಾಗನಾಪತ್ರಿಸುರಂಚ
 110 ಬಾದಾರಣ್ಯಾಶವನಾಂಕ
 112 ದಿಶಮುಖಶ್ರವನಮುಖಶ್ರವನ
 114 ಕ್ಷುಯುಚ್ಚೇತಾರಣಾಲಿಕಾಶನ
 116 ನನಾಕಾಶವನೇರಿಕಾಶಮಂ
 118 ಶಾಪಂಪ್ರಾಚ್ಯಾಪ್ರಾಚ್ಯಾಶ್ರಯ
 120 ಸಿಂಹಿಂಪ್ರಾಚ್ಯಾಪ್ರಾಚ್ಯಾಶ್ರಯ
 122 ಪರಿವಂಪ್ರಾಚ್ಯಾಪ್ರಾಚ್ಯಾಶ್ರಯ
 124 ಶಾಪಂಪ್ರಾಚ್ಯಾಪ್ರಾಚ್ಯಾಶ್ರಯ
 126 ಪರಿವಂಪ್ರಾಚ್ಯಾಪ್ರಾಚ್ಯಾಶ್ರಯ
 128 ಶಾಪಂಪ್ರಾಚ್ಯಾಪ್ರಾಚ್ಯಾಶ್ರಯ
 130 ಶಾಪಂಪ್ರಾಚ್ಯಾಪ್ರಾಚ್ಯಾಶ್ರಯ
 132 ಶಾಪಂಪ್ರಾಚ್ಯಾಪ್ರಾಚ್ಯಾಶ್ರಯ
 134 ಶಾಪಂಪ್ರಾಚ್ಯಾಪ್ರಾಚ್ಯಾಶ್ರಯ
 136 ಶಾಪಂಪ್ರಾಚ್ಯಾಪ್ರಾಚ್ಯಾಶ್ರಯ
 138 ಶಾಪಂಪ್ರಾಚ್ಯಾಪ್ರಾಚ್ಯಾಶ್ರಯ
 140 ಶಾಪಂಪ್ರಾಚ್ಯಾಪ್ರಾಚ್ಯಾಶ್ರಯ
 142 ಶಾಪಂಪ್ರಾಚ್ಯಾಪ್ರಾಚ್ಯಾಶ್ರಯ
 144 ಶಾಪಂಪ್ರಾಚ್ಯಾಪ್ರಾಚ್ಯಾಶ್ರಯ
 146 ಶಾಪಂಪ್ರಾಚ್ಯಾಪ್ರಾಚ್ಯಾಶ್ರಯ
 148 ಶಾಪಂಪ್ರಾಚ್ಯಾಪ್ರಾಚ್ಯಾಶ್ರಯ

150 ಮದನಾಪನಾಪನಾಪನಾಪನಾ
 152 ಲಿಪ್ಪಲಿಪ್ಪಲಿಪ್ಪಲಿಪ್ಪಲಿಪ್ಪಲಿಪ್ಪ
 154 ಲಿಪ್ಪಲಿಪ್ಪಲಿಪ್ಪಲಿಪ್ಪಲಿಪ್ಪಲಿಪ್ಪ
 156 ಲಿಪ್ಪಲಿಪ್ಪಲಿಪ್ಪಲಿಪ್ಪಲಿಪ್ಪಲಿಪ್ಪ
 158 ಲಿಪ್ಪಲಿಪ್ಪಲಿಪ್ಪಲಿಪ್ಪಲಿಪ್ಪಲಿಪ್ಪ
 160 ಲಿಪ್ಪಲಿಪ್ಪಲಿಪ್ಪಲಿಪ್ಪಲಿಪ್ಪಲಿಪ್ಪ
 162 ಲಿಪ್ಪಲಿಪ್ಪಲಿಪ್ಪಲಿಪ್ಪಲಿಪ್ಪಲಿಪ್ಪ
 164 ಲಿಪ್ಪಲಿಪ್ಪಲಿಪ್ಪಲಿಪ್ಪಲಿಪ್ಪಲಿಪ್ಪ
 166 ಲಿಪ್ಪಲಿಪ್ಪಲಿಪ್ಪಲಿಪ್ಪಲಿಪ್ಪಲಿಪ್ಪ
 168 ಲಿಪ್ಪಲಿಪ್ಪಲಿಪ್ಪಲಿಪ್ಪಲಿಪ್ಪಲಿಪ್ಪ
 170 ಲಿಪ್ಪಲಿಪ್ಪಲಿಪ್ಪಲಿಪ್ಪಲಿಪ್ಪಲಿಪ್ಪ
 172 ಲಿಪ್ಪಲಿಪ್ಪಲಿಪ್ಪಲಿಪ್ಪಲಿಪ್ಪಲಿಪ್ಪ

Scale one-third.

- 127 क्वालीनश्चमविधुतये तिष्ठती[वा]-
 128 दिकोलः । [1 २६-॥ *] मेरोः स्त्रीरोपरिखन्ध-
 129 वमणिष्टुणियामजायत्तमिसा-
 130 विसव्वारव्वतत्तन्धुरनिधुवना-
 131 विहयोः सिहयूनोः । आसंनस्स-
 132 ष्णकूटस्थि[त]सुरविटण[स्कंध]दोला-¹
 133 धिरूढस्वर्गस्त्रीवर्गगीरान्धनुदिन-²
 134 मभवन्धद्यशांस्वंतरायः ॥ [२७ ॥ *]
 135 तेनानेन श्रीगणपतिदेवम-
 136 हाराजेन सकलदीपांतरी-
 137 पदेशांतरपट्टेषु गता-
 138 गतं कुर्वाणिभ्यः सांया-
 139 त्रिकेभ्य एवमभवशास-
 140 नं दत्तं । पूर्वं राजानः
 141 पीतपात्रेष्वन्धदेशादेशां-
 142 तरप्रवृत्तेषु दुर्घातेन समा-
 143 पतितेषु भग्नेष्वतीर्थसंगते-
 144 षु च संभृतानि कनककरितुर-
 145 गरत्नादीनि वस्तूनि सकलानि
 146 बलादपहरन्ति । वयम-
 147 पि प्राणेष्वीपि गरीयो ध-
 148 नमिति समुद्रयानकृत-

D.—West Face.

- 149 महासाहसेभ्यस्तेभ्यः क्लृप्तय-³
 150 क्वाद्दते क्लृपया कीर्त्तं धर्माय च
 151 सर्वं वितराम इति ॥ तत्पुष्क-⁴
 152 परिमाणं एकमटिडिगुम-
 153 टिनि मुष्पयिंटनु शोकटि [1*]
 154 श्रीगंधसु तुलासु शोक-
 155 टिकि । ग १ ९ । कर्पूरसुनक्

* Read 'विटपि'.

* Read 'जीवा'.

* Read 'कृत'.

* Read 'पुष्क'.

- 156 चीनिकर्पूरानक सुखाल-
 157 कू वेल । ग १कि ९ III ≡ पनीर (i)
 158 दंतसु जवादि कर्पूरतै-
 159 लसु रागि तगरसु रि[सि]-
 160 य सीससु पट्टुलु प-
 161 वडमू गंधद्रव्यालकू-
 162 नु वेल । ग १कि ९ १ ।- मिरिया-
 163 ल वेल । ग १कि ९ III- पट्टु एन्न-
 164 वानिकिन्नि स्वरूपसु ओकटिकि-
 165 नि ९ ५॥ पोकलु लच ओकटिकि-
 166 नि । ग १ ९ ३ । षट्पटाधिकैकाद-
 167 श्रयतसंख्ये क्रोधिनाच्चि श-
 168 कवर्षे । मोट्टुप्पल्लभिधाने^१
 169 [दिश्रू]यकौडपट्टने^२ मह-
 170 [ति ॥] [२८, ॥*] [ग]णपतिदेवः कीर्त्ते स्थापित-
 171 [वाग्द्व]सनस्तंभं । कलिका-
 172 [ल]कईमन्नवलदनादिधर्मा-
 173 वलंबयट्टिमिव [॥ २९ ॥*] श्री[ः ॥*]

TRANSLATION OF THE GRANT PORTION.

(Line 135.) By this glorious *Mahārāja Gaṇapatidēva* the following edict (assuring) safety has been granted to traders by sea starting for and arriving from all continents, islands, foreign countries, and cities.

(L. 140.) Formerly kings used to take away by force the whole cargo, *vis.* gold, elephants, horses, gems, etc., carried by ships and vessels which, after they had started from one country for another, were attacked by storms, wrecked, and thrown on shore.

(L. 145.) But We, out of mercy, for the sake of glory and merit, are granting everything besides the fixed duty^३ to those who have incurred the great risk of a sea-voyage with the thought that wealth is more valuable than even life.^४

^१ Read "यज्ञ".

^२ The bracketted letters at the beginning of ll. 169-171 are broken away on the original pillar. The reading दिश्रू in line 169 is warranted by another Mōṭṭapalli inscription (No. 605 of 1909), which reads *Dēsiyuyya-gōḍavattana*; see Rao Sahib Krishna Sastri's *Annual Report for 1909-10*, p. 51.

^३ With *kṛipta-tulka* cf. *kṛipta-kara* in line 85.

^४ Cf. Horace, *Carm.*, I, 1:—

"Luctantem Icaris fluctibus Africum

"Mercator metuens otium et oppidi

"Laudat rura sui; mox reficit rates

"Quasas, indocilis pauperism pati."

- (L. 151.) The rate of this duty (is) one in thirty on (all) exports and imports.¹
 (L. 154.) On one tola of sandal, 1 pagoda $\frac{1}{2}$ fanam.²
 (L. 155.) On 1 pagoda's value of (country) camphor, Chinese camphor, and pearls, $\frac{2}{3}$ and $\frac{1}{2}$ fanam.
 (L. 157.) On 1 pagoda's value of rose-water, ivory, civet, camphor-oil, copper, zinc, *risoya* (?), lead, silk-threads, corals, and perfumes, $1\frac{1}{2}$ and $\frac{1}{2}$ fanam.
 (L. 162.) On 1 pagoda's value of pepper, $\frac{2}{3}$ and $\frac{1}{2}$ fanam.
 (L. 163.) On all silks, $5\frac{1}{2}$ fanams per bale (? *svarūpa*).
 (L. 165.) On every lakh of areca-nuts,³ 1 pagoda $3\frac{1}{2}$ fanams.

(Verse 28 f.) In the Śaka year eleven hundred and sixty-six, named Krōdhin, at the great Dēśyūyakkonḍapaṭṭana (also) named Mōṭṭuppalli, Gaṇapatidēva set up for the sake of glory (this) edict-pillar, which resembles a staff for the support of the eternal (law of) justice (*dharma*) which is stumbling in the mire of the Kali age.

No. 23.—HANSOT PLATES OF THE CHAHAMANA BHARTRIVADDHA ;
SAMVAT 813.

By STEN KONOW.

These plates belong to Sukla Dalpatram in Hānsot, a town in the Anklēśvar tāluka of the Broach District, Bombay, situated in 21° 35' N. and 72° 48' E., on the left bank of the Narbadā. There are apparently two plates, measuring $11\frac{1}{2}'' \times 8\frac{1}{2}''$, the first of which carries twenty and the second 16 lines of writing. The existence of the plates was already known to the late Professor Kielhorn, who possessed a photograph of them,⁴ and a somewhat fuller notice has been given by Mr. D. R. Bhandarkar,⁵ who has also been good enough to let me have impressions of the plates.

The writing seems to be, in several places, rather indistinct. Moreover the portion of the grant containing the names of the donees has, according to Mr. Bhandarkar, evidently been tampered with. It is not therefore possible to read the whole grant with certainty. Everything however which is of importance from the point of view of history, can be made out.

The alphabet belongs to the southern class and is most closely related to that in use in the Valabhī inscriptions. The form of the initial *ā* in l. 33 is peculiar. The same is the case with the initial *ā* in l. 32, cf. l. 19. The shape of individual *aksharas* is also in other instances inconsistent. Thus the *ja* in *-Dhrūdhāṣa-*, l. 9, looks almost like *da*, and the *ttā* in *-chaturttabhāgāḥ*, l. 15, is different from the form used elsewhere in the inscription. The shape of the compound

¹ *ekkamati-digumati* must be the same as *egumati-digumati*, 'export and import, shipping and unshipping,' in Brown's Telugu Dictionary.

² *ga* is the usual abbreviation for *gānda* or *gadyāṇa*, 'a pagoda,' see above, Vol. VIII, p. 130. The symbol which marks the next coin of lower denomination is perhaps meant for *rāka*, 'a fanam,' which, according to Brown's Telugu Dictionary, used to be abbreviated by an *r*. Here and in the next lines, $\frac{1}{2}$ is expressed by a vertical line and $\frac{1}{3}$ by a horizontal dash; cf. Rao Sahib Krishna Sastri's remarks, above, Vol. VIII, p. 130. For specimens of British coins on which the synonymous terms *rāka* (Telugu), *paṇam* (Tamil), *falām* (Persian), and *fanam* (English) occur, see Edgar Thurston's *Coinage of the East India Company* (Madras, 1890), Plate iv. 3-6, and Plate xvi. 9.

³ *pōmkala* (also above, Vol. VI, p. 238, text line 145) is the same as *pōkala* in Brown's Telugu Dictionary.

⁴ *Ep. Ind.*, Vol. IX, p. 62, n. 1.

⁵ See *Progress Report of the Archaeological Survey of India, Western Circle*, for the year ending 31st March 1908, p. 41.

ṛḍa, in which the *ḍa* looks like *ḍha*, is also used in Valabhi inscriptions.¹ It is possible that the same form of *ḍ* is also used in the compound which I have read *ḍḍh* in *Bhartṛivaḍḍhaḥ*, ll. 6, 11, 30. Mr. Bhandarkar reads this name as *Bhartṛivaḍḍhaḥ*, and he is perhaps right, because the word *vaḍḍa*, great, is a well-known Prakrit word.² The sign for final *t* occurs in l. 32 and the numeral symbols for 800, 10 and 3 are used in l. 36. The symbol for 800 has been formed in the way which is well known from other higher numerals by adding the symbol for 8 after the symbol for 100. The *visarga* has apparently been used as a sign of interpunction in ll. 33 and 34.

With regard to orthography we may note *ṁ* for *m* in *-vaṁśe*, l. 2 (but *-vaṁśyair-* l. 21), and the common doubling of consonants after *r*; thus *svarggē*, l. 31; *kīrtty-*, l. 7; *chaturtitha-*, ll. 15, 16; *-pravarddhamāna-*, l. 34; *dharmm-*, ll. 27, 30; *sūryya-*, l. 14; *-pūrvaam*, l. 15, etc. The doubling is not however consistent; compare *adhvaryu-*, ll. 13, 17; *-pūrva*, l. 19, but *-pūrvaam*, l. 15, and *Arjuna-*, ll. 14, 18, 19. Also in other respects there is some inconsistency. Thus we find *-pañcha*, l. 10, but *pañchabhīr-*, l. 25; *-chāinchalam*, l. 21. The writing is, on the whole, careless in several places. *T* has been written instead of *tt* in *-jagatrayaḥ*, l. 7; *d* for *dd* in *-ḍyōtita-*, l. 5; *ṣ* for *ṣ* in *ṣḍhuḥ*, l. 27; *g* for *ḷh* in *gūmi-*, l. 23; *r* for *m* in *priyātrajō*, l. 8; *rii* for *ri* in *Bhartṛivaḍḍhaḥ*, ll. 6, 30, but *Bhartṛivaḍḍhaḥ*, l. 11; *-nriipāṇām*, l. 31; *rii* for *i* in *-yasōbhriisriiddhayō*, l. 12. A superfluous *y* has been added in *-pitryōr-*, l. 12; the *anusvāra* has been omitted in *-dāya*, l. 28; *-likhita*, l. 34; the *visarga* in *-pātakai samyukta syāt-*, l. 25, and an *n* in *pārthivēndrā*, l. 30, while an *anusvāra* has been used instead in *-ētām*, l. 30. A whole demi-stanza has been miswritten in l. 29. There are also numerous instances of wrong sandhi. Compare *-pakshō sri-*, l. 3; *-rasaḥ anēka-*, l. 4; *-āravindō pra-*, l. 6; *sutaḥ vigata-*, l. 6; *-trayaḥ ānata-*, l. 7; *priyātrajō pra-*, l. 8; *-yasaugha-*, l. 9; *-śmābhīḥ mātā-*, l. 12; *-vāstavyāyā Adhvaryu-*, l. 13; *-putrāya Akūr-*, l. 14; *-grahanē udaka-*, l. 14; *-śmānyāyā Adhvaryu-*, l. 17; *-putrāya Arjuna-*, l. 18; *-yam udakapūrva āditya-*, l. 19; *-ēbhyaḥ Arjuna-*, l. 19; *likhitām śtan-*, l. 32.

In spite of such instances of carelessness, however, I do not doubt that the grant is a genuine one, excepting of course the portion containing the names of the donees.

The grant belongs to a hitherto unknown branch of the Chāhamānas, who must have resided in Broach. The name *Chāhamāna* itself is not distinctly legible in the impressions. Professor Kielhorn and Mr. Bhandarkar however have both read it, the former in a photograph of the first plate, the latter in the original, and the signs which can be read in the impressions favour this reading. The family worshipped Śiva, as will be seen from the attribute *Paramamāhēśvara* attached to the names of two of its members, and from the name *Mahēśvaradāma* worn by the first member mentioned in the grant. We are introduced to six generations. First we have the *Rājan Mahēśvaradāma*. His son was the illustrious *Bhimadāma*, the father of *Bhartṛivaḍḍha I.*, whose son again was *Haradāma*, the father of *Dhrūbhaṭadēva*, whose son *Bhartṛivaḍḍha II.* issued the present grant. *Bhartṛivaḍḍha II.* was an ardent worshipper of *Mahēśvara* (Śiva), and he is styled a *Mahāśmantādhipati*, who had obtained the five *mahāśabdās*,³ i.e. he was a feudatory prince. He must have lived about the middle of the eighth century, and if we allow thirty prars for each generation his family may be traced back to about 500 A.D. It will be seen that *Bhartṛivaḍḍha's* father had the name *Dhrūbhaṭa*, which is a shortened form of *Dhrubabhaṭa*. It is worth noting that the same name *Dhrūbhaṭa* was used as a surname by the Valabhi *Mahārājāsādhirāja Śilāditya VII.*, whose *Alinā* plates⁴ are dated Valabhi *Satvat*

¹ See Bühler's Table VII, Col. VII, No. 43.

² See *Ep. Ind.*, Vol. V, p. 216, n. 3.

³ See Hémachandra's *Dīpānāmāliḥ*, vii, 29.

⁴ *Gupta Inscr.*, pp. 171 ff.

447, i.e. A.D. 766. Bhartrivaddha II. was accordingly a contemporary of Śilāditya VII. and also of his father Śilāditya VI. The use of the same name in the same vernacular form at about the same time in two families, which ruled as neighbours to each other, can hardly be accidental, if we remember that Śilāditya VII. is the first one in five generations of Valabhi rulers who mentions any such surname, and also that the name Dhruvabhata or Dhrubhata does not occur elsewhere in the genealogy of the Valabhi kings. It seems probable that there has been some connexion between the two families, and it is possible that Bhartrivaddha II.'s sister was married to Śilāditya VI., so that Śilāditya VII. may have worn the name of his maternal grandfather.

Bhartrivaddha is clearly designated as a feudatory prince, and it seems also possible to decide to which dynasty he owed allegiance. The Hansot plates are dated, in ll. 34 ff., during the reign of a king Nāgāvalōka, and in the year (*saṃvatsara*) 813, and the grant was issued on the occasion of an eclipse of the sun (ll. 14 and 19). There can be no doubt that this date should be referred to the Vikrama era, and as such it has been calculated by the late Professor Kielhorn¹ to correspond to the 28th October 758 A.D.

The identity of the paramount sovereign of the Broach Chāhamānas, king Nāgāvalōka, was not at first apparent. Professor Kielhorn² was inclined to identify him with the Nāgāvalōka who is mentioned in the Harsha inscription of Vīgraharāja,³ where we are told in v. 13 that the Chāhamāna Gūvaka I. "attained to pre-eminence as a hero in the assembly of the glorious Nāgāvalōka, the foremost of kings." In his Synchronistic Table for Northern India⁴ Kielhorn had suggested that this Nāgāvalōka might be identical with the Pratihāra Nāgabhaṭa, but later on⁵ he came to different results and reminded⁶ of the fact that names ending in *avalōka* are used as *bīrudas* of Rāshtrakūṭa kings. Also Mr. Bhandarkar⁷ was originally inclined to think that Nāgāvalōka was a Rāshtrakūṭa. Later on, however, he has discussed the question again⁸ and arrived at results which will, I think, be generally accepted.

A closer examination of the facts shows that king Nāgāvalōka of the Hansot plates cannot be identical with the Nāgāvalōka of the Harsha Inscription. The latter is dated in A.D. 973 in the reign of Vīgraharāja. Now Gūvaka, the contemporary of Nāgāvalōka, was six generations removed from Vīgraharāja and may accordingly be dated about A.D. 820, which would then be the time of Nāgāvalōka. This same Nāgāvalōka is probably also alluded to in the Pathārī pillar inscription of Parabala,⁹ which is dated on the 21st March A.D. 861. We are there told that Parabala's father, the Rāshtrakūṭa Karkkarāja, defeated king Nāgāvalōka (vv. 14 f.), whose time we would naturally suppose to have been about A.D. 830. It seems natural to infer from the way in which Nāgāvalōka is mentioned in both inscriptions that he was a ruler of considerable importance, and I think it will be generally agreed that Mr. Bhandarkar has been right in returning to Professor Kielhorn's old identification of this Nāgāvalōka with king Nāgabhaṭa of the imperial Pratihāra dynasty. We know of him that he conquered king Chakrayudha of Kanauj and founded the imperial Pratihāra dynasty, which ruled over a large portion of Northern India from that city for about two centuries. Mr. Bhandarkar has shown¹⁰ that this

¹ *Ep. Ind.*, Vol. IX, p. 251, n. 4.

² *Ep. Ind.*, Vol. II, pp. 116 ff.; compare the correction of the text; *ibidem*, Vol. IX, p. 62, n. 1.

³ *Ep. Ind.*, Vol. VIII, Appendix.

⁴ *ibidem*, p. 251, n. 2.

⁵ *Ind. Ant.*, Vol. XL, pp. 289 f.

⁶ *ibidem*, p. 199.

⁷ *ibidem*, pp. 62 and 251.

⁸ *Ep. Ind.*, Vol. IX, p. 62, n. 1.

⁹ *Loc. cit.*

¹⁰ *Ep. Ind.*, Vol. IX, pp. 248 ff.

Pratihāra Nāgabhaṭa is identical with the *Paramabhaṭṭāraka Mahārājādhirāja Paramēśvara Nāgabhaṭa*, whose Buchkalā inscription is dated Vikrama Samvat 872, i.e. A.D. 815. Nāgabhaṭa was the son of the *Mahārājādhirāja Paramēśvara Vatsarāja*, and this Vatsarāja is no doubt the ruler mentioned at the end of the Jaina work *Harivamśapurāṇa* where we read,¹

*śākēshv-abāsātēshu saptasu dīśam pañchōttarēsh-ūttarām
pāt-Indrāyudha-nāmnī Krīṣṇa-nripa-jē śri-Vallabhē dakṣiṇām |
pūrvām śrīmad-Avanti-bhābhṛīti nripē Vatsādhirājē-parām
saurāṇām-adhimaṇḍalam jaya-yutē virē Varāhē-vati ||*

We learn from this stanza that Vatsa ruled in the west in Śaka 705, i.e. A.D. 783, at a period when Kanauj was still under the rule of king Indrāyudha, who is certainly the king Indrarāja whom king Dharmapāla defeated, after which he gave the sovereignty of Kanauj to Chakrāyudha. Now the Hānsōṭ plates are dated in A.D. 756, and Bhartṛivādḍha's overlord Nāgāvalōka cannot therefore be identical with the Pratihāra Nāgabhaṭa, the son of Vatsarāja. Mr. Bhandarkar is however no doubt right in identifying him with an older Nāgabhaṭa, of the same family, whose name occurs in the Gwalior *prastāvi* of the reign of Bhōjadēva, an edition of which we owe to Mr. Bhandarkar himself.² The genealogy of the Pratihāras is here carried back one generation further than in the materials utilized by Professor Kielhorn in his lists. After obeisance to Viṣṇu we are introduced to the Sun, in whose lineage Rāma arose. Rāma's brother Saumitri (Lakshmaṇa) acted as repeller, or perhaps, as doorkeeper (*pratihāra*) in the act of repelling (the foes) in the fight against Mēghanāda. In his lineage arose Nāgabhaṭa I., who is said to have conquered the armies of the *Valacha³-mlōchchhas*, i.e. of the Baluchas. His brother's son was Kakkuka, who had a younger brother Dēvarāja, who is evidently identical with the Mahārāja Dēvaśakti of Professor Kielhorn's list. Dēvarāja's son was Vatsarāja, who "seized by main force the imperial sway from the famous house of Bhaṇḍi." Vatsarāja's son again was Nāgabhaṭa II., who is described as a valiant warrior, and who is also stated to have defeated Chakrāyudha.

It will be seen that it is this second Nāgabhaṭa who must be identified with the Nāgāvalōka of the Harsha and Pathāri inscriptions. Nāgāvalōka of the Hānsōṭ plates, on the other hand, Mr. Bhandarkar identifies with Nāgabhaṭa I., and I think that this identification can safely be adopted. If Vatsarāja ruled in A.D. 783, Nāgabhaṭa, who was the brother of his grandfather, may well have been on the throne in A.D. 756, the date of our inscription. The wording of the Gwalior inscription naturally leads us to infer that Nāgabhaṭa's brother, the father of Kakkuka and Dēvarāja, did not rule or that he was older than Nāgabhaṭa, since his name is not mentioned and no particulars about him are given. The comparatively short and thoroughly conventional praise bestowed on Kakkuka and Dēvarāja makes us inclined to think that their rule must, at all events, have been short, and that it may very well be compressed within the twenty-seven years intervening between the date of the Hānsōṭ grant and A.D. 783, when Vatsarāja had already ascended the throne.

I therefore agree with Mr. Bhandarkar that Nāgāvalōka, Bhartṛivādḍha's overlord, was Nāgabhaṭa I. of the Pratihāra dynasty. His family had not however then established itself in Kanauj but had its capital farther to the west. Vatsarāja is in the *Harivamśapurāṇa* described as the king of the western quarter, and if we remember that the Avanti-king, i.e. the ruler of Malwa, is said to hold sway over the Eastern quarter, this localisation takes us to Lāṭa and

¹ See *Gazetteer of the Bombay Presidency*, Vol. I, Part II, p. 197, n. 2.

² *Archaeological Survey of India, Annual Report, 1903-4*, pp. 277 ff.

³ See the correction by Bhandarkar, *Ind. Ant.*, Vol. XL, p. 240, n. 12.

Western Rājputānā and well agrees with the fact that Nāgāvalōka was the overlord of the Chāhamānas of Broach. Similarly the Rāshtrakūṭa *Mahārājadhīrāja* Dhruvarāja is stated¹ to have defeated Vajrasāja "in the centre of Maru." We have also seen that Nāgabhaṭa I. is in the Gwālior inscription stated to have defeated the Baluchas. What is meant is probably the Musalmān attacks on Western Rājputānā in the eighth century.² Everything tends to show that the late Mr. Jackson was right in supposing that these rulers were Gurjaras, and that their head quarters were at Śrīmāla, the present Bhinmāl.

If we now turn to the family of the grantee of the Hānsot plates, it will be seen that the first of his ancestors mentioned in the grant is designated as *vājan*, which does not imply that he was a ruling prince. Only conventional praise is bestowed on the four next generations. We are told, it is true, in the usual way that other kings bowed down to them, but there are no attributes which show that they were kings. Then follows Dhṛubhaṭadēva, of whom we hear that he conquered the territories of all his adversaries and made the whole world resplendent with his fame. His son, the issuer of the grant registered in the Hānsot plates, is the first in the family who is expressly designated as a feudatory ruler. Now assuming that he held sway over Broach, it is in itself little likely that his ancestors should have ruled over that part of India, because we find the Gurjaras in power down to A.D. 736. It is of interest to note³ how the Gurjaras of Broach, who were originally worshippers of the Sun, became Śaivas from the reign of Dadda III., who lived at the end of the seventh century. His son Jayabhaṭa III., whose copperplate grants are dated A.D. 706 and 735, is the last of these rulers who is known to us. He is said to have obtained the five great sounds and to have been a *Mahāsāmantādhipati*,⁴ in other words he uses exactly the same titles as Bhartrivaddha II. It seems natural to infer that the line of Gurjara feudatories in Broach became extinct with Jayabhaṭa III., and that he was succeeded as ruler by the prince Bhartrivaddha, who was a Chāhamāna, and who owed allegiance to the Gurjaras of Bhinmāl, as had probably also been the case with his predecessors of the Broach dynasty of Gurjaras.

The grant was issued from Bhṛigukachchha, which cannot be anything else than a semi-learned Sanskrit form of the name Bharukachchha, the present Broach. The same form also occurs in the Bagumrā plates of Dhruvarāja II. of Śaka 789⁵ and elsewhere. The grant records the gift of the village Arjunadēvigrāma in the Akṛūrēśvara viśhaya. Akṛūrēśvara is the present Anklēśvar tāluka in the Broach District, but I am not able to identify Arjunadēvigrāma. It has already been mentioned that the names of the donees have been tampered with. That portion of the inscription cannot therefore be read with certainty. The donees seem to be the Brāhmaṇa Bhaṭṭa-Bāṭa (?), the son of Tāvi, residing in Saujñāpadra (?), the Brāhmaṇa Jaba (?), the son of Charamasārman (?), and a resident of Varamēvi (?), and the Brāhmaṇa Bhaṭṭalla, the son of Bhaṭṭa-Vā . . ., residing in Saujñāpadra (?). I cannot identify Saujñāpadra and Varamēvi and the reading of the names themselves is not certain. The writer of the grant was Bhaṭṭa-Kakka (?), the son of Bhaṭṭa-Vatsuva, and is called a *Vālabhīya*, i.e., he hailed from Valabhī. This fact adds some probability to the suggestion hazarded above that there may have been some connexion between Bhartrivaddha's family and the Maitrakas of Valabhī.

¹ See the discussion of this matter by the late Mr. Jackson, *Bombay Gazetteer*, Vol. I, Part I, p. 466, where the authorities are quoted.

² *Ibidem*, p. 467.

³ Cf. Jackson, *loc. cit.*, pp. 113 ff.

⁴ *Ind. Ant.*, Vol. XIII, pp. 77 ff.

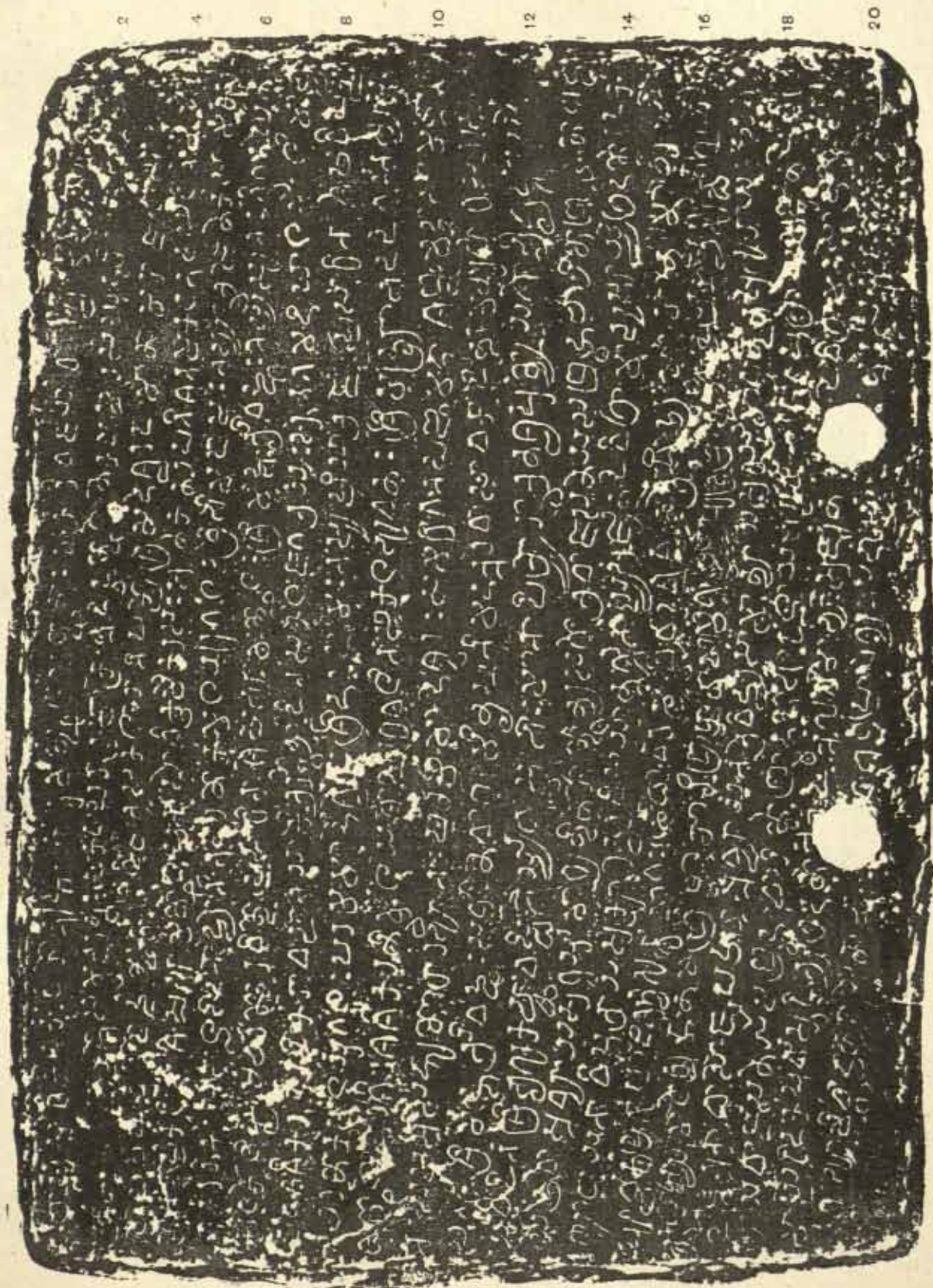
⁵ *Ibidem*, Vol. XII, p. 181.

TEXT.

First Plate.

- 1 Ōm¹ svasti [i*] ²Vikaṭa-kaṭak-ōttuṅga[h] siddha-maṇḍala-maṇḍanaḥ [i*]
Mōrur-iva jay-ādhār[ās-Chāhamān
- 2 kramah [||*] [Tasmin-] vaśśō samutpaunah prakāṣa-parākram-ākṛānta-dīnmaṇḍal[ō]-
nēka-samara-saṅghaṭṭa-ripu-[gaja-ghaṭ-ā]-
- 3 [tō]pa-vighaṭāna-dorddaṇḍah . . . [ji]ta-sakal-ārātipakṣhō(kahah) śri-Mahēśvara-
dāmō nāma rājā [bahūva] [i*] [Tasya]
- 4 [sutaḥ] prakāṣit-śśēsha-bhū-maṇḍala-pratāpō vikramaikarasaḥ³ anēka-narapati-śata-
makūṭa-taṭa-ghaṭita-ma[ni]-
- 5 [ni]kara-nikā[mam-u]llasit-ō[d*]dyotita-charaṇa-kamala-yugalah śri-Bhīmadāmah
[i*] Tasy-ātmajo-nēka-sāmanta-
- 6 [kirīṭa]-kōṭi-ghṛishṭa-charaṇ-āravindō(ndah) prasādhit-śśēsha-bhūmaṇḍalah śrīmad-
Bhartṛiivadḍah⁴ [i*] Tasya sutaḥ(tō) vigata-ghana-
- 7 [gagana]-śśāsi-kara-([ka]ra-)nikar-āvadāstayā kirtty-ōumādita-sakala-jaga[t*]-traya(h)
ānata-mahīpāla-mauli-mā[rjji]-
- 8 [ta]-charaṇa-kamala-yugalah parama-māhēśvaraḥ śri-Haradāmah [i*] Tasya
priy-ātrajo⁵ prasādhit-śśēsha-vipaksha-
- 9 maṇḍal-ōḍāra-śrīḥ]⁶ śāsi-kara-nirmala-yaśaughā⁷-dhavalita-sakala-bhuvanaḥ
śrīmad-Dhrūbhaṭadēvaḥ [i*] Tasya [su]-
- 10 taḥ samasta-sadguṇ-ādḥāra-bhūtaḥ parama-māhēśvaraḥ samadhigata-pañcha-
mahāśabdah(bō) mahāsāmantādhi-
- 11 patīḥ śrīmad-Bhartrivādḍah⁴ sarvān-ēv-āgāmi-nṛipati-mahattara-vāśvāk⁸-ādīn-
samanubōdhayaty-[astu vah]
- 12 samviditah śri-Bhṛigukaohchh-āvasthitair-yyath-āsmābhīḥ(bhir) mātā-pitr(y)ōr-
ātmanāś-cha puṇya-yaśō-bhṛī(bhi)vriddhayō [Saujñā]-
- 13 padra⁹-vāstavyā¹⁰ Adhvaryu-Mādhyaḍina-Kauḍīnya-sagōtra-Vājasaṇḍya-
sabrahmachāriṇō brāhmaṇa-Bhaṭṭa-
- 14 Būpāya⁹ Tāvi-putrāya¹¹ Akrūrēśvara-vishay-āntarggatū(ta)[sya] Arjunadēvi-
grāmā(ma)[sya] sūryya-grahaṇō¹² udaka-
- 15 pūrvvaṁ sampratipāditaś¹³-chaturthabhāgah || Nathā¹⁴ Vara[mē]vi-vā[daścha]vya-
(vāstavya)-na(ta)t-traividya-sāmānya-Mā[tha]ra-sa-
- 16 [gōtrāya] Mādhyaḍina¹⁵ - sabrahmachāri - brāhma[ṇa] - Charamaśarma⁹ - putra-
br[āhmaṇa-Jabāya]⁹ chaturthā¹⁶.
- 17 ditah | Tā(ta)thē Saujñapadra⁹-vāstavyāya ta[t*]-traividya-sāmānyāya¹⁷
Adhvaryu-Mādhyaḍina-Asurāya[ṇa-sagō]-

¹ Expressed by a symbol.² Read -rasō-nēka-.³ Read -ātmajaḥ.⁴ Read -yasa-ghā-.⁵ The reading of the name is doubtful.⁶ Read -putrāya-Akrūr-.⁷ Here and in the next lines the grant has apparently been tampered with and new names have been entered.⁸ Read tatā. The ensuing akṣaras are uncertain.⁹ A cancelled ś is visible between the akṣaras mā and dhyaḥ. There are also other traces of old letters under the present ones.¹⁰ Read perhaps chaturthabhāgah pratipāditaḥ.¹¹ Read -sāmānyā-Adhvaryu-.¹² Metre: Anuṣṭubh.¹³ Read -Bhartṛivadḍah.¹⁴ The reading is not certain.¹⁵ Read -vāśvāk-ādīn-.¹⁶ Read -vāstavyā-Adhvaryu-.¹⁷ Read -grahaṇa.



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2 4 6 8 10 12 14 16 18 20

ii.

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- 18 trāya Vājasaneyā-sabrahmachāriṇe brāhmaṇa-Bhāṭallāya Bhaṭṭa-Vā . . .
 putrāya Arjunadēvi-grā-
 19 mō-yam¹ udaka-pārva śdityagrahaṇe [samni]datta ēvam-ēbhyaḥ². Arjunadēvi-
 grāmaḥ sōdraṅgaḥ [sōparika-]
 20 [rō] bhūmicchhidra-nyāyēn-ē-chāṭa-bhaṭa-prāvēśyaḥ sahābhyantarasiddhi . . .³

Second Plate.

- 21 [yatō]=smad-va[mśyai]r-anyais-ch-āgāmi-nripatibhiḥ prabala-pavana-prēri[t-ōda]dhi-
 jala-[taraṅga-charāchalam jī]-
 22 [va-lō]kam-abhāv-ānugatān-asārēn-vibhavān-dirgha-kāla-sthēyasaś-cha guṇān-
 āka[layya sāmā-]
 23 [nya]-bhōga-bhū-pradāna-phal-ēpsubhiḥ śaśi-kara-ruohiram chirāya yaśa[ś=chi]-
 chishubhiḥ a[ō]=yam-asmad-dēyō-
 24 numantavyaḥ pālay[i]tavyaś-ch-ēti y[ō] v-ājūāna-timira-paṭal-ēvṛita-matir-
 ēchchhindyād-ēchchhidyamānaḥ v-ānumō-
 25 [dēta] sa pañchabhir-mamahāpātakai[h*] samyukta[h*] syād-ity-uktaḥ cha
 bhagavatā Vyāsēna[1*] Bahubhir-vvasudhā bhū[ktā] rā-
 26 [jabhiḥ] Sagarādibhiḥ⁴ [1*] yasya yasya yadē bhūmis-tasya tasya tadē
 phalam || Yān-tha dattāni purā narēndrai-
 27 [r-ddā]nāni dharm-ārtha-yasaskarāpi [1*] nirmālya-vānta-pratimāni
 tēni kō nāma sō(sā)dhūḥ punar-āśdita || Vi-
 28 [ndhyā]vishv-a]tōyāsu śushka-kōṭara-vāsinaḥ [1*] kṛishṇāhayō hi jāyante
 gū(bhū)midāya[m*] haranti yō || [Sva-da]-
 29 [tātām] para-dattām vā yō harēta vasuindharām ||(1) tai(tō)na jātā
 janētā cha narakē [pā]titā dhruvaḥ || Sarvvā-
 30 n-ētā[m*] bhāvināḥ pārtthivēndrā[n*] bhāyō bhāyō yāchatē
 Bhartṛivaḍḍhaḥ⁵ [1*] sāmānyō-yam dharmma-sōtu-
 31 r-nripāpām⁷ svē svē kālō pālaniyō bhavadbhi[h] || Shashṭir-vvarsha-
 sahasrāpi svarggē mōdati bhūmi-
 32 dāp [1*] āchchhētā ch-ānumantā cha tāny-ēva narakē vasēt || Likhitaḥ
 ētan-mayā Vālabhya-Bha[ṭṭa-Kakkō]-
 33 [ṇa]⁸ Bhaṭṭa-Vatsuva-sānunā: Ūn-āksharam-adhik-āksharam vā sarvvam-atra
 pramāṇam-itī yad-[upa]-
 34 ri-likhita[m*]: Śrīman-Nāgāvalōka-prava[r]ddhamāna-vijaya-rājyē śrī-Bhṛigu-
 kachchh-ēvasthitō(ta)-[Bha-]
 35 [ṭṭa]-Lilaluva-dātakaḥ || Yatṛ-āṅkatō=pi suviśuddha-samvatsara-śat-āshṭakē
 trayōda-
 36 [śā]dhikē 800 10 3.

TRANSLATION.

(Line 1.) [Victorious be] the Chāhamāna family, exalted with a large army, who has succeeded in adorning their territory, who is a receptacle of victory, like Mōra (which is lofty with large ridges, adorned with the circle of *siddhas*, the support of Jaya (the sun)).

(Ll. 2-9.) Born in that family was a Rājan named the glorious Mahēśvaradāma, who by valiant prowess invaded the circle of the quarters; whose staff-like arm (meant) destruction to the swelling of the frontal globes of the elephants of (his) foes in the encounters of

¹ Read =yam-udakapāreṇam-āditya-.

² The reading is very uncertain.

³ Read =ētān.

⁴ Read =nripāpām.

⁵ Read =śhṛyō-rjuna-.

⁶ There is a cancelled *ṭa* between *rā* and *dī*.

⁷ Read Bhartṛivaḍḍhaḥ.

⁸ The reading of the name is uncertain.

numerous battles; who had . . . the entire party of (his) enemies. His son (was) the illustrious **Bhīmadāma**, who displayed his splendour over the whole compass of the earth; whose only pleasure was prowess; whose pair of lotus-like feet was made exceedingly resplendent and shining through the multitude of jewels fixed on the surface of the diadems of several hundreds of kings. His son (was) the illustrious **Bhartṛivādḍha** [I.], whose lotus-like feet were rubbed against the edges of the crowns of numerous feudatories; who had subdued the whole compass of the earth. His son (was) the devout worshipper of Mahēśvara, the illustrious **Haradāma**, who delighted all the three worlds with his fame that was bright like the multitude of the rays of the moon in the skies where the clouds have disappeared; the pair of whose lotus-like feet were rubbed by the heads of kings bending before him. His dear son (was) the illustrious **Dhrūbhataḍḍeva**, who acquired the exalted splendour of the territories of all his adversaries; who made the entire world white with the stream of his fame that was spotless like the rays of the moon.

(Ll. 10-11.) His son, who is a repository of all good qualities, the devout worshipper of Maṇeśvara, who has obtained the five great sounds, the great feudatory over-lord, the glorious **Bhartṛivādḍha** [II.] informs all future kings, *mahattaras*, *vāsāpakas*,¹ and so forth,—

(Ll. 11-19) Be it known to you that, in order to increase the fame and the religious merit of our parents and ourselves, the fourth part of the **Arjunadōvi** village, situated within the **Akrūrēśvara** district, has to-day, on the occasion of the eclipse of the sun, after libations of water, been granted by us, while staying in the glorious **Bhṛigukachcha**, to the resident of **Saujñapadra**, the *Adhvaryu* of the *Mādhyandina* branch and of the *Kauṇḍinya gōtra*, the student of the *Vājasaneyā (sāṃhitā)*, the *Brāhmaṇa Bhaṭṭa-Būṭa*, the son of *Tāvi*. And likewise a fourth part is also given to the *Brāhmaṇa Jaba (?)*, the son of the *Brāhmaṇa Charamaśarman (?)*, a resident of **Varamēvi (?)**, belonging to the community of *trivēdins* of that place, of the *Māthara (?) gōtra*, and a student of the *Mādhyandina* branch. Likewise this village of **Arjunadōvi** has, on the occasion of the eclipse of the sun, after libations of water, been granted to the member of the community of *trivēdins* residing in **Saujñapadra**, to the *Adhvaryu* of the *Mādhyandina* branch, of the *Asurāyana (?) gōtra*, the student of the *Vājasaneyā (sāṃhitā)*, the *Brāhmaṇa Bhāṭalla*, the son of *Bhaṭṭa-Vā . . .*

(Ll. 19-25.) Because now the village **Arjunadōvi** with the *udraṅga* and *uparikara*, according to the *bhūmichchhidra* rule, and not to be entered by *chāṭas* and mercenaries, with the *abhyanatarasiddhi* (has been given) to them, therefore this our gift should be sanctioned and preserved by future kings of our lineage and others, considering that life is unsteady like the waves of water shaken by violent winds, that possessions are followed by destruction and without value, and that virtue lasts a long time, wishing the result of the gift of land the enjoyment of which is common, and waiting for a long time to acquire fame resplendent like the rays of the moon. And whoever would rescind it or approve of its being rescinded, his mind covered by the veil of the darkness of ignorance, he would become connected with the five big sins. And it has been said by the holy *Vyāsa*. (Follow six of the usual imprecatory stanzas).

(Ll. 32-36.) This has been written by me **Bhaṭṭa Kakka (?)** from **Valabhī**, the son of **Bhaṭṭa Vatsuva**. All that has been written above is valid, whether there may be syllables missing or redundant syllables. (Issued by me) residing in the glorious **Bhṛigukachcha**, with **Bhaṭṭa-Llallava** as messenger, in the reign of increasing victory of the illustrious **Nāgavalōka**. And in figures, in the year eight hundred increased by thirteen, 813.

¹ Perhaps officials whose duty it was to assign places of residence to strangers. Cf. *Ind. Ant.*, Vol. VII, p. 240, Vol. XII, p. 189, n. 38; Vol. XIII, p. 69, n. 31; *Ep. Ind.*, Vol. VI, p. 285.

No. 24.—KHAIRHA PLATES OF YASAHKARNADEVA ;
[KALACHURI] SAMVAT 823.

BY RAI BAHADUR HIRA LAL, B.A., JABALPUR.

The Director-General of Archaeology in India having asked me to edit this inscription I do so from a set of estampages kindly supplied by him. Dr. Vogel further used his good offices to secure the original plates from the Rēwah Darbār for my inspection. They were found in Khairhā (23°-12' N., 81°-30' E.) by a Koṭwār named Bhajnā, while digging for earth to build his house. Khairhā or Khairā, as it is marked on the topographical maps, is a village in the Rēwah State about 8 miles south-west of the Burhār Ry. Station on the Katni-Bilāspur Branch of the Bengal-Nāgpur Ry., and about 14 miles south-east of Sōhāgpur, the head quarters of the tahsil of the same name. The plates, two in number, were found with a bell-shaped seal attached to a ring in a large stone chest, and their excellent condition is due to this fact. The total weight of the plates and seal, all made of copper, is as much as 14 seers 5 chhittāks (nearly 29½ lbs.).

The ring of the seal, a huge mass of 3 seers, was found cut at one end but all green with oxidation, which shows that the cut was not made recently. The ring is so stout and thick that it cannot be bent without applying some mechanical force, and it appears that the cut which was originally made for stringing the plates provided with suitable holes was never soldered. The bottom of the seal is circular and bears the legend *Śrīmad-Yasāḥkarnādēvaḥ* in a single line running over the diameter, which is surmounted by the figure of Gaja-Lakshmi with two elephants, one on either side, pouring water on her with their trunks. Below the legend there is a figure looking like a Nandin (bull) with a bushy tail and a hump and two other figures of what appear to be incense-burners. Letters and figures on the seal are raised instead of being sunk as on the plates, each of which is inscribed on one side only.

The characters are Nāgarī neatly engraved, the average size of letters being ¼". The language of the record is Sanskrit. As regards orthography the letter *b* is not distinguished from *v* at all, and the dental sibilant is employed for the palatal almost universally, there being two instances where the reverse has been done, viz., in the words *-bhāṣī* (l. 19) and *śalāla-* (l. 38). The old form of *i* somewhat resembling inverted commas in ll. 8 and 30 is noticeable.

The inscription records the grant of a village and consists of three parts. The first portion in a variety of metres eulogizes the donor and his ancestors, the second, in prose, announces the grant, and the third gives the usual quotations of benedictive and imprecatory verses. The donor is king Yasāḥkarnādēva of the Kalachuri dynasty. In this record he grants the village Dēulā Paṁbohēla in the Dēvagrāma pattalā to a Brāhmaṇa named Gaṅgādharasārman, at the time of the *Samkrāntī* on Sunday the 14th of the bright fortnight of the Phālguna month in the year 823.

The genealogy of the king commences from Viṣṇu and rapidly passes through the moon and Kārttāvīrya of the Haihaya lineage to Yuvarājādēva of the Kalachuri family, the fourth ascendant of the donor. Yuvarājādēva is mentioned as having made the town of Tripurī like Indra's city. His son was Kōkalla, who was enthroned by his ministers. His son Gaṅgēyādēva is stated to have restored Kuntala to its people. After his death at Prayāga with his 100 wives his son Karnādēva succeeded him. He erected a golden temple at Kāśī called *Karṇamēru* and founded the city of Karṇāvati. Karṇa is recorded to have abdicated the throne in favour of his son Yasāḥkarnādēva, himself taking part in his coronation. Yasāḥkarnādēva is said to have rivalled Paraśurāma in destroying his enemies. He defeated

the Andhra king and worshipped Bhīmśvara near the Gōdāvāri. So far there is nothing new in the record, as the information exactly corresponds to what is given in the Jabalpur plate of the same king.¹

What is most important in this record is the date, which evidently refers to the Kalachuri era, though it is not expressly stated. It is unfortunate that the details do not work out correctly. Having failed to reconcile the lunar day with that of the solar *Samkrānti*, working with the aid of Mr. Sewell's Indian Calendar, I referred the matter to the author himself. Mr. Sewell very kindly made calculations for me, but found the results unsatisfactory. He informed me that the 14th of the bright fortnight of Phālguna of the Kalachuri year 823 current fell on the 6th March 1072 A.D., but the week day was Tuesday instead of a Sunday, and there was no *Samkrānti* on that date. The Mina *Samkrānti* had taken place on the 22nd February of that year on a Wednesday, that is 13 days earlier. He also tried the previous year. In that year Phālguna Śukla 14 fell on Wednesday, February 16th, A.D. 1071, but the Mina *Samkrānti* was on Monday, February 21st. The expired year 823 however gave a Sunday for Phālguna Śukla 14 (24th February 1073 A.D.), but the Mina *Samkrānti* in that year took place on Thursday, February 21st. Taking *chaturdaśi* as a possible mistake for *chaturthi* the details for the current year 823 gave the equivalent as Sunday, the 26th February, 1072 A.D., but here again the *Samkrānti* did not occur on that day. This naturally suggests that the record may be a forgery, but there are no indications of its being so otherwise. The style of the characters, which is the chief test in such matters, is exactly that of the Jabalpur plate of the same king and is quite in keeping with other records of the Kalachuri kings. It appears to me that the year given in this record must refer to the expired year 823, in which year we find the lunar day to agree with the date. Dr. Kielhorn² in *Festgruss an Rudolf von Roth* has shown that in the Kalachuri records the years referred to were expired years and not current ones. Thus the only difficulty that remains to be solved is the *Samkrānti* day, and the only conjecture³ I can make on this point is that the record was possibly dated on the day on which it was actually handed over to the donee, though the grant was made on the auspicious *Samkrānti* day, on which the donor probably bathed at the source of the Narmadā at Amarakantaka, one of the holiest places in the Tripuri kingdom, and made the usual *samkalpa*. This is suggested by the vicinity of Khairhā to Amarakantaka, whence it is within 40 miles.

¹ *Ep. Ind.*, Vol. II, pp. 1 ff.

² I am indebted to the Revd. C. C. Herrmann, Ph.D., Principal of the Thoburn Biblical Institute, Jabalpur, for kindly translating for my use, from German into English, Dr. Kielhorn's article on "Die Epoche der Cedi-Aera."

³ A case of a similar nature which lends support to this conjecture is found in the Benāres plate of Karpādēva (*Ep. Ind.*, Vol. II, p. 297 ff.) which is dated, at the end, on Monday vadi 9 of Phālguna in the year 793, while in the 40th line the *śrāddha* ceremony, which was the occasion for making the grant, is stated to have been performed on Saturday vadi 2 of the same month. That shows that the record was ready for delivery about a week after the *samkalpa* for the grant was made. By the way I may add that the supposition of Dr. Kielhorn (*ibidem*, p. 300) that the grant was made a month before and that Phālguna was a mistake for Māgha, because it is also impossible to reconcile the week day with the *deitīyā*, appears to me unwarranted. Dr. Kielhorn believed that the *śrāddha* ceremony was actually performed on a Saturday, while the *deitīyā* of Phālguna in 793 fell on a Sunday and not on a Saturday. The second *tithi* of the dark fortnight of Māgha, on the other hand fell on a Saturday. I agree with him in this respect but I do not see why the month should be considered a mistake and not rather the day. My own idea is that Karpā's father died on a *deitīyā* and hence the *śrāddha* must be performed on that date, but as in the year 793 it fell on a Sunday, which is not an auspicious day for such ceremonies, it was performed a day before, and while *deitīyā*, the anniversary day, could not be altered it had to be associated with the week day on which the ceremonies actually took place. This is in accordance with the present-day practice in the Jabalpur District, where Karpā ruled.

That Yaśaḥkarṇādeva was wont to make gifts on *Samkrānti* days would appear from his Jabalpur plate record, in which it is stated that the grant was made on the occasion of the Makara *Samkrānti*.¹ Here the date according to the Nāgpur Museum transcript of the lost plate is "Monday, the 10th of the dark fortnight of Māgha 829 at the time of the Uttarāyaṇa *Samkrānti*." In this case too the details work out for Monday, the 31st December A.D. 1078 for the expired Kalachuri year 829, but the Makara *Samkrānti* had taken place a week earlier, viz. on Monday, December 24th. As will be shown further on, this appears to be a more probable date for the Jabalpur plate than the one worked out by Dr. Kielhorn, who was unaware of the date contained in the transcript, and who only tried to make the week day fit in with the day of the Lunar month and the *Samkrānti*.

But whatever the differences between the day and the date, I think there is no mistake in the year of the Khairhā inscription, and the new information that we gather from this record is accordingly that in 1073 A.D. king Karṇa had ceased to reign and that his son Yaśaḥkarṇa had come to the throne. If we were to assume the date of the Jabalpur plate to be 1122 A.D. as calculated by Dr. Kielhorn, this would give an unusually long reign to Yaśaḥkarṇa, even if we consider the fact that Karṇa had abdicated the throne in favour of Yaśaḥkarṇa and that thus the latter may be expected to have had a longer reign than others. Our record shows that Yaśaḥkarṇa had defeated the king of Andhra and crushed the power of several of his enemies before it was written. It is therefore very likely that he had been in occupation of the throne for at least 4 or 5 years prior to this, and if we suppose that he lived for about the same period after he made the Jabalpur grant, his reign would extend to about 60 years and his age to about 80 years, supposing his installation to have taken place at the age of 20. To a boy of lesser age a great king like Karṇa would not have entrusted the government of his kingdom, however law-abiding² son he may have been.

The new dating of the Jabalpur plate seems to contradict the theory³ that during Yaśaḥkarṇa's reign part of the Chēdi dominion had passed into the possession of the Kanauj kings. That theory is based on an inscription of Gōvindachandradēva, who in the Vikrama year 1177 (A.D. 1120) sanctioned the transfer of some land which had originally been granted by Yaśaḥkarṇādeva. There is nothing in the inscription⁴ to show that the transfer was made in the same year in which the district wherein the transferred land was situated passed into the hands of Gōvindachandra. In fact the context appears to show that it was otherwise. The district may well have been taken by the Kanauj king in the reign of Yaśaḥkarṇa's successor, who would certainly have refrained from confiscating his father's gift, and to the original donee it must have remained a gift of Yaśaḥkarṇa for all times.

There is a somewhat vague reference to two important historical events in verses 11 and 23. If I have correctly interpreted verse 11, there is an allusion to the conquest and restoration of the Kuntala country to its king by Gāṅgēyadēva. This kingdom included the Banavāsi, Hāngal, Puligere, Beḷvola, Kūṇḍi, Belgaum, Kisukāḍ districts, etc., in the Hyderābād State and the Bombay Presidency and seems to have been the raiding ground of the neighbouring kings in the same way as the old Chakrakōṭya in Bastar.⁵ The Chēlukya king Tailapa⁶ claims to have subjugated it about 973 A.D., Kulōttuṅga-Chōḷadēva⁷ I. is recorded to have defeated the Kuntala king about 1070 A.D., and a century later Ballāla II.⁸ of the Hoysala dynasty established his supremacy over that country.

¹ *Ep. Ind.*, Vol. II, p. 2.

² *Ep. Ind.*, Vol. II, p. 303.

³ *Ep. Ind.*, Vol. IX, p. 179.

⁴ *Ibidem*, p. 128.

⁵ Verse 16.

⁶ *Journal Beng. As. Soc.*, Vol. XXXI, p. 124.

⁷ *Duff's Chronology*, p. 91.

⁸ *Ibidem*, p. 160.

It appears that after Tailapa's raid Kuntala was raided by Gāṅgōyadēva. This must have been done before 1049 A.D., as at that time Gāṅgōya had ceased to reign. The subjugation of a kingdom so far away from Tripuri indicates the greatness of its victors at that time. It is such bold enterprises which seem to have prepared the way to the conquest of Telāṅgāṇa by Gāṅgōya's son Karṇadēva, who assumed the title of *Trikaliṅgādhipati* or Lord of Trikaliṅga. That this remote country did not accept the Tripuri yoke submissively, is apparent from verse 23, in which great Karṇa's son Yaśaḥkarṇa is stated to have extirpated the ruler of Andhra and to have worshipped the latter's own God Bhīmēśvara near the Godāvāri with presents apparently looted from his enemy's treasuries. This conflict appears to have taken place in the present Godāvāri district, where the sacred shrines of Bhīmēśvara are to be found. The principal one is that of Drākshārāmam in the Rāmachandrapuram Tāluka. The Godāvāri District Gazetteer (1907)¹ gives the following information about it. "The real centre of the religious interest of Drākshārāmam is the temple of Bhīmēśvarasvāmi. It contains a particularly big *līṅgam* some fourteen or fifteen feet high. This is supposed to be a part of the *līṅgam* which broke into five pieces and fell at five holy places, viz. at Bhīmavaram or Bhīmārāma in Cocanada, Pālakollu or Kshirārāma in Kistna, Amarāvati or Amarārāma in the Guntūr District, and Kumārārāma, which is not identified. It is supposed to have been erected by the sun and worshipped by the seven sages who made the seven mouths of the Godāvāri. So it is sufficiently holy. The seven sages are supposed to have each brought water from their respective rivers underground to the tank at Drākshārāmam which is called the *sapta Godāvāri*, seven Godāvāris. There is a sacred bathing ghāt in this tank which confers in a condensed form all the sanctity which is to be obtained by separate baths in each of the seven rivers. Like many other holy places in this and other districts, the town is called the southern Benāres. It is supposed to have been founded by the sage Vyāsa and a *rāśi* tree and a *līṅgam* planted by him are still shown. So great is its sanctity that a night's halt in it is believed by some to render future births unnecessary The temple is a rather handsome two-storeyed building. Its erection is ascribed by popular tradition to an unknown Choḷa king. In the porch round the shrine in the upper storey are black granite Chālukyan pillars, a great rarity in this district It contains a great number of ancient inscriptions The earliest appears to be dated in A.D. 1055, or during the reign of the Rājarāja whose capital was at Rājahmundry."

From this description, I feel little hesitation in identifying the Bhīmēśvara whom Yaśaḥkarṇa worshipped with the Bhīmēśvara of Drākshārāmam. The temple was in existence in the times of Yaśaḥkarṇa, as its inscriptions show. It was one of the holiest places in the Andhra country and well worthy of a royal visit. It may perhaps be urged against this that the context seems to show that the god was enshrined on the bank of the Godāvāri, as the latter is described in verse 23 as *abhyarṇa-gatā*, but Drākshārāmam is about 14 miles away from the river. In my opinion *abhyarṇa* does not necessarily indicate such a close proximity as to require the situation of the temple on the bank of the Godāvāri. A distance of 14 miles is a negligible item in the description by one living hundreds of miles away from the locality. I think in the words *śrōtaśvaramiḥ saptaśrīḥ* of verse 23, there is certainly an allusion to the traditional seven streams or mouths² of the Godāvāri, said to have been made by the seven great *rishis* and considered very holy. Even if it be held that the context refers to the *sapta Godāvāri* tank at Drākshārāmam, it does not affect the conclusion that it was in that holy place that Yaśaḥkarṇa paid his thanksgiving on gaining a victory over the Andhra king, who

¹ p. 250.

² These are named the Kāśyapā or Tulyā (the Tulya Bhāga drain), the Atri (the Coringa river), the Gautamī, the Bhāradvājā, the Viśvāmītra or Kauśika, the Jamadagni and the Vaśiṣṭhā. Three of these do not exist now; see *Godāvāri District Gazetteer*, 1907, p. 64.

may have been either Rājārāja (1022-62) or more probably his brother and successor, Vijayāditya VII., who occupied the Vāṅgī throne with some interruption till 1077 A.D. It was the latter's rule which was disturbed by outside invasion,¹ the Chālukya Vikramāditya VI. having attacked him twice. In one of the South Indian inscriptions Vijayāditya is described as a warrior 'whose broad hands held weapons of war' and the same thing is perhaps alluded to in our inscription where in verse 23 'the play of arms of the ruler of the Andhra's' is spoken of as 'disclosing no flaw.' The dates of Vijayāditya and Yaśaṅkarṇa fit in so well that there seems little doubt that the former was the Andhra king referred to.

With regard to geographical names occurring in the record Tripurī is the well-known Tewar 8 miles from Jabalpur, in the middle of which there is still a Śiva *linga* going under the name of Tripurēśvara or the lord of Tripura or Tripurī. Karṇāvati (v. 14) has now been wiped out of existence. It was about a mile from Tripurī and the site is still known as Karanbēl—a name with double signification, retaining the memory of the founder in the first half and giving the distinguishing mark of the site in the second half, there being a jungle of *bēl* trees planted to supply leaves to the numerous Śiva *lingas* once enshrined there. The Kuntala and Andhra countries have been referred to before. Prayāga and Kāśī, the Gōdāvari and Kaliṅga are too well known to require any description. With regard to the village Dēulā Paṁchēla and to Dēvagrāma, *pattalā* in which it was situated, I am indebted to Rai Bahādūr Paṁḍit Jānaki Prasād, Secretary to His Highness the Mahārāja of Rēwah, for instituting an enquiry in the Rēwah State, from which it appears that close to Kairhā there are 2 villages named Dēogavān and Dēogain, the former being a corruption of Dēvagrāma and the latter a diminutive of the same, where there are a number of very old wells and water reservoirs together with remains of old buildings. I am therefore inclined to think that Dēogavān, close to the village Arjhulā, with which it appears to have been amalgamated but again separated by the Settlement Department of the State, represents the head quarters of the *pattalā* (a *pargana* like sub-division) Dēvagrāma. Its great extent is indicated by the division of the old town into two villages, Dēogavān and Dēogain, the bigger portion being given a masculine and the smaller a feminine name, like husband and wife, though two yet one.² Dēulā Paṁchēla, for which we should now expect some such form as Dēorā, is not traceable in the vicinity of Kairhā or Dēogavān, though there are several villages of that name in the adjoining district of Jabalpur. There are no materials available to show the extent of a *pattalā* in older times, but if it included large areas, one of the Dēorās of the Murwārā tahsil in the north-east corner adjoining the Baghēlkhaṇḍ border may be identified with the village granted in this record. The meaning of the word *Paṁchēla* added to it, would then be significant. *Paṁchēla* was the tract of country to the east of the East Indian Railway line from Sihorā in the middle of the Jabalpur district, to its northern border, the whole of which abuts on Baghēlkhaṇḍ. Sir William Sleeman³ in mentioning the 52 *garhs* of the Gōṇḍ king Saṅgrām Shāh, says that Pachēlgarh was the country lying between the rivers Burma (Bearmā) and Mahānadi (*chhōṭī*) or the Pargana of Kombee (Kāmbhi) which corresponds to the tract referred to above.

A word with regard to the third portion of this record, which contains an unusually large number of benedictive and imprecatory quotations. Mr. Pargiter⁴ remarks that it was a common practice in making grants of land in Ancient India for the donor to emphasize the gift and endeavour to secure its permanence by inserting in the deed of the grant one or more verses which were considered as sacred regulations regarding gifts of land. Such verses either affirmed

¹ See *Godavari District Gazetteer*, 1907, p. 21.

² Such names are very common in that part of the country, for further examples of which see the *Jubbulpore District Gazetteer*, p. 122.

³ *Journal Beng. As. Soc.*, 1837, p. 645.

⁴ *J. R. A. S.*, 1912, p. 240.

the beneficent nature of such gifts, or proclaimed the number of blessings which accrued to those who made such gifts and those who scrupulously respected them, or denounced the iniquity of those who deprived grantees of the land given and declared the punishment which awaited such evil doers. In our record there are no less than 16 verses of this class, but this method of guaranteeing the enjoyment of the grant by the grantee was not only confined to India but is spread over a wide territory and is found even in the documents of grants made by the early Anglo-Saxon kings. My attention was first drawn to this by Mr. C. E. Low, C.I.E., who kindly translated for me one of the documents in Latin issued by Ethelbert King of Kent, granting land and right of fishing to the Abbot of Laminge, who was at the time of granting (740 A.D.) Cuthbert, now Archbishop.

The following which is a free translation of an extract¹ shows the spirit of the age:—"But because care must be taken that no one may presume in future to deny our donation of this day's date and call it doubtful, it is my pleasure to execute this document, by which I forbid not only all my successors and heirs, but even myself, that they should not dare to act in any way at any time other than has been arranged by me: which if by chance they neglect to observe, and fill the days of the present life without worthy satisfaction, let them know that they are incurring the wrath of the Almighty and are cut off from the fellowship of all the saints, since they have attempted to dishonour the most holy place of the most blessed virgin. But those who take care to increase this (grant) and demand nothing contrary to it, let them hear the voice of the most merciful Judge saying to the righteous: "Come, ye blessed of my father, receive the kingdom which has been prepared for you since the beginning of the world." Verses 25, 29, 31, 33, 34, 36, 37, 39 and 40 of our inscription express similar ideas, in an oriental style.

TEXT.²

First Plate.

1 चो^१ नमो ब्र(ब्र)ह्मणे(ः) ॥

^१जयति जलजभा(ना)मस्तस्य नाभीसरोजं जयति जयति तस्माज्जातवानब्र(ब्र)-
ह्मणिः । अथ जयति स तस्वापत्यमचिस्तदस्मात्(स्त)दनु जयति जन्म प्रा-

2 प्रवानश्चिन्म्युः^३ ॥ [१*] ^३अथ वो(वो)धनमादिराजपुत्रं गृह्णामातरमजवा-
[न]वस्व^४ । तनय(यं) जनयाव(व)भूव राजा गगनाभोगतडागराज-
हंसः । [१ २*] ^३पुत्रं पुरुरवस-

¹ The original is as follows:—*Verum quia cavendum est ne hodiernam donationem nostram futuri temporis abnegare audeat et in ambiguum devocare presumptio, placuit mihi hanc paginam condere per quam non solum omnibus meis successoribus atque heredibus set etiam mihi met ipsi interdico ne aliter quam a me constitutum est nullo tempore quippiam agere audeant. Quod si qui forte observare neglexerint et absque digna satisfactione presentibus ultas impleberint dies, sciant se omnipotentis domini iram incurere et a societate sanctorum omnium segregatum. Quoniam sanctissimam beatissimam virginis Mariæ locum deonotare conatus est. Qui vero hæc augenda custodierit nihilque introgarent, adversi auribus percipiant nocem clementissimi iudicis iniquitatis ad plios: Venite benedicti patri mei percipite regnum quod vobis paratum est ab origine mundi. (See Earle's *Headbook to the Land charters and other Saxon documents*, p. 35, Kemble, No. 86 B. i. 8.)*

² From impressions supplied by Dr. Vogel and the original plates.

³ Expressed by a symbol.

⁴ Read "नमिन्म्युः".

⁵ Read "मज्जाम्पस".

⁶ Metre: Mālini.

⁷ Metre: Aupachchhandasika.

⁸ Metre: Vasantatīlaka.

- 3 मीरसमाप सुतु[दि]वस्य सप्तजलरासि(ग्रि)रसायनस्य । आसीदनन्यसमभास्यस-
(ग्र)तोपभोग्घा यस्वीर्बसी(शी) च सुकलचमिहोर्च(र्व)रा च ॥ [३*]
¹अच[1*]न्यये
- 4 किल स(ग्र)ताधिकसमि[मि]धयूपोप[रु]दयसुनोक्तविविक्तकीर्तिः । सताब्धि(ब्धि)-
रद्वरस(ग्र)नाभरण[1*]भिरामविश्वं(श्वं)भरासु(श)भरतो भरतो व(व)भूव ॥
[४*] ²हैलागृही-
- 5 ता(त)पुनरुक्तसमस्तसप्तो गोचे जयत्यधिकमस्य [स] कालै(र्त्त)वीर्यः । अचैव
हैहयनृपान्वयपूर्वंपुंसि राजेभि(ति) नाम शशल[अ]णि चक्षमे यः
।। [५*] ³स हिमाच-
- 6 ल इव रु(क)लचू(चु)रिवन्धमसूत⁴ चमाशु(श)तां भर्ता । सुक्तामणि-
भिरिवामलट्टसैः पूतं महीपतिभिः ॥ [६*] ⁵तवान्वये नयवता(ता) प्रवरो
न(नृ)पेन्द्रः [पौ]रंदरी[मि]व पुरी
- 7 त्रिपुरां(रीं) पुनानः ॥(1) ⁶आसीन्नातन्यनृपगन्धगज[1*]धिराजनिमाद्यकेसरियुवा⁷
युवराज[दि]वः ॥ [७*] ⁸सिंहासने नृपतिसिंहमसुच्य सुतुमारुरुपसवनिभर्तुर-
मात्वमुख्याः ॥(1)
- 8 कीकलमर्षवचतुष्टयवीचिसंघसंघहृदच[तु]रंगचमूपचारम् ॥ [८*] ⁹इन्दुप्रभा
निंदति हारगुच्छं लुगुप्सते चंदनमाचिपन्ती । [य]व प्रभौ दूरतरं
प्रयाते वियोगिनीव प्रति-
- 9 भाति कीर्तिः ।। [९*] ¹⁰भरक्तमणिपट्टप्रौढवचाः शिताक्षो नगरपरिचदैर्घी-
(घ्) लंघयन्दीर्घयेन ॥(1) गिरसि कुलिस(ग्र)पातो वैरिणां वीरलक्ष्मी-
पतिरभवदपत्वं यस्य गाङ्गे-
- 10 यदेवः ।। [१०*] ¹¹स वीरसिंहासनमौलिरत्नं स विक्रमादित्य इति प्रसिद्धः ।
यस्मादकस्मादपयानमिच्छन्नकुन्तलः कुन्तलतां व(व)भार ॥ [११*] ¹²प्राप्ते
प्रयागवट्ट(ट)मूलनिवेश(श)वन्धो⁹,
- 11 साहं शतेन गृह्णीषीभिरसुच मुक्तिं ॥ (1) पुत्रे¹³स्य खड्गदलितारिकरीन्द्र-
कुम्भमुक्ताफलैः अ ककुभोर्चति [क]र्षदेवः ॥ [१२*] ¹⁴कनकसि(ग्रि)-
खरवेत्तद्वैजयन्तीसमीर-

¹ Metre: Vasantatilaka.

² Read °नक्षी.

³ Metre: Āryā.

⁴ Read °ध्वं.

⁵ This is probably the engraver's mistake for °सदाश्व. Both the Jabalpur and Kumbhl plates read as sug-
gested (see *Ep. Ind.*, Vol. II, p. 3, and *Journal Beng. As. Soc.*, Vol. XXXI, p. 117).⁶ Read °निर्माषि, as suggested by Prof. Kielhorn, *Ep. Ind.*, Vol. II, p. 3, n. 16.

⁷ Metre: Upajāti.

⁸ Metre: Mālinā.

⁹ Read °वन्धो.

¹⁰ Read पुत्री.

- 12 म्बपितगगंनखेलखे(रखे)चरोचक्रखेदः ॥(1) किमपरमिह कास्यां(श्यां) यस्य
दुग्धाव्धि(व्धि)वीचीवलयव(व)हलकीर्त्तः कीर्त्तनं कर्णमेरुः ।[1 १३*] 'अय
धाम श्रेयसो वेदविद्याव-
- 13 लीकन्दः स्व.सवन्त्याः किरोटं [1*] ब्रह्मस्तंभो^१ येन कर्णावतीति प्रत्यष्टापि
आतलत्र(त्र)ह्ला(लो)कः ॥ [१४*] 'चाजनि' कलचुरीणां स्वामिना तेन
हणान्वयजलनिधिलह्ला(ह्ला) शीमदा-
- 14 वल्लदेव्यां । शशसृदुदयस(श)ङ्गाकुम्भ(कुम्भ)दुग्धाव्धि(व्धि)वेलासहचरितयशःश्रीः
श्रीयधः(शः)कर्णदेवः ।[1 १५*] 'चन्द्रार्कदीपवति पर्वतराजपूर्णकुंभावभा-
सिनि महाव्धि(व्धि)चतुष्कमध्ये [1*]
- 15 चके(के) पुरोहितपुरस्कृतिह(पु)तकर्मा धर्मान्ध(न्ध)नी ऽस्य हि पितैव
महाभिषेकं ।[1 १६*] 'न खलशलभगोष्ठीपक्षपातस्य पात्रं न खलु
कलुषचर्याकज्जलाद्गारकारः^२ ।
- 16 कलयनि(ति) कलिनामन्युद्गमं य[स्त्रि]यामातमसि जयति जम्बू(म्बू)दो(दो)प-
रत्र(त्र)प्रदीपः ।[1 १७*] 'चिन्तामणिकूम्भशक्तियुग्मक्रोडे स्याद्यदि कामधे-
नुदुग्धं [1*] दृ[स्त्रि]दृश्येत दृसो(शो)स्तस्य दा-
- 17 तुः(तुः) मो(सा)दृस्यं(श्र्यं) धवलारुणेचणस्य ।[1 १८*] 'यः ककुप्कुञ्जरो(रा)-
लानस्त[म्भ]सत्र(त्र)ह्लाचारिणः । ओपान्तेषु जयस्तं[भा]नुदस्तंभयदुच्चकैः
।[1 १९*] 'यो ब्र(त्र)ह्लाणां पाणि[षु] पंचपाणि दा-
- 18 ता निधत्ते पयसः पृषन्ति [1*] तैरेव ढणामवधूय ते च रत्नाकरेपि
प्रथयन्त्यवजा ।[1 २०*] 'महीभर्ता महादानैस्तैस्तुलापुरधा-
दिभिः । गरिष्णा [मि]ररत्न[र्ष] क-
- 19 तार्थयति योर्थिनः ।[1 २१*] ^{१०}स्वर्गराजगजदन्तरुचीनि चीरनीरनिधिसं(शं)स्रस-
(श)चीनि ॥(1) सा(शा)र्द्धितल्पफणिकंचुकभाशि(भांसि) स्मोततां दधति
यस्य य-

^१ Metre: Śālinī.

^२ Read ब्रह्म^०.

^३ Metre: Mālinī.

^४ Read चाजनि This is another instance of the engraver's ignorance, which culminates in the name of the king written as यधःकर्णदेवः for यशःकर्णदेवः in the following line.

^५ Metre: Vasantatilaka.

^६ Read कज्जलोद्गारकारः.

^७ Metre: Iḥadravirāj. The third pāda wants a syllable. The defect can be remedied by readingः दशोत्तरःस as suggested by Prof. Kielhorn, *Ep. Ind.*, Vol. II, p. 4.

^८ Metre: Anashtubh.

^९ Metre: Indravajrā.

^{१०} Metre: Svāgatā.

- 20 सां(शां)सि ॥ [२२*] ^१अन्ध्राधीस(श)मरन्ध्रदोर्विलसितं ^२स्वच्छद्वसुच्छिन्दता
येनाभ्यर्च्यत भूरिभिः स भग[वा*]न्भीमिस(श्व)रो भूष[णैः] । ^३यस्वाभ्य-
र्च्यगता प्र-
- 21 वृ[त्त्व](त्त)ल[ह]रीभूवलिगोदावरो (i) ^३गायत्युन्नदहंसता(ना)दमधुरैः सो(स्रो)-
त[ः]स्वरैः सप्तभिः । [१ २३*] ^४कुर्वन्महीं व्रा(व्रा)ह्मणसादरिञ्चनिव(व)-

Second Plate.

- 22 हंणः । सार्द्धं परसु(श)भा(रा)मेण यः स्वर्द्धामधिरोहति । [१ २४*] स च
परमभट्टारकमहाराजाधिराजपरमेस्व(श्व)रश्रीवा-
- 23 मदेवपादानुध्यातपरमभट्टारकमहाराजाधिराजपरमेस्व(श्व)रपरममाहेस्व(श्व)रत्रिकर्लि-
गाधिपतिनिजभु-
- 24 जोपार्जितास्व(श्व)पतिगजपतिनरपतिराजत्रयाधिपतिश्रीमद्यसः(शः)कर्णदेवः ॥ श्रीग-
(म)हादेवी । महाराजपुत्रः । [१*]
- 25 महा[मं]त्री । महामात्व[ः*] । महासाव(म)न्त[ः*] । महापुरोहितः । महा-
प्रतीहारः । महाचपटलिकः । महाप्रमात्रः । म-
- 26 हास्व(श्व)साधनिकः । महाभा(भां)डागारिकः । महाध्यक्षः । एतानन्यांश्च
प्रदास्वमानग्रामनिवासिजनपदांश्चाह्वय यथाई सस्त्रा(स्त्रा)नयति वो(वो)-
- 27 धयति समाज्ञापा(प)यति विदितं(त)मेतदस्तु भवतां यथा संवत् ८२३
फाल्गुनमासि सु(श)कृपचे चतु[र्ह]स्वां(श्व)ां रवौ संक्रांतौ(तौ) वामुदेवो-^५
- 28 देसि देवग्रामपत्तलायां देउलापंचेलग्रामाः(मः) ससीमापर्यन्तः चतुराघाटविसु-
(श)वः । सजलस्थलः साम(स)मधूकः । सगर्तोपरः । स-
- 29 निर्गमप्रवेश(शः) । सलवणाकरः । सगोप्रचारः । सजाङ्गलानूपः । वृक्षा-
रा[मो*]द्भेदोद्यानतृणादिसहितः । कान्वस्य(स)गोचाय श्राद्धवन-
- 30 जामदग्नित्री(त्रि)प्रवराय व(व)हृ[च*]सा(शा)स्त्रिने सीशापौत्राय च्छीतपद्-
पुत्राय गंगाधरस(श)र्मणे व्रा(व्रा)ह्मणाय मातापित्रोरात्म[न*]श्च पुष्य-
- 31 यसो(शो)भिहृहये ग्रामोयमस्त्राभिः सा(शा)सनत्वेन संप्रदत्तः । अत्र चाभ्यर्थना
दातुर्भवति । [१*] ^६सर्वान्येन्भाविनः^७ (i) पार्थिवेन्द्रान्भूयां
- 32 मूयो याचते रामभद्रः । सामान्योयं धर्मसेतुर्नृपाणां काले काले पालनीयो
भ[वद्भिः] । [१ २५*] ^८व(व)हृभिर्व्वसुधा भुक्ता राजभिः सग-

^१ Metre : Śārdūlavikrīḡita.

^२ Read स्वच्छन्द°.

^३ These words are quite clear in the estampages.

^४ Metre : Anuṣṭubh.

^५ Read °द्वोद्देशे. There is a short stroke with a small bar to the right at the end of l. 27.

^६ Metre : Śālinī.

^७ Read सर्वानेतान्मा°.

- 33 रादिभिः । यस्य यस्य य[दा] भूमिस्तस्य तस्य त[दा] फलं ।। २६*]
 'सुवर्णमेकं गामिकां भूमेरप्येक[मं]मुलं [1*] हरद्वरकमाप्नो[ति*] याव-
 दाह(भू)तसं-
- 34 इवं ।। २७*] 'तडागानां सहस्रेण अस्व(श्व)मेधस(श)तेन च । गवां
 कोटिप्रदानेन भूमिहर्ता न सु(श)ध्यति ।। २८*] 'स्रदत्ता' पर-
 दत्तान्वा यो हरेत वसुंध-
- 35 रां । स विद्यायां कृमिर्भूत्वा पिबतिः सह मज्जति ।। २९] 'फालकृष्टां
 मर्ही दद्यात्सो(वी)जां सस्यसा(शा)लिनीं । यावद्वूर्यकृतांलोकान्ताव-³
- 36 त्स्वर्गं महीयते ।। ३०] 'षष्टिं वर्षसहस्रा[णि] स्वर्गं वसति भूमिदः ।
 आच्छेत्ता चानुमन्ता च तान्येव नरके वसेतु(त) ।। ३१] 'वारिहीनि-
 प्वरखेषु सु(श)[ष्क]कोटर-
- 37 वासिनः [1*] कृष्णसर्पास्तु जायन्ते ब्र(ब्र)ह्मदेवस्वहारिणः ।। ३२*] 'अन्यायेन
 हता भूमिरन्यायेन तु हारिता । हरतो हारयन्त(त)च दहत्यासप्तमं
 कुलं ।। ३३*] 'अ-
- 38 अत्कुलक्रमगताः समुदाहरन्ति अन्यैश्च दानमिदमभ्युपमोदनीयं । लक्ष्मि-
 (क्ष्मी)बला श(स)लिलडु(डु)डु(डु)[द*]वहरायां दानं फलं परमतः प्रतिपा-
- 39 लनीयं ।। ३४*] 'प्रजाहितार्थं स्वित्तयः प्रणीता धर्मेषु विद्वानु(न्) प्रतिपाल-
 येत(त) । यो लोभमोहाद्वरते दुरात्मा सो ऽन्वो ब्रजेदु(डु)र्गतिमासु(श)
 कष्टां [॥ ३५*]
- 40 'यानीह दा(द)त्तानि पुरा नरेन्द्रैर्दानानि धर्मार्ययशस्कराणि [1*] निर्मांश-
 व[1*]न्तिप्रमितानि तानि को ना[म] साधुः पुनराददीत ।। ३६*]
 'भूमिं यः प्रति-
- 41 गृह्णा(ह्ना)ति यश्च भूमिं प्रयच्छति [1*] उभौ तौ पुण्यकर्माणौ नियतं
 स्वर्गगामिनौ ।। ३७*] 'सं(शं)खो भद्र[1*]सनं च्छत्रं वरास्त्रा(श्रा)
 वरवारणाः । भूमिदानस्य चि-
- 42 ग्ना(ह्ना)नि फलमेतत्पुरंदर ।। ३८*] 'अस्मिन्वंसे(शे) परिचीणो यः
 कश्चिन्वृ(न्वृ)पतिर्भवेत(त्) ॥ (1) तस्याहं हस्तलम्बोस्मि सा(शा)सनं न
 व्यतिक्रमेत् ॥ [३९*] 'त्राताभ-
- 43 विश्वममिदं वसुधाधिपत्वमापातमात्रमधुरो विषयोपभोगः । प्राणास्तृणाग्रजलवि-
 (वि)न्दुसमा नराणां (1) धर्मः सखा परमहो
- 44 परलोकयाने '।४०*] धर्मलेखिणीवाच्छूकेन लिखितं(त)मिति ॥ मंगलं
 महात्री[ः] ॥

* Metre : Anushūbh.

* Metre : Vasantatilaka.

* Read सदर्ता परदर्ता वा.

* Metre : Upajāti.

* Read ० जगतीकपाठः.

* Metre : Indrava.

TRANSLATION.¹

Om !

Om ! salutation to Brahmā—

(Verse 1.) Glorious is (the god) whose navel is a lotus (*i.e.* Vishṇu), glorious is the lotus which is his navel (and) glorious is (the god) born from that lotus (*i.e.* Brahmā). Glorious also is his offspring Atri, and glorious is the friend of the ocean who took his birth from Atri's eye (*i.e.* the moon).

(V. 2.) Now the king who is the swan in the lake of the expanse of heaven (*i.e.* the moon) begat as his offspring Bōdhana, the son of (that) primeval king (*rāja i.e.* moon) (and) son-in-law in the house of the friend of lotuses (*i.e.* the sun).

(V. 3.) This son of the god who is the elixir produced from the seven seas obtained, as the son of his own body, Purārasas, who had both Urvaśī and the earth here for his faithful wives to be enjoyed by him with their hundreds of unrivalled blessings.

(V. 4.) In this family forsooth was born Bharata, whose pure fame is proclaimed by the Yamunā, bemmed in by more than hundred posts of horse sacrifices (offered by him), Bharata, who delighted in the welfare of the earth, made lovely, by the ornament, the jewelled girdle of the seven seas.

(V. 5.) Highly glorious is in his family that Kārtavīrya who, though he had no need of them, wielded with ease every weapon, (and) who allowed the title of king (*rāja*) only to the Moon, the ancestor of the family of these Haihaya princes.

(V. 6.) Resembling the Himālaya, the lord of mountains, that lord of princes begat the Kalachuri race, which is purified by rulers of spotless conduct, as (the *vanśā*, bamboo) with pure round pearls.

(V. 7.) In this family was a prince, foremost of the prudent, who purified the town of Tri-purī so that it was like Indra's City—Yuvārājādēva, who destroyed the lords of princes blinded by passion, as a young lion does powerful infuriated elephants.

(V. 8.) The chief ministers of that ruler of the earth placed on the throne his son Kōkalla, a lion-like prince, the progress of whose armies, consisting of four parts (*viz.* elephants, chariots, horsemen and soldiers on foot), was checked (only) by their encountering the masses of waves of the four oceans.

(V. 9.) That lord having gone far away, his fame shows like a forsaken woman; deriding white sandal, it reproves the lustre of the moon, and is a reproach to a string of pearls.

(V. 10.) His son was Gāṅgēyādēva, a thunderbolt falling on the heads of enemies (and) the lord of the fortune of heroes, with a chest broad like an emerald tablet, (and) with smiling eyes, (and) with his two arms surpassing the length of a city bar.

(V. 11.) The crest jewel of crowned heads, he became famous under the name of Vikramāditya, wishing to run away from whom with dishevelled hair (the king of Kuntala) who was deprived of his country came to possess it again.²

(V. 12.) When, fond of residing at the foot of the holy fig tree of Prayāga, he had found salvation there together with his hundred wives, his son Karnadēva honoured the quarters with the pearls from the frontal globes of the majestic elephants of his enemies, cleft by his sword.

¹ In the first 24 verses I have adopted Dr. Kielhorn's excellent translation of the Jabalpur plate, with such alterations as the clearer and better readings of this inscription have necessitated.

² The meaning of the second line of this verse is very obscure. The writer evidently plays on the word *kuntala* and has brought about what is called *virōdhābhāsa* when he says *akuntalāḥ kuntalātām babhūro*, *i.e.* a hairless person bore hairiness (an apparent contradiction). The eulogist evidently seems to convey that Gāṅgēyādēva was so noble that he restored the Kuntala country to its king who was defeated and was running away with dishevelled hair (a second pun on the word *akuntala*).

(V. 13.) Of him whose fame is like the circle of waves of the milky ocean, need we say more than that here at Kāśī there is a temple (erected by him), Karṇamāru, (so lofty) that the wind of the flags which wave from its golden spires lessens the fatigue of the damsels of heaven, when playing in the sky.

(V. 14.) He set up the pillar of piety, called Karṇāvati, the foremost abode of bliss, the root of the creeping plant—knowledge of the Vedas, the diadem of the stream of heaven, the world of Brahman on the surface of the earth.

(V. 15.) That lord of the Kalachuris begat on the illustrious Āvalladēvi, (another) goddess of fortune produced from the ocean of the Hūna family, the illustrious Yaśaḥkarnadēva, the glory of whose fame is co-extensive with the billows of the milky ocean which rose (when he arose), mistaking him to be the rising moon.

(V. 16.) Of this law-abiding (son) the father, whose acts were purified by the respect which he paid to the family priests, performed himself the great inauguration ceremony in the midst of the four great oceans, made resplendent, as by a full jar, by the king of mountains, and illumined by the moon and the sun.

(V. 17.) Glorious is that jewel lamp of Jambudvīpa which sends forth its rays in the darkness of night of the Kali age, never filled with partiality to wicked people (as an ordinary lamp is filled with) the fallen wings of night moths (and) never emitting the lampblack, base conduct.

(V. 18.) If the milk of the cow of plenty were (put) within the two oyster shells trimmed with the gems which grant every desire, then there would be seen a likeness with the eyes of that bountiful (king) whose eyes are both white and red.

(V. 19.) He erected high pillars of victory near the ends of the earth, as companions of the posts to which the elephants of the quarters are fastened.

(V. 20.) This bountiful (lord) puts five or six drops of water into the hands of the Brāhmaṇas and they with these already quench their thirst and afterwards show their contempt even for the mine of precious stones (i.e. the ocean).

(V. 21.) In weight (like the mountain) Mēru, this ruler of the earth exceedingly gratifies suppliants by bestowing on them (gold) equal to his own weight and by other great gifts.

(V. 22.) Bright like the tusks of the elephant of the king of heaven, pure like the shells of the ocean of milk, (and) lustrous like the skin of the snake which is the couch of Viṣṇu, his fame has become super-abundant.

(V. 23.) Extirpating with ease the ruler of Andhra (even though) the play of (that king's) arms disclosed no flaw, he revered with many ornaments the holy Bhīmēśvara, passing close to whom the Gōḍāvāri, with dancing waves as her eyebrows, sings (his praises) with the seven notes of her (seven) streams sweet like the cries of the intoxicated flamingo.

(V. 24.) Crushing the power of his enemies and making over the earth to the Brāhmaṇas he engages in a course of rivalry with Paraśurāma.

(Lines 22-31.) And this the illustrious Yaśaḥkarnadēva, the Paramabhāṭṭāraka, Mahārājadhīrāja, Paramēśvara, who meditates on the feet of the illustrious P. M. P. Vāmadēva (Śiva); the great worshipper of Mahēśvara, the lord of Trikaṅga, who acquired (the title of) the overlord of the three kings, viz. the master of the horse, the master of the elephant, the master of men, by the force of his own arms, having called together the illustrious Queen Consort, the Prince (heir-apparent), the Prime Minister, the Chief Councillor, the Generalissimo, the Chief Priest, the Great Warden, the Chief Keeper of records, the Chief Interpreter, the Grand Equerry, the Chancellor of the Exchequer, the Head Overseer, these and other inhabitants of the village about to be granted, duly honours, explains (and) orders (as follows):—Let it be known to you that on (the occasion of) the Saṅkrānti on Sunday the 14th of the bright fortnight of the month Phālguna in the year 823, the village Dēulā Paṃohēla, (situated)

in the *pattalā* Dēvagrāma is granted by Us in the name of Vāsudēva, by a charter, to the extent of its limits, with boundaries marked on its four sides, with lands and water, mangoes and Madhūka (*bassia latifolia*) trees, with hollow ground and saline soil, with (right of ingress) and egress, with salt-pits, with pasture for cows, with forest and river bank lands, with tree groves, creeper and plant gardens, grass, etc. to the Brāhmaṇ Gaṅgādhara-śarman, son of Chhitapāi (and) grandson of Siś of the Kāuva gōtra, with the three *pravaras* [Kāva*], Āplavana and Jāmadagni, belonging to the Bahvṛicha (Rigveda) -śākhā (branch), for increasing the religious merit and fame of (our) mother, father and ourselves. And now this is the prayer of the giver :—

(V. 25.) Thus does blessed Rāma again and again conjure all these and future protectors of the earth :—Common to men is this bridge of religious merit to be guarded by you from time to time.

(V. 26.) By many kings, Sagara and others, has the earth been enjoyed : Whosoever at any time has been the soil, his at that time has been the fruit of the previous bestowment (thereof).

(V. 27.) He who deprives (a Brāhmaṇ) of even a single gold coin, a cow or a finger of land, abides in hell until the deluge.

(V. 28.) The confiscator of land is not expiated by (excavating) a thousand tanks, by (performing) a hundred horse sacrifices (or) by the gift of ten million cows.

(V. 29.) He who resumes land whether given by himself or by another, is born an insect in ordure (and) grovels there with his ancestors.

(V. 30.) He who gives land furrowed by the plough together with seed and abounding with crop, abides in heaven so long as the sun continues to give light to the world.

(V. 31.) The giver of land dwells sixty thousand years in heaven, the confiscator and he who consents to such an act, live so many years in hell.

(V. 32.) They who seize property dedicated to Gods or Brāhmaṇs, are born as black serpents residing in dry caves in woods destitute of water.

(V. 33.) (If) land (is) wrongly appropriated or wrongly caused to be appropriated, the usurper and his agent burn (in perpetual fire) until the 7th generation.

(V. 34.) Those of our lineage declare that this gift should be approved by others. Fortune (of men) is fickle like bubbles of water on this earth ; gift alone is its fruit, therefore it should be preserved.

(V. 35.) For the good of the people the laws have been established. The wise one should keep them in justice. The reprobate who from avarice or delusion shall usurp, will promptly incur a painful hell down below.

(V. 36.) The gifts which have been here granted by former princes producing virtue, wealth and fame are comparable to the remains of offerings to the gods. What good man could resume them ?

(V. 37.) He who receives land and he who gives, both are doers of meritorious acts and certainly go to heaven.

(V. 38.) A conch, a couch, an umbrella, good horses, and good elephants are the indication of land gift. This is the fruit, O Purandara.

(V. 39.) If any king is born in this family whose treasury is exhausted, of him I beg with clasped hands,—“let him not resume this grant.”

(V. 40.) This sovereignty of the earth totters like the wind and the clouds; the enjoyment of realm is sweet but for an instant ; the breath of man is like a drop of water on the tip of a blade of grass. Only religious merit is the friend on the journey to the other world.

(L. 44.) Written by the illustrious Vāśhghhūka writer in (the department of) religion. Let great happiness attend.

No. 25.—MAHADA PLATES OF YOGESVARADEVAVARMAN.

By B. C. MAZUMDAR, M.R.A.S.

This charter was unearthed in the year 1890 at a place not far from the village Mahadā in the Feudatory State of Sōnpur. The name of the village Mahadā occurs in the text of the grant. The Mahārāja of Sōnpur, B. M. Sing Deo Bahadur, has been good enough to hand the plates over to me for publication.

There are altogether three plates, of which the first has only been inscribed on the reverse. The height of the plates is $3\frac{1}{4}$ " and the length of the first plate $8\frac{1}{2}$ " and of the second and third 9". There is at the upper edge, about the middle of the side, a small circular ring hole, through which a plain copper ring was passed, the ends of which had been left unsoldered. The weight of the plates including the ring is 63 tolas.

The characters in the main agree with, or strongly resemble, the modern Bengali letters. The letters *ka*, *ha*, *pa* and *ya* resemble those old letters which have been retained in modern Nāgarī, while letters such as *śa* (e.g. l. 7), *tya* (l. 8) and *tha* in *stha* (l. 12) strongly remind of Modern Oriyā characters. Orthographical mistakes such as *-śada-* for *-śabda-* (l. 1); *-śiṅha-* for *-śiṅha-* (l. 4) are such as are characteristic of modern Oriyā writers. We also find the modern Oriyā pronunciation of *ṛi* as *ru* in *-ruṅvōda-* (l. 18). This pronunciation commenced to prevail from the time of the influence of the Gāṅga-Rājās in Orissa. ✓

The grantor is Śrī Yōgēsvara Dēvavarman (l. 24), grandson of Sōmēsvara Dēvavarman, and the son of Śrī Dhāraṇa (or Vāraṇa) Dēvavarman¹ (ll. 15, 16 and 17). He is said to have been the ruler of Baudh² (l. 5), and his ancestor is said to have come from Ayōdhya, —a scion of the Solar dynasty (lines 2 and 3) belonging to the Kāśyapa-gōtra. Two emblems have been claimed by the grantor for his family—one, a lion on the banner (l. 4), and the other a *drīja-rāja* (l. 6).³ It has been mentioned (l. 1) that the kings of this family had attained the *pañchamahāśabdas*. This designation marks them as feudatories.⁴ The grantor is said to have also the title *gaja* (line 33), though virtually he was a lion (l. 34). It may be noted that *Gajapati* has long been the title of the Rājās of Purī and Khorda.

The grantee is a Brāhmaṇa Madhusādana (l. 17) of the Vatsa-gōtra, a *hōtri*, and a student of the Rīgvēda with the Brāhmaṇas (l. 18). The names of his father and grandfather were Purushottama and Gadādhara (lines 14 and 15) respectively. All these names are very generally given to men at the present day in Orissa. ✓

Of the six villages granted, the principal village is Champāmalla, identified by me with Chāmpā-māl in Sōnpur. Of the 5 villages (*Pañchapallikā*) granted along with Champāmalla, Mahadā and Mēḍhā (modern names) could only be identified. The grant was made to secure the good will or grace of the god Vaidyanātha (l. 23), on whose lotus-like feet the grantor has been described to be a bee (l. 9). There is only one temple in the State of Sōnpur which is dedicated to Vaidyanātha.⁵ This is the finest temple that exists in Sōnpur. The local tradition is, that Rājā Anaḡabhīma-Dēva of Purī built it. The grant was made on the bank of the river Mahānadi called Chitrōtpalā in this record. The name Chitrōtpalā for Mahānadi is widely and popularly known; and Rājā Sir Sudhal Deo, the late Feudatory Chief of Bāmra, gave the

¹ It is difficult to decide whether the name begins with *dāa* or *ra*, as both the letters look alike in this record.

² A tributary state adjoining the State of Sōnpur.

³ By *drīja-rāja* the bird peacock is meant and not the moon, as in the crest of the present kings of Baud.

⁴ See *Ep. Ind.*, Vol. V, p. 216, n. 3.

⁵ Situated on the bank of the river Tāl in the village which is also called Vaidyanātha, about 12 miles from Sōnpur.

title *Chitrōtpalā* to his poem describing the Mahānadi, which was composed and published years ago. In the bed of the Mahānadi (within a stone's throw from the palace of the present Mahārāja of Sōnpur) there is a hillock called Laṅkōśvari bearing an inscription in letters resembling those engraved on the plates of the Sōmavamśi-Guptas. I could not decipher this inscription, as the letters have become faint and illegible by being constantly washed by the river. I identify this Laṅkōśvari as the Laṅkāvartaka of this record (l. 13).

A word regarding the probable date of this record. It need hardly be pointed out that the plates of Yogēśvara Dēvavarman are later than those of the Sōmavamśi-Guptas who flourished between 1000 and 1100 A.D.¹ As the present rulers of Sōnpur have been ruling the state in an unbroken continuity from the time of the first ruler Mahārāja Madangōpāl² from about 1615, the Dēvavarmans must have flourished previous to the 17th century. We get it in the local tradition that the State of Sōnpur was acquired by Madangōpāl, when the Rājās of Purī declined in power and the new Rājās of Baud held the State of Sōnpur under them. We know that from about 1565 A.D., the Purī Rājās declined in power, and shortly after that date Mukunda Dēva died. It was nearly 40 years after this time that the present rulers of Sōnpur acquired the state. The present rulers of Baud are of the Kāśyapa-gōtra, claim descent from the Solar dynasty and have got a peacock³ as the family emblem. But on reference to the genealogical tree of the Baud family (kindly supplied to me by Mr. J. Rāo, Dewan of the State), the names of the rulers mentioned in this record are not met with.

I do not think that the present rulers of Baud are descendants of Sōmēśvara, for if it had been so, the genealogical tree would not have omitted the names of Sōmēśvara, his son and grandson. On reference to the list of names of the rulers of Baud, it does not appear to be likely that the present Rāj family commenced to rule Baud more than two decades before the date of Madangōpāl of Sōnpur. It is probable that the ancestor of the present rulers of Baud usurped the territory previously held by three rulers in succession, from Sōmēśvara to Yogēśvara. I shall not be far wrong, if I make Yogēśvara Dēvavarman a contemporary of Mukunda Dēva of Purī. First, the facts I have set forth do not stand against the possibility of what I have suggested. Secondly, the second verse in the Indravajrā metre (ll. 33 to 35) refers, I suspect, by way of a pun to Mukunda Dēva.

It is there stated (lines 33 to 35) that Mukunda (Vishṇu) having entrusted the government to the grantor, was sleeping in the ocean with a light heart. We know that the Rājās of Purī extended their influence so far as Sōnpur; we cannot also dismiss the local tradition, that the temple of Vaidyanātha was built by Anāgabhimā Dēva. That the Rājās of Purī lost their dominion to the west and to the south after the death of Mukunda Dēva, is also very well known.⁴ There was no necessity of mentioning it in the charter that the grantor got the kingdom to rule from god Mukunda, if he was not really under an overlord. Of many names of Vishṇu the name Mukunda was selected perhaps to refer to the Rājā who was really the overlord of Yogēśvara Dēvavarman.

The grant is dated in the 33rd year of the glorious reign of the grantor's grandfather, Sōmēśvara-Dēva, on the 7th day of the bright fortnight of Māgha, while the sun was in Makara and the moon in Mīna, in the Rēvati-yōga. [Mr. Sewell has been good enough to calculate which dates in the course of the 16th century would fulfil all these requirements. There are three of them, viz. Sunday, 9th January 1508, Sunday, 10th January 1535, and Sunday, 11th January 1562. Only the last one can be meant if there is an allusion to Mukunda Dēva in l. 35.—S. K.]

¹ *Ep. Ind.*, Vol. III, p. 333.

² See *Bengal District Gazetteers*, Vol. XVI, Sambalpur, p. 21.

³ Cf. n. 3, p. 218.

⁴ See *Bengal District Gazetteers*, Vol. XIII, Purī, p. 81.

TEXT.

First Plate.

- 1 Ōm¹ svasti [I*] Pañcha-mahāsādva(bda)-samanvita²maht-maṇḍalē-
 2 śvara-aridurddhara-vara-bhuj-āsi-bhāsva(śva)ra-prachanḍa-prōdyad-dī-
 3 nakara-kula-nandana-kalikāl-ānvaya-Kāśyapa-gōtra-
 4 k-āvē(va)ntnātha-kamala-vara-bhūshapa-siṅgha(mha)-dhvaja-lāñchha-
 5 va(na)-[Va]jūra(dha)-pura-var-ādhiśvara-Ājō(yō)dhya-vinirggata-si-
 6 Ņghā(mhā)sana-mapi-makuṭa-paṭa-varddhana-d[v*]ija-vā(rā)ja-lā-
 7 [ñchha]na-śatra-dhvaja-paṇḍarakāśha-³ śatra-maṇḍalika-[sa*]mudvahana-daṇḍa-
 8 satya-mārttaṇḍa-dēva-śri-Vaidyavā(nā)tha-pada-pa-

Second Plate; First Side.

- 9 Ņkaja-bhra(m)mara-mah[ā*]bhūpati-pru³-chakravartti-śri-Sōmē-
 10 śvaradēva-chōḍā-varddhamāna-ji(vi)jaya-rā[jya]-samva[tsa]raṁ vīra(ṇa?)-
 11 kachūvarkamuṇḍam⁴ 33 śri(di)-Māghē māṣē śukla-pakshē tithau
 12 saptamyām Makara-sthitē savitari Minarāśi-sthita(tē) chandramasi
 13 Ravi(vau) Rēvatyām-amṛita-yōgē Chitrōtpalāyās-tirō Lla(La)mkāvartta-
 14 ka-sannidhan Vatsa-sagōtrasya Gadādhara-nāmna[h*] putrāya Vatsa-sagō-
 15 trasya Purushōttu(tta)[ma*]-nāmnaḥ putrāya Kāśye(śya)pa-sagō(gō)trasya śri-Sōmē-
 16 śvaradēvavarmanah pautrah Kāśyapa-sagōtrasya śri-Dhāraṇa-

Second Plate; Second Side.

- 17 dē[va*]varmmaṇah putrah Vatsa-sagōtrāya Madhusa(sā)dana-nām[n*]ē vā(brā)-
 18 hmaṇḍāya śa[sa[t*]trānta-hautra-vēda-Ru(Ri)gvēda-mautra-vrā(brā)hmaṇḍādhyā-
 19 yinō Mahāḍā-Atrāṇḍēla-Mēḍhak-ākhyā-dvē-Kōkaṭidēva-
 20 pañchapallikē-sahitam Champāmalla-grāman chatuh-simā-pa-
 21 ri[ch*]chhinna[m*] sa-jala-sthala[m*] sa-machcha(matsya)-kachchap-ādika[m*]
 sa-viṭap-āranyam
 22 nidhi-vāṁphaya⁵-sahitam sarvy-ōpadrava-va(vi)va[r*]jitam ayum . . .⁶sa-
 23 hitam āyur-ārōgya-rā[jya]-vivri[d*]dh[y]artha[m*] śri-Vaidyanātha-dēvasya priti-

Third Plate; First Side.

- 24 kāma[h*] śri-Yōgēśvaradēvavarmmaḥ pradadō [I*]
 25 Bhūmim vaḥ pratigrihṇāti yaś-va(cha) bhūmim prayachchhati [I*] u-
 26 bhau dvau paṇya-karmmaṇau niyatau svargya(rgga)-gūminau ||
 27 Mā bhūd=aphala-śaṅkā vaḥ paradatt-ēti pārthiva(vaḥ) [I*] sva-
 28 dattāt-phalam-ānantyam para-datt-ānupālanō || Gām=ōkām
 29 suvarṇam-ōkam bhūmōr-apy-a[r*]ddham-a[ṅgu]la[m*] [I*] haran-narakam-āpnō-
 30 ti yāvad-ābhūtasamp[la]van || Yad-vairi-bhōpāla-vilāsinī-
 31 nām-utkahiṭa-hānē(rō)shu payōva(dha)rēshu | aśru-pravāhaḥ prithu-chā-

¹ Expressed by a symbol.² Read perhaps *paṇḍarīkākarsaka*.³ Read *śri*.⁴ These words are unintelligible to me. The final *muṇḍam* probably represents the Telugu numeral for "three."⁵ Read *dhāṁphaya*. This word is a Sanskritised plural of the modern Oriyā word *dhāṁpā* "well" which is, in its turn, derived from Sanskrit.⁶ I cannot make out this word.

i.

2
 4
 6
 8

2
 4
 6
 8

ॐ अस्मि यश्चेऽपरा एतद्दमः । न विदुः मद्रामदी मन्तुः ।
 विरञ्ज रिद्वैरवैरु र्जा शि साश्वर घुशपु। छाग्राहि
 न क र्कूल न कून कलि काला नृप काशाय। छा। न
 का। वनी। माथ केमल व ररु यण सिटी पु कला छे
 व ररु च य र व र। वीश्वर गुरु वा विनि मृ। क शि
 इ। न। म। लि। म। क। य। य। व। न। दि। न। वा। त्। ल।
 वं न। ए। न। य। ल। न। का। य। न। म। ल। न। क। म। ह। य। व। द। पु
 म। च। म। त्। ल। द। व। शी। वे। श। वा। य। य। य। य।

ii.

10
 12
 14
 16

10
 12
 14
 16

न। क। न। म। र। म। न। र्क। य। छि । लू। य। क। व। ति। शी। यो। मि।
 अ। र। न। दि। व। र। क। उ। व। र्ज। मा। न। जि। न। य। र। क। र। म। मृ। ती। रं। व। नु।
 यो। क। व। के। म। ल। न। ल। शी। दि। मा। य। सा। सि। शी। क। यो। न। छि। वि।
 म। यु। म। म। व। र। शि। उ। स। वि। क। रि। मी। न। वा। छि। शि। उ। व। द्म। सि।
 र। वि। र। व। ह। म। मृ। न। या। शो। च। लि। न। ला। य। मृ। र। व। का। व। र्ज।
 क। य। नि। वि। व। र। सा। मा। क। य। य। वा। व। र। ना। क। य। य। य। य। व। क। य। स। म।
 नृ। य। य। क। य। ति। न। मृ। न। य। न। य। वा। य। य। य। य। य। य। य। य। य। य। य। य।
 नृ। र। दि। व। वे। म। ल। शी। यो। छे। ४। का। य। य। य। य। य। य। य। य। य। य। य।

iii.

18
 20
 22

18
 20
 22

ॐ नमो भगवते वासुदेवाय । नमो भगवते वासुदेवाय ।
 नमो भगवते वासुदेवाय । नमो भगवते वासुदेवाय ।
 नमो भगवते वासुदेवाय । नमो भगवते वासुदेवाय ।
 नमो भगवते वासुदेवाय । नमो भगवते वासुदेवाय ।
 नमो भगवते वासुदेवाय । नमो भगवते वासुदेवाय ।
 नमो भगवते वासुदेवाय । नमो भगवते वासुदेवाय ।
 नमो भगवते वासुदेवाय । नमो भगवते वासुदेवाय ।
 नमो भगवते वासुदेवाय । नमो भगवते वासुदेवाय ।

Third Plate ; Second Side.

- 32 va(pa)-ya[shṭi][r*] vin-aiva sūtrēṣa samāsasañja || Yasy-ā-
 33 nvaṣe bhūpatir-ēsha jṣṭaḥ yaśo-gaja¹ ity-āhita-
 34 rāja-simhaḥ [i*] Yasmina(n) vinikshipya dhuran-dharitryāḥ
 35 snevā(ahvā)pa vārdhau muditō Mukundaḥ || Yasy-āvarōdha-
 36 stana-chandañāṁ prakāśānāḍ-vāri-vihāra-kālē | Chi-
 37 trōtpalē Svarṇavati[m*] gat-āpi (I) Gaṅg-ōrmmi-sa[m*]saktam-iv-ā-
 38 vibhūti² ||

No. 26.—RATAUL PLATE OF CHAHADADEVA.

By DAYA RAM SAHNI, M.A.

The fragmentary copper-plate which is discussed in this note was acquired for the Director-General of Archaeology in 1911 by Mr. J. R. Pearson, I.C.S., District Officer of Meerut. The circumstances which led to its discovery were described in a forwarding note. It is stated that this inscribed fragment belonged to a copper-plate which was found, some thirty years ago, by a resident of the village of Rataul, Tahsil Baghat, District Meerut, while he was excavating a piece of land belonging to him in order to dig out old bricks. The plate, which is said to have been imbedded in a domical structure nine or ten feet below the surface, was broken to pieces by the diggers and all the other fragments are said to have been lost. This is much to be regretted, for, as it will appear from the sequel, the inscription incised on the plate was of considerable interest.

The surviving fragment is deposited in the Museum of Archaeology at Delhi, and measures 10½" in width at the top by 3½" in height. It is complete only on the upper side, but a rough estimate of the total breadth of the fragment may be formed with the help of the missing portions of the verses that remain. It is impossible, however, to find out the entire height or the total number of lines as it is not known what portion of the plate is broken off at the bottom.

The extant portion of the document consists of parts of six lines. Of the seventh line the top bars of some letters and superscript vowel strokes of three syllables remain. The inscription is engraved in the Nāgari characters of the beginning of the 13th century A.D. The height of the letters in the first line varies from $\frac{3}{16}$ " excluding the vowel-marks to $\frac{1}{2}$ " with them, and from $\frac{3}{8}$ " to $\frac{1}{2}$ " in the remaining five lines.

In respect of orthography we observe that the words have been spelt with accuracy throughout with the exception of the omission of the *anusvāra* before *dur* in *kulaikēdur-*, in line 3 and the substitution of *śā* for *sā* in *-sāikṛitā* in line 2. No distinction has been made between the letters *v* and *b*. It is noteworthy that the rules of *sandhi* have been nowhere disregarded. The doubling of *chh* in *āchchhettur* (line 2) and of *n* in *svasminn-ālānitō* (line 4), etc., show that the author and the scribe were well versed in grammar. The consonants before and after *r* have been doubled in some cases and left unaltered in others, in accordance with the optional character of the rule concerned. The *avagraha* is not indicated.

The language of the inscription, as far as it goes, is metrical Sanskrit with the exception of the first line. The remaining five lines contain portions of six verses which were numbered. The first verse, which is in the Āryā metre, covers the entire extant portion of line 2. Of its

¹ We must scan *gaj-ity-*.² Cf. *Rāghavānanda*, VI, 48.

first foot (*pāda*) ten *mātrās* out of twelve survive, so that the loss on the left side is two *mātrās* or one long or two short syllables. It may also be assumed that the inscription opened with a short benedictory formula. The last foot of the verse wants four or seven *mātrās* according as the metre employed was Āryā or Giti. The second verse terminates in line 3 and has lost the first thirteen syllables of the first half. This and the next two verses are in the Śloka metre. The fourth verse presumably ended in line 4. The next or fifth verse, which terminates in line 6, is in the Śārdūlavikrīḍita metre. The portions which remain include the last five syllables of the first foot, the whole of the second quarter and the last thirteen syllables of the last. Of the last verse the first five syllables only remain.

The object of the document was presumably to record a gift of land to one or more Brāhmaṇas. This may be inferred, in the absence of the grant portion, from the first verse which affirms that the grantor and the grantee earn an everlasting bliss, whereas the land bestowed upon a Brāhmaṇa becomes a danger to him who appropriates it. That the donor was the chief heir-apparent, the illustrious Chāhaḍadēva, whose name is engraved in large characters in the top line, needs no demonstration.¹ The remainder of the inscription contains a part of the genealogy of Chāhaḍadēva. Verses 2 and 3 eulogise a ruler whose name is missing. He is described as the 'sole moon of the Chāhamāna race' and the 'lord of the land of Śakambhari.' Verse 4 records that after that ruler Arṇṇōrāja 'bore the burden of the world.' The first half of the fifth verse praises a son of Arṇṇōrāja who is described as 'having focussed in his own abode the prosperity of the quarters after he had conquered it.' We meet with no other proper name until we come to verse 6, where we find the name of Pṛithvirāja.

We proceed to fill up the gaps in the above account. The name between Arṇṇōrāja and Pṛithvirāja is readily ascertained from a short inscription on a pillar of an ancient building at Madanpur which records the conquest of Bundelkhand by Pṛithvirāja, the son of Sōmēśvara and grandson of Arṇṇōrāja in Vikrama Samvat 1239.² It is obvious that the Pṛithvirāja of our inscription is the great Chāhamāna prince of Delhi and Ajmer. The name of Arṇṇōrāja's predecessor was Jaidēv according to the transcript published by Kavi Rāj Shyāmal Dās of Mewar of the important rock inscription at Bijhōli.³ This transcript is faulty in many respects and it was, no doubt, for this reason that the late Prof. Kielhorn preferred to publish an imperfect dynastic list of the Chāhamānas in his Synchronistic table for Northern India.⁴ I understand that Mr. Bhandarkar is intending to re-edit the inscription. In the meantime we are fortunate in having another valuable record to refer to. I mean the important historical manuscript poem entitled the *Pṛithvirāja-vijaya* written by a Kashmir Paṇḍit and now preserved in the Deccan College at Poona. Mr. James Morison⁵ has proved the authenticity of this work both from internal evidence and from that of inscriptions.⁶ This poem, which contains a contemporary narrative of Pṛithvirāja's career, begins with a complete genealogical account of his race. According to this, Arṇṇōrāja's father was Ajayarāja. We now see that what Kavi Rāj Shyāmal Dās's Paṇḍit read as Jaidēv in the Bijhōli inscription must in reality be Ajayadēva, an ordinary variant of Ajayarāja.

We now come to Chāhaḍadēva himself who issued the copper-plate. The last extant verse of our inscription begins with the genitive singular of 'Pṛithvirāja,' which might suggest that a son of this ruler was mentioned in this verse. This seems plausible in view of the fact that

¹ In mediæval grants the sign-manual of the granting ruler is often carved at the top or bottom of the document.

² *Archæol. Surv. of India*, Vol. X, p. 98, and Vol. XXI, pp. 173 f.

³ *Journal Beng. As. Soc.*, Vol. LV, Part 1, p. 30.

⁴ *Ep. Ind.*, Vol. VIII, Appendix I.

⁵ *Vienna Oriental Journal*, Vol. VII, pp. 188 ff.

⁶ Mr. Morison mentions only two inscriptions, namely, the Bijhōli rock inscription and the Harsha stone inscription which supplies the names from Gūvaka to Vighararāja II. To these Gen. Cunningham added the Madanpur pillar inscription, *Archæological Survey of India, Reports*, Vol. X, Plate XXXII; No. 10.

Hasan Nizāmi in his *Tāju-l-Maāsir* states that Prithvirāja had a very able son who, after his father's execution, was appointed to the government of Ajmer.¹ The *Hammira-Mahākāvya*, which according to Kirtane contains a historic narrative from Prithvirāja to Hammira, makes Harirāja the successor of Prithvirāja at Ajmer, though it is not apparent how he was related to him.² In the dynastic table extracted from the *Prithvirāja-vijaya* by Mr. Morison, Harirāja appears as the younger brother of Prithvirāja. No son of the latter seems to be recorded in this poem.

We see from what has been said above that the surviving portion of the inscription supplies no clue as to the place of Chāhadadēva in the Chāhamāna pedigree. Nor do the Sanskrit poems referred to in the preceding paragraph mention his name. It is true that in the genealogical tree of the Chāhamāna tribe published by Tod, Chāhadadēva (spelt Chahirdeo) is shown as the younger brother of Prithvirāja. But as Tod's account of the Chāhamānas is based on the *Prithvirāja Rāsā* which has been proved to be a forgery,³ we cannot accept this information as correct unless it is supported by some more reliable source. For the present, the question must remain an open one.

There is one thing, however, about this prince which seems to be fairly certain, namely, that he is in all probability the same as the ruler of that name who flourished at Narwar (ancient Nalapura) in Gwalior State in the first half of the 13th century A.D. We shall examine the evidence in the following paragraphs.

General Cunningham has shown from an inscription discovered by him in the ancient fort of Narwar that the rulers of that place included a line of five chiefs the last of whom, Gaṇapati, was reigning in 1298 A.D. (Vikrama Samvat 1355).⁴ The genealogy of this family opens with Chāhadadēva, whose coins bear dates Vikrama Samvat 1295 to 1311 (A.D. 1255).⁵ There is, however, an earlier ruler named Malayavarmadēva whose name figures in numismatic works under the Narwar family. His coins bear dates Samvat 1280, 1283 and 1290 and have been found at Narwar, Gwalior and Jhansi. Gen. Cunningham was of opinion that Malayavarmadēva was a ruler of Narwar but that he belonged to a different dynasty and was ejected from Narwar, by Chāhadadēva who was consequently the founder of the above-mentioned family of Narwar.⁶

Now, as the Chāhamāna Chāhadadēva of the inscription under review flourished just about this time, if we are to judge from the type of characters used in it, I am inclined to think that the founder of the Narwar family was no other than his namesake of the Chāhamāna tribe. When precisely Chāhadadēva or his family migrated to Narwar, cannot yet be determined. It may have happened after the downfall of Prithvirāja when his followers escaped from Delhi and Ajmer in large numbers. The Muhammadan historians tell us very little about this period. But we learn from the *Hammira-Mahākāvya* that not long after the defeat of Prithvirāja the Chāhamānas were turned out of Ajmer, when they retired to Raṇathambhor, which continued in their possession until Hammira-dēva was slain and the town captured by Alāu-d-dīn in 1299 A.D.⁷ It is surprising that the *Hammira-Mahākāvya*, as it exists,⁸ does not

¹ Elliott, *History of India*, Vol. II, p. 216. According to Tod (*Rajasthan*, II, p. 451) Prithvirāja had a son by name Rainsi who was slain in the battle with Shahābu-d-dīn.

² *Ind. Ant.*, Vol. VIII, pp. 61-62. *Rajasthan*, II, p. 451.

³ *Journal of Beng. As. Soc.*, Vol. LV, Part I, pp. 5 ff.

⁴ *Archæological Survey of India, Reports*, Vol. II, p. 315, and *Ind. Ant.*, Vol. XXII, p. 81.

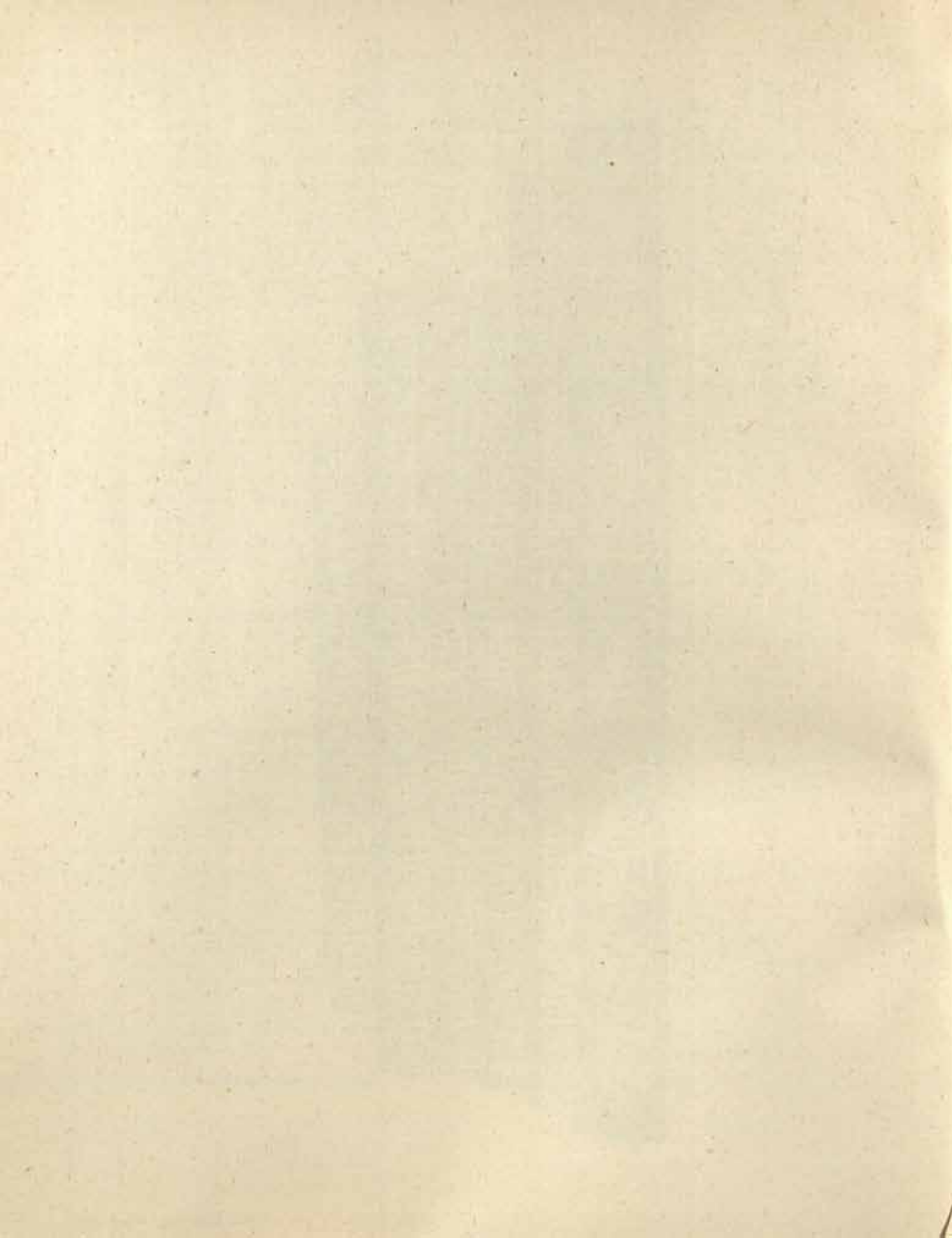
⁵ Cunningham, *Coins of Medieval India*, pp. 92-93 and Pl. X.

⁶ Later, Cunningham changed his opinion and declared that Malays may have belonged to the same family. The latter view seems to me to be unlikely.

⁷ This last event is narrated by Muhammadan historians in detail. Cf. *Tūrīkh-i-Fīros Shāhī* in Elliott, *History of India*, Vol. III, pp. 171-179.

⁸ Mr. Kirtane made his analysis from a copy which is dated in Vikrama Samvat 1542, i.e., 196 years after the death of Hammira.

रु कु मा र गी वा रु ड दे वः ॥
 गीति नंताद्योःपत्र सुतुःप्रतिष्ठादीन्सुआकै त्रुर्विपनीताह्रवीस्त्रणसाद्यगुड
 विप्रमः॥ वा रु मा नकुलै को डु किं कुः सा फरु श्री कु वः ॥ र व सु प कु व नारुण
 न वि पः ॥ इततोस्मिनाशुष्ट पतिर्वसानुजणतीरुनं स्वस्मिनालानितोष्ट
 गिस्तुशाश्रुवचावासकनिवासिनीःसमकोतोद्भिवादिगुलिययः
 ॥ श्रुदासवदमीवेनाश्रिननिर्भयाः ॥ पट्टहीनाजस्र



No. 27.—TWO CAVE-INSRIPTIONS AT DALAVANUR.

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

These two well-preserved inscriptions are engraved on a pillar in a rock-cut cave at Dalavānūr in the Tinjivāgam tāluca of the South Arcot district. They were first brought to notice by the late Rai Bahadur V. Venkayya in his *Annual Report on Epigraphy for 1904-05*, p. 47. I edit them from inked estampages received from Rao Sahib H. Krishna Sastri.

The first inscription (A) consists of a single Sanskrit śloka, each pāda of which, as in the Mahēndravāḍi cave-inscription,¹ occupies a separate line.

The second inscription (B) is divided in two sections, of which the first is written in Tamil verse, and the second in Tamil prose.

The alphabet of A is Grantha of exactly the same type as at Mahēndravāḍi. The Tamil inscription B exhibits less archaic forms and, as suggested by Mr. Venkayya, was probably engraved at a later date than A. The following Grantha letters occur in B:—*śrī* (l. 1), *śa* (l. 7), *śva* (l. 8), [*b*]ra (l. 11), and *śśan* (l. 13 f.).

The inscription A states that the cave which contains it was made on the hill at the order of a king Narēndra or Śatrumalla and named (after himself) *Śatrumallēśvarālaya*, i.e. 'the Īśvara (Śiva) temple of Śatrumalla.' Śatrumalla is known to have been a surname of the Pallava king Mahēndravarmān I., who reigned about the beginning of the seventh century.² Perhaps Narēndra, 'the Indra among men,' is a mere variant of the name Mahēndra, 'the great Indra,' and Narēndra Śatrumalla has to be identified with Mahēndravarmān I., whose inscriptions show the same alphabet as A.

The first section of B states in Tamil the same fact as A, viz. that Narēndra founded the *Śatrumallēśvarālaya*. It gives the name of the locality as Venḇeṭṭu and confirms the surmise that Narēndra belonged to the Pallava family by calling him 'the king (who wore) a beautiful garland of *topḍai*,' and Pōttaraiyaṅ, i.e. 'the Pallava king.'³ The second section of B records the name of the composer of the preceding Tamil stanza.

A.—SANSKRIT INSCRIPTION OF NARENDRA SATRUMALLA.

- 1 Daṇḍ-ānata-narēndrēṣa
- 2 Narēndrēṣa-naiṣa kāritaḥ [1*]
- 3 Śatrumallēna śailō-smin⁴
- 4 Śatrumallēśvarālaya[ḥ] [||*]

TRANSLATION.

Narēndra Śatrumalla, who has humbled kings by (his) army, caused to be made on this hill this (temple named) *Śatrumallēśvarālaya*.

B.—TAMIL INSCRIPTION MENTIONING THE PALLAVA KING NARENDRA.

First Section.

- 1 Śrī [||*] Topḍaiy-an-dār
- 2 vēndaṅ Narēndira-

¹ Above, Vol. IV, No. 19.² Above, Vol. VI, p. 320.³ For Tamil pōṭṭa = Sanskrit pallava see *South-Ind. Inscriptions*, Vol. II, p. 361, note 1.⁴ Read. *śmīṣa*.

- 3 Ppöttaraiyaṅ Ve-
 4 vbeṭṭiṅ-veṅb[ḥ]-
 5 l miga magiṅdu ka-
 6 uḍāṅ śara-mikka-ve-
 7 ḥ-jilaiyaṅ Śa-
 8 tturumallēśva-
 9 rāliyaṅ-eṅr-Ara-
 10 gukk-iḍam-āgav-āṅgu¹ [||*]

Second Section.

- 11 Ivy-ūr [B]ra-
 12 mamaṅgalavaṅ
 13 Śellaṅ Śivadā-
 14 san śolliya-
 15 da [||*]

TRANSLATION.

First Section.

Prosperity! The king (who wore) a beautiful garland of *toṇḍai*,² Narēndra-Pōttaraiyaṅ, whose cruel bow bristled with arrows, made with great joy in the south³ of Veṅbeṭṭu⁴ (this temple) named *Śatrumallēśvarālaya*, to be the residence of Hara (Śiva).⁵

Second Section.

Brahmamaṅgalavaṅ Śellaṅ Śivadāsa of this village composed this.

No. 28.—KUDIMIYAMALAI INSCRIPTION ON MUSIC.

BY RAO BAHADUR P. R. BHANDARKAR, B.A., L.M. & S. (Bo.), INDOR.

This inscription, which I edit from an inked estampage supplied by Rao Saheb H. Krishna Sastri, was discovered in the year 1904 at a place called Kudimiyāmalai in the Pudukkōṭṭai State, Southern India. It is written on a rock on the slopes of the hill behind the Śikhānāthasvāmin Temple. Close to it on its right side is a rock-cut shrine called Mēlaikkōvil, in front of which is a *maṅḍapa*, constructed of out stone. The inscription at the right end of the 6th and 7th sections is covered by the basement of this *maṅḍapa*, but it is easily seen that only the last few notes in each sub-section (line) are lost, in addition to the words *samāptāḥ svarāgamāḥ*.

¹ In this stanza *toṇḍai* (l. 1) seems to rhyme with *kaṅḍāṅ* (l. 5 f.).

² Mr. S. Krishnaswami Aiyangar, whom I consulted on this passage, divides *toṇḍaiyaṅḍār* into *toṇḍai* + *ev* + *tār* and remarks as follows:—"The garland (*tār*) is one of the usual insignia of the kingly office. Sometimes the personal noun *tārāy* is used for 'a king.'—*Toṇḍai* or *āḍoṇḍai* is the name of a creeper (*Capparis horrida*) which, as tradition asserts, furnished the materials for his garland to the Pallava or ruler of Toṇḍai-maṅḍalam, just as the palmyra (*papaṅ*) to the Chōra, the *ātti* (*Banksia racemosa*) to the Chōla, and the *sīm* tree (*cēmba*) to the Paṇḍya.

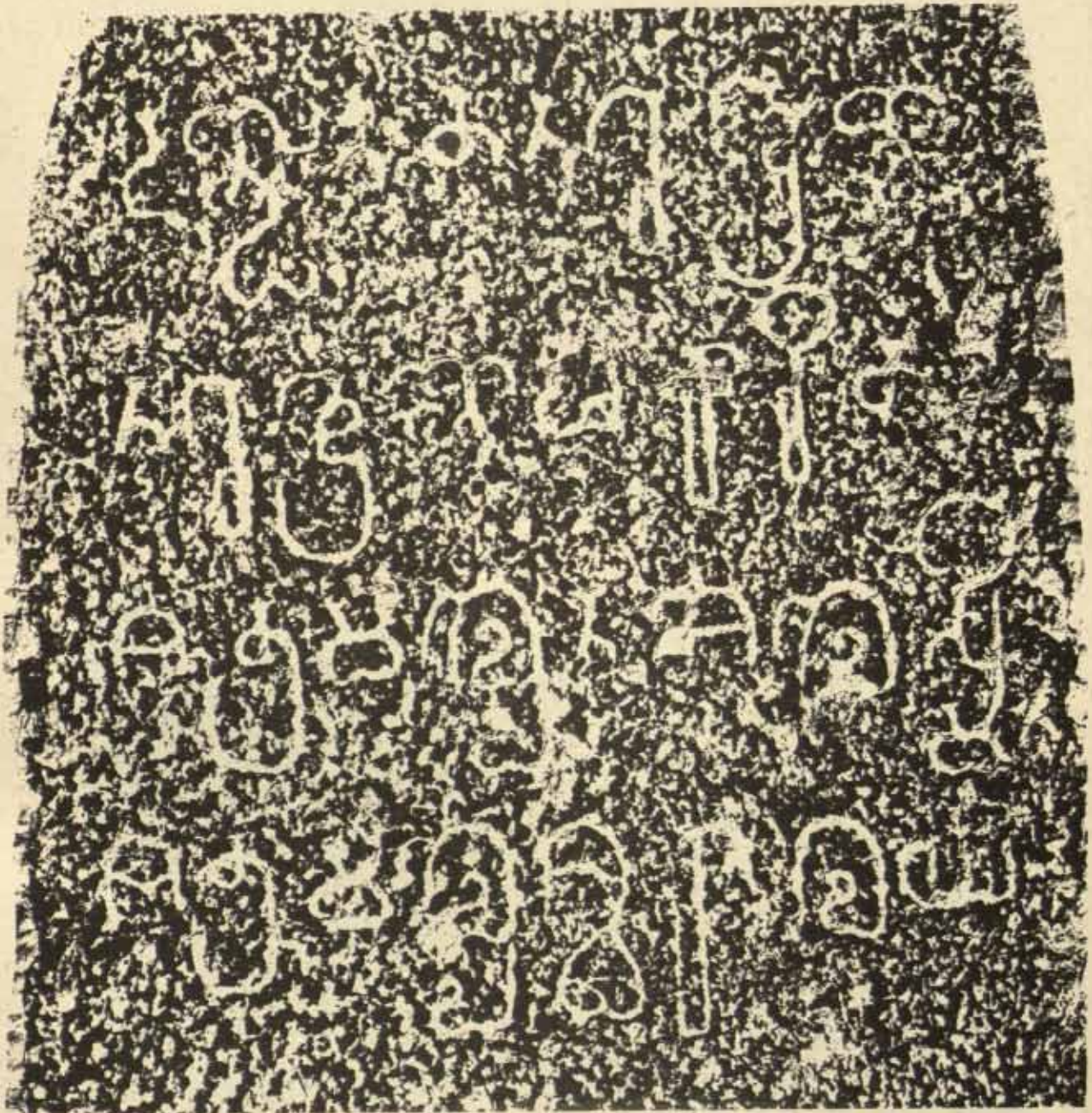
³ The syllable *pāi*, which follows the noun *tes*, is one of the many affixes of the locative case.

⁴ This name may be composed of the Tamil *eṅ*, 'white,' and *Kaunaḍa* *beṭṭu* (usually *beṭṭa*), 'a hill'; or the second portion of the word, *peṭṭu*, may be identical with Tamil *peṭṭu*, a frequent ending of village-names.

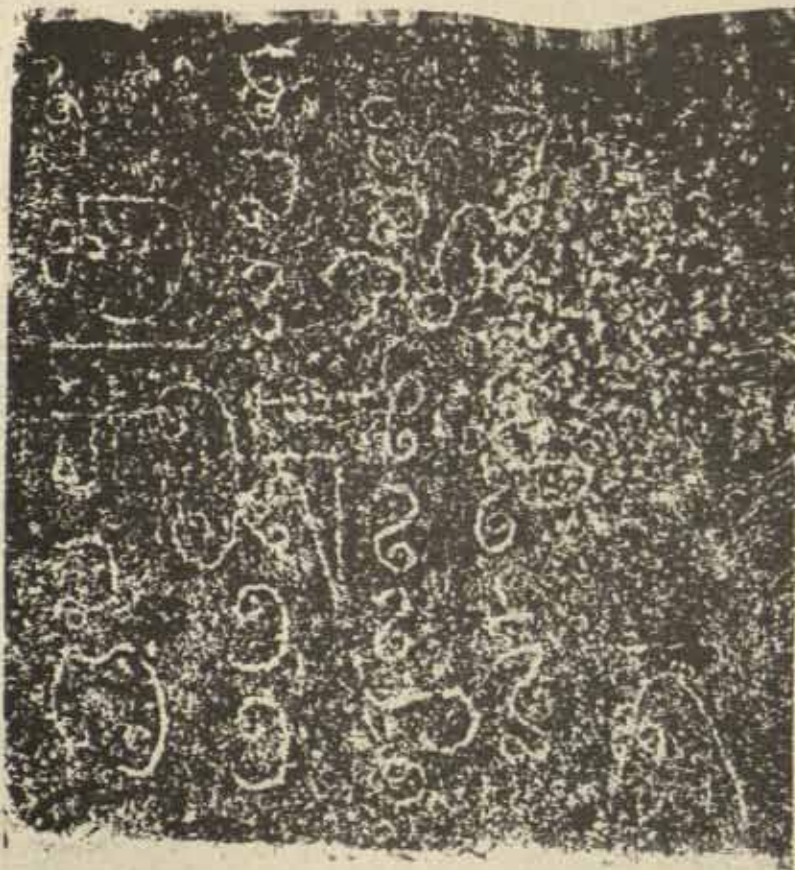
⁵ The last word of line 10, *āgu*, is a mere expletive.

Cave-inscriptions at Dalavanur.

A.— Sanskrit inscription of Narendra Satrumalla.



B.— Tamil inscription mentioning the Pallava king Narendra.



Scale - 2

2

11



2

4

11

8

10

The characters seem to belong to the 7th century. They closely resemble those of the early Chalukya period. In particular, it may be noted that the letter *ē*, as in Pallava inscriptions of this period, is almost identical with *ea*. Other peculiarities to be noted are, (1) the use of a small *ma* below the line to indicate a final *m* in the first line of the heading of Section I; (2) the two dots of the *visarga* are sometimes joined by a line, as in l. 2 of the same heading, and (3) the *ā-mātrā* of *hā* in the same line is represented by a stroke above, and not to the right of *ha*. The dots above the letters, which mark the notation, are in several cases doubtful, and in the absence of a clue to their meaning (see below) I have only kept such as were broad and deep.

The most ancient Sanskrit work, which treats of music, is the *Bhāratīya-nāṭya-śāstra*. This treatise, as it has come down to us, shows signs of having been handled and re-handled, and all its parts are not of the same age. The chapters treating of music are among those which show this re-handling to a very marked degree, and for reasons which I have given elsewhere¹ they cannot be assigned to an earlier period than the 4th century A.D. This work while defining different modes of music (*jātis*), does not give actual examples in notation, so that it is impossible for us to obtain a clear notion of the music of that period.

The next treatise available to us is the *Saṅgīta-ratnākara* by Śārṅgadēva, written between A.D. 1210 and A.D. 1247. Though the author of this work gives examples in notation of the modes of music (*jātis*) defined by Bharata, he evidently does so on the authority of some previous writer or writers, though he does not name them. This is clear from the fact that after giving such an example he adds that the music resembles some particular kinds (*rāgas*) existing in his own time. Incidentally it may be mentioned that these examples of *jātis* often do not agree with Bharata's definitions, so that they must be regarded as belonging to a later period. Anyhow in the *Saṅgīta-ratnākara* we have, in notation, music belonging to the author's own period as well as that of some previous period; and examples of the latter the author must have borrowed from earlier works available to him. As a matter of fact many writers on music intervened between Bharata and Śārṅgadēva, but though the latter gives a string of their names, their treatises are unknown to us except in a few scattered quotations given by later authors. In short, at the present day the earliest music in notation available to us is that given in the *Saṅgīta-ratnākara*. Unfortunately the attitude of the author of this work is to explain away discrepancies by interpreting ancient rules so as to make them agree with the actual practice of the day, as I have pointed out elsewhere,² so that only a few of such discrepancies are actually noted by him.

In these circumstances, it is easy to imagine the great value of the discovery of any noted music belonging to a period earlier than that of the *Saṅgīta-ratnākara*. The Kudimiyāmalai inscription supplies such music. The inscription is in characters of about the 7th century A.D., i.e. about six centuries before Śārṅgadēva, the author of the *Saṅgīta-ratnākara*. It is divided into seven sections corresponding to the seven³ classical *rāgas* of the time, viz. (1) *Madhyamagrāma*, (2) *Shadjagrāma*, (3) *Shūḍava*, (4) *Sādhārīta*, (5) *Pañchama*, (6) *Kaṭīkamadhyama*, and (7) *Kaṭīka*. Each section consists of a collection of groups of four notes, arranged in sub-sections of sixteen, each sub-section taking up one line of the inscription. Of course, only those notes are used which are proper to the particular *rāga*. Each group in a sub-section ends in the same note. The note in which a particular *rāga* must be ended is called the *nyāsa* (*jīval*). That sub-section, which consists of groups having the *nyāsa* for their ending note, is put the last in a section. The other sub-sections are arranged according to the position of the ending note in the Hindu gamut *sa, ri, ga, ma, pa, dha, ni*: a sub-section consisting of groups ending in *sa* preceding one of groups ending in *ri* and so on.

¹ *Ind. Ant.*, Vol. XLI, pp. 158 f.

² *Loc. cit.*

³ See below.

The notes employed in the music of this inscription are as follows:—

sa ra ga a (antara) ma pa dha na ka (kākalī)

The relative vibration-frequencies of these notes determined from the data in the *Bhāratiya-nāṭya-sāstra* are¹ respectively

1	$\frac{10}{9}$	$\frac{8}{7}$	$\frac{4}{3}$	$\frac{3}{2}$	$\frac{2}{1}$	$\frac{3}{2}$	$\frac{5}{4}$	$\frac{5}{4}$
C	D ₁	E _b	E ₁	F	G	A ₁	B _b	B ₁

In the *Saṅgīta-ratnākara* these notes had the same value, but it seems that the values $\frac{3}{2}$ and $\frac{2}{1}$ for *ga* and *nī* respectively had probably come into use also,² which differ from the other values only by a *comma*. We can, therefore, with certainty, accept these values for the various notes in this inscription. The alternative values of *ga* and *nī* will not affect the character of the music.

In the notation of this music two points deserve special notice:—(1) Each note is expressed by a combination of the initial consonant in the name of the note with the vowels *a*, *i*, *u*, or *ē*, e.g. we have *sa*, *sī*, *su*, *sē*; *ra*,³ *rī*, *ru*, *rē*, etc. Following the same rule, for the note *antara*, which begins with the vowel *a*, we must have the modifications *a*, *i*, *u*, and *ē*; and for the *kākalī*, *ka*, *kī*, *ku*, and *kē*. But in this inscription, we find *a*, *u*, and *ē*, and *ka*, *ku*, and *kē* only. The *i* and *kī* are wanting. In old Hindu music the *antara* and the *kākalī* received the same treatment and it is therefore to be expected that of *i* and *kī*, if one should be excluded, the other would be excluded on identical grounds.

I am not able to say what the different vowel endings are intended to indicate, but any one can see that it has no affinity with the similar nomenclature invented by Govinda Dikahit at a later period.⁴ The music in the inscription appears to be intended for the *vīṇā*, since it has been given the title *chatusprahāraśvarāgamāḥ* or authoritative texts of notes produced by four *śrīkīṅgā* (of the string); and I think the vowel endings may indicate the particular ways of striking or plucking the string, such as are mentioned in various old works on music, e.g. the four *śraṅgā*s mentioned in the *Saṅgīta-ratnākara*, p. 485.

(2) The second point in the notation deserving notice is the dots on the tops of some of the notes. I cannot suggest any explanation of this sign. I do not think, however, that it indicates the lowest of the three octaves as it does in the notation of the *Saṅgīta-ratnākara*.

The seven *rāgā*s in which the music is written did not exist at the time of the *Bhāratiya-nāṭya-sāstra*, for none of them are mentioned in the chapters of that work specially devoted to music. That work, as has been already remarked, has received numerous re-handlings, and what is still more noteworthy, many quotations said to have been derived from it cannot be found in any of the manuscripts available to us. Thus Kallinātha quotes the following verses as from Bharata in his commentary on the *Saṅgīta-ratnākara*:—

tathā ch-āha Bharatāḥ |
pūrvarāṅgē tu śuddhā syād bhinnā prastāvanāśrayā |
vīśarā mukhya(kha)yōḥ kāryā garbhē gauḍi vidhīyatē |
nīhārit(ṛaṅ)-ācamarshē syāt samāhau nīruhaṅgāḥ(vē) tathā ||

These verses are nowhere to be found in Bharata's work. Indeed Kallinātha ought to have seen that they go contrary to the teaching of that author, as he has himself noticed pre-

¹ *Ind. Ant.*, Vol. XII, pp. 254 ff.

² The grounds for this statement will appear in a subsequent article in the *Indian Antiquary*.

³ The name *piśāṅga* begins with a vowel, but the consonant *r* is used in the case of that note.

⁴ Chitann Swami Mudaliyar's *Oriental Music*, pp. 14 ff.

⁵ *Saṅgīta-ratnākara* (Anandāśrama series), p. 165.

vously that Bharata speaks of four *gītis* only, viz. the *māgadāt* and others,¹ which are quite different from these five. The alleged quotation proceeds further thus,—

mukhē tu madhyamagrāmāḥ śhaḍjaḥ pratimukhē tathā |
garbhē sādharitāḥ-ch-aiva hy-avamarāḥ tu pañchamāḥ ||
sādhārē kaiśikāḥ prōktāḥ pārvarāṅgē tu śhaḍjavān(vāḥ) |
chitrasyāśādaśānyasya (?) tv antiś kaiśikamadhyamāḥ |
śuddhānām viniyogō-yaṁ brahmaṇṣ samudāhṛitāḥ ||

These verses lay down the rules as to when the seven *śuddha rāgas* are to be used in a *nāṭaka* (drama), and these are the very seven *rāgas* in which the music of this inscription is written. Though these verses are quoted by Kallinātha as from Bharata, that work has only got the following :²—

tataś cha kāvyabandhēṣu nānābhāvasamāśrayam |
grāmadvayam cha kartavyam yathā sādharanāśrayam ||
mukhē tu madhyamagrāmāḥ śhaḍjaḥ pratimukhē bhavēt |
sādharitām tathā garbhē vimarśē ch-aiva pañchamam ||
kaiśikām cha tathā kāryam gāna[m] nirgrā(ava)havyē budhāḥ |*
sāmnirpīṭāśrayam ch-aiva vasabhāvasamanvītam ||

In the first place let it be noted that only five names, likely to be understood as being those of the above mentioned *rāgas*, occur in these verses. Secondly, the manuscript A⁵ reads *madhyamāḥ* for *pañchamam*, which further reduces the number. The manuscript A, I may remark, is on the whole more trustworthy than those on which the printed edition is based. Thirdly, it must be remembered that none of these names occur as belonging to *rāgas* in the special chapters of the work treating of music. All this at once makes one think that the names, as used here, do not belong to *rāgas* at all, and this conjecture is borne out by the explicit statement contained in the first *śloka*, which Kallinātha has not quoted. From this *śloka* it is evident that the rules in the following verses are not for the use of *rāgas* of those names, but for the two *grāmas* and the *sādharāṇa* mentioned in an earlier part of the work. Thus, music in the *madhyama-grāma* is to be used in the *mukha* portion of a *nāṭaka* and again in *vimarśa* (or *avamarśa*), music in the *śhaḍja-grāma* in the *pratimukha*, music in the *sādharāṇa* (*sādharitām* is thus a mistake for *sādharāṇam*) in the *garbha*, and music in the *kaiśika* in the *nirvahana*.⁴

It is thus clear that the seven *rāgas* of this inscription did not exist in the time of the *Bhāratīya-nāṭya-sūtra*. When they came into existence is not known, the present inscription being their earliest record. They occur in the *Samgīta-ratnākara*, a treatise of a much later date (see above), and in a work called the *Nārādī-śikṣā*, the date of which is not known, but which is presumably based on a certain work of Nārada, referred to in the *Samgīta-ratnākara*. What is more, the *Śikṣā* mentions only these seven *rāgas*, whereas the *Ratnākara* mentions many others, thus showing that the former represents music of an earlier period.

I shall now proceed to discuss whether the music of the inscription agrees with the definitions of the seven *rāgas* as given in the two works. It must be remembered that out of the various modifications of these *rāgas* given in the *Ratnākara*, we have to deal with the *śuddha* variety only, e.g. *śuddha sādharita*, *śuddha kaiśika*, etc. In the *Śikṣā* there is no mention of any modifications.

1. *Madhyama-grāma*.—According to the *Ratnākara* this *rāga* contains the *hāsakt* (*B* of the European music, if *C* represents the *śhaḍja*) instead of the *nishāda* (*B_b*). According to the

¹ *Loc. cit.*, p. 151, *Bharataḥ punar māgadhy-ādyaś caturaś ca gītīr uktān.*

² See p. 406 (ed. Kāvya-mālā).

³ See *Ind. Ant.*, Vol. XLI, p. 158, n. 2.

⁴ For *sādharāṇa* and *kaiśika* see *Bhāratīya-nāṭya-sūtra*, pp. 306-309. For the five *śuddhis* (*mukha*, *pratimukha*, etc.), see pp. 211-212.

Śikshā, however, this *rāga* contains the latter note. The music of the inscription agrees with this. Further, the *Śikshā* says that in this *rāga* the note *dhaisvata* is *durbala* (weak), which is borne out by the inscription. For, there are no combinations of notes ending in *dha*. A weak note is never made the *nyāsa* (final) or *apanyāsa* (a secondary resting note, the *nyāsa* being the final resting note). The final is *ma* (*F*).

II. *Shaḍja-grāma*.—According to the *R.* this contains the notes *antara* (*E*) and *kākalī* (*B*); but according to the *Śikshā* it contains the regular notes *gāndhāra* (*E♭*) and *nishāda* (*B♭*). The inscription again agrees with this. But though the *Śikshā* says that the *nishāda* is only 'touched a little,' we have groups of notes ending in that note. The final is *ma* (*F*).

III. *Shādava*.—According to the *R.* this contains the notes *antara* (*E*) and *kākalī* (*B*), whereas the *Śikshā* says it contains the *nishāda* (*B♭*) and says nothing about the other note, and we must therefore assume it to be the usual *gāndhāra* (*E♭*). In the inscription we find the *antara* (*E*) and *nishāda* (*B♭*). We have no groups of notes ending in the *antara*. Nor have we groups of notes ending in *pa* and *nī*. The *R.* notices that *pa* is 'weak.' The final is *ma* (*F*).

IV. *Sādhārīta*.—According to the *R.* this *rāga* contains the notes *gāndhāra* (*E♭*) and *nishāda* (*B♭*), but according to the *Ś.* we ought to have *antara* (*E*) and *kākalī* (*B*). The inscription agrees with the latter. There are no groups ending in *antara* and *kākalī*. The sub-section of groups ending in *dha* precedes the one ending in *pa*, for which I have no explanation to offer. The final is *ma* (*F*).

V. *Pañchama*.—According to the *R.* this contains *antara* (*E*) and *kākalī* (*B*) notes; but according to the *Ś.*, *antara* (*E*) and *nishāda* (*B♭*). The inscription agrees with the latter. There are no groups of notes ending in the *antara* (*E*). The final is *pa* (*G*).

VI. *Kaiśika-madhyama*.—According to the *R.* this contains *gāndhāra* (*E♭*) and *kākalī* (*B*) and leaves out *rishabha* (*D*) and *pañchama* (*G*).¹ The *Ś.* simply says that the notes are the same as those of the *Kaiśika*, but the final note (*nyāsa*) is *madhyama* (*F*). In the *Kaiśika* it is *pañchama* (*G*). The *Ś.*, in its definition of the *Kaiśika*, only makes a special mention of the *kākalī* (*B*), and we must therefore presume that the other notes, if they occur, must be the ordinary ones and among them the *gāndhāra* (*E♭*). Thus there is an agreement of the two works. The inscription, however, shows *antara* (*E*) and *kākalī* (*B*). There are no groups ending in these notes.² The note *pa* (*G*) is altogether wanting, which agrees with what the *R.* says in its definition of the *rāga*. But the note *ri* (*D*) does occur, though according to *R.*'s definition it should be absent. In the *ākshiptikā*, however, given as an example in the *R.*, both *ri* (*D*) and *pa* (*G*) are found, though they are absent in the *ālāpa* and the *karana* given in that work. The final is *ma* (*F*).

VII. *Kaiśika*.—According to the *R.* this *rāga* contains the *kākalī* (*B*), the other notes being the usual ones. The *Ś.* also says the same (see above). In the inscription, however, we find the *antara* (*E*) instead of the *gāndhāra* (*E♭*). The final is *pañchama* (*G*). In group 4, l. 33, we have *amimarē* which is a mistake, probably for *apamarē*, since nowhere else in the inscription does the same note occur consecutively.

It will thus be seen that there are discrepancies in the three works as to the nature of the *rāgas*. Even in the days of Mataṅga, a writer previous to Śārṅgadēva, the author of the *S. R.*,

¹ The *ālāpa* and *karana* given in the *S. R.* agree with this, but the *ākshiptikā* does not. Further the *graha* or initial note is said to be the *śaḍja* of the *tāra* octave (the highest of the three octaves). In the examples it is the *śaḍja* of the *mandra* (lowest) octave, probably a misprint.

² In the *Bhāratīya-nāṭya-sāstra* the *antara* and the *kākalī* are described as weak notes to be used under great restriction, and that they can never occur as finals. If we examine the inscription we find that this rule apparently holds good here also (see Sections IV, V, VI) except in Section VII. Even in this section it will be noticed that these notes are not the absolute finals (*nyāsas*) but only *apanyāsas* (intermediate resting notes), the real final of the *rāga* being the *pañchama*.

such discrepancies existed, as can be seen from certain quotations from that author which have come down to us. But on the whole the inscription agrees more with the *Nārādī-śikshā* than with the *S. R.*, which must be explained, I think, by the former work representing an earlier period of music. Further, the author of the *S. R.* consulted works on music from various parts of the country (see below), before writing about the music of an older period than his own, and he made a selection of definitions—on what principle we do not know. The music in the inscription, on the other hand, must have been current at the time of its composition in the district in which the inscription is found. We have seen that this music is in much better agreement with the *Nārādī-śikshā* than with the *S. R.*, which was influenced by musical treatises of different parts of the country (see the introductory *ślokas* and frequent references to the Southern Indian music in the *S. R.*). Mr. Chinnuswami Mudaliar in his *Oriental Music* says that the Southern Indian Music is founded on the teachings of Nārada, whereas that of Northern India rests on the basis of Hanūmat's teachings.¹ Mr. Mudaliar gives no authority for his statement; perhaps it is a tradition. If so, the better agreement of the inscription with the *Nārādī-śikshā*, which we have noticed, would seem to lend colour to it, though a similar comparison with the treatise of Hanūmat (which is no longer extant) is necessary before one can make a definite statement. Of course, this refers to olden times. The more modern Indian music from the 16th century onwards has been greatly influenced by the music of the Arabs, in all parts of the country.

This treatise, according to the colophon, was composed by some king, who was the pupil of Rudrāchārya. It is impossible to say whether this Rudrāchārya be the same as Rudraṣa mentioned by Mataṅga (*vide S. R.*, p. 82).

SECTION I.

सिद्धम् ।² नमः (i) शिवायः) ॥

मध्यमप्राने चतुष्पहारस्वरागमाः

1	सनेपुंस	गिनेगिस	नेधुनेस	सुपुंनेस
	मिरगिस	रुंगेनुंसुं	सगिनेस	नेमुपेसुं
	मिगनेस	पेमुंनेस	रमिगसे	धुनेगिस
	नेपुंनेस	पिमपिसे	गधुनेस	मुंनेपुं
2	नपेरुंगे	मिगरग	नेसरमि	धुनेरमि ।
	सगिनेसुं	पेमुंरमि	[मुं]पेरुंगे	गिसरमि
	सनेरमि	रुंगेनुंगे	पिगरग	नेपुंरमि
	सुंगेरुंगे	गरमिग	पिनेरमि	सेरमिग ॥
3	पुंस[मुं]पे	गिसनेपुं	नेसनेपुं	मनिमपि
	धु[नि]मुपे	समुंनेपुं	निमनिय	रेगमुपे
	³ धुस[नि]पुं	मिधुनेपुं	सधुनेपुं ⁴	नेसमुपे
	मुपेमुपे	सगिनेपुं	नेधुनेपुं	गिसमुपे ॥

¹ Of course, this is to be understood to mean that the two authors have recorded the music of their respective provinces.

² The *śikshā* μ and the vertical stroke after it are entered below the line. The headings are all written in the left-hand margin.

³ μ seems to be corrected from ν .

⁴ Originally ν was engraved in place of μ .

4	नेपुंधुने निमपंनि मिगसेतु सनेधुने	मंसधुने नेसधुने सेगसेतु [मं]गिधुने	रगिधुने मुनेधुने गसेमुने निमधेन	गिसधुने समिधुने पुंसगुने पेसुंगिने ॥
5	मुंसपेमुं नेगिसमि धेसनेमुं रगिसेमुं	गिनेसमुं मुंपेसमि गसेपिम नेसनेमुं	नेमिसमि रगिपेमुं सुंगेसुंमं निसेपिमं	सधुनेमं गिसपेमुं मिधुनेमुं रुंमेगुंमे ॥
समाप्ता[:*] [स्त्र][रागमा:*				

SECTION II.

षड्ग्रामि चतुष्पदारस्तरागमाः

6	सगिधेस गिनेधुसे समुंगिस रुंगेधुंसे	सुंरुंगेसुं पुंसधेस पुंधुनेस धिमगेसुं	मिगधेस पेनपेसुं नेरगिस सपुं[धेस]	धेसेपेसुं सगिपेसुं धिनेपुंस नेपुंगिस ॥
7	सुंरुंगेहं पुंनेगिर धेसगिर धुनेसरि	गेधुंसुरे धेसनेर पिसेगिर नेपुंसेर	गिधेगिर धिमगेहं पुंगिधेहं धेरुंगिर	गसेगिर रधेगिर न[पे]गिर गिरधेहं ॥
8	गुपेहंगे धुसेरगि रुंगेसुंगे धुसेमिग	गिधेरगि सपेहंगे पिसेरगि नेपुंसेग	सधेरगि मिरमिग समिरगि धिपसुंगे	धेमुंरगि धेगिसगि [धे]गिरगि गपेसुंगे ॥
9	नेपुंरपि मुंधेनपे पुंसनेपुं पसेगपि	पुंधुनेपुं रगिनेपुं धेनगुपे धुसेगपि	गिधु[नेपुं] गिरनेपुं [सरं]गिपे धेसगुपे	नपेगुपे नेसरपि पिरगुपे गिसगुपे ॥
10	धुनेपुंधे गुपेनधे धुसुंगेधुं सुंरुंगेधुं	गपिगधे पिसेगधु पेसुंन[धे] गेसुंगेधुं	गिसनेधु सेगनेधु रगिपुंधे सगिपुंधे	[नेपुं]गिधे समिगधे पिरगिधे मिर[गिधे] ॥

* q is corrected from पि.

* The न is preceded by an इ-mātrā in addition to the इ-mātrā.

11	नेगिधुने पुंगिधेन पुंधुसेनु पुं[त्तु]धुने	धुसेधुने धेगिधेन रेगसेनु गपिधेन	गिपुंधुने गिधुसने गिसगिने पेसगिने	सपुंधुने र[धे]सने गसेपुने पिगधुने ॥
12	गुंनधेमुं रुंमंमुं गुरुंमुं पिरेगमि	सगि[धे]मुं गिस[धे]मुं रुंमुं मुंगिधेमुं	गिधेसमि नेसधेमुं गधुनेमुं रेगधेमुं	सेरगंमि मरेगमि मिगधेमुं सपुंधेमुं ॥

समा[त्ता]: स्वरगमाः*

SECTION III.

षाडवे चतुष्पञ्चारस्वर[†]गमाः

13	सधुनेस रुंउंमं[सु] मुंनेधुसे धेनरिसे	मुंधुनेस मंमुंपंस रधुनेस मुंधेरसे	नेधुरसे अमिपेमुं धेमंरिस संरंधुंसे	मिनेधुस रिसधुसे रिधेरिस मिरधुसे ॥
14	रुंधेसरि अमिधेर नेधुसेर धुनेसेरि	धेनधेरुं धुंमंमंरुं मुंधेसरि धेरुंमिर	मिरधेरुं मंमंमंरुं समं[धे]रुं मिरमेरुं	सरिधेरुं रिसधेरुं धिएमरे रमिसेर ॥
15	मंमुंरेधुं सनेमुंधे से[र]मुंधे मुंधेनधे	मुंरुंनधे [रुं]मंनधे नधेमुंधे रिसनेधु	सधुनेधु मिरनेधु उमंनधे नेमुंनेधु	रिसमुंधे सेमुंनेधु मि[र]मुंधे सधेमुंधे ॥
16	नेधुने[मुं] धुनेउंमं पधिएस पुंधेनमं	रिधेनमं [अ]सेअमि [रे]सुएस नधेउंमं	मसेअमि मंरुंउंमं धुनेउंमं मिधुसेमुं	धुसेअमि धिअसेमं धिअसुएस धे[रुंउंमं] ॥

समास[†]: स्वरगमाः*

* The ३ sign which is attached to this letter is probably due to a mistake.

SECTION IV.

साधारिते चतुष्पहारस्वरागमाः

17	सपुंकेस कसिपेस पुंधुकेस मैरपेसुं	मुंधेपुंस सुरुंपेस मैरुंमैसुं मिरक[सि]	धेपुंकेस धेरुंपेस मिसेरसे अमिरसे	रिसपे[सुं] रिधेपुंस रपुंकेस पुंधेर[से] ॥
18	सेपुंधेरुं उमैसुरे पुंधेमिर मिरसुरे	समैसुरे धसिधेर धे[पुं]धेरुं सुरुंमै[र] ¹	मिमेषुरे धेरधेरुं मिपुंधेरुं धि[म]धेर	पुंधेसरि सधेसरि सधेमिर धेपुंसरि ॥
19	धेसपुंधे सुरुंसधे रपुंसिधु सरपुंधे	पुंकेसधे रिकेसधे केरि[प]धे रुंधेपुंधे	सपुंसधे मिरसेधु मुंसपुंधे सधेपुंधे	रिसपुंधे केसपुंधे धिरेपंधि मिरपुंधे ॥
20	पुंसधेमुं संधेरुंपे ² [सि]पुंधेपुं मि[रे]धेपुं	धेसधे[पुं] रुंपेरपि धेसरुंपे केसधेपुं	मणधिप धेरुंधेपुं उमंधेपुं अमिरुंपे	रिसधेपुं मणमपि धिपरेपुं मुंस[धे]. ³
21	पुंसधेमुं सधेउमै [पि]णम सधुसेम	मिरसेमुं रिसधेमुं सुरेधिम पुंकेसमि	सेमुंअमि पुंधे[स]मि रेपुंधेमुं मैसुंधेमुं	अमिसेमुं धेपुं . . ⁴ मि[सुं]धेमुं धि . .[सुं] ⁴

SECTION V.

पञ्चमे चतुष्पहारस्वरागमाः

22	पुंनेधुसे समिरसे सधेरिसं नरुंपेसुं	रपिमसे धुनेमिस नेपुंरिस नेरमिसे	पिमपेसुं नेसपेसुं पुंसेरसे धुरपि[से]	ने[उं]मैसुं रिसमैसुं धिअमिसे मिअमै[सुं] ॥
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¹ The letter in brackets may possibly be 'र'.² The stone is here broken. The missing letter must be a variant 'ए', probably पुं; after it, the usual symbols of punctuation (see above).

Stone damaged here.

³ The stone is here mutilated. The letter immediately following धि may possibly be ने. The usual words ending a section (see above) are also wanting.

23	मुंपेसरि रुंउंमैरुं धेनपेरुं रंनपेरुं	नेमुंपेरुं मधेसरि रिसमैरुं धेन[मै]रुं	सधुनेर नेधुनेर मपिमरे पिअमिरे	पिमसेर पिरसेर पुंधुनेर स[उं]मैरुं [॥*]
24	पेमुंरमि पिरपेमुं रुंपेमुंमै सेरअमि	रुंमैउंमै पिमसेमुं नपेउंमै रसेरमि	मपिअमि नपेरुंमै मिसेरमि धुसेपिम	नेरसेमं रुंधउंमै नेपुंनेमुं पिरसेमुं ॥
25	धुनेसधे रधुनेधु अमिरधे से[मुं]पुंधे	नधेपुंधे नेरिसधे मुंपुंनेधु रुंमैसधे	पिरमिधु मुंपेमुंधे सेरमुंधे रमिपुंधे	नेपुंनेधु रिसरिधे पिसनेधु धिनेमुंधे
26	नेरुधेन पुंरधुने ^१ [र]मिधेन मुंपुंधेन	उंमुंधेन सुरिधेन रिपुंधेन धेरुंसने	रिसधुने पेमुंधेन धेरुंधेन धिपुंधुने	रनेधुने मिरधुने रुंउंमैन सरिधेन ॥
27	[र] ^२ एमपि मपिरेपुं [र]मिउंपे रिपुंनेपुं	मैउंमुंपे ने[उं]मुंपे रुंनमुंपे धेरुंनपे	रिसनेपुं रुंपेउंपे मिअमपि सुपमपि	रधुनेपुं धिएमपि धेनरिपे र[ने]मुं□पे ^३

SECTION VI.

कैशिकमध्यमे चतुश्चारस्वरगमाः

28	समुंकेस रि[स]केस धुंमैरिस [मुं]रुंकेस	मुंधेकसि सुंमैधसि धेरिकेस मिरकेस	धेमुंकेस धेमुंकेस रिसरेंसं रमिकेस	मिरमिसे अमिकेस सं ^४ रि ^५ केस मै[सि] . .
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Originally रि was written and then corrected to र.

also possible.

* Stone broken. The missing portion must be the usual punctuation.

* Originally सुं was written and then corrected to सुं.

* The form of this letter is somewhat abnormal. It is possibly चं.

29	धिमसरि सकेसरि धुकेसरि संपंमंरं	घेरिसरि मुंघेमिर केसघेहं रमिघे[हं]	हंघेसरि के[स]मिर रिकेसरि रिधंमंहं	सरिसंरं मिकेसरि घेरुसरि सके ..
30	धुकेसघे केसमुंघे समुंसघे धिरमधि	मि[संमु]घे उंमुंस[घे] धिएमधि घेरुंसघे	मधिसेधु रिघेसघे घेसमुंघे मुंकेसघे	सेकुसेधु सउंमुंघे मुंघेसघे मधि ..
31	संमंरुंमं समुंघेमुं [हं]मंधमं मधिरुंमं	रिसघेमुं केसघेमुं सघेरुंमं धंमंरुंमं	केसउंमं धिमएम रिकेसमुं मिकेसमुं	धुरंमुंमं धुसेधुम धेकसिमुं घे[स] ..

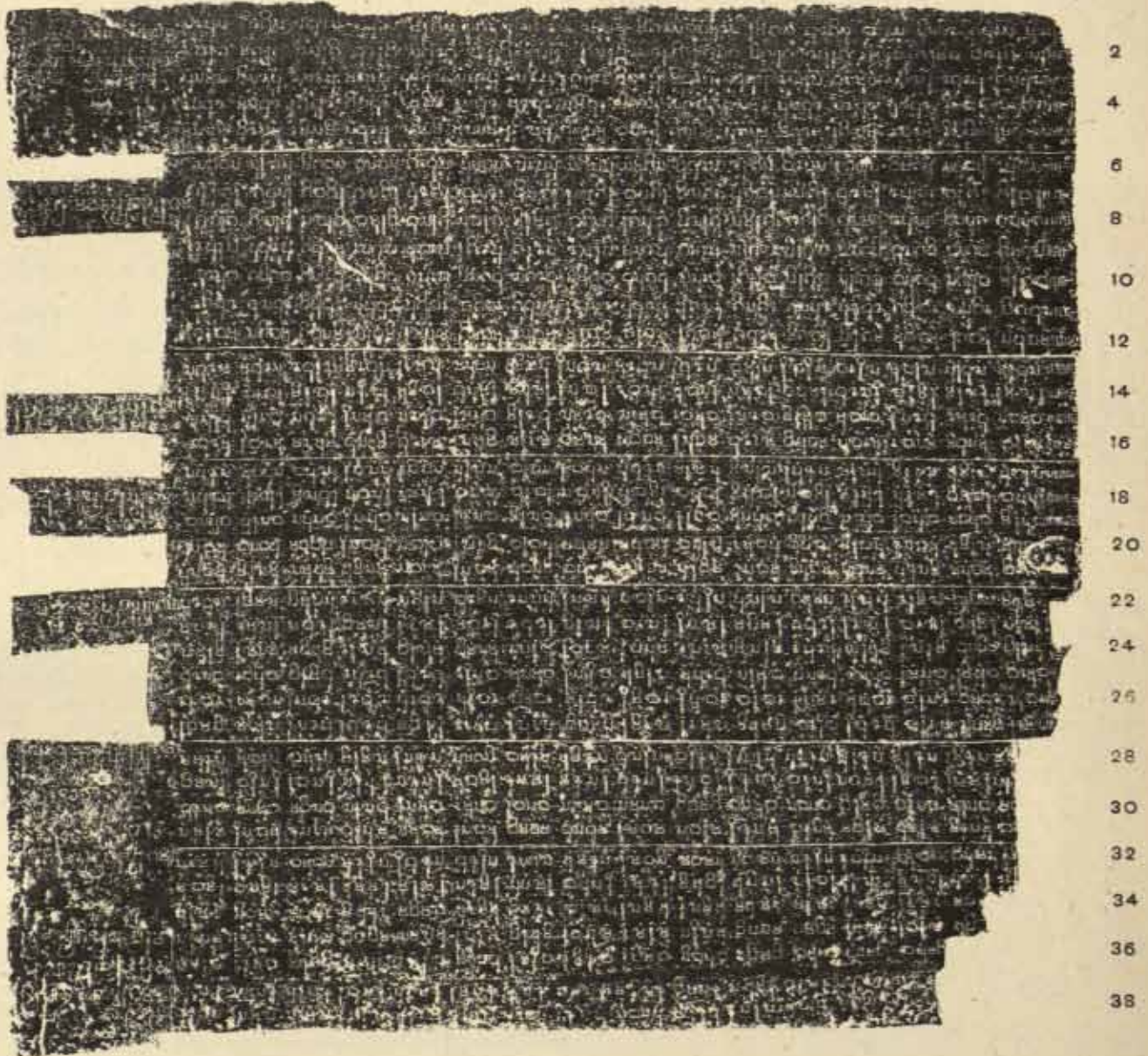
SECTION VII.

कैशिके चतुष्पहार[स्व]रागमाः

32	सउंमंमुं रिधुकेस हंमंधसि केसरिस	रिकेरिस धुकेरिस मंधमंमुं उंमुंघेस	घेमुंघेस केसधुसे सिधमंमुं धिसुंमंमुं	मुंकेरिस अमिकेस सकेरिस क[सि] ..
33	मुंघेमिर मिरमंरुं उंमुंकेर [के]रसरि	पिसेमि[र] सकेमिर मिधधिरि मिसेधिर	मंउंमंरुं मुंमंपंरुं अपिसेर सुंपेसुं[र] ¹	अमिमरि घेपंसरि पेरुंधे[र] म[पि] ..
34	[सुं]हं उं मपिमए रसेमिअ रपमए	सिधमंउं धु[से]मि[अ] कुंसेमिअ हंउंमंउं	मंध[मंउं] धि[मके]उं मिअमंउं मस ..	मिअकेउं घेरुंमंउं मंरुं[मं]उं
35	सेकुसेमुं सेमपेमं उंमंरुंमं उंमं[घे]मु	रपेउं[मं] रपंरुं ² मं सरिपेमुं रिघेरुं[मं]	[सुरं]मुंमं पिरे[अ]मि धिपएम अपिए ³ .	पिएपिम रुंधसुंमं एमपिम

¹ Possibly सुं.² Possibly रं.³ Possibly रं or हं.⁴ This wanting letter must be a variant of म.

Kudimiyamalai inscription on music.



36	समिरधे	रुंकेसधे	मिचमि[ध]	[पे]सुरधे
	रुंमि[र]धे	मिच[प]धु	[कु]मरिधे	[र]मि[र]धे
	रुंउमध	सिधेसुधे	[च]पिमधि	धेसुंम[ध]
	[पु]एमधि	धेपुंमधि	....	....
37	केरसे[क] ¹	समुंसके	सुंरुंसके	रिधुसके
	सुंरुं[म]कु	रमिसके	रिक्सके	एमसेकु
	मधिसेकु	धिमसेकु	सेचमिके	धुरसेकु
	सधु[स]के	मिरसे[क]	....	....
38	धु[के]सपुं	[के]स[मुं]पे	सरिसुंपे	रिसरुपे
	मुं[के]समुं	[के]सउपे	संम[ए]पुं	रिकेमपुं
	सधेसपुं	मिधु[र]पुं	[के]सरुपे	मुंपेरपि
	सेकुंसेपुं	मिसेमपि	....	....

श्रीरुद्राचार्यगिथेण परम-
माज्ञेश्व[रे]ण रा[ज्ञा] गिथ-

द्वितायुं कृताः खरागमाः ॥

⁴ [E]ḥīrkum ḥīrkum [i]vai uriya : ॥

No. 29.—SONPUR PLATES OF KUMARA SOMESVARADEVA.

By B. C. MAZUMDAR, B.A., M.R.A.S.

This document, as will appear from its detailed description, consisted originally of four plates engraved on one side only, but in the place of the second and the fourth plates—now missing, two plates engraved on both sides were substituted, and one concluding line was attempted unsuccessfully to be engraved on the reverse side of the plate which was originally the third plate. When this document was unearthed by a cultivator in his field in 1908, the four plates now edited were found strung on a circular ring (supporting the seal), cut open at the lower end in such a manner, that all the plates could be taken out of the ring. The seal is rather peculiar, as it does not contain any legend and as it is fashioned in imitation of a lotus. The inner side of the seal is hollow. The lower external ring of the seal consists of fifteen petals, and the middle ring contains fourteen petals. On the top surface there is a seated figure with the right arm outstretched to the knee, within the enclosure of a blossoming creeper. The figure seems to represent a goddess, and, if so, she is the representation of Lakshmi. I may state, however, that the posture indicating peaceful meditation is hardly consistent with the figure of any goddess.

¹ Possibly कु.

Possibly मि.

² Read "तायुं".

⁴ The four following words are written in Tamil characters of about the same period. Literally translated they mean: "These (rearranged) are appropriate (also) to eight and seven."

In order to describe the plates, I shall call the first one A, the plate beginning with *vibhīśha* B, the plate beginning with *janapadān* (engraved on both sides) C, and the plate smallest in size D. Though B is a little heavier in weight and is slightly dissimilar to A at the corners, it seems to be a genuine portion of the original document. Though the document is not concluded on plate B, it appears from the context that one or two sentences only were engraved on another, concluding plate, which is now missing. As this plate begins with *vibhīśha*, it is certainly in continuation of a missing plate which had *lā* as its last letter. Neither plate C nor D is its next preceding plate. It therefore appears that the original grant consisted of four plates, the second and the last of which are missing.¹

When the original grant was first tampered with, the ring was cut open, and the plate C and another new forged plate (subsequently removed) must have been put in. My reasons for this supposition are, that in the first place the plate B cannot be linked with C, and in the second place the text after *sukhēna prativastavyam* (plate C, l. 21) is missing. That plate D is a later careless forgery by the son of the grantee named in plate C, is perfectly clear. The very words occurring on plate C have been repeated with some variations in plate D. The name of the grantee in plate C (ll. 18, 19) is Udayakara, son of Vidyākara, grandson of Jayakara (miswritten Vrayakara, compare line 11 of plate D) and great-grandson of Lakshmidhara, while the grantee appears in plate D as the son of Udayakara, bearing the name Bhābhakara Śarman. The reasons for these changes or forgery are not of course now apparent.

This copper-plate grant, as it is now edited, was found buried in a field, recently brought under cultivation, in the year 1908 in the village of Kēlgā in the Uttara-tira division of the Feudatory State of Sonpur. The river Mahānadi flows right through the State of Sonpur, and the portion lying to the left or the north of the river is called the Uttara-tira division, while the portion to the right or to the south is named Dakṣiṇa-tira. It is to be noted that the village granted has been described to be situated in the Uttaravalli-*vishaya* in the 8th line of the genuine plate A. The village Kēlgā, where the plates were unearthed, is about 18 miles to the north of Sonpur town; and about seven miles from this village of Kēlgā is a village called Achēṇḍa which I identify with Attēṇḍa mentioned in the 9th line of plate A. It may also be noted that the village Kamalapura mentioned in plate C (l. 17) as well as in plate D (l. 10) is also in the Uttara-tira and is within a short distance from the village Kēlgā.²

If we abstract from a slight difference in size (due wholly to irregularity in giving proper shape to the plates), the plates A and B may be said to be alike, having been engraved at the same time by one engraver with letters fully similar. The first plate (A) is thinner, and is broken slightly at the right hand upper corner. The weight of plate A is 25½ tolas and that of B is 35½ tolas. There is a crack in the middle of plate A extending from *va* of *parameśvara* (l. 6) to *hē* of *māhēśvara* (l. 5). Both these plates (irregularly shaped) measure generally 8 inches × 4 inches. On the reverse side of plate B (at the top) a few letters in one line were attempted to be engraved; but they are not quite legible because of imperfect impression. Plate C was made almost similar to plates A and B. It measures 8½" × 4½" and has a weight of 37 tolas. The fourth plate or plate D is wholly dissimilar to the other plates. It measures 7" × 4½" and has a weight of 33½ tolas. The hole perforated at the

¹ [It is I think more probable that there were only three plates, and that the words inscribed on the reverse of plate B are the last ones of the original grant. The first half of the line forms the continuation of the last line on the obverse. The last half of the line probably gave information about the writer. The missing plate was probably inscribed on both sides.—S. K.]

² [Kamalapura is perhaps a Sanskritisation of Kēlgā.—S. K.]

top is also of a smaller diameter. All the four plates, together with the seal which adheres to the ring, weigh 140 tolas.

The letters engraved are similar in the main to the letters of the plates of the Trikalīnra Guptas. There is, however, sufficient evidence to show that they are of a later time. The compound letters *ra* (l. 1, plate A), *āchha* (l. 3, plate B) in the genuine plates resemble wholly the modern Oriyā letters; while the letters *ya*, *nika* throughout and *rā* in l. 10, plate A, resemble the modern Bengali compound letters. The mistakes made by the engraver in engraving *ta* for *ga* (l. 3, plate A) and *ti* for *bhi* (l. 5, plate B), when copying from the original lines given to him, show that the letters given to the engraver resembled the modern Bengali letters; otherwise such mistakes could not occur. The forged plates contain many words such as *vandāpanā* (l. 7, plate C), *ganḍa* (l. 9, plate C), etc. which have been used in their popular Oriyā sense. The letter *ra* in plates A, B and C is on its way to be evolved into the form of modern Oriyā *ra*. The forged plate D shows an earlier form of *ra*.

This grant, issued from the town of Sōnpur (Suvarṇapurāt, plate A, l. 1), makes a mention of a *Paramamāhēśvara Paramabhāṭṭaraka Mahārājādhirāja Paramēśvara Sōma-kulatilaka Trikalīngādhipati Śrī-Mahābhavagupta-rāja-dēva* to start with. But from the manner in which this mention is made, it is difficult to say which Mahābhavagupta is referred to. It is not clear whether *Śrīmad-U[d*]dyōta*, who is called a *Kēsarin*, is really a lineal descendant of the Guptas. The Brahmēśvara temple inscription at Bhuvanēśvara¹ of the twelfth century A.D. mentions this Uddyōta Kēsarin. It is quite evident that the Kōsala country (ll. 4 and 9, plate A), within which the Sōnpur State was still then included, was being governed by the governors of the Guptas; for the whole tract of the Kōsala country is said to have been granted (*prasādīkṛita*) by Uddyōta Kēsarin to Abhimanyu Dēva (ll. 4 and 5, plate A), and we learn that Kumārādhirāja Sōmēśvara-dēva of the Lunar race was the lord of the Sōnpur tract then known by the name Paśchima-Laṅkā (ll. 5 and 8, plate A), at the time of this grant. The people of Sōnpur know it by tradition that once the State had such a name as Paśchima-Laṅkā. A small rock in the bed of the Mahānadi within a stone's throw from the palace of the Mahārāja is called Laṅkēśvari, and this Laṅkēśvari has been referred to as Laṅkāvarttaka in the Mahādā copper-plates of Yōgēśvaradēvavarman.² The Ratnapur stone inscription of Jājalla Dēva³ mentions the fact that this Rāja of Dakṣiṇa Kōsala defeated the Rāja of Andhra-Khimiḍi in Ganjām and also a neighbouring Rāja, Sōmēśvara by name. I am inclined to identify the latter with the Sōmēśvara of this grant.⁴

I have given practically the translation of Plate A. Plate B contains only those imprecatory verses which are met with in other copper-plate grants; as such they do not require to be translated. Besides the name of the grantor and his ancestors, there is nothing of such importance in plates C and D that it is necessary to translate them. The grantee and his ancestors belonged to the Hārīta *gōtra*, had five *rishis* for their *pravara* and were students of the Mādhyandina Kāṇva-*śākhā*.

TEXT.

Plate A.

- 1 Ōm⁵ svasti [i*] Śrī-Suvarṇapurāt || || Paramamāhēśva(śva)ra-Paramabha-
 2 ṭṭāraka-Mahārājādhirāja-Paramēśvara-(||) Sōma-kula-tilaka-Tri-
 3 kalīng-ādhipati-Śrī-Mahābhavatapta⁶-rāja-dēva-pād-ānudyāta-(||) śrī-

¹ Journ. Beng. As. Soc., Vol. VII, pp. 558 ff. ² See above, p. 219. ³ Ep. Ind., Vol. I, pp. 82 ff.

⁴ [Rai Bahadur Hira Lal identifies him with the Nāgavaṁśī king Sōmēśvara of the Kuruspal stone inscription; above, Vol. X, p. 26.—H. K. S.]

⁵ Expressed by a symbol.

⁶ Read -Molāśhāragupta.

- 4 mad=Udyōta¹kēsari-rāja-dēva-prasādikṛita²-Kōsala-rājya-ābhīsi³
 5 kta-śrī-Abhimanyudi(dē)vasy-ātita-rājyō (||) Paramamāhēsvara-Pa-
 6 ramabhatṭāka-Kuma(mā)rādhirāja-Paramēsvara⁴-Paśchimalaṅk-āchi-
 7 pati-Sōma-kula-kamala-kalikā-vikāsa-bhājyara⁵-kumvara-śrī-
 8 Somēsvaradēva-pādāḥ kusalinah⁶ || Uttaravalli-vishaya-sam⁷
 9 Kēsalo-rā[ij]a^{*}-khaṇḍiya-(||) Attēndā-grāmō (||) prativā-inō vrāhma-
 10 ṇa-pu(h)raḥsarān (||) bhōgi-bhōgirūpa-pramukha-samasta-

Plate B; First Side.

- 1 vibhīś-cha bhūpatibhiḥ⁸ dānam-idam-asmadīya[m] (||) dharmma-gauravād-asmad-anuro-
 2 dhāch=cha (||) svadānam-iv-ā-upālanīyam || tathā ch-ōktaṁ dharmma-sāstō⁹ || Bhūtaim
 yah
 3 pratigrihṇāti (||) yas-cha¹⁰ bhūmim prayachchati [i*] ubhau tau puṇyakarmāṇau niyatam
 svargga-
 4 gāminau || Āsphōṭayanti pitarō valkayanti (cha) pitāmahāḥ (||) bhūmidātā ku-
 5 lō jātaḥ sa nas-trātā bhavishyati || ¹¹Vahutir-vvasudhā dattā rājabhiḥ Sagarāditiḥ¹² (||) ya-
 6 sya yasya yadā bhūmis-tasya tasya tadā phalam || Mā bhūd-ā-phala-saṅkā¹³ vah para-da-
 7 tt-ōti kirttanāt (||) svadattāt-phalam-ānantyam paradatt-ān[u]pālanāt || Svadattāṁ pa-
 8 radattām-vā yō harēd¹⁴=vasundharām (||) sa viśthāyām kṛimir-bhūtvā pitribhiḥ saba-
 9 pachyatō || Gām-ēkāṁ svarṇam-ēkāṁ-cha bhūmēr-āṇy-arddham-aṅgulām [i*] hara-
 narakam-āpnō-
 10 ti yāvad-āhṛti¹⁵-samplavaṁ || Iti kamala-dal-āmva-vanda¹⁶-lōlām śrīyam¹⁷-anu-
 11 chintya manushya-jivitaṁ-cha [i*] sakalam-idam-udāhṛitam [cha] vudhvā¹⁸ na hi sa tadā
 [pu]¹⁹

Plate C; First Side.

- 1 janapadān(a) yathā-kāl-ādhyāyinaś-cha maṇḍalapati-(||) vishaya-
 2 pati-(||) khaṇḍapati-(||) daṇḍapāsikādīna²⁰ samasta-rāja-pād-ōpajivino
 3 ya-hārham (||) mānayanānti || vōdhayanānti²¹ || samāshpāpayanti || viditam-astu
 4 bhavatā[m*] || uparilikhita-grāmō-yaṁ (||) prasiddha-chatur-ām-āvachchhina²²
 5 sa-jala-sthalah || sa-matsya-kachchhapah || sa-viṭap-āraṇyah | sa-
 6 nidhiḥ || s-ōpanidhiś-cha || ²³s-āmva-madhuvan-ākīrṇah || s-varṇadaḍḍa-
 7 ahidaḍḍa- || vandhadaḍḍa- || vandspanā- || vijayavandāpanā- || triṇ-ōdaka-
 8 sāsānārōdhika- || charavalivarda-²⁴ || āndhāruvā- || pratyandhāruvā-padānti-ji-

¹ Read -Udyōta.

² Read -ābhīśikṛita.

³ Read -bhūsvara-kumira.

⁴ Read -samabaddha-Kōsala-rājya.

⁵ Read -sāstrō.

⁶ Read -Bahuśhira.

⁷ Read -sāṅkā.

⁸ Read -ābhīśa.

⁹ Read -śrīyam.

¹⁰ Of the words engraved on the reverse I can only read śhaś pa-ākīrtitayō vilōpyāḥ. Read na hi puruśhoḥ parakīrtitayō vilōpyāḥ.

¹¹ Read -pātīkādīna.

¹² Read -chāśāśhah.

² Read -prasādikṛita.

³ Read -Paramēsvara.

⁴ Read -Paśchimalaṅk.

⁵ Read -patibhir-dānam.

⁶ Read -yāt-cha.

⁷ Read -dīśhah.

⁸ Read -harita va.

⁹ Read -āmva-bīndu.

¹⁰ Read -buddhā.

²¹ Read -lōdhayanānti samājūpāyanānti.

²² Read -balivarda.

²³ Read -āmva.

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9 vya-ādattā- || antarāvādī- || bhāṣishyat(a)-kar-ādi-sahitah || gō-gauḍa-
10 samētah || sa-khaṇḍapāliyah || sarvva-vādhā-vivarjita¹ || tāmvrasā-

Plate C; Second Side.

11 sandō=ūkarikṛitya || saliladhārā-puraḥsaram || ā-chaudr-ārka-kshiti-kāla-
12 sama-bhog-āntam || mātāpitrōc=ātmanās=cha² puṣya-yaso-bhivṛiddhayō || bhagava-
13 ntam Mahēsvara³-bhaṭṭāarakam=uddisya || mahāsandhivigrahi-r[a*]ṅka-nāyaka-śri-
14 Mahipatibhaṭṭa śri-Anuruddha || anayōḥ parishpatna⁴ || pravarddhamāna-vijaya-rā-
15 jyō || prathama-samvatsarē || Māghamāsiya- || pūrnatithau || Kumāra-Hāritra-gō-
16 trāya || pañcharisha-pravarāya || Mādhyandina-⁵Kaṇṇa-sākh-ādhyāyinē || Sāvatti-maṇḍa-
17 liya || Mahuvāli-vinirgatāya⁶ || Kamalapura-vāstavyāya || bhaṭṭaputra-La-
18 kshmidhara-prapaotrāya || bhaṭṭa-Vra(Ja)yakara-patrāya || bhaṭṭa-Vidyākara-putrāya
19 bhaṭṭaputra-Udayakarasarmmaṇḍe⁷ samya[g*] datto 'smābhīḥ || Ātrōya-gōtraiḥ
20 Ārshaya-pravaraiḥ || atō-sya vidhāyi-bhūya yathā-diyamāna-bhoga-bhāga-
21 kara-nikar-ādikam samupanayadbhīḥ bhavadbhīḥ sukhōna prativastavyam

Plate D⁶; First Side.

1 pramukhaḥ cha(ch-ā)nyāni simanta-janapadāḥ | shashṭhigābhura-pramāpa-
2 tah | y-thārha[m*] mānayati | samādiś-ti || viditam-astu bhava-
3 tā[m*] ⁸Rōḡagādā maṇḍala Vuravudāgrāma Gudhvamāla-khaṇḍa-kshētra-Kahna-
4 pura-khaṇḍa-kshētra Thaviśa(?)-gr[ā*]mē chatu[h*]-simāyanaḥ | nidhy-ōpanidhi-basta-
(sti)-
5 danta-v[y*]āghra-cha[r*]ma-nānā-vanēcharaḥ sajj-lasthala samschchhakachchapa
6 sakhaṭa¹⁰. viṭapa sakhalla¹¹-un[n*]ata sapadr-āraṇyaka¹² || sagulmalla-
7 tā || sa-amvramadha(dhā)ka || satantalika satālakaiḥ nānā-vṛiksha śā-
8 sani-kṛitya pratipādita || Kumāra-Hāritra-gō-rāya pañcharisha-
9 ya-pravarāya || Mādhyandina-Kaṇṇa-sākh-ādhyāy[i*]nē Sāvatha-maṇḍala¹³.
10 Mahuvāli-vinirgatāya || Kamalapura-vāstavyāya || bhaṭṭapu-
11 tra-Jayakara-prapaotrāya || bhaṭṭa-Vidyākara-patrāya || bhaṭṭa-putra-
12 Udayakara-putrāya || bhaṭṭaputrā[ya*] Bhābhakaraśra(śā)rmaṇḍe || vidhi-va(vi dhānē-
13 na sa[m*]vidhāya | tāmvra-śāsanēna p[r*]atipādito-yam | pāramparya-k[r*]am-āga-
14 ta-sarva-vachanōna || ya-

¹ Read -bādhā-vivarjitas-tāmvratāmnā-

² Read Mahēsvara-bhaṭṭāarakam-uddisya.

³ Read -Kāṇṇa-sākh-

⁴ Read 'sarmmaṇḍe.

⁵ Read -yātō-

⁶ Read parijūaptā.

⁷ Read -vinir-.

⁸ The whole plate is extremely faulty in respect of language and spelling. That is why some letters, though apparently distinct, could not be properly read. Only a few mistakes have been corrected, and the numerous mistakes in the common benedictory stanzas have been left unnoticed.

⁹ The reading and identification of these names are very difficult. Rōḡagādā, if this be the correct reading, I cannot identify; villages with names such as *Burabaga*, *Kurabaga*, etc. are found far off, but none in the neighbourhood; *Gudhcomālakhaṇḍakshētra* perhaps denotes a plot of land which is *māl* in character. In the Sambalpur District we find four general classes of land—*māl*, *bālāl*, *bīra* and *āt*; cf. *Bengal District Gazetteers*, Volume XVI, Sambalpur, p. 107.

¹⁰ -khaṭa- is a Sanskritized form of *khaḍ*, straw.

¹¹ -khalā- means 'a pl.'.

¹² -padrā- is perhaps the vernacular *padā* which is used in the district with the meaning of "fallow land."

¹³ The ā-stroke is written at the beginning of the following line.

Plate D; Second Side.

- 15 thā kāṇḍāt-kāṇḍ[ā*]t=prarohanti yō satēna pratanōshī || evam rā¹ cha śāsa-
 16 nēna pratipāditaṁ || evam vadhāḥ(buddhvā) parāvahma(parārdham cha) parato
 vāmsakārēṣaḥ
 17 ṭhayāsamād-anurā dharmma-(||)gauravā na tē(kā)na vi (||) anyēpa(alpāpi) vādhaḥ ka-
 18 rapīya || tasyāgēkō-s[t]i dharmmavōta || śāsēdūpādhama hina dā- |
 19 tā savi(vi)jam sasyamēdini || yāvat-surya-kathā lokē tavat-sargē māda-
 20 yata || vēdavākamayā jā(ji)hvā vadanti || yā dēvatāḥ || bh[ā*]mi-dattā tathā-
 21 nyē cha āha | mōha(hō)na mā hara yathāyam patitaḥ Śakra | tena vēvṛiti
 22 sapati | evam bhūmikṛita dāna | saśō (śasyē) saśō (śasyō) prarohiti || Āditya-
 23 Varuṇō-Vishṇu | Vrahmā Soma-Hutāśanaḥ Śa(Śā)lapānis-tu bhogavān(a) | a-
 24 bhinandanti bhūmidam || asōtayanīti pitarāḥ || pavalganti pitāmahāḥ ||
 25 bhūmidatā kulē jātā || sa tē dātā bhavishyati || vahubhi vasudhā dattā²
 26 rājāna Sagarādibhiḥ || mā rodbhaḥpalatātka ya paradatta prapālita³
 27 yasya yasya [ya*]dā bh[ā*]mi | tasya tadā palam tasmānvayā na hatsyām | sā-
 28 śvatiō-gatim-āp[nu]yāt || svadattā paradattām-vā yō harēti vasundhara.

No. 30.— DANTEWARA SANSKRIT AND HINDI INSCRIPTIONS OF DIKPALADEVA;
 SAMVAT 1760.

By RAI BABADUR HIRA LAL, B.A., NAGPUR.

The two steatite slabs on which the above inscriptions are engraved, are found in the temple of the goddess Dantēśvari of Dantēwārā, a village situated on the junction of the Śāṅkhini and Daṅkini rivers—about 60 miles south west of Jagdalpur, the present capital of the Bastar State, under the administration of the Chief Commissioner of the Central Provinces. They were first brought to light by Colonel Glasford, Deputy Commissioner of the now defunct Upper Godāvari District in which Bastar was formerly included. About the year 1862 Colonel Glasford wrote a detailed report on this Dependency, which was published as Selection No. 39 from the Records of the Government of India in the Foreign Department. In this report, on pp. 99 and 100, an eye copy of these inscriptions is given, apparently as read by a Marāṭhā clerk, for at the end of one of them there is a note in Marāṭhī, stating that 'the remaining 5 lines were not decipherable.' The transcripts of both the Sanskrit and Hindi inscriptions are very defective, as already remarked by me on a former occasion,¹ where I have given the substance of the records. I now edit the two inscriptions from excellent impressions taken by Mr. Venkoba Rao of the Madras Archæological Department.

The inscriptions are engraved on 2 loose slabs each about 21" × 15". The Sanskrit record covers a space about 14" square and contains 23 lines. The average size of letters in the first 5 lines is $\frac{3}{16}$ " and in the rest $\frac{1}{16}$ ". The Hindi inscription, which is surmounted by a figure of a dragon usually found profusely carved on the temples locally known as Hemāḍpanthī, also contains 23 lines covering a space 14" × 13½", the average size of letters being $\frac{1}{8}$ ". In both, the characters used are Nāgarī, the notable orthographical peculiarities being the representation.

¹ This rā seems to have been cancelled.

² The ś-stroke is written at the beginning of the following line.

³ See above, Vol. IX, pp. 124 ff.

of *b* and *v* by the same sign and the use of the letter *sh* for *kh* as in lines 15 and 22 but not invariably, cf. *līkhitān*, l. 22. The use of *ja* for *ya* as in *jātrā* (l. 20) and the antiquated sign for *jh* as in *vijhā* in l. 13 of the Hindi inscription are noteworthy. The composition is not free from spelling mistakes. It was made by the Rajaguru Bhugavāna Miśra, a Maithila Paṇḍit, who seems to have been fond of jingles, which he has managed to introduce both in Sanskrit and Hindi, so that, if the record is not verse it would be conceded that it has at least an element of poetry in it. The principal record is the Sanskrit one, which however contains a verse quoted from the *Pratāparudrīya*.

The second record only purports to be a Hindi version of the first 'in view of the fact that in the Kali age there are very few Sanskrit-knowing men.' It may be noted that the one is not the exact translation of the other, and the Hindi record gives certain additional information which is not included in the Sanskrit inscription. The variations are however very few and for all intents and purposes the two records are identical in substance.

The object of the inscription is to record the occasional ceremony of *kuṭumbayātrā* made by king Dikpālādēva to the shrine of the goddess Dantāvalā in the Śaṁvat year 1760, corresponding to A. D. 1702. The ceremony lasted for 5 days beginning on the 14th of the bright fortnight of Chaitra and ending on the 3rd of the dark fortnight of Vaiśākha.¹ It is stated that on this occasion several thousands of buffaloes and goats were killed, whereby the waters of the Śāṅkhīnī river became red like *kuṣuma* for 5 days. This appears to have been a recognised feature of the ceremony, as Colonel Elliott writing in 1856 said:²—'When any marriage is celebrated in the Rāja's house or when the Rāja first mounts the throne the whole family of the Rāja go to visit the goddess and at that time not less than a thousand sheep and buffaloes are sacrificed. This is called *kuṭumbayātrā*.' It is not clear from our records what the occasion was for the *yātrā* in Śaṁvat 1760, but from the context it may be inferred that it was for thanksgiving for victory over the Navaraṅgapura fort and for the birth of an heir-apparent, referred to below, on p. 250.

The inscription gives a genealogy of Dikpālādēva for 10 generations beginning from Annamarāja, the first king who settled in Bastar. He is stated to have been a brother of Kākati Pratāparudra of the lunar race descended from the Pāṇḍava Arjuna. The original home of the family was in Hastināpura, whence they migrated to Oraṅgal (Waraṅgal), where they ruled for a long time until the country was invaded by the Musalmāns. Being pursued by the latter Annamarāja fled to Bastar, where he established himself as king. Of the first seven successors of Annamarāja no information beyond their names is given. The Hindi inscription however mentions a queen who built tanks and gardens. Of the 8th Virasimhadēva it is stated that he ruled for 67 years and that he married a Chandēlla princess Vadanakumaridēvi. Their issue was Dikpālādēva who again married in a Chandēlla family the princess Ajabakumari, daughter of Rāo Ratanarāja of Vardī. The result of this union was the heir-apparent Bakshapālādēva, who was born when his father was only 18 years of age. Dikpālādēva is stated to have stormed the fort of Navaraṅgapura and to have established there an Ōṛiyā Rāja.

As regards the genealogy given in these inscriptions I have discussed the matter in the notice of Bastar inscriptions,³ and need not repeat it here. There seems to have been a confusion between Pratāparudra of the Conjeeveram inscriptions who flourished about 1316 A.D., and another of the same name who apparently was ruling in the 15th century and was ousted by Ahmad Shāh Bahmani in 1422 A.D. Our inscription seems to refer to the earlier Pratāparudra,

¹ The English equivalents of these dates as calculated by Mr. Gokul Prasad, Tahsildār of Dhamtari, are Tuesday, the 31st March, and Saturday, the 4th April 1702 A.D., respectively.

² *Selections from the Records of the Government of India* (Foreign Department), No. XXX, p. 24.

³ See above, Vol. IX, pp. 164 ff.

because it is of him that the stories of possessing 9 lakh archers and other extraordinary things are told. The confusion is accentuated by the fact that both the kings were conquered by Musalmāns, and as Annamarāja fled through fear of the Muhammadans, he is wrongly relegated to the times of the most celebrated of the Pratāparudras instead of the weaker one. If Annamarāja be identified as brother of the earlier Pratāparudra whom the Musalmān historians call Luddardāo,¹ the period of 400 years (1302² to 1702 A.D.) would have to be allotted to 10 generations with about 40 years each, which is improbable. Unfortunately the name of the king whom Ahmad Shāh ousted is not given, but apparently it was Pratāparudra, which has been a favorite name in the family.³ Annamarāja was apparently the brother of this latter Pratāparudra, on whose defeat he fled towards Bastar. The story of his flight as told by the people of Bastar recounts how he prayed his household goddess to assist him, whereupon she directed him to advance saying that she would follow him; as long as he heard the tinkling of her anklets behind him, he was to proceed, and he was certain of overcoming all who stood against him, but if he looked behind himself once, fortune would desert his arms. A Nagavamāi Rāja was at this time in possession of the Bastar country, and Annamarāja proceeded against his chief towns Bhairāngarh and Bārsūr and took them. He then marched forward, when, in crossing the Dañkini river, the goddess's feet sank deep in the sand: not hearing the tinkling of the anklet Annamarāja turned round; upon this the goddess became angry and reproached him with his want of faith. At last she relented and said that he might go and conquer all the country within 5 days' journey, but that she could not further accompany him and would remain where she was.

Annamarāja went forward and the goddess, who from this time was called Dantēsvārī, took the form of a poor beggar girl and worked with Bhaṇḍārī Naik, to whom she afterwards revealed herself, and to this day the descendants of the Naik hold office about her temple in Dantēwārā. Annamarāja conquered the whole of the Bastar territory and selected Madhotā as his capital, while he built a temple at Dantēwārā for the goddess. His successors further improved it by making additions and repairs and endowing it munificently. There is a free grant estate consisting of 138 villages for its maintenance. Such was the influence which the goddess exercised on the minds of her devotees that Colonel Glasford⁴ writing in 1862 noted, 'Nothing is done, no business undertaken without consulting her; not even will the Rāja or Diwān proceed on a pleasure party or hunting excursion without consulting "Mai" (mother). Her advice is asked in matters of the most trivial nature; flowers are placed on the head of the idol and as they fall to the right or to the left, so is the reply interpreted as favourable or otherwise.' It is no orions that human sacrifices were offered to her until about 1843 A.D., and that when the Rāja was once summoned to Nāgpur, as many as 25 grown-up men were offered to ensure safe journey. It is however singular that our inscriptions, which mention the unusual ceremony of *kaṭumba-yātrā*, an occasion of profuse spilling of blood, should not at all refer to any human victim being sacrificed at the time. It is indeed the bloody aspect of this goddess which seems to have given her the name of Dantēsvārī, as one of the fierce forms of Dēvī is Raktadāntī or bloody-toothed. Her representation in the temple is merely that of Mahi-hāsuramardini, killing the buffalo demon. The folk etymology connects her with Draupadi, of whom she is said to be an incarnation.⁵ According to the legends of the Rāja's family she has changed her name several times. When the family ruled at Delhi, she was called Dilīpēsvārī, when they removed to Mathurā, she became Bhuvanēsvārī, and when they migrated to Warāṅgal, she assumed the

¹ Biggs, *Prisista*, Vol. I, p. 371.

² Duff's *Chronology* gives 1294 A.D. as the date of Pratāparudra's accession to the throne; see p. 208.

³ It may be noted that this is only a surmise on the assumption that the genealogy given in the inscription is correct and does not omit any names. Mr. Krishna Sastri suggests that the Pratāparudra of our inscription may be another person belonging to the Gajapati dynasty of Orissa, who is believed to have been powerful in Telingana in the sixteenth century A.D.

⁴ *Report*, p. 98.

⁵ Elliott's *Report*, 1856, p. 22.

name of Māpikyēśvari, which was changed to Dantēśvari when they fled to Bastar. It is noteworthy that the tutelary goddess of the Nāgavaṃśī kings whom the present family succeeded was Māpikyādēvī.¹ Inscriptions found in the state show that she had shrines at Bhairamgarh and Bārsūr, which are not very far away from Dantēwārā, then known as Tādalāpāl² or Tāda Lamkā (the town or island of palms). It is possible that there was one at the latter place also, and apparently this was the first place Annamarāja stopped at before he set out to conquer the surrounding country to get a footing in it.

Looking to the spirit of the age it appears very natural that he should have prayed to the local goddess for success and not improbably made a vow to make offerings, which on account of his having finally achieved success must have been unusually large. Only a tremendous number of victims could be accepted by the goddess in that particular form, and this being Raktadanti, the name Danti, Dantēśvari or Dantāvalā must have suggested itself as most appropriate to call her by. Had he brought the goddess with him, he would probably have enshrined her at the capital he selected for his residence and would probably have maintained her old name. The change was necessitated not only for the reason stated above, but to avoid the name which was dear to his enemies and therefore unpleasant to the conqueror. The Musalmāns usually changed the names of the great cities they conquered, for instance, the name of Warāṅgal was changed to Sultānpur, when Ulugh Khān took it.³

With regard to geographical names Navaraṅgapura is a town⁴ in the Virāgapatam District and gives its name to the northernmost tahsil stretching into the Central Provinces and Bengal between the States of Bastar and Kālāhaṇḍī. The Rānī of Navaraṅgapura, a relative of the Jeypur family, who were at one time retainers of the Gajāti kings of Orīssa and came over to Jeypur about the 15th century A.D., still resides at Navaraṅgapura. Oraṅgal is the well known Warāṅgal in the Nizām's dominions separated from Bastar by the Gōdāvari. Hastināpura and Daṇḍakāraṇya are classical names, the former being the capital city of the Kauravas, for which the great war of the *Mahābhārata* was waged, and the latter the forest in which Rāma spent a good deal of his time during his exile.⁵ I am unable to trace Vardī of the Chandēllas.

SANSKRIT TEXT.⁶

- 1 ॥ श्री दन्तावला देवी जयति ॥ श्री सोमवंशपांडवार्जुनकुली का-
- 2 ॥ कतीप्रतापरुद्रनामा राजा श्रीरंगलदेशे समभवत् ॥ यस्मिन् पथं । १ न-
- 3 ॥ वल्लभधनुर्धराधिनाथे पृथिवीं शासति काकतीयद्वे ॥ अभवत्(त्)
- 4 ॥ परमप्रहारपीडा⁷ कुचकुंभेषु कुरंगलोचनानां ॥ तस्मैकदा स्वर्षव-
- 5 ॥ टिमंजातोपद्रवात्⁸ ॥ नष्टराज्यस्य शिवसायुज्यं प्राप्तस्य ॥ भ्राता चन्द्र-

¹ See above, Vol. III, p. 316.

² Gōnds still use this name.

³ Elliott's *History*, Vol. III, p. 233.

⁴ See the *New Imperial Gazetteer of India*, Art. Nowraungpur.

⁵ The Bastar country is stated in the inscription to be 'near the Daṇḍakāraṇya'; and this is in a way suggestive. It has been usually held that Nāsik was included in Daṇḍakāraṇya and that it was from that place that Sītā was carried off by Rāvaṇa. If Bastar was near Daṇḍakāraṇya, Nāsik could not have been within it. In 1847 I visited a place named Parṇasālā on the banks of the Gōdāvari just on the southern boundary of the Bastar State, where the tradition is very strong that Sītā was abducted from that place. For many reasons I felt convinced that the claim made was a correct one. In the Marāṭhī journals a controversy on this point was raised which elicited many cogent reasons for holding this view.

⁶ From an impression prepared by Mr. Venkoba Rao.

⁷ Metre : Vasantamālikā.

⁸ Note the double sense of *agrahāra*, 'donation of laud,' and 'excellent necklace.'

⁹ Read °द्रवात्.

- 6 ॥ मराजनामा यवनभयात् निजदेशं परित्यज्य दंडकारण्यनिकाटवस्तुरदेशे¹
- 7 ॥ राज्यं चकार ॥ तदवं(तहं)शे हंमिरदेवनामा² राजा जातः ।
ततपुत्रो³ भैरवराजदेवना-
- 8 ॥ मा राजा जातः ॥ ततपुत्रो⁴ राजाधिराजः 'पुरुषोत्तमदेवो ॥ तत-
पुत्रो⁵ जयतसिंहरायदेवो रा-
- 9 जा जातः ततपुत्रो⁶ नरसिंहरायदेवो राजा जातः ॥ ततपुत्रो⁷ जग-
दीशरायदेवो जातः ॥ तत-
- 10 पुत्रो⁸ 'विरनारायणदेवो महाराजो जातः ॥ 'ततपुत्रः समस्तप्रशस्ति-
सहितः[.9] सुत-⁹
- 11 समपालितचातुर्वर्ण्यसंतान¹⁰ चंद्रवंशजामहाराज्ञी-वदनकुमरि¹⁰ देवी-सहित¹⁰ संचितको-
- 12 र्तिवितान ॥ ¹¹श्रीविरसिंहदेवदेवो महाराजः (॥) सप्तषष्टिवर्षावधि महीं
परिपाल्य वैकुं-
- 13 ठं जगाम ॥¹² ॥ तस्य पुत्रो विविधविरुदावलीविराजमान मानोज्ञत ॥
ममरसा-
- 14 हसीकमल¹³ ॥ ¹⁴तरवारिविदारितप्रतिमहीपगल ॥ प्रचंडदोईडाकृष्टकोदंड-
- 15 षं(खं)डितारातिवर्ग्य ॥ इलाष्टहीतनवरंगपुरदुर्ग ॥ ¹⁵पट्टमहिषीमहाराज्ञीष-
- 16 जवकुमरिदेवीसहितरचितत्रिवर्ग्य ॥ श्रीभगव[1]नगुरुमंत्रोपदेशे संजातभ-
- 17 र्ग्य ॥ पृथुराजावतार षष्टादशवर्षवयप्राप्तरेत्तपालदेवकुमार ॥ स्वस्ति श्री-
- 18 महाराजाधिराजो दिक्पालदेवदेवो¹⁶ यथार्थनामा शतवर्षावधि निष्कंठकां
- 19 महीं पालयति ॥ तेन चैकदा ¹⁷श्वपुरवासिजनेन सह दंतावलां समागत्य
¹⁸कुटं-
- 20 वजात्रा कृत ॥ तत्र ¹⁹वहुसहस्रमहिषकागशरीरसंघातरत्नप्रवाहैः शंखिनीं

¹ Read 'वस्तुर'.² Read ततपुत्री.³ Read वीर'.⁴ Here a letter was carved which seems to have been afterwards cancelled.⁵ Read 'चातुर्वर्ण्यसंतानम्'.⁶ Read 'सहितः संचितकोर्तिवितानः'.⁷ Here also a letter was apparently carved but was afterwards rubbed out.⁸ Read 'साहितिक'.⁹ Read 'राज्ञी'.¹⁰ Read स्वपुर'.¹¹ Read वई'.¹² Read हसीर'.¹³ Read पुरुषोत्तम'.¹⁴ Read तरपुत्रः¹⁵ Read 'कुमारी'.¹⁶ Read 'वीर'.¹⁷ Read 'श्व'.¹⁸ तरवारि is a vernacular word for सह or करपात्र.¹⁹ Read दिक्पाल'.²⁰ Read कुटुम्बवाचा कृता.

2 तावलादेवीजयति। देवगणिसहस्रैः कृतिलिखोणधर्मैर्मरुतजादिकपालदेवकी क
 2 लियुगसहस्रैः कृतकेववेवैः। रहैतेमोदु रसपायमह आसालिखे सोमदेसीपुत्र
 4 वमजुत्रकेसताननुमानहस्तियाइदिशोरगलकेराजापुत्रवैशम्भिकाकनीप
 4 तप्रहृतामराजामरजेवनाशिवेः कृष्णदेववचमुककेमकुजकेराज्यसुवर्णधर्षीतेरा
 6 जाकेआईअमराजकनारप्रदराजापुत्रांगलदादिः॥ तैकेरीनातहंमीरदेवराजापु
 6 तकेपुत्रैःअजेदेवराजासाकेपुत्रपुत्रुहानकेममहाराजा॥ ताकेपुत्रैःसिंहदेवराजा
 8 म्पुत्रसिंहराषदेवमहाराजाकेकिसाहातीलक्ष्मिदेईअनेकुतालवराकदिसेहमहा
 8 दादे॥ ताकेपुत्रजगदीशरायदेवराजातिकेपुत्रविस्वाण्णदेवमहाराजा॥ ताकेपुत्र
 10 सिंहदेवदेवनामधर्मचतारपीतदाताधर्षुनसहितदेवराजापुत्रफलकदेनि
 10 निवधनकुसुमिसरागनीविदेतावलाकेप्रसादेभदिकपालदेवपुत्रपुत्रुशतसिधर्षरास
 12 जयवीदिकपालदेवदेवकहैराज्यसीपिकैवैशापीपुत्रैःप्राणयागभावित्रैःकुराए॥
 12 ताकेपुत्रसिद्धीमहाराजाधिरामकलपुत्रसिद्धीपुत्रराजकेअवतारचुडिगएश
 14 वसमीसमीभाकामपनपरपुरामदाषकरणजनेतअचलसुसैतुसीतसागररीजेकु
 14 गतैःपुत्रैःमधीजेयमप्रतापअतोतिसौवचरेःतिरतिमहेशीघरेवगुणसैलासरदारै
 16 देवदेवसमहादेवशाचारचुआविदासतजाएहजोतिःसदिकपालकेपुत्रआविपुत्रि
 16 गनेदिकपालदेवकेअरुतेदिगलदेवविआहकीलेवारीकेवेदेवरावतनराजाकेकनी
 18 अलकुरीमहातीविषेअअवेवधरसपालदेवपुत्रअजुवरापुत्रुअए॥ तवहत्तातेनतर
 18 एतकेतोदिपीरिसकलेतदपरिअमन्त्रायवसरापेवकेकेपेववषपुरदेकेजोदिआराजाघोष
 20 वेनसुदि१००आरुनेसाधधदि१०तंसंपनेजाअकतेमोदुजाअनेसावोकराअरेतेकर
 20 संतप्रकाहवदपीचदिनसाधेतीनदीलालकुसुमवर्णअणीईअर्थमथिलराजाजसिअरा
 22 जायुपुत्रिदितनासाओसैकृतदोउपाथरमहनिबाणाअकराजाओदिकपालदेवदेवसमा
 22 नकलियामहैहोअनराजा॥ ॥ ॥

- 21 नदीं शोचितीदामकरोत ॥ इत्यर्थं लिखितं प्रख्ये तिष्ठत्वाचंद्रतारकं ॥
दिकपाल-
- 22 देवसदृसो⁸ भूपो न भविता कनो ॥ १ ॥ सम्वत् १७६० वैसाख(शाख)
वदि श्या लिखितं यो-
- 23 भगवानमिचमैयिल्लपाडितेन⁹ ॥

TRANSLATION.

Victory to the goddess Dantāvalā. In the lineage of the Pāṇḍava Arjuna of the lunar race there was a king named Kākati Pratāparudra in the Oraṅgal country, about whom this verse (is prevalent). 'While this Kākatiya Rudra the lord of 9 lākhs of archers was ruling the earth, there was great pain caused by the excellent necklaces in the pitcher-like bosoms of the deer-eyed ones, (and no oppression of *agrahāras*).' On his attaining union with Śiva⁶ after losing his kingdom owing to the calamity of a shower of golden rain once falling (during his reign) his brother named Annamarāja, having left his country through fear of the *yavanas*, ruled over the Bastar country near the Daṇḍaka forest. In his family was born the king Hammirādēva; his son was named Bhsiravarājādēva; his son was the king of kings Purushōttamadēva; his son was the *Rājan* Jayatasīmharāyādēva; his son was the *Bājan* Narasīmharāyādēva, his son was Jagadīśarāyādēva; his son was the *Mahārāja* Viranārāyanādēva. His son, the illustrious *Mahārāja* Virasīmhadēva; possessed of every glory; who protected the progeny of the four castes like his own issue; a (veritable) flag of accumulated fame; accompanied by his great queen Vadanakumaridēvi of the family of the moon, went to heaven after ruling the earth for 67 years. His son, the illustrious *Mahārājadhirāja* Dikpālādēva with appropriate name; resplendent with various titles; high in honour; brave and daring in war; who with his sword tore asunder the cheeks of his rival kings; who destroyed the group of his enemies with the bow drawn by his powerful arms; who captured the Navaraṅgapura fort with ease; who with his chief consort, the great queen, Ajabakumaridēvi protected the *trivarga*⁷; who became effulgent through the sacred precepts taught by the illustrious Bhagavānagura; who was the very incarnation of king Prithu, (and) to whom was born Prince Rakshapālādēva on attaining his 18th year, is now ruling the earth without obstacle (for a period which may last) for 100 years. By him was once performed a *kuṭumbayātrā* (pilgrimage with family), having come to Dantāvalā with the inhabitants of his capital. Then he made the river Śankhinī red by the streams of blood from the killing of many thousands of buffaloes and goats. For this purpose this is written on the plain slab; may it last as long as the moon and stars do. In the Kali (age) there will not be a king like Dikpālādēva. Written on the 3rd of the dark fortnight of Vaiśākha (month) Samvat 1760 by the Maithila Paṇḍit Bhagavānamisra.

HINDI TEXT.

- 1 दंतावला देवी जयति ॥ देववाणी-मह प्रशस्ति लिखाए⁸ षष्ठर⁹ है महा-
राजा दिकपालदेव-के क-
- 2 लियुग-मह संस्कृत-के वचवैसा¹⁰ घोरही हैं ते-पांड दूसर पाथर-मह
भावा लिखे(खे) है [1*] सोमवंशी पांड-

¹ Read शोचितीदामकरोत्.

² Read सम्वत्.

³ *Trivarga* here probably means *dharma* (virtue), *artha* (utility) and *kāma* (pleasure).

⁴ Read लिखाए.

⁵ Metre: Anuṣṭubh.

⁶ Read °पश्चिनेन.

⁷ Read पाथर.

⁸ Read दिक्पालदेवसदृशी भूपो.

⁹ That is, on his death.

¹⁰ Read वचवैया.

- 3 व-अर्जुन-के संतान तुरुकान हस्तिनापुर छाडि ओरंगल-के राजा भए [1*] ते वंश-मह काकती प्र-
- 4 तापरुद्र नाम राजा भए जे राजा शिव-के वंश नउ लाष¹ धानुक-के ठाकुर जे-के राज्य सुवर्न वर्षा भै ते रा-
- 5 जा-के भाई अन्नमराज 'वस्तर-मह राजा भए ओरंगल छाडि-के ॥ ते-के संतान हंभीरदेव राजा भए
- 6 ता-के पुत्र 'भैराजदेव राजा ॥ ता-के पुत्र पुरुसोतमदेव महा(हा)राजा ॥ ता-के पुत्र जैसिंहदेव राजा
- 7 ता-के पुत्र नरसिंहरायदेव महाराजा जे-कर महारानी लक्ष्मिमादेई अनेक ताल वाग करि सोरह महा-
- 8 दान दीहे ॥ ता-के पुत्र जगदीशरायदेव राजा ॥ ता-के पुत्र विर-नारायणदेव महाराजा ॥ ता-के पुत्र
- 9 वीरसिंहदेव देव नाम धर्म-अवतार पंडित-दाता सर्व-गुन-सहित देव-ब्राम्हण-पालक चंदेलि-
- 10 नि वदनकुमरि महारानी-विषे दंतावला-के प्रसाद-ते दिकपाल देव पुत्र पाए ॥ 'शतसठि वर्ष रा(स)-
- 11 ज्य करि दिकपालदेव देव-कहं राज्य सौपि-के देशापी(खी) पूर्णिमा-महं 'प्राणाया समाधि वैकुंठ गए ॥
- 12 ता-के पुत्र स्वस्ति श्री महाराजाधिराज सकल-प्रशक्ति-स[हित] पृथुराज-के अवतार 'बुद्धि-गणेश
- 13 'वल-भीम सोभा-काम पन-परशुराम दान-करण अर्जुन अचल-सुमेरु सील-सागर रीम्-कु(न)-
- 14 वेर तेज-पौन घोभे²-यम प्रताप-अग्नि पांडा³ धरे निररिति सड़ेघो धरे वरुण सेना-सरदार ई-
- 15 द्र वध[दि]त महादेव आचार-ब्रह्मा विद्या-सेसनाग एह भांति दस दिक-पाल-के गुन जानि पंडित
- 16 वामन दिकपाल देव नाम धरे ॥ ते दि[क]पाल देव विशाह कीहे वरदी-के चंदेल राव रतनराजा-के कन्या

* Read लास.

* Read वस्तर.

* Read भैरवराज⁴* Read शतसठि. The ह which is added at the end of the line after रा is perhaps meant as a correction of ह in शत⁵.

* Read प्राणायास.

* Read बुद्धि⁶.* Read वर⁷.

* Read खीमे.

* Read खांदा.

- 17 अजवकुमरि महारानी विषे अठारहें वर्षे रत्नपाल देव नाम जुवराज
पुत्र भए ॥ तव हज्जा ते नवरंग
- 18 पुरगढ टोरि फारि सकल वंद करि जगन्नाथ वस्त्र पठै-कै फेरि
नवरंग पुर दे-कै ओडिया राजा थापे-
- 19 [र]वाजे ॥ पुनि सकल पुरवासि लोग समेत दंतावला-के कुटुम-जात्रा
करि मख्वत् सचह सै साठि १७६०
- 20 चैत्र सुदि १४ आरंभ वैशाख(ख) वादि इते संपूर्ण भै जात्रा कतिकौ
हजार भैसा वोकरा मारे ते-कर र-
- 21 कत-प्रवाह वह पांच दिन संधिनी^१ नदी लाल कुसुम वर्न भए ॥
इ अर्थ मैथिल भगवानमिय रा-
- 22 जगुरु पंडित भाषा श्री संस्कृत दोउ पाथर-मह लिपाए^२ ॥ अस राजा
श्री दिक्पाल देव देव समा-
- 23 न कलि युग न होहै आन राजा ॥ ॥ ॥

TRANSLATION.

(Lines 1—2.) Victory to the goddess Dantāvalā. There is a stone on which Mahārāja Dikpālādēva's *prastāvi* (eulogy) is written in the language of gods, (but as) the readers of Sanskrit are (very) few in the Kali age, therefore (this) second stone has been inscribed in the vernacular.

(Ll. 2—17.) The descendants of the Pāṇḍava Arjuna of the lunar race having left Hastināpura (when it went to) the Turks (Musalmāns) became kings of Oraṅgal. In that family there was a king named Kākati Pratāparudra, who was an incarnation of Śiva, the lord of 9 lākḥ archers, in whose reign golden rain fell. That king's brother Annamarāja became king of Bastar having abandoned Oraṅgal. His son was king Hammiradēva; his son Rājā Bhai[rava]rājādēva; his son Mahārāja Purushōttamadēva; his son Rājā Jaisimhadēva; his son Mahārāja Narasimharāyadēva, whose Mahārānī Lachhimādēi made several tanks and gardens and gave the sixteen charitable gifts; his son (was) Rājā Jagadīśarāyadēva; his son Mahārāja Viranārāyanadēva. His son named Virasimhadēva was the very incarnation of virtue, charitable to the learned, possessed of all good qualities, a protector of gods and Brāhmins. He begat through the favour of Dantāvalā a son Dikpālādēva with his Mahārānī Vadanakumari of the Chandēlla family. Having ruled for 67 years he went to the region of gods by absorbing himself in devout meditation by suspending his breath, on the full moon day of Vaiśākha, after making over the kingdom to Dikpālādēva-dēva. His son, the illustrious Mahārājādhirāja, being possessed of all glory, the very incarnation of Pṛithorāja, a Gaṇeśa in wisdom, a Bṛhma in prowess, a Cupid in beauty, a Paraśurāma in (sticking to his) vow, a Karṇa in charity, an Arjuna (in archery), immovable like Sumēru, an ocean of good conduct, was named Dikpālādēva by Paṇḍit Vāmāna, knowing that he possessed the quantities of the 10 guardians of the quarters, (resembling) a Kubēra when pleased, Wind in swiftness, the god of death when displeased, fire in splendour, a Nirṛiti when wielding

^१ Read इल्लिनी.^२ Read लिखाए.

a sword, a Varuṇa when carrying a noose (?), an Indra when commanding the army, Mahādēva when promoting destruction (?), a Brahmā in behaviour and a Śeṣhanāga in knowledge. This Dikpālādēva married *Mahārāni Ajabakumari*, daughter of the Chandella Rāo Ratanarāja of Vardī. Unto her was born an heir-apparent named *Rakshapālādēva* in his (or her) 18th year.

(Ll. 17—23.) He (Dikpālādēva) having stormed and destroyed the Navaraṅgapura fort and having imprisoned all (and) having sent Jagannātha to Bastar gave away Navaraṅgapura and established an Oṛiyā Rājā there. Afterwards he performed the *kuṭumbayātrā* to Dantāvalā with all the residents of his capital in Samvat seventeen hundred (and) sixty, 1760, beginning on the 14th of the bright fortnight of Chaitra and ending on the 3rd of the dark fortnight of Vaiśākha. Several thousands of buffaloes and goats were killed, through the streams of whose blood the river Śāṅkhinī for 5 days assumed the colour of red flowers. This matter the king's preceptor the Paṇḍit the Maithilā Bhagavānamiśra got written on two stones both in the vernacular and in Sanskrit. A king like the illustrious god-like Dikpālādēva there shall not be in the Kali age.

No. 31.—BHANDUP PLATES OF CHHITTARAJADEVA; A.D. 1026.

By J. F. FLEET, I.C.S. (RETD.), PH.D., C.I.E.

The record on these plates, which were found at *Bhāṇḍūp*, a village in the Sālsette tāluka of the Thāna District, Bombay, was first brought to notice, from the original plates, by Mr. W. H. Wathen in 1835, in *JRAS*, first series, vol. 2, p. 383; and a reading of the text, with a partial translation, was given by him in 1837, in the same journal, vol. 4, p. 109. Subsequently the plates came into the hands of Professor Bühler, who published a critical reading of the record, with a nearly full translation, in 1876, in *Ind. Ant.*, vol. 5, p. 277, but omitted to give a facsimile. After that, the plates were lost sight of till 1913, when they came to light in London: they were then secured by Sir C. Hercules Read, and are now deposited in the British Museum. I edit the record again, from the original plates lent to me by Sir C. H. Read, in order to give the long-required facsimile illustration, and to make a few improvements in the general treatment of the record and its surroundings. The facsimile has been prepared from excellent ink-impressions which Mr. Cousens was good enough to make for me; and the illustration of the seal is from a drawing by him. The plates have always been known as "the *Bhāṇḍūp* plates"; the record is entered under this name as No. 307 in Professor Kielhorn's *List of the Inscriptions of Southern India*, ante, vol. 7, appendix; and the name has become so well established that we need hardly change it now: but a more strictly appropriate designation of the record would be "the *Nōura* grant," as it registers the gift of a property at a village named *Nōura*, and is not really connected with *Bhāṇḍūp*.

The plates are three in number, each about $7\frac{1}{2}$ " in width by $4\frac{1}{2}$ " in height: the first and last plates are engraved on the inner side only; the second, on both sides. They are for the most part well preserved¹; and the inscription is quite legible all through: but in a

¹ The gaps above and below the ring-holes are the result of the ink-impressions having been made without cutting the ring; not of any damage to the plates.

few places a rather faint superscript \bar{e} or an *anusvāra*, discernible on the original



Scale .80.

plates, has failed to appear in the lithograph. The plates are strung on a ring about $\frac{1}{2}$ " thick and $2\frac{1}{4}$ " in diameter which passes through holes in them. The ring has not been cut. The ends of it are secured by the back part of a seal which is circular, about $2\frac{1}{4}$ " in diameter. The face of the seal is surrounded by a beaded edge, and bears, in high relief, a representation of Garuḍa, the device on the banner of the Śilāhāra (see line 18 of the text), shown as a man with an eagle's beak, squatting and facing full-front, with his hands joined palm to palm and held up before his chest, and with somewhat imaginative wings projecting from behind his shoulders: his head is surmounted by a tiara, and has a halo behind it. There is no legend on the seal. The weight of the three plates

with the ring and seal is closely about 5 lbs. 4 oz.

The characters are Nāgarī, of the usual Western India type of the eleventh century, well and uniformly formed. The average size of them is a little less than $\frac{1}{4}$ ". The interiors of the letters show, as usual, marks of working the engraver's tool. The plates are substantial; and so the letters, though reasonably deep, do not show through on the backs of the first and last plates. The characters include a form of the rather rare *jh* in *Jhām̐jha*, line 8, and *jhāmpi*, line 18. The forms of *dh* and *v* are very similar; and so also are those of *ch* and *v*, *p* and *y*, and *ś* and *z*. The *b* is always denoted by *v*; but the cases are few: I have not thought it necessary to mark them by correcting the text. The vowel \bar{e} , attached to a consonant, is made sometimes above the consonant, as in *labhatē*, line 1, sometimes on the left of it, according to the earlier practice, as in *kētu*, line 3: a similar remark applies to this stroke as part of \bar{e} ; contrast *Sivō* and *kal-ōpamā*, line 2. In line 34 we have forms of the decimal figures 1, 4, 5, 8, and 9: the 8, which somewhat resembles an inverted 4, is peculiar. The verses are punctuated with single and double marks of punctuation: this use of the single mark is rather exceptional for that time.—The language is Sanskrit, sufficiently accurate all through. The introductory part, as far as line 16, is given in eleven verses; and in the subsequent part, in lines 27, 30, 47—50, and 54, there are some of the standard verses on the subject of the merit of making grants, the sin of confiscating them, etc. Verse 1 uses the word *yaka*, for *ya*, 'who,' for the sake of a rather feeble pun on the name Gaṇanāyaka, i.e. Gaṇapati. In line 18 we have the word *jhāmpin*, which is given in Monier-Williams' Sanskrit Dictionary as meaning 'a leaper, an ape,' from *jhampa*, 'a jump': it is used here in the sense of 'one who excels.'¹

¹ The expression here is *tyāga-jagaj-jhāmpia*. It occurs in other inscriptions, too, if I remember right. But there are also variations:—

(1) *tyāga-jagaj-jhāmpa-jhāmpad-āchāryya*, in line 61 of the Khārōpāṭa Śilāhāra plates of A.D. 1095, *Ind. Ant.*, vol. 9, p. 32. For *jhāmpa*, of which the *jhāmpa* and *jhāmpa* which we have below seem to be variants, Monier-Williams gives the meaning '(in music) a kind of measure': this makes it equivalent to *jhāmpā-jālo*, which also means 'a kind of cymbal.'

In records of the Kādambas of Gos from the Kanarese country, we have the following, which I check and revise from ink-impressions:—

(2) *tyāga-jaga-jhāmpa-jhāmpa-āchāryya*; in the Gōlibhāḷi inscription, *JBBRAS*, vol. 9, p. 296, line 11.
 (3) *tyāga-jaga-jhāmpa-jhāmpa-āchāryya*; in the Siddāpūr inscription, *Ind. Ant.*, vol. 11, p. 273, line 11.
 (4) *tyāga-jhaga-jhāmpa-āchāryya*; in the Kittūr inscription, *JBBRAS*, vol. 9, p. 304, line 8. Here, there is a temptation to regard *jhaga* as a mistake for *jaga-jhāmpa*; but it may be taken quite well as the word *jhaga* itself, which Kittel gives as meaning 'glittering, shining; notoriety, greatness,' and which is evidently connected with Monier-Williams' *jhaga-jhagāya*, 'to sparkle, flash.'

As regards orthography, we may note the following points:—(1) As remarked above, the record uses *v* for *b* throughout, in the few cases which are involved. (2) The dental sibilant is found very often for the palatal one; and this has entailed many corrections, though, in cases of doubtful readings, I have given the benefit in favour of the record having the right sibilant, *ś* or *ṣ* as the case may be: this feature is perhaps due to carelessness in writing or engraving more than to any orthographical peculiarity. (3) Except in *ṇḍ*, a nasal in combination is very often represented by the *anusvāra*; and we have such contrasts as *raṅg-*, line 10, against *raṅga*, line 8, and *pañcha*, line 23, and *pañchadasyām*, line 34, against *pañchabhāir*, line 53: on the other hand, we find the nasal used, where the *anusvāra* would have been quite correct, in *samvatsar-*, line 33 (against *samvatsara* in the same line), and in *samvyavahār-*, line 40, and (in *saṁdhā*) in *trayan-tēna*, line 31, *dattām-vā*, line 54, *-āksharam-vā*, line 59. (4) Consonants are usually doubled after *r*; but we have in even the first line *kāryāśhu*, against *sarva*.

The inscription is a record of the *Mahīmaṇḍalēśvara* or great feudatory prince Chhittarāja-dēva, a member of the family of the Śilāhāras of the Northern Konkan: and the object of it is to notify that he gave to a Brāhmaṇ a field at a village named Nōura. Verses 3 to 11, lines 3 to 16, present his pedigree, but are of no interest except for the names that they give; they do not add any historical details: it may be noted that verses 1 and 2, and 3 to 9, are verses 1 and 2, and 4 to 10, in the Thāṇa plates of A.D. 1017; and verses 1 to 3, and 7 to 9, and 11, are found again as verses 1 to 3, 10 to 12, and 17, in the Khārēpāṭaṇ plates of A.D. 1095.¹ Verse 3 claims the mythical Jīmūtavāhana, son of (the Vidyādhara king) Jīmūtakētu, as the founder of the family; whence Chhittarāja has the title, among others, of "born in the lineage of Jīmūtavāhana" (line 17). But the first historical name is that of Kapardin I, in verse 4. The pedigree, as given in this record, is shown on the opposite page: for a continuation of it, and for dates and further information, reference may be made to my *Dynasties of the Kanarese Districts*, in the Gazetteer of the Bombay Presidency, vol. 1, part 2 (1896), p. 538 ff., and to No. 302 and subsequent entries in Professor Kielhorn's *List of the Inscriptions of Southern India*²: regarding the names Pulaśakti, Vappuvanna, and Kēśidēva see notes to lines 5, 8, and 14 of the text.

The family-name is presented in line 5 as Śilāra, with the dental *s* (perhaps by mistake for the palatal *ś*); in line 15 as Śilāra with the palatal *ś* (perhaps by mistake for the dental *s*); and in line 17 as Śilāhāra, with, certainly, the mistake of *s* for *ś*.³ It is a moot-point whether the original form was Śilāhāra and Śilāra or Śilāra was a corruption of it, or whether Śilāhāra is only a Sanskritized form of a vernacular name: in either case, however, the form Śilāhāra means "food on a rock," with reference to the "lofty rocky slab," "the rock of execution or sacrifice," of the story about Jīmūtavāhana, Garuḍa, and Śaṅkhachūḍa, to which allusion is made in verse 3: about this, see note 2 on p. 265 below.

¹ For these two records see the next note, Nos. 306 and 309. The record on the Thāṇa plates has after its verse 2 another verse invoking Śiva again.

² The full references for three of these records, which I have occasion to mention several times in my remarks, may be given here: they are:—

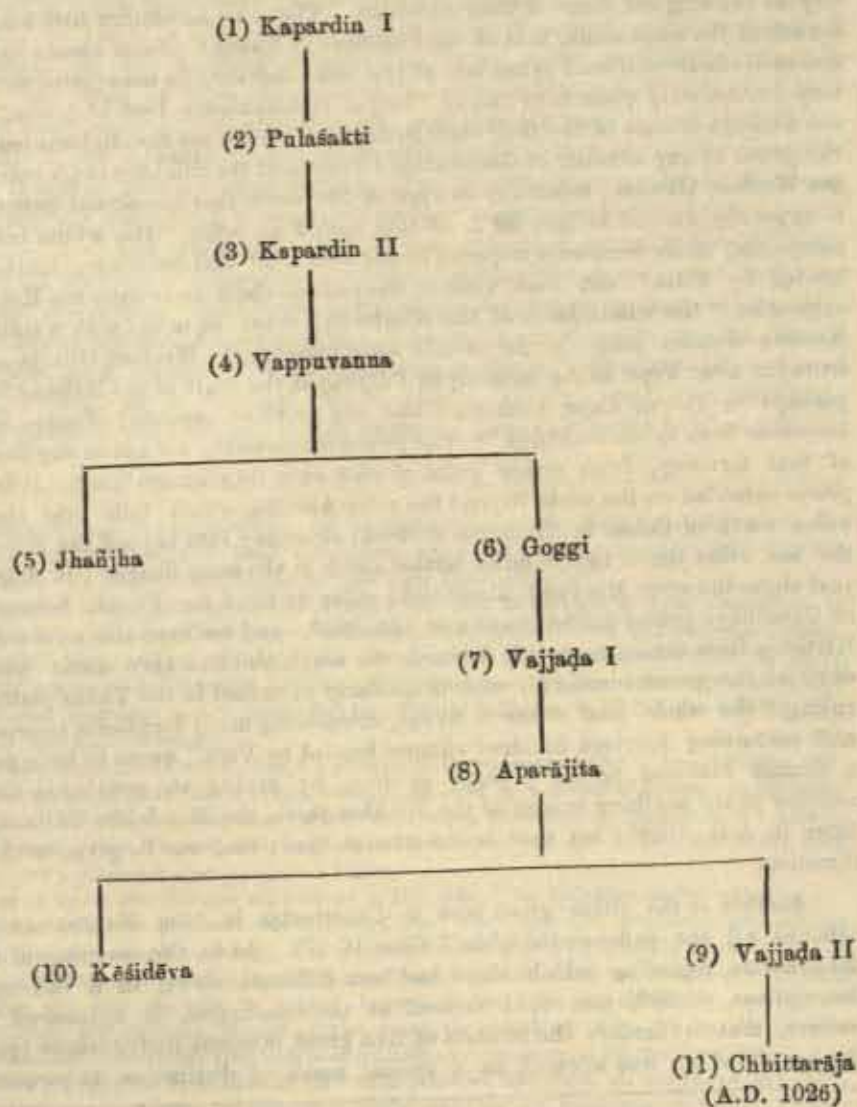
No. 305: the Bhādāna grant of Aparājīta-dēva, dated in A.D. 997: edited, with a facsimile, by Professor Kielhorn in *Epi. Ind.*, vol. 3 (1894-5), p. 271.

No. 306: the Thāṇa plates of Arikēśarīdēva (the Kēśidēva of the present record), dated in A.D. 1017: translation, with part of the text (as far, perhaps, as the end of the first plate), by Ramalochana Pandit in *Asiatic Researches*, vol. 1 (1788; fifth edition, 1806), p. 357: see also p. 259 below.

No. 309: the Khārēpāṭaṇ plates of Anantapāla-Anantadēva, dated in A.D. 1095: edited, with a lithograph, by Mr. K. T. Telang in *Ind. Ant.*, vol. 9 (1880), p. 33.

³ Elsewhere we have the following forms: Śilāra (with the dental *s* and short *i*) in a record of A.D. 1008, Kielhorn's Southern List, No. 301; Śīyalāra in a record of A.D. 1058, *ibid.*, No. 315; Śallāhāra in a record of A.D. 1110, *ibid.*, No. 317; and Śejaṅga and Śijahāra (short *a* in the second syllable) in two records of the tenth and the eleventh or twelfth century, see *ibid.*, No. 94, note 4.

The Śilāhāras of the Northern Kōṅkan according to the Bhāṇḍūp plates of A.D. 1028.



Among the titles given to Chhittarāja in this record one is *Tagarapura-paramāśvara*, "supreme lord of the town Tagara" (line 17).¹ The ancient city Tagara, mentioned in the first and second centuries A.D. as a place of importance on the great trading-route between the east coast of India and Beroon on the west coast, is the present Tār, the 'Tair, Thair, and Ther,' of some maps and gazetteers, in the Naldurg District of the Nizam's territory, in lat. 18° 19', long. 76° 12', about ninety-five miles towards south-east-by-south from the well-known

¹ In titles of this kind the more usual term was *paramāśvara*, or *paramar-jāśvara*, "supreme lord of [so-and-so] a best of towns."

Pañhaṇ on the Godāvāri.¹ This title does not imply that Chhittarāja had any dominion at Tagara, Tēr, which is far away from what was his territory; it only means that his family claimed that city as the original home of their ancestors. The same hereditary title belonged also to another branch of the same stock, that of the Śilāhāras of Karāj.² From among various similar titles, and in illustration (if such is needed) of the point that they do not involve territorial dominion, we may conveniently quote here that of "lord of Māhishmati & best of towns," which belonged to the Ahihaya princes of the Gulbarga District.³ There is not the slightest reason for thinking that the power of any member of Chhittarāja's branch of the Śilāhāra stock reached anywhere above the Western Ghats: especially in view of the points that the actual extent of his territory is expressly defined in line 20 f. of this record as being "the whole land of the Koṅkaṇa, comprising many territories acquired by his own arm⁴ and containing fourteen hundred villages headed by Puri," and that none of the records claim more than the Koṅkaṇa. And even the expression "the whole land of the Koṅkaṇa" must be taken with a limitation. The term Koṅkaṇa denotes properly the whole strip between the Western Ghats and the Arabian Sea, from the river Tapti as far certainly as Pālgṛhāt at the south of the Malabar District, Madras, and perhaps as far as Cape Comorin: and the territory consisted of seven divisions which were known as "the Seven Koṅkaṇas."⁵ The Śilāhāras certainly did not at any time possess the whole of that territory, from either point of view as to its southern limit. It is unlikely that their power extended on the north beyond the river Āmbikā, which falls into the sea some twelve miles north of Balsār in the Surat District; or at any rate beyond the Pūrṇā, which flows into the sea some ten or twelve miles farther north in the same district: in A.D. 1051 the territory just above the river Mīṇḍhōlā, about eight miles north of the Pūrṇā, belonged to a Chālukya or Chaulukya prince Trilōchanapāla of Lātadēśa⁶; and we have also a record of his grandfather Kīrtirāja from the same parts.⁷ Towards the south, Chhittarāja's uncle Arikēśarin (the Kēśidēva of the present record), who is similarly described in the Thāṅga plates of A.D. 1017⁸ as ruling "the whole land of the Koṅkaṇa, comprising many territories acquired by his own arm, and containing fourteen hundred villages headed by Puri," seems to have gained for his family a domain reaching as far perhaps as Goa, by taking the country in that direction from a member of the southern branch of the Śilāhāra stock, the Maṇḍalika Raṭṭarāja, who was ruling there in A.D. 1008⁹: but that is the utmost limit that can be given to the Śilāhāras in that direction.

Another of the titles given here to Chhittarāja is "the *Mahāśmantādhipati* who has attained all the *pañchamahāśabda*" (line 16-17). As to the meaning of the term *pañchamahāśabda*, regarding which there had been different views, in a full note in my *Gupta Inscriptions*, p. 296, note 9, I arrived at the conclusion, in agreement with some other writers, that it denotes the sounds of five great musical instruments (*pañcha-mahāvādyā*), the use of which was allowed, as a special mark of distinction, to persons of high rank and

¹ See my paper in JRAS, 1901, p. 537.

² See *Dyn. Kan. Distrs.*, p. 546.

³ See farther on in this journal under my note on the Kambhāvi inscription of A.D. 1054 attached to Dr. Barnett's paper on the Yēwūr inscription A.

⁴ This acquisition, however, was actually made by his uncle Arikēśarin, the Kēśidēva of the present record (if not by even some earlier member of the family), who is described in exactly the same way in the Thāṅga plates of A.D. 1017 (see just below).

⁵ See *Dyn. Kan. Distrs.*, p. 282, note 5, and p. 436.

⁶ See No. 356 in Kielhorn's List of the inscriptions of Northern India, *date*, vol. 5, appendix; and for the identification of the places mentioned in the record see *Ind. Ant.*, 1902, p. 255.

⁷ *Ibid.*, No. 354.

See p. 252 above note 2, No. 308.

See the Klārāpāṭay plates of A.D. 1008, No. 301 in Kielhorn's Southern List.

authority. Since then, the term has been found used in a different sense in Kashmir, as meaning "five offices, the names of which began with the word *mahā* (*mahat*), 'great,' in a passage in the *Rājatarāngiṇī*, 4. 140-3, where we are told that king Muktāpīḍa-Lalitāditya (about A.D. 700-37) conferred on his minister Mitraśarman the *pañcha-mahāśabda*,¹ namely *mahāprathihārāpīḍā*, "the office of high chamberlain"; *mahāśāndhivigraha*, that of "chief minister for peace and war"; *mahāśvaśālā*, that of "chief master of the horse"; *mahābhāṅḍāgāra*, that of "high keeper of the treasury"; and *mahāśādhanabhāga*, that of "chief executive minister": the text, it may be added, further seems to imply that the king created these as new posts (so far as Kashmir was concerned), over and above the "eighteen offices" which already existed. That, however, is a quite exceptional case. We are concerned here with the epigraphic use of the term, in which it occurs in connection, not with ministers, but with great feudatory princes and paramount sovereigns.² And there is no reason for departing from the decision that the expression refers in the case of Chhittarāja, and generally, to the privilege of having played before him five such instruments as the *śringa* or *kombu*, 'the horn,' the *tammata* or *haliga*, 'the tabor, timbrel, or tambourine,' the *śāṅkha* or *davaḷa*, 'the conch-shell,' the *bhēri* or *bājā*, 'the kettle-drum,' and the *jayaghantā* or *jāgaṭa*, 'the bell, cymbal, or gong.'³

¹ *Pañcha-mahāśabda-bhājanam tam vyadhanta*: for the meaning compare *ibid.*, verse 680, where the *pañcha mahāśabdāḥ* are distinctly marked as "offices": that verse says:—"His eldest (maternal uncle) Utpalaka took the *pañcha mahāśabdāḥ*: the other maternal uncles took the other *karmasthānāni*."

² Another instance in which it is found coupled with a paramount title, in addition to those given by me in the note mentioned above, is in a Baḷagāmi inscription of A.D. 1158, *Pāli, Sanskrit, and Old-Kanarese Inscriptions*, No. 183, line 15; *Epi. Carn.*, vol. 7, Shimoga, Sk. 123; where the Kaḷacharya Bijjala is styled *samadhigatapañchamahāśabda-mahārājādhirāja*: but the actual position of Bijjala at that time is not clear; he had a reckoning of his own beginning in A.D. 1156; but the Western Chālukya Tāla III was still reigning, at least nominally, in A.D. 1158 and down to 1161.

The reason why the cases are so few in which there is a mention of the *pañchamahāśabda* in connection with paramount sovereigns, is obviously that the privilege belonged to them as a matter of course. In literature the playing of the *pañcha-mahāśabda* and auspicious drums in a royal procession is mentioned in a passage from a tale by a Jain Kanarese writer, Rāvukōtyāchārya, given in *Ind. Ant.*, vol. 12, p. 96: the words there are *pañchamahāśabdaṅgaḷum baddacayada para(re)gaḷum bājisa*.

To my previous notes on this matter (see also vol. 5 above, p. 216, note 3) the following may be added:—

(1) Two cases of ministers who possessed this privilege, but who were also *Sāmantas*, are (a) the *Mahāśāndhivigrahika*, the *Sāmanta* Bappabhaṭṭi, who wrote the record of A.D. 739 on the Nauvāri plates of the Chālukya prince Avanijanāśraya-Fulakēśirāja of Gujārāt; Seventh Oriental Congress, Vienna (1886), Arian Section, p. 234, text line 49; here the term is *prāpta*³ instead of the usual *samadhigata*: and (b) the *Mahāśāndhivigrahādhirāja*, the *Sāmanta* Mādalla, who wrote the record of A.D. 775 on the Pimpri plates of the Rāshtrakūṭa prince Dhārāvāraha-Dhruvarāja of Gujārāt; vol. 10 above, p. 89, text lines 65-6.

(2) From lines 56-6 of the record of Tivarādōva on the Paloda plates we learn that his son-in-law Nauvarāja (who is mentioned without any indication of princely or official rank) had this privilege; vol. 7 above, p. 105; and line 2 (as also line 2 of the Rājim plates, *Gupta Inscriptions*, p. 294) speaks of it as belonging to princes in general.

(3) The record on the Kanker plates of A.D. 1213-14 speaks of the privilege in connection with the *Mahāmaṅḍalika* Pamparājādōva as a boon obtained from the goddess Kātyāyanī; vol. 9 above, p. 168, text line 2.

(4) A mention of the *pañchamahāśabda* of the Jains, as a religious item, is found in an inscription of A.D. 1368, embodying a compact between the Jains and the Vaishnavas which was sanctioned by king Bukkarāja I of Vijayanagara; *Epi. Carn.*, vol. 2, Inscra. at Śravaṇa-Belgoḷa, No. 136.

³ These are the instruments, specified according to both their Sanskrit and their Kanarese or other vernacular names, in the passage in the Kanarese Vivākachintāmaṇi (referred to in *Ind. Ant.*, vol. 12, p. 96) as given by Kittel in his Kanarese-English Dictionary under *pañcha-mahāśabda*. Under *ayda*, he has quoted from Maṅgarāja's Nighaṅṭu a list of the *ayda sthāna-vādyā* or "five best musical instruments" as being *vāṅḍa*, 'the lute,' *tāḷa*, 'the cymbal,' *muraḷa*, 'the tambourine,' *kaḷaḷa*, 'the metal horn or trumpet,' and *vāḍa*, 'the flute or fife.' There was evidently a difference between the "great" instruments and the "best" ones!

The details of the date of this record (lines 32-5) are, the Śaka year 948 expired, the Kshaya *samvatsara*; the fifteenth *tithi* of the bright fortnight of Kārttika; Ravi, i.e. Ravivāra (Sunday); an eclipse of the sun. The date is an irregular one; because, on even a preliminary point of course there cannot be an eclipse of the sun on the fifteenth *tithi* of the bright fortnight, i.e. at the full-moon. For the rest the position is as follows:¹—The Kshaya *samvatsara* in question began, as a Chaitrādi lunar year according to the southern lunisolar system of the cycle, on 22 March A.D. 1026. The full-moon *tithi* of Kārttika answered in that year to 28 October, on which day it ended at 18 hrs. 18 min. after mean sunrise, i.e. 18 min. after midnight, (for Ujjain); but the day was a Friday (not a Sunday as stated): there was a large eclipse of the moon, visible in India²; but, as has been said, the record specifies an eclipse of the sun. The new-moon *tithi* of Kārttika answered in that same year to 12 November, on which day it ended at about 1 hr. 38 min. after mean sunrise (for Ujjain); but the day was a Saturday (not a Sunday): there was an annular eclipse of the sun; but it was not visible in India³; and, as has been said, the record specifies the full-moon *tithi*. In these circumstances, while the intended date seems to have been either 28 October or 12 November A.D. 1026, and while there may be a preference in favour of the earlier date because of the eclipse which certainly occurred visibly then, we cannot decide which of these two days was really meant; because the week-day is not right from either point of view.

Of the local places mentioned in this record, the first is a town named Purī, which is marked as the chief town of a province consisting of fourteen hundred villages (line 20 f.): it and its province are thus referred to in the record with a view to locating in a general way the village at which the grant was made. Various proposals have been made to identify Purī⁴; but the name is too vague for any certain conclusion to be arrived at. An idea, however, as to the position and extent of the fourteen-hundred province of which it was the chief town, is got as follows. As will be seen, the places mentioned in the present record were in the Salsette tāluka of the Thāṇa District. Further, in the Thāṇa plates of A.D. 1017⁵ there is the same reference as in our present record to "the fourteen hundred villages headed by Purī": and at any rate one of the villages granted by that record, namely Chāvināra, can be identified (see p. 260 below), and is found in the Bhiwādi tāluka of the same district, immediately on the north-east of the Salsette tāluka. Again, the Bhādāna grant of A.D. 997⁶ places in the Mahiribāra *vishaya* of what it calls "the Koṅkaṇ marked out by fourteen hundred villages" the village Bhādāna, which is about seven miles farther on towards the east-north-east in the Bhiwādi tāluka. And the record on the Khārēpāṭa plates of A.D. 1095,⁷ which makes the same reference that we have in our present record to the whole land of the Koṅkaṇ and the fourteen hundred villages headed by Purī, shows by its statements in lines 77-9 that the Purī province included the ports of Sthānaka, Nāgapura, Surpāraka, and Chēmūli or Chēmūlya,⁸ which it says, were "on the coasts in the Koṅkaṇ

¹ Compare Professor Kielhorn's examination of this date in *Ind. Ant.*, vol. 24, p. 13, No. 179.

² Sewell, *Eclipses of the Moon in India*, table E, p. 23.

³ Von Oppolzer, *Canon der Finsternisse*, p. 214, and plate 107.

⁴ See *Dyn. Kan. Distr.*, p. 284.

⁵ See p. 252 above, note 2, No. 306.

⁶ See p. 252 above, note 2, No. 305.

⁷ See p. 252 above, note 2, No. 309.

⁸ In this passage this name may be taken either as Chēmūli (as was practically done by Mr. Telang, who, however, wrote "Chemuli"), or as Chēmūlya: but it is given plainly as Chēmūlya in lines 29 and 57 of the Khārēpāṭa plates of the Southern Silāhāra prince Raṭṭarāja; *ante*, vol. 3, p. 297. The place is of considerable antiquity and repute, and is mentioned as Chēmula (perhaps for Chēmūli) in early inscriptions at Kāṅhāri; Lüders, *List of the Brāhmi Inscriptions*, *ante*, vol. 10, appendix, Nos. 996, 1033. For some twenty different corruptions of the name in foreign writings, beginning with the Simyila and Timoula of Ptolemy, see the *Gazetteer of the Bombay Presidency*, vol. 11, Kolāba and Janjira, p. 269.

(i.e. *Koṅkaṇa*) fourteen-hundred.¹ *Sthānaka* is the present *Ṭhāṇa* itself.² *Nāgapura* has not been identified. But *Surpāraka* is *Sōpārā* or *Supārā*, near the coast, in the *Bassein* tāluka of the *Ṭhāṇa* District, some thirty miles north of *Bombay*. And *Chēmāli* or *Chēmālyā* is *Chēmwal*, *Chēul*, *Chaul*, on the coast, in the *Alibāg* tāluka of the *Kolāba* District, about twenty-five miles south of *Bombay*. Thus, the *Pūri* or *Koṅkaṇa* fourteen-hundred seems to answer fairly closely to the *Bassein*, *Sāsette*, *Bhiwṇḍī*, and *Kalyāṇ* tālukas, with perhaps also the *Karjat* tāluka of *Ṭhāṇa*, and the *Panwel*, *Pēṇ*, and *Alibāg* tālukas of *Kolāba*.

As regards other local places, the record registers the grant of a field, presumably a large one, in a village named *Nōura* (line 42), which it places in the *Shaṭṣhasṭī-vishaya* and in (the territory of) "the famous *Sthānaka*." This last name, *Sthānaka*, is, of course, the earlier form of the present *Ṭhāṇa*, *Ṭhāṇa*.³ *Shaṭṣhasṭī* is the present *Sāshṭī*, *Sāsette* the island which forms the tāluka of which the head-quarters station is at *Ṭhāṇa*: its name means "sixty-six," and marks it as having consisted originally of a group of sixty-six villages⁴: this name is found in the intermediate form of *Sāsaṭī* in the *Ṭhāṇa* plates of the *Dāvagiri-Yādava* king *Rēmachandra* dated in A.D. 1272.⁵ In defining the field that was granted, the record tells us that it was bounded on the east and north-east by *Gōmvaṇī*; on the south by *Gōrapavali*; and on the west by the king's high-way. We may safely follow Professor *Bühler* in identifying *Nōura* with a village in the *Sāsette* tāluka shown as 'Nowohur' in the *Indian Atlas* sheet 25 (1854), in lat. 19° 9', long. 73° 1', about two miles south-south-west from *Ṭhāṇa*, and *Gōmvaṇī* with the 'Gowhan' of the same map, about half a mile north-by-east from 'Nowohur,' which, it may be added, is shown about one mile and a half north-east from *Bhaṇḍūp*: these two villages, however, do not exist now: the *Atlas* quarter-sheet 25, N.E. (1905), marks the places which they occupied as being now waste land on the foreshore of the *Ṭhāṇa* Creek.⁶ The maps do not show any representative of *Gōrapavali*, which must have been somewhere on the east of *Nōura*, and perhaps was a hamlet (*palli*, *vāṭī*) of that place: this village must have disappeared even before the other two.⁷

¹ The form *Koṅkaṇa* occurs in line 79 and again in line 84: in line 65 the record presents the more usual form *Koṅkaṇa* = *Koṅkaṇa*.

² Regarding this name see the next note.

³ The text, line 41, uses the expression *śrī-Sthānaka*; and the same combination occurs in line 55 of the *Bhādāna* grant of A.D. 997; in the *Ṭhāṇa* plates of A.D. 1017; and in line 77 of the *Khārḍpāṭaṇ* plates of A.D. 1095 (for these records see note 2 on p. 252 above). There might be a temptation to take the original name as *Śrīsthānaka*. But it seems to be fixed as simply *Sthānaka*, not only by the modern name, but also by line 86 of the *Bhādāna* grant; *śrī-śā Stthānakaḥ dāraṇam*; and it was so taken by Professor *Kielhorn*. Also, there was a practice of prefixing another *śrī* to names beginning with that word itself: see my *Gupta Inscriptions*, p. 8, note 3; and as another instance add *śrī-Śrīdharaḥ* from *Ind. Ant.*, vol. 6, p. 212, line 17.

⁴ The modern name is certified as *Sāshṭī* in the compilation "Bombay Places and Common Official Words" published in 1878: it must be a contraction of *sāśasṭī* as an earlier form of the *Marāṭhī* *sāśasṭī*, 'sixty-six'; but the corruption 'Sāsette' seems to point rather to a form *śasasṭī*, *śasasṭī*.

⁵ *JRAS*, first series, vol. 5, p. 183.

⁶ 'Nowohur' is not to be confused with the 'Nahur' of the quarter-sheet, which is shown in the old full sheet as 'Nawoor,' about one mile west-by-south from 'Nowohur.'

⁷ 'Nowohur' and 'Gowhan' seem to have disappeared between 1854 and 1879, as their names are not in the *Postal Directory* of the *Bombay Circle* which was published in 1879: the facts about 'Gowhan,' however, are not quite clear, as the *Directory* of 1888 (second edition) shows a 'Gowhan' with *Ṭhāṇa* as its post-town. A consideration of the statements of the record, with an inspection of the maps, will show that *Gōrapavali* cannot have been an earlier name of *Bhāṇḍūp*, as was thought by Professor *Bühler*.

SPECIAL NOTES.

1. The city Hamyamana, Hamjamana.

In line 26 we read that the notification contained in this record on the Bhāṇḍūp plates was addressed to (among other people) "the three classes of citizens, and others, of the city Hamyamana." The same place is mentioned, in the same way, in the Thāpa plates of A.D. 1017, and again in line 72 of the Khārēpāṭa plates of A.D. 1095¹; but in the last-mentioned record the name is given, with a slight but perhaps instructive difference, as Hamjamana. And it has been proposed, on the strength of the latter form, to identify this city with Samjān or Sanjān,—a place on a creek and near the sea, in the Pāhānū tāluka of the Thāpa District, about ninety miles north of Bombay,—which, now only an ordinary village, has been thought to have been a town of considerable importance in bygone times.² The case is, in brief, as follows:—

A Persian poem entitled *Kissah-i-Sanjān*, written in A.D. 1600,³ says that one hundred and fifteen years after the death of Yazdajird (16 June A.D. 632), that is, in A.D. 747, the Parsees came by ship from the island of Hormuz to India, and landed and settled at Dib, that is Div, Diu, on the coast in the south of Kāthiāwār. Nineteen years later, in A.D. 766, some angry led them to move on: so they sailed to Gujarāt, and after a tempestuous voyage arrived at Sanjān. After giving certain explanations, they were made welcome by the local ruler, a good and righteous prince named Jādī Rānā,⁴ who gave them permission to make a settlement in his territory. So they selected a vacant spot "in the desert," in forest land and uncultivated, but pleasant, and cleared it, and raised a city to which their Dastur gave the name Sanjān,—in memory (it is suggested) of places bearing that name in Khorāsān and elsewhere in Persia: and with the permission of the Rāja the land was cleared for three *farsakhs* all round, so that they might be without any hindrance in keeping up the sacred fire of Bahram. And there they abode for three hundred years "more or less"; which takes us on to about A.D. 1066. During the next two centuries, it seems, some of them went on and settled at Nausāri, Vānkānēr, Broach, Aṅklēshwar, Cambay, and other places. Later on, apparently about A.D. 1507, trouble arose at Sanjān, through an invasion by the Musalmān ruler of Chāmpānēr: but into this we need not go.

In connection with that recital, it has been proposed to explain Hamjamana as the original name given by the Parsees to their settlement, and Sanjān as the corruption thereof, figuring naturally though by an anachronism (it is urged) in the Persian poem because the latter was written so late as in A.D. 1600⁵; to account for the name as being equivalent to the present term *anjuman*, used by the Parsees in the sense of "an assembly, a large communal meeting," from the Avestic *han*, 'together,' and *jam*, 'to go'; to explain *trivarga*, 'the three classes,' as referring to the Avestic word *thrayavan*, denoting the three grades of the priestly class, the Dasturs, Mobeds, and Herbeds; and to account for the epigraphic references to the place on the grounds that this foreign independent community at Sanjān was of such importance as to deserve, if not to actually require, attention of that kind.

¹ For these two records see p. 252 above, note 2, Nos. 306, 309: and for the first of them see fully p. 259 below.

² For this proposed identification see (1) the *Gazetteer of the Bombay Presidency*, vol. 14 (1882), Thāpa, p. 302, where, however, no grounds are given; and (2), for reasons in support, two papers by Mr. Jivanji Jamabhoji Modi in *JBRBAS*, vol. 21 (1904), pp. 4-18, and *Ind. Ant.*, 1912, pp. 173-6.

³ There is a translation of this poem by Eastwick in *JBRBAS*, vol. 1 (1841-4; reprint of 1870), pp. 168-90.

⁴ No such name has been found in the epigraphic records.

⁵ For these proposals see *JBRBAS*, vol. 21 (1904), pp. 14-17, and *Ind. Ant.*, 1912, pp. 175-6.

All that reads well: but there are objections. (1) While the account in the *Kissah-i-Sanjān* certainly seems to refer to the present Sanjān in the Dāhānū tāluka, we are told that the belief that Sanjān was an important place in former times rests on a misunderstanding of statements by the Arab geographers of the tenth to the twelfth centuries, and that their references to a place called Sindān by them belong, not to Sanjān, but to a town in Cutch, somewhere near Cambay: this, then, disposes of the idea that Sanjān was formerly a place of special importance. (2) The word *trivarga* seems to be a well-established term for the three higher Hindū castes, the Brāhmins, Kshatriyas, and Vaiśyas: and it is to be noted that it occurs again in a passage of the same general nature in line 48 of the Bhādāna grant of A.D. 997,¹ in which record there is no mention at all of the place Hamyamana, Hamjamana. (3) As regards etymology, the usual change is from *s* to *h*, not from *h* to *s*: we might expect to have a form Hanjān from Sanjamana, but not Sanjān from Hamjamana. And (4) it is not easy to think that Hindū rulers would deem it necessary to address a community of foreigners in respect of donations in which those foreigners were not in any way concerned, and which could not have the slightest interest for them.

More evidence is wanted, to settle this matter in any particular direction. But we are at least not disposed to accept the identification of Hamyamana, Hamjamana, with Sanjān. It looks as if the place was some administrative head-quarters of these Śilāhāra princes, apart from their actual capital, where their official records and archives were written and kept, and public notifications were issued about any matters likely to be of any general interest.

2. The places mentioned in the Thāna plates of A.D. 1017.

This record, No. 306 in Professor Kielhorn's List of the Inscriptions of Southern India, *ante*, vol. 7, appendix, is on three plates which were found in 1786 or 1787, along with another set of three plates which cannot be identified, in digging for some new works at the fort at Thāna. It is much wished that these plates could be traced; so that a critical edition of the record might be published, with a facsimile. As matters stand, for our knowledge of its contents we are dependant on the translation by Ramalochana Pandit, with a partial transcription of the text as far perhaps as the end of the first plate, communicated by General J. Carnac, and published in 1788 in the *Asiatic Researches*, vol. 1 (fifth edition, 1806), p. 357.

It is a record of the Śilāhāra prince Arikēsariḍēva, whose name is given as Kēsīḍēva in the Bhāṇḍūp plates (see p. 253 above). It is dated in the Piṅgala *saṁvatsara*, Śaka 939 expired; on the full-moon of Kārttika²; on the occasion of an eclipse of the moon: and these details answer quite regularly to 6 November, A.D. 1017, on which day there was an eclipse of the moon, visible in India, the moment of full-moon being at 19 hrs. 22 min. after mean sunrise, i.e. at 1 hr. 22 min. after midnight, (for Ujjain).³

Just as the record on the Bhāṇḍūp plates of A.D. 1026 does in the case of Chhittarāja, so this record describes his uncle Arikēsarin as ruling "the whole land of the Koṅkaṇa, comprising many territories acquired by his own arm, and containing fourteen hundred villages headed by Puri"; the last statement being made with a view to locating in a general way the grants that were made, by indicating the province.

¹ See p. 252 above, note 2, No. 305: the text there is:— *purapati-tri(tri)vargga-sthāna prabhṛiti-pradhāna-āpradhāna-janō(nā)ḥ*; and Professor Kielhorn rendered it (*Epi. Ind.*, vol. 3 p. 269) by:—"informs heads of towns and the chief and common people of the three (principal) castes, places of abode,"

² The week-day is apparently not stated.

³ Sewell, *Eclipses of the Moon in India*, table E, p. 23: and compare Professor Kielhorn's note on the date in *Ind. Ant.*, vol. 23, p. 116, No. 11.

The notification contained in the record was issued to (among others) all the inhabitants of "the city the famous *Stbānaka* (Ṭhāṇa),"¹ and to "all the holy men and others inhabiting the city *Hanyamana* or *Hanjamana*."² And it announces the grant of three villages to a Brāhman who was an inhabitant of "the city the famous *Sthānaka*," as follows:—

1. The first village was *Chāvināra*, "standing at the extremity [perhaps we should rather say 'on the edge'] of the territory of *Vatsarāja*." It was bounded, on the east by the village *Pūgambā* [we should probably read *Pūgāmṡā*]³ and "a water-fall from a mountain"; on the south by the villages *Nāgambā* [read probably *Nāgāmṡā*]⁴ and *Mūlādōngarikā*; on the west by the river *Sāmbārapallikā*; and on the north by the villages *Sāmbivē* and *Kāṭiyālaka*.

We may safely identify *Chāvināra* with the 'Chavindra' of the Indian Atlas quarter-sheet 24, S.E. (1903), in lat. 19° 18', long. 73° 8', in the *Bhiwṡḍī* tāluka of the *Ṭhāṇa* District, one mile and a half east-north-east from *Bhiwṡḍī*, and about ten miles north-east-half-north from *Ṭhāṇa*. This name, it may be added, is not shown in the Atlas full sheet 24 (1857), where the place for it is filled by the name 'Bhewndee' in capitals: but it is entered, as 'Chāvindri,' in the Postal Directory of the Bombay Circle (1879, and second edition 1888). The maps and Postal Directory do not show any names answering to *Mūlādōngarikā*, *Sāmbivē*, and *Kāṭiyālaka*: unless, by chance, *Sāmbivē* (in which the *b* is very questionable)⁵ is a printer's mistake for *Sāmdivē*, i.e. *Sāmdivā*, in which case this village might easily be the 'Sauda' of the quarter-sheet, one mile north of 'Chavindra.'⁶ But half a mile east-by-north from 'Chavindra' there is the 'Poggaon' of the full sheet, the 'Pogaon' of the quarter-sheet, answering to the *Pūgambā* (? *Pūgāmṡā*) of the record, with hills close on the east and south-east, where we might easily find the "water-fall from a mountain." And about three quarters of a mile south-west-by-south from 'Chavindra' there is the 'Nagaon, Nāgaon' of the maps, answering to the *Nāgambā* (? *Nāgāmṡā*) of the record. About one mile on the west, there is a large nullah, the 'Kamwaree, Kamvari,' of the maps, which may be a later name of the *Sāmbārapallikā* river of the record.

2. The second village was *Tōkabalapallikā*⁷; this was bounded on the east by *Sidābali*; on the south by the river *Mōthala*; on the west by *Kākādēva*, *Hallapallikā*, and *Bādāviraka*; and on the north by *Talāvalipallikā*.

3. The third village was *Aulakīyā*, which was bounded, on the east by *Tādāga*; on the south by *Gōvinī*; on the west by *Charikā*; and on the north by *Kalibalayachōli*.

I have not succeeded in finding these two groups of places. The Postal Directory gives possible equivalents for some of the original names as follows: for the first group, *Sadavli*, *Shedāli*, *Shedivli*, *Hāloli*, *Vadvihir*, *Wadvir*, *Talavli*, and *Talāvli*; and for the second group, *Āvla*, *Āvli*, *Govana*, *Chari*, *Chariv*, *Kalavli*, *Kālavli*, *Kalivli* and *Kālvār*. But the places bearing

¹ See note 3 on p. 257 above.

² The transcription of the text does not go as far as this. I quote, as far as "city," the words given in the published translation. The translation gives "Hanyamana"; with, no doubt, a printer's mistake of *s* for *m* or of *y* for *j* (see p. 258 above). For the rest of the expression we can hardly doubt that the text has in reality *najara-pura-iviragga-prabhāritān-aka*, like line 26 of the *Bhāṡḍḡp* plates of A.D. 1026 and line 72 of the *Khārēpīṡṡa* plates of A.D. 1095.

³ *Ramalechana* Pandit gave in his translation *ḡ* in some words, and *s* in others. But we can only think that, like the *Bhāṡḍḡna* grant of A.D. 997, the *Bhāṡḍḡp* plates of A.D. 1026, and the *Khārēpīṡṡa* plates of A.D. 1095 (all records of the same family), the original record has no separate sign for *ḡ*, but uses only the *s*.

⁴ See the preceding note.

⁵ See note 3 above.

⁶ This name, also, is not in the full sheet: but it is given, as 'Sāwde, Sāvda,' in the Postal Directory.

⁷ The translation says "the full (district) of *Tōkabalā Pallikā*." But there can be no doubt that we have to take this as the name of a village, not a district.

these names are only found in the maps singly, in detached positions;¹ whereas, to identify either group with any confidence, we must find representatives, together and in the stated relative positions, of at least two of the original names in each group. In these circumstances, I can only give these notes about these two sets of places in the hope that some reader of this paper, with local knowledge or opportunities, may be able to trace the places.

TEXT.²

First plate.

- 1 Ōm³ Jaysā-ch-ābhyudayaś-cha || 'Labhatē sarvva-kāryēṣhu pūjayā gaṇanā yakah |
vighnam nighnam-sa vaḥ pāyād-apāyā-
- 2 d-Gaṇanāyakah || [1*]⁴ Sa vaḥ pātu Si(śi)vō nityam yan-maulō(lau) bhāti
Jāhnavi | Sumōru-si(śi)khar-ōḍgachchhad-achchha-chaṁdra-kal-opa-
- 3 mā || [2*]⁵ Jīmūtakētu-tavayo niyataim dayāsur-Jjīmūtavāhana iti trijagat-
prasiddhaḥ | dēham niḥam tripa-
- 4 m-iv-ākalayan-par-ārthō yō rakshati sma Garuḍāt-khalu Sa(śa)mkhachūḍam ||
[3*]⁶ Tasy-ānvayē narapatih samabhūt-Kapa-
- 5 rddi Silāra-vaṁsa(śa)-tilako ripu-darppa-marddi | tasmād-abhūch-cha tanayaḥ
Pulasa(śa)kti⁷-nāmā mōrttanḍa-maṇḍa-
- 6 la-samāna-samidha-dhāmā || [4*]⁸ Jātavān-atha laghuḥ sa Kaparddi sūnur-
asya sakalair-ari-varggaih | yad-bha-

¹ I have examined also various sheets of the Bombay Survey series, in addition to the Indian Atlas sheets mentioned above.

² From the original plates.—Verses 1 and 2, and 3 to 9, are verses 1 and 2, and 4 to 10, in the Thāpa plates of Arikōśaridēva, of A.D. 1017, *As. Res.*, vol. 1 (1788; fifth edition, 1806), p. 357; No. 306 in Kielhorn's List of the Inscriptions of Southern India, *ante*, vol. 7, appendix: that record has after verse 2 another verse invoking Śiva again. And verses 1 to 3, 7 to 9, and 11, are found again as verses 1 to 3, 10 to 12, and 17, in the Khārōpāṭan plates of Anantapāla-Anantadēva, of A.D. 1095, *Ind. Ant.*, vol. 9, p. 33; No. 309 in Kielhorn's List.

³ Represented in the original by a symbol.

⁴ Metre, Śiōka (Anuṣṭubh); and in the next verse.

⁵ The verses are not numbered in the original.

⁶ Metre, Vasantatilaka; and in the next verse. In verse 4 each pair of *pādas* has rhyming ends.

⁷ This name occurs in exactly the same form, Pulasakti (with the single *l* and the dental *s*), in line 8 of the Khārōpāṭan plates of A.D. 1095: and there, as here, though the verses are different, the metre requires the single *l*. As regards the Thāpa plates of A.D. 1017, where the verse is the same as here, Ramalochana Pandit gave Pulasakti (with the single *l* and the palatal *s*) in his translation: but the transcription shows Pulasakti, as here (with the dental *s*). In line 25 of the Bhādāna grant of A.D. 997, vol. 3 above, p. 271, No. 305 in Kielhorn's Southern List, the name is Pulasakti (with the single *l* and the palatal *s*): and there, too, though the verse is again different, the metre requires the single *l*. In the Kāmbōri inscription of this prince himself, and in one of his son Kapardīu II at the same place, *Ind. Ant.*, vol. 13, pp. 134, 136, Kielhorn's List, Nos. 302, 303, the name is Pullasakti (with the double *ll* and the palatal *s*).

There can be no doubt, I think, that the second component of the name is *sakti*, 'power, strength, energy,' etc.; not *sakti*, 'attachment, adherence.' As regards the first component, it appears that Lexicons give both (1) *pala*, 'extended, wide'; also, as equivalent to *pulaka*, 'bristling of the hairs of the body'; and (2) *pulla*, 'expanded, blown; a flower,' as a corruption of *pulla*. The first of these may well be taken as a shorter form of *vipula*, with the same meanings. In any case it seems most likely that the first part of the name was *pala*, just as in the Western Chalukya name Pulakōla.

⁸ Metre, Svāgatā.

- 7 yēna salil-āmjalir-u[*ch*]air-ddiyatō nija¹-rājya-sukhāya || [5*] ²Tasmād-abhūch-cha
tanayo bhuvan-aika-viraḥ śri-Vvapuva-
- 8 nna³ iti saṅgara-raṅga-viraḥ | śri-Jhamjha ity-abhavad-asya sutah
sukirttir-bb[r*]ūt-ātha Goggi-nripatih sama-
- 9 bhūt-sumūrtih || [6*] ⁴Tasmād-vismaya-kāri-hāri-charita-prakhyāta-kirtih sutah
śrīmān-Vajjadādeva-bhū-
- 10 patir-abhūd-bhūchakra-ctūḍamaṇih | dōr-ddaḍ-aika-valasya yasya sabasā
samgrāma-raṅg-āṅgaḍ
- 11 rājya-śriḥ svayam-ōtya vakshasi ratim chakrō Murārēr-iva || [7*] ⁵Jayanta iva
Vritrārēḥ Parārō-
- 12 r-iva Shaṅmukhaḥ | tataḥ śrīmān-abhūt-putraḥ sach-charitro-Parājitaḥ || [8*]
Karaṅas-tyāgōna yaḥ
- 13 sākahāt-satyōna cha Yudhishtīraḥ | pratāpōd-dipti-mārttaṇḍa[h*] Kāla-
daṇḍas-cha yō dvishām || [9*]
- 14 ⁶Tasmād-abhūd-Vajjadādeva-nāmā tatō-grajaḥ śri-Kēsi(śi)dēvas(ś)-cha | (||) [10*]
⁷Tad-bhrātri-
- 15 jō Vajjadādeva-sūnuḥ śri-Cchhittarājō nripatir-vvabhūva | Śilāra-vamsa(śa)ḥ
śisu-

Second plate: first side.

- 16 pi⁸ yēna nitaḥ parām-unnatim-unnatōna || [11*] Atah svakiya-puṇy-odayāt-
samadhigat-āsōśha-paṁcha-mahā-
- 17 śavda - mahāsāmantādhīpati - Tagarapura - paramēśva(śva)ra - Si(śi)lāhāra - narōndra-
Jimūtavāhan-ā-

¹ Read *acchāir-ddiyatō sma nija*.

² Metre, Vasantatilaka.

³ Read *Vappucanna*. Wathen read *Vayucanna*, but gave the name as *Vayutanna* in his translation. Bühler read *Ḡhagucanta*, without noting that the metre requires the vowel of the first syllable to be long, whether by nature or by position, but added that it might perhaps be *Vappucanna* or *Vappucanta*. In the same verse, standing as verse 7 in the Thāga plates of A.D. 1017, Ramsloehana Pandit read *Vappucanna*. The same name occurs, in a different verse, in line 26 of the Bhādāna grant of A.D. 997, vol. 3 above, p. 271; Kielhorn's Southern List, No. 305; here Professor Kielhorn read *tasmād-Va[ppu]cannād-abhūd*, and remarked:—"The second akṣara of this name, which I read *ppu*, might possibly be read *pu*:" in this case the metre (Ślōka) does not help; but in my opinion the facsimile distinctly gives [p]pu; also, the next syllable seems clearly to be *va*, which, however, the other records mark as a mistake for *va*. The name occurs again, in still another different verse, in line 14 of the Khārēpāṭa plates of A.D. 1095, *Ind. Ant.*, vol. 9, p. 33; Kielhorn's Southern List No. 309: here the facsimile distinctly gives *Vappucanna*; but here, again, the metre requires a long vowel in the first syllable. In the present record, at the end of line 7, the first syllable is certainly not *gā* as read by Bühler; contrast, e.g. the *gā* which we have twice in line 36: it is, in fact, *va*, which, however, can only be a mistake for *va*. The second syllable might be read either as *pu* or as *yu*. The required lengthening of the vowel of the first syllable might be effected, of course, by correcting *va* into *vā*, instead of *pa* into *ppu*. But, everything being taken into consideration, it can hardly be doubted that the intended word was *Vappucanna*.

⁴ Metre, Śārdūlavikrīḍita.

⁵ Metre, Ślōka (Anuṣṭubh); and in the next verse.

⁶ Metre, *Upajāti* of *Indravajrā* and *Upōndravajrā*; but there are only two *pādas*, and the second of them is faulty; and we have nothing that enables us to restore the whole verse. The text is altogether different in the Thāga plates of A.D. 1017 and the Khārēpāṭa plates of A.D. 1095: there, these two princes, Vajjadādeva II and his brother, are dealt with in two verses (15 and 16, as it happens, in both cases); and the brother's name is given as *Arikāsurin*.

⁷ Metre, *Indravajrā*.

⁸ Read *śisu-ōpi*.

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नीयुयमुतासगावः न भाकवयने नरवेद्विद्वतं यः कावनगानमक्षीनदद्यात् ॥ ३ ॥ निवे श्रुति
 मुदिनासताड निरनुनमुनिवचनोग व कथमाता पित्राता नन श्रुत्याहिसामयास क
 रुपकावानीरसेन सप्रभते सुत्र व सुत्र वृत्तानि मयदविक्रिषु कय ममृशाना नृप्र न का
 त्रिं सुदुपुनंदशा यत्रा कलापिमवत् ७४ ॥ कादि क उ ७ ५ ॥ त्वो म डा जामादि ग
 गुह पयते ॥ १ ॥ सुनीह मात्रा ग ग कि क र क प्र डाम लाय क म लि की का म का ये रु ग व
 त्तम विवना ना विव क सु मू क्षा पा म पा य द त्वा म क ल सु ना मु न गु तु त्वे लो छ मा मि न र
 ग व नृ म मा प नि म सु जे य ड क या ड नु धु य ना वा य ना दि ष ड् मी नि र ना य क उ क्रिया
 क्त उ लो प्रा य पा म स र गा दी य हू दा म सा मि क म हा वा हू गा य आ मा द त्वे यो
 य नि प्र ला ड मि य सु ना य य हू न यो ड् क क य ना वा य ना दि ष ड् मी क र ना य आ ग ता
 श्या न म नि क ल मि वि क र म श्रु व हा नू क हू लि न नु क ति श्रु द वा श्रु दा व क उ क्रिया
 नृ पं म र्पा ना हू सु प नि ग दा पा व पा क ल मी श्रु न का श्रु नृ व हू य मी वि ष यो कः पा ति
 नो ड् न या मा व हू वि लो ड लि क उ क र व श्रु ना वा ट ना नि पु व न ः गा व षि म यो दा य हू
 नः गा व व व नी म या दा य षि म
 म या दा व व र उ ना वा ट ना य ल कि
 न ना ड् न ड् प ति म श्रु व हू श्रु न नृ नृ नृ उ

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भावः श्रुत्याहिसामयास क
 उ क र व श्रु ना वा ट ना नि पु व न ः गा व षि म यो दा य हू
 म या दा व व र उ ना वा ट ना य ल कि
 न ना ड् न ड् प ति म श्रु व हू श्रु न नृ नृ नृ उ

३ ॥ निवे श्रुति
 मुदिनासताड निरनुनमुनिवचनोग व कथमाता पित्राता नन श्रुत्याहिसामयास क
 रुपकावानीरसेन सप्रभते सुत्र व सुत्र वृत्तानि मयदविक्रिषु कय ममृशाना नृप्र न का
 त्रिं सुदुपुनंदशा यत्रा कलापिमवत् ७४ ॥ कादि क उ ७ ५ ॥ त्वो म डा जामादि ग
 गुह पयते ॥ १ ॥ सुनीह मात्रा ग ग कि क र क प्र डाम लाय क म लि की का म का ये रु ग व
 त्तम विवना ना विव क सु मू क्षा पा म पा य द त्वा म क ल सु ना मु न गु तु त्वे लो छ मा मि न र
 ग व नृ म मा प नि म सु जे य ड क या ड नु धु य ना वा य ना दि ष ड् मी नि र ना य क उ क्रिया
 क्त उ लो प्रा य पा म स र गा दी य हू दा म सा मि क म हा वा हू गा य आ मा द त्वे यो
 य नि प्र ला ड मि य सु ना य य हू न यो ड् क क य ना वा य ना दि ष ड् मी क र ना य आ ग ता
 श्या न म नि क ल मि वि क र म श्रु व हा नू क हू लि न नु क ति श्रु द वा श्रु दा व क उ क्रिया
 नृ पं म र्पा ना हू सु प नि ग दा पा व पा क ल मी श्रु न का श्रु नृ व हू य मी वि ष यो कः पा ति
 नो ड् न या मा व हू वि लो ड लि क उ क र व श्रु ना वा ट ना नि पु व न ः गा व षि म यो दा य हू
 नः गा व व व नी म या दा य षि म
 म या दा व व र उ ना वा ट ना य ल कि
 न ना ड् न ड् प ति म श्रु व हू श्रु न नृ नृ नृ उ

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भावः श्रुत्याहिसामयास क
 उ क र व श्रु ना वा ट ना नि पु व न ः गा व षि म यो दा य हू
 म या दा व व र उ ना वा ट ना य ल कि
 न ना ड् न ड् प ति म श्रु व हू श्रु न नृ नृ नृ उ

- 18 nva-ya-prasūta-suvarṇa-Garuḍa-dhvaja-sahaja-Vidyādhara-tyāga-jagaj-jhampi-maṇḍalika-
si(śi)khā-
- 19 maṇi-sa(śa)raṇāgata-vajra-pañjara - prabhṛiti - samasta - rājāvali - samalaṅkṛita - mahā -
maṇḍalēśva(śva)ra-śri-
- 20 mach-Chhittarājādēv[ā*] nija-bhuj-ōpārjīit-ānēka-maṇḍala-samēt[ā*]m Puri-
pramukha-ścha(cha)turddasa(śa)-grāma-
- 21 sa(śa)ti-samanvit[ā*]m samasta-Koṅkapa-bhuvam samanusa(śa)sati tath-aitad-rājya-
chintā-bhāram-udvahatsu sarvvādhikā-
- 22 ri-śri - Nagaṇaiya - sām̄dhivigrahika - śri - Sihapaiya - Karṇāmṭa - sām̄dhivigrahika¹ -
śri - Kaparddi-śrikarṇā-
- 23 di-pañcha-pradhānēshu satsu asmin kālē pravarttamānē sa cha mahā-
maṇḍalēśva(śva)ra-śrimach-Chhitta-
- 24 rājādēvaḥ sarvvān-ēva sva-samvadhyamānakān-anyān-api samāgāmi-rājaputra-
mātri-parshi-
- 25 t-āmātya-pradhān-āpradhāna-naiyōgikāms-tathā rāshṭrapati-vishayapati-nagarapati-
grāmāpa-
- 26 ti-niyukt-āniyukta-rājapurusha-janapada[m]s-tathā Hām̄yamana-nagara-paura-
trivargga-prabhṛitiś-cha
- 27 prapati-pūja-satkāra-samādēśai(śai)ḥ samidisa(śa)ty-astu vaḥ samviditam yathā ||
²Chalā vibhūtiḥ
- 28 kshana-lba[m*]gi yauvanam; Kṛitānta-dant-āntara-variti jīvitam || Samsārah
sahaja-³jarā-marapa-sādhāra-
- 29 pañ sa(śa)rirakam pavana-chaḷita-kamalint-dala-gata-jala-lava-taralatarē dhan-āyushi
iti matvā
- 30 draḍhayanti dāna-phalam | tathā ch-oktam bhagavatā Vyāsēna || ⁴Agnēr-
apatyam prathamam suvarṇam bhūr-Vvaishṇa-

Second plate : second side.

- 31 vi sūrya-sutās(ś)-cha gāvah | loka-trayan-tēna bhavēd-dhi dattam yaḥ
kāncchapam gām cha mālm̄ cha dadyāt || Iti dharm-ādha-
- 32 ruma-vichāra-chāru-chirantana-muni-vachanāny = svadhāryya mātāpitṛōr-ātmanas = cha
srē(śrē)yo-rithinā mayā Sa(śa)ka-
- 33 nripa-kāl-ātita-samvatsara-sa(śa)tēshu navasu ashtachtvārimsa(śa)d-adhikēshu
Kshaya-samvatsar-āntarggata-Kā-
- 34 rttika-su(śu)ddha-pañchadasyā(śyā)m yatṛ-ānikatō-pi samvat 948 Kārttika
su(śu)ddha 15 Ravau samjātō(ta) āditya-
- 35 grabha-parvvanī su-tirthē, snātvā gagan-aika-chakra-chūḍāmapayē kamalint-
kāmkāyē(ya) bhagava-
- 36 tē savitrē nānāvidha-kusuma-ślāghyam-arghyam dat[t*]vā sakala-sur-śaura-gurum
trailōkya-svāminam bha-
- 37 gavantam-Uṇāpatim-abhyarchhya yajana-yājan-ādhyayan-ādhyāya(pa)n-ādi-shaṭ-
karma-niratāya kratu-kriyā-

¹ Read Karṇāmṭa-sādhā.

² Metre, Upēndravajrā; but there are only two pādas: for the missing third and fourth pādas, see line 50 of the Bhādāna grant of A. D. 937, vol. 3 above, p. 271.

³ Read saśāra-sahaja.

⁴ Metre, Indravajrā.

- 38 kâṇḍa-sau(śau)ṇḍāya Pārāsa(śa)ra-gotrāya Chchhamḍoga-sā(śā)khinē mahā-
vrāhmaṇāya Āmadēvaiyā-
- 39 ya vipra-Nōḍamaiva-sutāya yajana-yājan-ādhyayan-ādhyāya(pa)u-ādi-saḥ-karma-
karaṇāya āgat-ā-
- 40 bhṛyāgata-nitya-naiṇittika samvyavahār-ārttham valim oharuka¹-vai-va(śva)ḍev-
āgnihōtra-kratu-kriy-ā-
- 41 dy-upasarppa-ārttham sva-parigraha-pōshaṇ-ārttham cha śri-Sthānak²-ābhyanāra-
Shaṭshashṭhī³-vishay-āntahpōti-
- 42 Nōura-grām-āntarvarti Vōḍaṇi-bhaṭ(ṭha)kshētram yasya ch=āghātanāni
pūrvvataḥ Gōmvaṇi-maryādā dakshi-
- 43 nataḥ Gōrapavali-maryādā pāschimato rāja-pathaḥ pūrvv-ōttarō(ratō)
Gōmvaṇi-
- 44 maryādā ēvam chatur-āghātan-ōpalakshitam sva-simā-paryantam samast-ōtpatti-
samnyuktam
- 45 a-chāṭa-bhata-pravēsa(śa)m anādēsa(śya)m-anāśōdhyam udak-ātisva(sa)rggēna
namasya-vṛittyā paramayā bha-

Third plate.

- 46 ktyā pratipāditam | tad-asya s-ānvaya-va[m*]dhōr-api bhūmjatō bhōjayatō vā
krishataḥ karshayatō vā
- 47 na kēn-āpi paripanthanā karaṇīyā || Yata uktam-ēva mahā-munibhiḥ [*]
*Vahubhir-vasudhā bhū-
- 48 ktā rājabhiḥ Sagar-ādibhiḥ || (I) yasya yasya yadā bhūmis⁴-tasya tasya tadā
phalaṁ || *Dat[t*]vā bhūmim bhāvinaḥ
- 49 pārtthivēndrān-bhāyō bhāyō yāchatō Rāmabhadraḥ | sāmānyō-yam dhar-ama-
sētur-nripāpām kalē kalē pālani-
- 50 yo bhavadbhiḥ || Iti maharāhi-vachanāny-avadhārya sarvvair-api samāgāmibhir-
bhōpālāi[b*] pālana-dha-
- 51 rmma-pbala-lōbha ēva karaṇīyāḥ | na punas-tal-lōpana-pāpa-kalamk-āgrēsarēna
kēn-āpi bhavitavyam ||
- 52 Yas-iv-ēvam-abhya[r*]tthitō-pi lōbhād-ajūāna-timira-paṭal-āvṛita-matir-āchchhindyād-
āchchhidyamānam-anu-
- 53 mōḍeta vā sa pañchabhir-api pātakair-upapātakais(ś)-cha liptaṁ(ptō)
Raurava-Mahāraurav-Āndhatāmīr-ā-
- 54 di-narakāms(ś)-chiram-anurbhavishyati⁷ | Tathā ch-ōktaṁ Vyāsēna || *Sva-
dattām para-dattām-vā yō harēta vasum-

¹ Read *raṭi-choruka*.

² On the point that the *śri* here is not part of the name, see note 3 on p. 257 above.

³ Read *Shaṭshashṭhi*: the same mistake of *śā* for *ṣ* occurs in *Shaṭśā* in the next line.

⁴ Metre, Śloka (Anuṣṭubh).

⁵ The syllables *gōḍā bhū* are crowded in round the lower part of the ring-hole in a manner which suggests that they were omitted at first, and then were inserted on revision.

⁶ Metre, Śālini.

⁷ Read *-anubhā*.

⁸ Metre, Śloka (Anuṣṭubh).

- 55 dharām | sa viṣṭhāyām kṛimīr-bhūtvā kṛimibhiḥ sāna pachyatē || Yathā
ch=aitad=ēvaṁ tathā śāsana-dātā
- 56 lēkhaka-hastēna sva-matam=ārōpayati | yathā matam mama mahāmaṇḍalēsva-
(śva)ra-śri-Chchhittarājadēvasya ma-
- 57 hāmaṇḍalēsva(śva)ra-śrīmad-Vajjadadēvarāja-sūnōr-yad-atra sā(śā)sanē likhitām ||
Likhitam ch=aitan=mayā
- 58 śrīmad-rāj(j)-ānujñayā bhāṇḍāgārasēna-Jōgapaiyēna bhāṇḍāgārasēna-mahākavi-śri-
Nāga-
- 59 haiya-bhrātri-sutēna yad-atr=ōn-āksharam=adhik-āksharam=vā tat=sarvvaṁ
pramāṇam-iti || Śrīr=bhavatu ||

TRANSLATION.

Om! Victory and elevation!—(Verse 1) May he [Gaṇapati], the Leader of the Gaṇas, who receives attention by worship in affairs,¹ protect you from misfortune, removing (every) obstacle!

(Verse 2) May he, Śiva, always protect you, on whose crown there shines the Jāhnavi [the Ganges], resembling the clear digit of the moon rising over the summit of Sumēru!

(Verse 3) (There was) Jīmūtakētu's son, always compassionate, renowned throughout the three worlds by the name Jīmūtavāhana, who, counting his own body as (mere) grass for another's sake, saved Śāṅkhachūḍa from Garuḍa.²

(Verse 4) In his lineage there arose a king, Kapardin (I), a forehead-mark of the Silāra race, who destroyed the pride of (his) enemies: and from him there was a son, by name Pulaśakti,³ possessed of intense splendour equal to (that of) the sun.

(Verse 5) Then there was born his son, Laghu-Kapardin [i.e. "Kapardin junior," Kapardin II], through fear of whom all (his) enemies offered up freely, for the welfare of (their) kingdoms, water in (their) hands joined together so as to make cups.

(Verse 6) And from him there was a son, a sole hero in the world, by name the illustrious Vappuvanna,⁴ brave in the field of battle: his son was the illustrious Jhañjha, possessed of good fame: and then there was born (his) brother, king Goggi, possessed of good appearance.

¹ As Bühler pointed out, this verse contains a pun on the syllables *gaṇasāyakaḥ*: from one point of view these denote Gaṇapati as "the leader of the Gaṇas, the attendants of Śiva," who, as being also the god of wisdom and obstacles, is frequently invoked at the beginning of undertakings, specially of a literary nature; from the other point of view, they have to be analysed as meaning *gaṇasāḥ*, accusative plural of *gaṇasā*, 'counting'; and *yakāḥ*, = *yaḥ*, 'who.' It is rather difficult to find a suitable rendering of the words *labhatē gaṇasāḥ*, lit. "he receives countings": previous translators have given "claims precedence," "receives consideration," "is honoured."

² The allusion is to a story which is found in the Kathāsaritsāgara, chapters 22 and 90: translation by Tawney, vol. 1, p. 174; vol. 2, p. 307. Jīmūtakētu was a king of the Vidyādhara, a class of demigods; and Jīmūtavāhana was his son and heir. Garuḍa, the eagle-man, the servant and vehicle of Viṣṇu, had obtained from Viṣṇu the boon that the Nāgas, the serpent-men, should be his food; and Vāsuki, king of the serpents, sent one of them every day to serve as the required meal. One of them, Śāṅkhachūḍa, was found by Jīmūtavāhana waiting to be devoured at "the rock of execution or sacrifice" (trans., 1, 183; 2, 315), otherwise mentioned as "a lofty rocky slab" (2, 313). Jīmūtavāhana, who was by nature very compassionate, took Śāṅkhachūḍa's place, and was duly eaten, or partially so, by Garuḍa. The position, however, was then explained by Śāṅkhachūḍa to Garuḍa, who moved by remorse, went to get nectar from heaven to revive Jīmūtavāhana. Meanwhile, the goddess Gaurī, pleased by the devotion paid to her by Jīmūtavāhana's wife, came and rained nectar on him, and so restored him to life. After that, of course, Garuḍa abstained from devouring any more Nāgas. The story was dramatised in the Nāgānanda of Śrīharsha: for an abstract of P. Boyd's translation of this work, see *Ind. Ant.*, vol. 1, p. 147.

³ Regarding this name, see note 7 on p. 261 above.

⁴ On this name, see note 3 on p. 262 above.

(Verse 7) From him there was a son, the illustrious king **Vajjadādēva (I)**, a head-jewel of the circle of the earth, the renowned fame of whose achievements caused astonishment and was attractive: the goddess of sovereignty, going quickly of her own accord on the field of battle, took delight (in resting) on the bosom of him whose only force was the staff of (his) arm, just like the goddess Śrī on the bosom of [Viṣṇu] the Foe of Mura.

(Verses 8, 9) As Jayanta (was born) from [Indra] the Foe of Vṛitra, and Shaṣṭmukha [Kārttikēya] from [Śiva] the Foe of Pura, so from him there was a glorious son, **Aparājita**, of good achievements, who manifestly (was) a very Karṇa in liberality and a Yudhishtīra in truth, and, being a very sun in splendour through (his) brilliant power, a staff of Death to (his) enemies.

(Verse 10) From him there was (a son) named **Vajjadādēva (II)**: and then (there was) the illustrious **Kēśidēva**,¹ elder brother (of Vajjadādēva II).

(Verse 11) The son of his (Kēśidēva's) brother, a son of **Vajjadādēva (II)**, was a king, the illustrious **Chhittarāja**, by whom, even when he was child, being eminent, the **Śilāra** race was raised to a very high elevation.

(Line 16) Accordingly, while the *Mahāmaṇḍalēvara* the illustrious **Chhittarājādēva**,—who through the development of his own religious merit is adorned by the whole list of kingly titles beginning with "the *Mahāsāmāntādhipati* who has attained all the *pañchamahāśabda*; [the sounds of the five great musical instruments]²; the supreme lord of the town **Tāgara**; the **Śilāhāra** king; born in the lineage of **Jimūtavāhana**; he who has the banner of a golden **Garuda**; he who is by nature a **Vidyādhara**³; he who excels in the world in liberality⁴; a crest-jewel of chieftains; a cage of thunderbolts to (protect) those who come for refuge,"—is ruling over the whole land of the **Koṅkaṇa**, comprising many territories acquired by his own arm, and containing fourteen hundred villages headed by **Puri**:—

(Line 21) And while those who are bearing the burden of the cares of this kingdom are the *Sarvādīkārin* the illustrious **Nāgapaṇḍya**, the *Sāṁdhivigrahika* the illustrious **Sihapaṇḍya**, the *Karṇāṅga-Sāṁdhivigrahika* the illustrious **Kapardin**, and the *Śrīkarasa* and other five ministers:—

(Line 23) At this current time, he, the *Mahāmaṇḍalēvara* the illustrious **Chhittarājādēva**, makes a communication, with expressions of salutation and worship and respect, to all future sons of kings, counsellors, priests, councillors, ministers, minor ministers, and functionaries, both those connected with himself and others too, also to the lord of the country, the lord of the district, the lord of the city, the lord of the village, the *Niyukta*, the *Aniyukta*, the king's men, and the country people, and also to the three classes of citizens, and others, of the city **Hamyamaṇa**:—

(Line 27) Be it known to you as follows:—Power is fluctuating; youth is shattered in a moment; life lies between the teeth of Death: the body is subject to the growing and dying which are natural to worldly existence; wealth and health are more unstable than drops of water on the leaves of a group of water-lilies shaken by the wind: having thought of this, they confirm the advantage of making gifts. And so it has been said by the saintly **Vyāsa**:—
"Gold is the first offspring of fire; the earth is the daughter of **Viṣṇu**; and cows are the children of the sun: verily the three worlds are given by him who gives gold and a cow and land!"

¹ Regarding this name, see note 6 on p. 262 above.

² See p. 254 above.

³ He was a **Vidyādhara**, a kind of demigod, as being a descendant of the **Vidyādhara** king **Jimūtakētu**; and from another point of view he was "a supporter (*dāra*) of learning (*vidyā*)."

⁴ *Tyāga-śaśaj-jhampā*, line 18; see p. 251 above, and note.

(Line 31) By me, having reflected on such sayings of ancient saints, which are pleasing through discriminating between right and wrong, and being desirous of bliss for my parents and myself:—

(Line 32) When nine centuries of years, increased by forty-eight, have gone by since the time of the Śaka king, on the fifteenth day of the bright fortnight of Kārttika in the Kshaya saṁvatsara; and in figures, the year 948, Kārttika, the bright fortnight, (the tithi) 15; on Sunday; on the occurrence of an eclipse of the sun:—

(Line 35) [By me], having bathed at an excellent *tīrtha*, (and) having given an oblation commendable on account of various flowers, to the divine Savitṛi [the Sun], the sole crest-jewel of the circuit of the sky, the lover of the water-lilies (which flower in the daytime), (and) having worshipped the divine [Śiva] Lord of Umā, the preceptor of gods and demons, the lord of the three worlds:—

(Line 37) To the great Brāhmaṇ Amadēvaiya, son of the Brāhmaṇ Nōdamaiya, who is devoted to the six duties of sacrificing, causing (*others*) to sacrifice, studying, teaching, etc., etc.,¹ who is versed in the ritual work which relates to the performance of sacrificial rites, (and) who is of the Pārāsara *gōtra* (and) of the Chhandōga *śākhā*,—for the performance of the six duties of sacrificing, causing (*others*) to sacrifice, studying, teaching, etc.; for the perpetual and occasional entertainment of guests and visitors; for the maintenance of the sacrificial rites of the *balī*, *charuka*, *vaiśvadēva*, *agnihōtra*, etc.; and for the nourishment of his own household:—

(Line 41) The field known as the field of Vōḍanibhaṭṭa in the village Nōura which lies in the Shaṭshasṭi district which is included in (the territory of) the famous Sthānaka,²—the limits of which are, on the east, the border of Gōmvaṇi; on the south, the border of Gōrapavali; on the west, the king's road; on the north-east, the border of Gōmvaṇi,—this field, thus defined by four limits, with (*everything included*) up to its boundaries, along with all the produce, not to be entered by the irregular or regular troops,³ not to be pointed at (*by the finger of confiscation*), (and) without subjection to legal restraints,⁴ has been assigned with a free pouring of water, with deferential behaviour, (and) with the greatest devotion.

(Line 46) Therefore, no one should interfere with him and (*his*) descendants and relatives in enjoying it or causing it to be enjoyed, (and) in cultivating it or causing it to be cultivated. For, verily it has been said by the great saints:—"The earth has been enjoyed by many kings, Sagara and others: whosoever possesses the earth at any time, to him belongs the fruit (*of it*) at that time!" Having given land, Rāmabhadra again and again makes a request to future kings: "this general bridge of piety of kings should at all times be preserved by you!" Having borne in mind these sayings of the great sages, an eagerness for the reward of the law of preserving should verily be shown by all future kings: on the other hand, no one

¹ According to Manu, l. 88, the remaining two of these six duties are *dāna* and *pratigraha*, "the giving and acceptance (*of alms, etc.*)".

² Regarding this name, see p. 257 above, note 3.

³ *A-chāḍa-śāḍa-praēṣṭa*. The last term in this expression is sometimes *praēṣṭa*, sometimes *praēṣṭya*. On the terms *chāḍa* and *śāḍa* see remarks in vol. 9 above, p. 284, note 10, and p. 296. I prefer to adhere, for the present at any rate, to what has been accepted for a long time as the meaning of them.

⁴ *Anāśēḍhya*, line 45: the four legal restraints, as given in Monier-Williams' Sanskrit Dictionary, are (1) *kāl-āśēḍha*, limitation of time; (2) *sthān-āśēḍha*, confinement to a place; (3) *pravāś-āśēḍha*, prohibition of removal or departure; and (4) *kārm-āśēḍha*, restriction from employment. Instead of *anāśēḍhya* the term is sometimes *anāśēḍhya*, 'not to be resumed': see, e.g., *Ind. Ant.*, vol. 25, p. 150, line 21; and compare the literary quotation given by Burnell in his *South-Indian Palaeography*, p. 103, line 28.

should behave as a leader in the stain of violating that (law) ! But, indeed, he who, even when requested, through greed (or) having a mind obscured by the screen of the darkness of ignorance, may confiscate (a grant) or assent to an act of confiscation, he shall be soiled with all the five sins and the minor sins, and shall enjoy for a long time Raurava, Mahāraurava, Andhatāmisa, and other hells ! And so it was said by Vyāsa :—“ Whosoever takes away land that has been given, whether by himself or by another, he becomes a worm in ordure and is cooked along with worms ! ”

(Line 55) And as all that is so, the giver of the charter expresses his opinion by the hand of the writer ; just as that which is written in this charter is the opinion of me, the Mahāmaṇḍalēśvara the illustrious Chhittarājadēva, son of the Mahāmaṇḍalēśvara the illustrious Vajjadadēva (II).

(Line 57) And this has been written, by the order of the illustrious king, by me, the Bhāṇḍāgārasēna Jōga, aiya, son of a brother of the Bhāṇḍāgārasēna and Mahākavi Nāgalaiya : whatever is in this, whether it has syllables wanting or in excess, the whole of it is evidence. Let there be good fortune !

No. 32.—INSCRIPTIONS AT YEWUR.

BY LIONEL D. BARNETT.

Yēwūr is a village in the Shōrāpūr or Sūrāpūr tāluka of the Gulbarga District of the Nizam's territory.¹ It is shown as 'Veyoor' in the Indian Atlas sheet 57 (1854), in lat. 16° 44', long. 76° 40', and as 'Yeyoor' in the Hyderabad Survey sheet 79 (1885) : it is situated about seventeen miles north-west-by-north from 'Soorapoor,' and forty-two miles towards east-by-north from Bāgewāḍi in the Bijāpūr District, Bombay. The inscriptions give the earlier form of the name as Ēhūr ; and one of them, C, of A.D. 1105, places it in an ancient territorial division known as the Sagara three-hundred, regarding which see p. 272 below. At Yēwūr there are seven inscriptions, ranging in date from about A.D. 1040 to 1179 : I am editing them from ink-impressions furnished by Dr. Fleet, and am doing them under his guidance, as this is my first essay at dealing with Kanarese epigraphs.

A.—OF THE TIME OF JAYASIMHA II : ABOUT A.D. 1040.

This inscription is on a stone built into a wall near the house of the Mathapati-Ayya, in the village. At the top of the stone there are sculptures : the sun and moon ; below them, a *liṅga* on an *abhishēka*-stand, a recumbent bull, and a cow and calf ; and below the *liṅga* a seated figure. The writing covers a space about 1' 7" broad by 1' 5" high, and is well preserved as far as it goes. The characters are Kanarese, of the eleventh century : the size of them ranges from about $\frac{1}{8}$ " to 1". The language is Old-Kanarose prose.

This inscription is only a fragment, not requiring to be translated : all that is extant is its first eleven lines complete, with parts of the next four lines. It refers itself to the reign of the

¹ [The true local form of the name of the tāluka town seems to be Surapura : it is so known in the neighbouring British Districts ; and it is spelt in that way in the titlings of transcriptions of inscriptions in the Elliot MS. Collection, and in practically the same way in the Ballad of Rāyanna of Saṅgōḷi, *Ind. Ant.*, Vol. XIV, p. 301, verse 2. The place is shown as 'Soorapoor' in the Indian Atlas and Hyderabad Survey maps. But elsewhere it seems to be habitually treated now as 'Shorapur' : the Imperial Gazetteer of India gives this form in its atlas volume, map 40 ; in its index volume it gives both 'Shorapur' and 'Sūrāpur' ; its account of the place is under 'Sūrāpur' in vol. 23.—J. F. F.]

Western Chālukya king Jagadēkamalla, by which it means Jayasīnha II. It then introduces a great feudal lord, the Mahāmaṇḍalēśvara Rēvarasa, son of Chanda-bhūpāla. It gives to Rēvarasa the formal *biruda* or secondary appellation of Mūvadi-gaṇḍa, "a three-times hero," and also styles him *manneya-bhēruṇḍa*, "a two-headed dragon-bird to [hostile] chieftains." It also gives him the hereditary titles of *Māhishmati-puravar-ēśvara*, "lord of Māhishmati a best of towns," and *Ahahaya-vamś-odbhava*, "born in the Ahahaya race." The second of these marks him as claiming to be a Haihaya (see below); the other means that he claimed as the original home of his ancestors Māhishmati, which is the modern Māndhātā, an island-village on the Narbadā in Central India.¹ The record then introduces someone else; but the extant portion breaks off before we learn who and what he was.

The date of this inscription is lost: but it is fixed approximately, about A.D. 1040, by another record of the same great feudal lord at a neighbouring place, Kembhāvi, regarding which Dr. Fleet has supplied the account and remarks given at pp. 291 ff. below.

TEXT.²

- 1 Svasti Samasta-bhuvan-āśraya śri-priṭṭhvi-vallabha ma-
- 2 hārāj-ādhirāja param-ēśvara parama-bhaṭṭārakam Sa-
- 3 tyāśraya-kuja-tiḷakam Chāluky-ābharaṇam śrīma-
- 4 j-Jagaddē(dē)kamalla-dēvara vijaya-rājyam-uttar-ō-
- 5 ttar-ābhivṛiddhi-pravarddhamānam-ā-chaṇḍr-ārka-tāram bara[m*] salutta-
- 6 m-ire Samadbigata-paṇcha-mahāśabda-mahāmaṇḍalēśvaram Mā-
- 7 hīshmati-pura-var-ēśvara Ahahaya-vamś-odbhava Mūva-
- 8 ḍi-gaṇḍam manneya-bhēruṇḍa nām-ādi-samasta-prasa(śa)stī-sa-
- 9 hitam śrīmat-Chanda-bhūpāla-sutam Rēvarasar sama-
- 10 sta-nagara-mukha-maṇḍanam Sōmēśvara-dāsiy-āśri(śri)ta-ja-
- 11 na-kalpa-vṛiksham divā[ṭ]chara-dhava[m] ś[r*]i-rāsi(śi) samant-ā-
- 12 sī(si)-lalāṭa-paṭṭa vaiśya³-kuja-kamaḷa-sarō-
- 13 [sa]muddharāṇam vyavahāra-Mēru
- 14 [sa]masta-prasa(śa)stī-sahi-
- 15

B.—OF THE TIME OF VIKRAMADITYA VI : A.D. 1077.

A tentative edition of the historical introduction and of part of the rest of this record was published by Dr. Fleet in 1879, in the *Indian Antiquary*, Vol. VIII, p. 11 ff. But the only materials available to him then were inaccurate transcriptions: consequently, a more satisfactory treatment of the record has always been wanted, and is given now, with a facsimile, from excellent ink-impressions which he obtained at a much later time. I am indebted to Mr. H. Krishna Sastri for some valuable suggestions in connection with a few verses in this record which puzzled both Dr. Fleet and me.

¹ See JRAS, 1910, pp. 444 ff.

² From the ink-impression.

³ The character for vai has been first omitted by the stone-cutter, and afterwards inserted in a much smaller size than the other letters.

* In line 15, only the upper parts of the last eight or nine akṣaras are extant: none of them can be read with any certainty.

This inscription is on the four faces of a stone in a detached *manjapa* at a temple, on the north of the village, which is now known as the temple of Sômesvara. The stone is about 6' 4" high: the front and back faces are about 2' 6" wide, and the two side faces are about 1' 4" wide.—A space about 8" high at the top of the front face is occupied by sculptures: in the centre, a *linga* on an *abhishêka*-stand; on the left, two seated figures, with the sun above them; on the right, a cow and a calf, with a crooked sword or dagger and the moon above them.—The writing covers all the rest of that face and the whole of the other faces: it includes two short separate records, each of three lines: one is below line 65 on the front; the other follows line 283 on the second side face. It is in a state of good preservation almost all through. In lines 198 and 199 there were left blank spaces of about 8" and 7", apparently because of some fault in the stone which prevented easy incision there.—The characters are well-formed Kanarese ones, characteristic of the eleventh century. The size of the letters ranges from about $\frac{1}{2}$ " to $\frac{3}{4}$ "; they are mostly between $\frac{2}{3}$ " and $\frac{3}{4}$ ". In *rit-âhkuram*, line 180, we have a form of the very rare initial *ri*. In the word *kaḷeyal*, line 283, the *vîrâma* on the last consonant is indicated by the vowel *u*, a mode of writing often used on other inscriptions; but elsewhere in the present record (e.g. *mattar*, line 232, *iral*, line 235, etc.) it is denoted by its proper sign, which somewhat resembles a superscribed *e*. The vowel *e* is usually denoted by the curve on the top of the consonant; but in a few cases we find instead the loop on the right-hand foot of the consonant (*Eḷedore*, l. 129; *beṭṭugaḷam*, l. 174; *Maleyaḷa*, l. 226; *Mirinjeya*, l. 227; *karileya*, l. 261; *karileyumam*, l. 264; *kâlê*, l. 167).—The language of the inscription is from the beginning to line 104 Sanskrit, and thence to the end Old-Kanarese, including however the usual minatory Sanskrit verses on lines 266-76. The Kanarese portion is interesting in various respects. It contains several words or forms of words which are not to be found in Kittel's Dictionary: on l. 140, *upâste*, for *upâsti*; on l. 144, *mântana*, with the sense of *mahantatana*; on l. 146, *anvîta*, on which see *Ind. Ant.*, Vol. XVIII, p. 273, l. 16; on l. 163, *nimiḷda*, the past participle of *nimiḷ*, apparently the same as *nimir*; on l. 176, *amaḷdu*, for the ordinary *amarḍu* or *amṛita*; on ll. 178, 184, *bâppu*, "bravo! well done!" a form found also in other inscriptions, for which Kittel gives only *bâpu* and *bhâpu*; on l. 191, *rôḷisi*, showing a variant of the root which Kittel gives only in the form *rôḷu*; on l. 221, *pavitra*, for the meaning of which see Mr. R. Narasimhachar's article in the *Ind. Ant.*, Vol. XXXVIII, p. 52; *ibid.* *pâvuḷa*, apparently a variant of *pâvuḷa* (perhaps a derivative from the Sanskrit *prâbhṛita*), which Kittel explains as "a cloth waved like a fan in front of a procession"; on l. 222, *vakkhânisu*, as in some other inscriptions, for which Kittel has only the forms *okkâpîsu* and *vakkhânîsu*; on ll. 229, 233, *baḷiya*, for *baḷiya*, in the sense of *antarvartin* and *madhyavartin*, on which see JBBRAS, Vol. X, p. 280, note 37, and *Ind. Ant.*, Vol. IV, p. 181, note *; on ll. 231, 236, 239, 242, 249, 251, *ghaḷe*, here clearly meaning a 'measuring staff,' and found in other inscriptions as well as the form *gaḷe* for *gaḷe*, which Kittel explains as "a bamboo rod or stake, a pole, a staff"; on l. 231, *gaḷimba*, a word found in other inscriptions, and apparently denoting a particular measure of length (compare l. 238, *muvatt-aydu-gôya Dânavinôdana ghaḷe*); on l. 237, *kuḷiya*, of unknown meaning; on l. 241, *gaḷde*, "rice-land," a form found in other inscriptions (e.g. *Ind. Ant.*, Vol. IV, p. 180, l. 16), as is also the form *garde*, and which stands to the modern *gaḷde* in the same relation as *mattar*, occurring in some inscriptions, to *mattar* (ll. 232, 236, 239, 242, 243, 250-4 of the present record); on l. 251, *eḷe-vola* (a compound of *eḷe* and *vola*), which possibly may mean "land of medium height or quality"; on ll. 255-8, *têja*, by itself and in the compounds *têja-svâmya* and *têjadavar*, apparently meaning some kind of right of usufruct (compare *ashṭabhôga-têja-svâmya* in some inscriptions).—In respect of orthography there is not much to observe. Usually, but not invariably, the intervocalic *l* in Sanskrit words is changed into the *kaḷaḷa*. In several cases the Old-Kanarese \int appears in its modern form \int ; e.g. *pogaḷ* on line 180, but *pogaḷ* on line 154; *ḷisi* on line 111; *pêḷ* on lines 164 and 177;

ujidorgge on line 188. Beside the regular *kalpa* (l. 161) we find *kalpa* (ll. 160, 162, 181), which is not known to Kittel. The form *purpa* (l. 203) is found in Kittel's Dictionary and some inscriptions, and is parallel to the spellings *nirpanda*, *nirpanna*, *nirpataka*, *barpa*, *vārpāra*, recorded by Kittel: in such cases it is possible that the *r* represents the old *upadhā-nāya* breathing, which was designated by a character similar to that of the consonant *r*.

As regards the contents of the inscription, it falls into three parts. The first part (lines 1-104) is a Sanskrit historical poem recounting the pedigree of the Western Chālukya kings down to Vikramāditya VI; it has been noticed in connection with the Nilgunda inscription recently published in this journal (p. 149 above), and need not be discussed further here. As the composer or editor of the inscription tells us (lines 105, 106), this prelude has been copied from a charter on copper-plates; and the copyist has done his work so slavishly that at the end of it he has actually included the words *Sa tu*, with which the formal deed of conveyance began on the original plates (line 104). The second part (lines 107-204) is a poem in Old-Kanarese celebrating the virtues of a certain Ravidēva (Raviyaṇa or Raviga), a Brāhmaṇa minister of high rank, and of his ancestors, especially in connection with his construction of a temple of Svayambhū-Śiva at Yēwūr, and concluding with praise of the *Peryaḍe Nāgavarma*, to whom this pious work was deputed. The third part (lines 205-283) contains the formal deed of conveyance, recording the grant of certain lands to the temple of Yēwūr at the instance of Ravidēva, and concluding with the usual Sanskrit minatory verses against infraction of the gift and some Kanarese rules prescribing celibacy for the inmates of the sanctuary.

Ravidēva, the hero of our inscription, was a Brāhmaṇa of distinguished ancestry. The first of his lineage who is here mentioned is Rēvaṇabhaṭṭa, of the Kāśyapa gōtra (l. 138), after whom are named his son Śaṅkarārya and the latter's son Koppadēva or Koppaṇa (ll. 139-141). Koppadēva, who was appointed a royal treasurer by the Western Chālukya king Jayasīṃha II, married Pampakabbe or Pampādēvi, and by her had six sons, viz. Vāvaṇārya, Jayasīṃha II, married Pampakabbe or Pampādēvi, and by her had six sons, viz. Vāvaṇārya, Śaṅkarārya, Rēvaṇa, Māchaya, Ravidēva, and Śrīvara (ll. 145, 152, 160). Ravidēva married Dēvalabbe, who bore him Nāchaya (Nāchi), Koppa, Vāvaṇa, Rēvaṇa, and Sōvaṇa (ll. 156-158, 160, 199). Verse 85, line 173 f., tells us that he held high offices under three successive kings: he was made *Lāḷa-sandhivigrahin* by king Āhavamalla (Sōmēśvara I), from whom he received the villages of Mukkunde, Gaṅgāpura, and Ehār (Yēwūr), which he settled upon his family (ll. 166-170); Sōmēśvara II appointed him his *Hēri-sandhivigrahin* (l. 171); and Vikramāditya VI gave him authority to use the insignia of royalty (ll. 172-173). In this connection we may notice the interesting point raised in the words *tannayad-and-upadhā-viśuddhityim* of l. 145, "by the unique manner in which he showed his uprightness under test": from the Kauṭīliya Artha-sāstra, prakaraṇa 6, p. 16 (compare Kāmandakīya-Nīti-sāra iv. 25, *upadhā-sōdhitāh*), we know that it was a feature of Hindu polity to test the virtue of officials in the fire of temptation; and our text supplies us with an actual instance.¹

The details of the date of this inscription (l. 213 ff.) are: the Pīṅgala *samvatsara*, being the second year of the Chālukya-Vikrama-varaha, i.e. of the reign of Vikramāditya VI; the full-moon of Śrāvāṇa; Ādityavāra (Sunday); an eclipse of the moon. On this Dr. Fleet gives me the following remarks:—"The Pīṅgala *samvatsara* in question began, as a Chaitrādi lunar year according to the southern lunisolar system of the cycle, on 26 February, A.D. 1077. The given *tīthī*, the full-moon of Śrāvāṇa, answers in that year to 8 August, on which day it ended at 21 hrs. 21 min. after mean sunrise (for Ujjain). That day was a Sunday, as

¹ Mr. Krishna Sastri remarks that an inscription at Hāvinahadagalli mentions a certain Raviyaṇa and his wife Rebbalabbe as having built there a temple to Kēśava-svāmi (*Ep. Report*, 1914, p. 67).

specified. And on it there was a total eclipse of the moon, visible in India.¹ Accordingly the date answers quite satisfactorily to Sunday, 6 August, A.D. 1077."

Among the places mentioned in this record, the first is the Brāhmaṇ village **Mukkunde** on the river **Kirudore** in the **Eḍedore nād** or country (line 130, verse 57). Dr. Fleet having told me that he had good reasons for believing that the name **Kirudore** denotes the **Tuṅgabhadrā** and that **Mukkunde** should be found somewhere on that river in the Nizam's territory. I searched the maps and have found the place: it is in the 'Sindunoor' tāluka of the Raichūr District, and is shown as 'Mookoondi' in the Hyderabad Topographical Survey sheet 83 (1880) and in the Indian Atlas sheet 58 (1893), in lat. 15° 36', long. 76° 52', on the north bank of the **Tuṅgabhadrā**: it is situated about twelve miles south-south-east from 'Sindunoor' and thirty-two miles north-by-west from Bellary in Madras, and is about seventy-eight miles south-by-east from **Yōwār**.² This identification of **Mukkunde** both endorses the identification of the **Kirudore** with the **Tuṅgabhadrā** and also helps to locate the **Eḍedore** country; for some further information on these points reference may be made to Dr. Fleet's notes on pp. 293-295 below. **Mukkunde** is mentioned again in line 169, verse 82, where we learn that the minister **Ravidēva** obtained a gift of this village along with **Gaṅgāpura** and **Ēhūr** from the Western Chālukya king **Āhavamalla-Somēśvara I**, and presented them to the members of the Brāhmaṇ family at **Mukkunde** to which he himself belonged. **Ēhūr**, which is mentioned again in verses 94, 100, and lines 219, 245, is obviously the modern **Yōwār** itself. **Gaṅgāpura** may possibly be the 'Gungapoor' of the Atlas sheet 58, in lat. 15° 5', long. 75° 56', on the north bank of the **Tuṅgabhadrā**, in the Gadag tāluka of the Dhārwar District, Bombay, about seventy miles towards west-south-west from 'Mookoondi': but the name is not an uncommon one, and this identification is only conjectural. **Miriñje** (l. 227) is the present **Miraj**, the chief town of the **Miraj State** in the Southern Marāṭhā Country, Bombay, about twenty-eight miles east-by-north from **Kōlhāpūr**. We find mention likewise of **Kiriya-Bellumbatti** in the **Nariyumbole** seventy (ll. 229-30, 249) and **Piriya-Bellumbatti** in the **Sagara three-hundred** (ll. 233-4). Regarding **Sagara** see just below. **Nariyumbole** may be safely identified with the 'Nurriboli' of the Atlas sheet 57, on the south bank of the **Bhīmā**, about twenty-seven miles north-east from **Yōwār**; and one or the other of the two **Bellumbattis**—probably **Piriya**, the "larger, senior, or older" one—is the 'Bellubutti' of the maps, four miles north-north-east from **Yōwār**. As regards **Śivapura**, on the west of **Piriya-Bellumbatti** (ll. 233-5),³ the maps show a 'Shewapoor' about one mile and a half on the north-east of 'Bellubutti'; but this does not seem to answer to the **Śivapura** of the record: there is, however, nothing special about the name **Śivapura**; it might be given to any small settlement, and the place could afterwards develop into a village. As for **Ējarāve** (ll. 230, 249, 251), Dr. Fleet tells me that an inscription of A.D. 1095 at the place itself shows that this is the modern **Yedārāve**, a village about ten miles towards the north-north-west from **Yōwār** which is shown in the Hyderabad Survey sheet 78 (1885) as 'Yeddurawi,' but in the Atlas sheet 57 as 'Yeddura' with a careless omission of the last syllable. On the subject of the **Sagara three-hundred** (l. 233) Dr. Fleet makes the following remarks:—"This ancient territorial division is connected more or less directly with the present **Sagar**,—the 'Suggur' of the Atlas sheet 57 and the Survey sheet 79,⁴—now a *jāgīr* town in the **Shāhpūr** ('Shawpoor') tāluka of the **Galbarga District**, about fifteen miles towards the

¹ Sewell, *Eclipses of the Moon in India*, table E, p. 25, from which I quote the exact time of full-moon.

² It may as well be said that neither Dr. Fleet nor I can find any other representative of **Mukkunde** in any direction.

³ This place is also mentioned in the short separate record No. I: see p. 273 below.

⁴ Elliot MS. Collection, B. As. Society's copy, Vol. I, p. 223.

⁵ In the Imperial Gazetteer this name has been given as 'Sāgar,' with the long ā in the first syllable. But the inscriptions and the maps disclose the correct form.

south-east-by-east from Yēwūr. At the same time, the maps show close on the north-east of 'Shawpoor,' which is about five miles towards the north-east-by-north from Sagar, a village named 'Hulli Suggur,' which seems to mean Haḷā-Sagar, "Old Sagar"; and the Survey sheet shows also a 'Suggur Droog,' or "Sagar hill-fort," among the hills close on the south-west of 'Shawpoor.' Accordingly, and in view of the point that the name Shāhpūr is evidently of late origin, the ancient Sagara should perhaps be located where Shāhpūr is now. The Sagara territory is specified as a three-hundred district in the Kembhāvi inscription of A.D. 1054 (p. 292 below), in the present Yēwūr inscription B of A.D. 1077, and in the Yēwūr inscription C of A.D. 1105: but it is mentioned as a five-hundred district three times in an inscription of A.D. 1129 at Hirē-Mudanūr, about twelve miles towards the south-west from Yēwūr, and again in an inscription of A.D. 1218 at Chikka-Mudanūr, next door to Hirē-Mudanūr.¹ It thus seems to have received an increase of extent at some time about A.D. 1110-20, through an absorption of the whole or part of some adjacent district or districts, lying probably on the east of the original three-hundred."

As was said above, the stone which bears this inscription contains also two short separate records. One of these is at the bottom of the front face, the other at the foot of the second side-face. The language and script of both are Kanarese; their date is later by a few years than that of the main record. They are as follows:—

I.—Below line 85.²

- 1 Ōm³ Svasti Śrīmad-daṇḍanāyakara maga| Muddaladēviy-akkamga| hāga hāga
vriddiyim Śivapurada aśśha-ma-
2 hajanamga|a kayyalu koṭṭa gadyāpav-āru i(i) pomna vri(vri)ddiyim agniśṭheyam⁴
mahajanam naḍasuvāru ||
3 Mattam gadyāpam 1 e(a)mtu gadya 7 [||*]

Translation.

Ōm! Good fortune! Six *gadyānas* have been deposited with the collective body of merchants of Śivapura by the lady Muddaladēvi, daughter of the fortunate General, at the interest of twenty-five per cent; from the interest of this sum the merchants shall maintain a fire-offering (*agni-śṭhā*). Likewise one *gadyāna* [was given], thus [making in all] 7 *gadyānas*.

II.—Below line 283.⁵

- 1 Brāhmaṇara key-maneya tēja-svāmyam-ellam brāhmaṇar-ade | mikkud-ellam
dēvargge ||
2 Dēvara taja-vriddiyim māḍa[1*] kalkuṭṭiga-geyi mattar-ppannerāḍu | 1 |
3 dēvara kōriyim mūḍal-avargge māṅga|a mahā-śrī [||*]

Translation.

All ownership of *tēja*-rights in the fields and houses of Brāhmaṇas [belongs] to the Brāhmaṇas; all the remainder [belongs] to the god. On the east of the estate of the god, twelve *mattar* [occupied by] the stone cutters' field east of the god's street, to them . .

¹ I quote these Mudanūr records from ink-impressions.

² From the ink-impression.

³ Represented by the spiral symbol.

⁴ Perhaps this is for *agni-śṭhā*, and answers to the common *agni-kārya* or preliminary oblation in the sacred

śra.

⁵ From the ink-impression.

TEXT,¹

Front of the Stone.

- 1 Om² [1*] ³Namas-tuṅga-śiraś-chumbi-chandra-chāmara-chāravō trailokya-nagar-
āraṁbha-mūḷa-stambhāya Śambhavō || [1*]⁴
- 2 Om⁴ Svasti || ⁵Jayaty-āvishkrītam Viśṣōr-vvārāham kshobhit-śroṇavam |
dakṣiṇ-ōnnata-damshṭr-āgra-viśrānta-
- 3 bhuvanam vapuḥ |(|| [2*] ⁷Śriyam-upaharatād-vaḥ Śri-patiḥ kroḍa-rūpō vikāṣa-
viśada-damshṭr-ā-prānta-
- 4 viśrānti-bhājam || (1) avahad-adaya-dashṭ(damshṭr)-ākriṣṭa-vispashṭa-kāṇḍa-pratanu-
viśa(sa)-jāṭ-āgra-granthi-
- 5 vad-yō dharitrim || [3*] ⁸Kari-makara-makarik-āmikita-jaḷa-nidhi-bhasanām⁹
vaśkarōtv-avani-va-
- 6 dhūm || (1) Tribhuvanamalla-kshmāpatir-akṣaṁka-yaśō-mbu-rāśi-valayita-bhuvanah ||
[4*] Gadyam ||
- 7 Svasti samasta-bhuvana-samstūyamāna-vyā¹⁰-sagōtrāṇām Hārīti-putrāṇām Kauśiki-
vara-pra-
- 8 sāda-labdha-śvōt-ātapatr-ādi-rājya-chihnanām sapta-mātrikā-parirakṣhitānām Kārttika-
9 ya-vara-prasāda-labdha-mayāra-pimchha(pichchha)-kunta-dhvaḷnām bhagavan-Nārā-
yaṇa-prasād-āsā-
- 10 dita-vara-varāha-lāmoḥhan-ēkshaṇa-khaṇa-vaśikrīt-śrōti-rāja-maṇḍalānām sama-
11 sta-bhuvan-śrāya-sarvva-lok-āśraya-Viṣṇuvarddhana-Vijayādity-ādi-viśēsha-
- 12 nāmnām rāja-ratnānām-udbhava-bhūmiḥ || Vṛittam || ¹¹Kabaḷita-Naḷa-lakṣmi[r*]-
durjjay-aurjji-
- 13 tya-hārī vihata-prīthu-Kaḍamb-āḍambarō Mauryya-nirjīti | nija-bhujā-baḷa-bhūmn-ō-
14 tpāṣayan-Rāptra(śhṭra)kūṭa[n*] khilīta-Kaḷachuri-śrīr-asti Chāḷukya-vamśah ||
[5*] ¹²Taj-jāshu
- 15 rājam-anupālya gatēshu rājasv-ēkānta(n-na)-abashṭi-gaṇanēshu purādyayādhyam¹³
|| (1) tad-vamśa-jāḥ(s)-ta-
- 16 d-anu shōḍaśa bhūmi-pāḷāḥ kshamām Dakṣiṇāpatha-jusham bibharām babhūvuḥ |
(|| [6*] Dusht-āva-
- 17 shtabdhāyām katipaya-puruah-āntar-āntarītāyām | Chāḷukya-kula-sampadi bhūya-
18 ś-Chāḷukya-vamśyā śva | ¹⁴[Kandah*] kirtti-lat-āmikurasya kamaḷam Lakṣmi-
vilās-āspadam vajram vairi-mahi-bhṛi-
- 19 tām pratīnidhir-dēvasya Daitya-druhaḥ | rāj-āstj-Jayastīmhavallabha iti
khyātas-obharitrai-
- 20 r-nūjair-yō rōjō chiram-ādi-rāja-charit-ōtkamṭhaḥ(thāḥ) prajānām harat(n) || [7*]
¹⁵Yō Rāshṭrakūṭa-kuḷam-Imdra iti prasi-

¹ From the ink-impression.² Metro : Śloka (Anushtubh).³ Represented by the spiral symbol.⁴ Metro : Mālinī.⁵ Read -ratnām.⁶ Metro : Mālinī.⁷ Metro : Śārdūlavikrīḷita.⁸ Metro : Vasantatilakā.⁹ Represented by the spiral symbol.¹⁰ The Verses are not numbered on the stone.¹¹ Metro : Śloka.¹² Metro : Āryāgiti.¹³ Read -Mūnaga.¹⁴ Read pur-ādhy-Adyādhyam.¹⁵ Metro : Vasantatilakā.

- 21 dđham Kṛishṇ-āhvayasya sutam-ashta-śat-śbha-sainyam | nirjjitya dagdha-nṛipa-
pamcha-śatō babbhāra bhāyas-Chalukya-kuḷa-vallabha-
- 22 rāja-lakshmin | [8*] ¹Chatuḷa-ripu-turaga-paṭa-bhata-karaṭi-ghaṭā-kōṭi-ghaṭita-rapa-
rāgah | sukṛita-Hara-charaṇa-rāga-
- 23 s-tva(ta)nayo-bhūt-tasya Raṇarāgah || [9*] ¹Tat-tanayah Pulakēdi Kēsi-
nisū(śhṭ)dana-sa.mō-bhavad-rājā | Vātāpi-puri-vara-patir-akalita-
- 24 khalā-Kaḷi-kaḷamka-kaḷah || [10*] ²Vayam-āpi Pulakēsi-kāmāpatim varāṣyantah
puḷaka-kaḷita-dēhah paśyat-ādy-āpi santah | sa
- 25 hi turaga-gaj-śmāra-grāma-sāram sahasra-dvaya-parimitavrittisya³ch³-chakār-āśva-
mēdhē || [11*] Tat-tanayah | ²Naḷa-niḷaya-vi-
- 26 lōpi Mauryya-niryāṇa-kētaḥ prathita-pṛithu-Kaḍamba-stamba(bha)-bhēdi kuṭhārah |
bhuvana-bhavana-bhāg-āpūraṇ-ārambha-
- 27 bhāra-vyavasita-sita-kirttiḥ Kirttivarmmā nṛipō-bhūt || [12*] Tad-ann tasy-
ānujah | ⁴Sarva-dvīp-ākramaṇa-mahasō yasya nau-
- 28 sēta-bandhair-ullamghy-ābdhim vyavi(dhī)ta pṛitanā Rēvati-dvīpa-lōpaḥ [1*]
rāja-ātri(śri)paḥ hadha(tha)patir-abhūd-yaś-cha Kālachcha(chchu)riṇāḥ
babhrō
- 29 bhūmim saha sa sakaḷair-mmamḷalair-Mmamḷalīśah || [13*] ⁴Jyēśhṭha-bhrātus-
sati suta-varē-py-arbbhakatvād-asaktē yaaminn-ātmany-akṛita hi dhu-
- 30 ram Mamḷalīśah pṛithivyāḥ [1*] tasmīn pratyārppipad-atha mahīm yāni
Satyāśrayō(yō)-sau Chāḷukyanām ka iva hi pathō darppataḥ⁵ prachya-
- 31 vēta || [14*] ⁶Jētar-dīśām vijita-Harsha-mahā-nṛipasya dātur-mmānōratha-śat-
ādhikam-artthayadbhāḥ(dbhyah) | saty-ādi-sarva-guṇa-
- 32 ratna-gaṇ-ākaraṣya satyāśrayatvam-upalakshaṇam-ēva yasya || [15*] ⁷Aḍamari-
kṛita-dig-valayō-[r*]ddita-dvid(d)-ama-
- 33 ri-parigita-mahā-yaśāḥ | Mṛidam-arishṭa-ti(bhi)dam manas-ōdvaham(n) Tada-
(Naḍa)mari-kahitipō-jani tastu(t-su)taḥ || [16*]
- 34 ⁸Satas-tadiyō guṇa-ratna-māḥ | bhū-vallabhō-bhṛi(bhū)d-bhuja-viryya-śāḥ |
Ādityavarmm-ārjjita-puṇya-karmṇā
- 35 tōjbbhir-āditya-samāna-dharmṇā || [17*] ⁹Tat-ātō Vikramādityō vikram-ākrānta-
bhū-tajah | tato-pi Yuddhama-
- 36 ḥ-akhyō yuddhē Yama-samō nṛipah || [18*] ⁹Taj-janmā Vijayādityō virān-ōk-
āṅga-saṅgarō | chaturṇām-maḍalānām-a-
- 37 py-ajayad-Vijay-ōpamah || [19*] ⁹Tad-bhavō Vikramādityah Ki[r*]ttivarmmā
tad-ātmajah | yēnō(na) Chāḷukya-rāja-śrīr-amta-
- 38 rāyiny-abhūd-bhavi || [20*] ⁹Vikramāditya-bhūpāja-bhrātā bhīma-parākramah |
tat-sānuḥ Ki[r*]ttivarmm-ābhūt mṛi-
- 39 t-p[r*]ās-ā[r*]ddita-durjjanaḥ || [21*] ⁹Taila-bhūpas-tatō jātō Vikramāditya-
bhūpatih | tat-sānur-abhvat-tasmād-Bhīma-rājō-ri-
- 40 bhīkaraḥ || [22*] ⁹Ayyaṇ-āryas-tatō jajñō yad-vainśasya śriyam śukam(svakām) |
prāpyantī(nn-i)va dhassam(vainśam) śva(svam) sam(sa) babhrō(vavrō) Kṛishṇa-
nandanān(m) || [23*]

¹ Metro : Āryā.² Metro : Mālini.³ Read *parimitam-ṛiteik-śūch*.⁴ Metro : Mandākrāntā.⁵ Read *dharma-ataḥ*.⁶ Metro : Vasantatilakā.⁷ Metro : Druṣavilambita.⁸ Metro : Trishṭubh Upajāti, with pāda 1 Upēndravajrā and pādas 2-4 Indravajrā.⁹ Metro : Ślōka.

- 41 ¹Abhavat-tayoh tanujoh² vibhava-vibhāsi virodhi-vidbhavasi | tējo-vijit-
ādityah satya-dhanō Vikramādityah || [24*]
- 42 ³Chēd-īsa-vamśa-tīlakām Laksh[m*]aps-rājasya nandamā(nā)m nuta-śilām |
Bonhādēvīm vidhivat-paripityē(oyē) Vikramā-
- 43 dityah || [25*] ⁴Sutam-iva Vasudēvā[d*] Dēvakti Vāsudēvam Gubam-iva
Giri-jāmir-ddēvam-Arddhēndumsaṣṭēh |
- 44 ajanayad-atha Bonhādēvy-staḥ Taila⁵-bhāpam vibhava-vijita-Śakram
Vikramāditya-nāmnah || [26*] ⁶Ari-
- 45 kumbhi-kumbha-bhēdāna-ripu-durgga-kavāṭa-bhamjana-prabhṛitih | sahaja-bhāṣā(sya)
Harēdbhava⁷ bāḷa-kra(kri)ḍ-ābhava-
- 46 d-yasya || [27*] Kim cha | Rāshtrakūṭa-kuja-rājya-sambaddhāv-ubhau |
⁸Aurjityāch-charaḡv-iva prachalitau sākshāt-Kalēh krōma-
- 47 taḥ krārau baddha-śarirakau goru-jana-droha-prarohāv-iva | rājā khaḡḍita-⁹
Rāshtrakūṭaka-kula-śri-valli-jāt-āmku-
- 48 rau lūnau yēna sukḡēna Karkachū(ra)-Raḡastambhau raḡa-prāmgaḡē || [28*]
¹⁰Irnām¹¹ purē Diti-sutair-iva bhūta-dhātṛīm yo Rāshtra-
- 49 kūṭa-kuṭīlair-ggamitām-adhastāt | uddhṛitya Mūdhava iv-ādri(di)-varāha-rōpā(pō)
bahhrē Chalukya-kuja-vallabha-rāja-la-
- 50 kah[m*]im || [29*] ¹²Dū(Hū)ḡa-prōḡa-hara-pratīpa-dahanō yātrā-trasav-Māravah
Chē(Chai)dyā-chchēdy-akhīḷa-kshamā-jaya-naya-vyutpaena-
- 51 dhīr-Utpalāḥ | yēn-ātyugra-raḡ-āgra-darsīta-bāḷa-prāchuryya-śauryy-ōdayah kāḡgāra-
nidhē(vē)śitah kadhi(vi)-dhṛi(vṛi)shā
- 52 yam varoḡayam(yam) ghūroḡitah || [30*] ¹³Bhāmmaha-Raṭṭād-abhavat-bhōpājād-
Rāshtrakūṭa-kuja-tīlakāt | Lakshmir-iva sālī-
- 53 la-nidhēḥ śri-Jakabb-āhvayā kanyā || [31*] ¹⁴Chālukya-vamś-āmbara-bhānu-māḷi
śri-Taila-bhāpāḷa upāyat-ninām | tayō-
- 54 ś-cha lok-āsu(bhyu)dayāya yōḡah sa chandrikā-chandramasōr-iv-āstī || [32*]
¹⁵Śri-Taila-bhūmi-pālāt śri-Jakabbā
- 55 samajjanat | śrimat-Satyāśrayam Ka(Śka)ndam-Āmbikā Tryambakād-iva || [33*]
¹⁶Tasy-ānujah śri-Deśavarmma-nāmnā(mā) ta-
- 56 d-vallabhā Bhāgyavat-iti dēvi | tayōr-abhūd-vikrama-śīḷa-sāḷi śri-Vikramāditya-
nripas-tanūjah || [34*] ¹⁷Asau
- 57 nija-jyēshṭha-pituh paroksham bahhāra vārāśi-vṛitām dhātṛīm | bhujēna
kēyōra-latām-iv-ōchchair-vvidāri-

¹ Metre : Āryā.

² Metre not clear : the words *Chēd-īsa . . . nuta-śilām* may be scanned as half of an Āryāgīti, and the remainder as the latter half of an Āryā ; cf. Mahābhārata, XIII, xiv, 183, which contains an Āryā hemistich followed by a second Āryāgīti hemistich.

³ Metre : Mālinī.

⁴ Metre : Āryā.

⁵ Metre : Sārdūlavikṛīḍita.

⁶ Metre : Vasantatīlakā.

⁷ Metre : Sārdūlavikṛīḍita.

⁸ Metre : Triśtubh Upajāti, *pādas* 1 and 2 being Indravajrā and 3 and 4 Upēndravajrā.

⁹ Metre : Ślōka.

¹⁰ Metre : Triśtubh Upajāti, with *pādas* 1, 2, and 4 Indravajrā and 3 Upēndravajrā.

¹¹ Metre : Triśtubh Upajāti, Upēndravajrā.

² Read -*tayōr-tanūjō*.

⁵ Read -*afas-Taila*.

⁷ Read *Harē-īsa*.

⁹ Read *kālāt-khaḡḍita*.

¹¹ Read *ittham*.

¹³ Metre : Āryā.

- 58 t-ārāti-kada[m*]bakēna || [35*] Tad-ann tasy-ānujaḥ | ¹Yasy-ākhiḥa-vyāpi yaśo-
vadātam-akāṇḍa-dugdh-ām̄budhi-vṛi-
- 59 dḍhi-śamkām | karōti mugdh-āmara-sundarīām-abbhūt-sa bhūyō(po) Jagad-
ēkamallaḥ || [36*] ²Sad-āvanasthaḥ paṭu-vikramā-
- 60 d-yō mad-āndha-gandh-ēna(bha)-ghaṭā-vipāṭi | dhar-ōrjjita-prasphurita-prabhāvo
rarāja yō-sau Jayasimha-rājaḥ || [37*] ³A-
- 61 gamad-ākhiḥa-dhātri yēna rājanvatīva(tva)m̄ nivasati nṛipa-lakshmir-yyasya
śobhr-ātapatrē | sa sakaḥa-namit-āri-
- 62 kshōpi-bhṛin-mauji-ratna-dyuti-samlalita⁴-pādo gaṇḍaroggaṇḍa-bhūpaḥ || [38*] ⁵Ā(a)-
dōsh-ākara-saṅgō-pi vin-āpi makha-
- 63 dū-bapaṁ | sa[d*]⁶ bhāti-bhūṣhapō yaś-cha samprāpa jagad-īśatām || [39*]
⁷Vikhyāta-Kṛishṇa-varṇṇē Taila-śnēh-ōpalabdha-
- 64 sarajātve | Kuntala-vishayō nitarām virājatō Mallik-āmōdah || [40*] ⁸Tataḥ
pratāpa-jvaḥana-prabhāva-nirmmā-
- 65 la-nirdagdha-virōdhi-vaśśah | tasy-ātmajaḥ pālayitā dharāyūḥ śrīmān-abbhūd-
Āhavamalla-dēvaḥ || [41*] Maṅgalaṁ ||

First side face.

- 66 Ōm⁹ [1*] ¹⁰Ātm-āvasthāna-hētōr-abbhilashati madā maṇḍapaṁ
- 67 Mājav-śō doḥam(t)-tāḥI-van-āntāty(ny)-anusarati sari-
- 68 n-nātha-kūḥni Chōḷaḥ | Katyā(nyā)kubj-ādi(dhi)rājo bhajati
- 69 cha tarasā kandarās-tā Himād[r*]ōr-uddāmā yat-pratā-
- 70 pa-prasara-bhara-bhay(v)-ōdḍhiti-vibhrānta-chittāḥ || [42*] ¹¹Ā(a)mlā-
- 71 na-Taila-guṇa-saṅgrahaṇa-pravṛiddha-tējo-viśēsha-daji-
- 72 ta-dvishad-andhakārah | anvarthātām samanusritya kavi-shra(pra)-
- 73 dhānair-yyaḥ prōchyatē nanu Chalukya-kuḥa-pradi(di)paḥ || [43*]
- 74 ¹²Nāmn-aiv-ātichalaṁ dvishan-mṛiga-kuḥam̄ vibhrāsya¹³ tējo-
- 75 dhikai ratyai(tnai)r-astva(akha)ḥitam purā Gajapatēs-tan-nāśayitvā
- 76 madam̄ | tūṅgānām-avani-bhṛitām-anudinam̄ dat[t*]vā padam̄
- 77 mūrdḍhasu prāpta[h*] śri-Jayasimha-nandana iti khyā-
- 78 tīm̄ cha yaḥ prastutām || [44*] ¹⁴Auddhṛi(ddha)tya-yukt-Āndhakaja-pra-
- 79 bhāva-nirmmū[an-ōddāmā-ba]sya yasya | virājatō
- 80 nirjjita-Minakōtā(to)r-ddēvasya Chālukya-mahōśvaratvam̄ || [45*]
- 81 ¹⁵Tasmād-ajāyata jagaj-janita-pramōda-śrīṅgāra-vira-ra-

¹ Metre : Trishṭubh Upajāti, with pāda 1 Indravajrā and 2-4 Upēndravajrā.

² Metre : Trishṭubh Upajāti, Upēndravajrā.

³ Metre : Mālinī.

⁴ Read -samlalita-

⁵ Metre : Ślōka.

⁶ Sad-āśāḥ according to the Miraj plates.

⁷ Metre : Āryā.

⁸ Metre : Trishṭubh Upajāti, with pāda 1 Upēndravajrā and 2-4 Indravajrā.

⁹ Represented by the spiral symbol.

¹⁰ Metre : Svagīharā.

¹¹ Metre : Vasantatilakā.

¹² Metre : Śārdūlavikrīḍita.

¹³ Read vibhrām̄tya.

¹⁴ Metre : Trishṭubh Upajāti, with pādas 1, 2 and 4 Indravajrā and 3 Upēndravajrā.

¹⁵ Metre : Vasantatilakā.

- 82 sikah kavi-lōka-kāntah | kāntā-viḥḥa-nayan-ōpa|a-
 83 chāru-chaṁdraś-Chālukya-vaṁśa-ti|ako Bhuvanaikamallaḥ || [46*]
 84 ¹Yah patra[m*] sphuṭa-pushkar-ākshara-dharam pāṇau kṛipāṇa-
 85 chohhalād-ā-janma-pratipatta(nna)-dāgya(sya)-vijaya-śri-dattan(m)-uchchai-
 86 r-ddadhat | śākyam² grāhapi(yi)tu[m*] ddi(di)śām parivṛḍhān=sarvvān-i-
 87 va prāhindhō(ṇō)t-pratyāśa(śa)n-nija-kirttim-abhra-taṇi-tya(spa)-
 88 [rddh-]ānubandh-ōdyatān(m) || [47*] Tad-anu tasy-ānujah | ³Āst-tē-
 89 [ja]h-kaḥita-kama|ollāsana-prauḍha-pāda-sparśād-n-
 90 [chchai]h śriyam-avanibhṛich-chhēkarāpām dadhānah | dhvānta-bhrā-
 91 [nti]m dadhad-iva dṛiśor-amjanaṁ vairi-vira-smēr-āksh'ōśm muhu-
 92 r-apaharao-Vikramāditya-dēvah || [48*] ⁴Bhā-bhāraṁ namita-pha-
 93 ṇ-īśvaraṁ bhujābhyaṁ vi(bi)bhrāṇah paṭaha-pa|śra(yi)ta-kahi-
 94 t-īśah | yas-ch-ōchchair-āpahata-nāki-sā(śā)khi-lilah prakhyā-
 95 tah(tas-) Tribhuvanamalla ity-udārah || [49*] ⁵Yātō-tvai(nvō)-
 96 aḥṭum Janaka-janitāṁ vallabh-ōdāra-lakshmiṁ bhrātrā sārddham
 97 hari-bala-yutas=tvā(svā)ṁ Sumitr-ātma|jēbha(na) | ttrē si-
 98 ndhōr-Btashu(hu)-mukha-bhayād-ōtya Vaibhishapa-śri-dhā-
 99 mnā nēmē Draviḷa⁶.patinā yas-cha Chālukya-Rāmah | (||) [50*]
 100 ⁷Sarvv-āśa-vijaya-prayāṇa-samaya-jūāt-ākhi-
 101 |-ōrvvi-patha-prasthān-ēva mahim-atitya vims|ā ya-
 102 t-kirttir-abdhiṁ gatē | prēshya(kahya)ś-tē vijaya-śriyā-
 103 para-vaśō dūri-karoty-ōpa(śha) mām-ity-ākhyātum-i-
 104 v-ārōṇava-sthiti-jnahāḥ Sau(Śau)rēś-tri|ōki-guroḥ || [51*] Sa tu ||
 105 Idu tāmbra-sāsanado|-i|da Chālukya-chakrava-
 106 rttigala vaṁśada rājyaṁ-geyd-arasuga|a rāj-āvali maṁgala ||
 107 Ōm⁸ [1*] Kandaṁ | ⁹Śri-vanit-ādhipan-Aga-tanayā-vibhu Vāg-dā-
 108 vatā-manōraman-emb-i māvarum-utsavadim Ravidē.
 109 va-chamūpatige mā|ke sukha-sampadamam || [52*] ¹⁰Āva-
 110 na tudi-kōḍo|-sakal-āvani kōdageya mugala tu-
 111 dig-eragida bhṛiṁgt-vapuvan-ijisi sogayikum-ā
 112 Vishṇu-varāha-mūrtti daye-goyg-ol|paṁ || [53*] Vṛitta ||
 113 ¹⁰Vārija-piṭham-aksha-valayaṁ mani-kundalam-u-
 114 chcharat-trivēdi-ravam-emb-iv-oppe jaghana-stha|ado| ka-
 115 rado| kapo|ado| smēra-mukh-ābjado| tanag-ōḍam-
 116 baḍe taj-Jalajākha-nābhi-niṣēruha-garbbhadimdam-oge-
 117 dom vijit-ārka-mahaṁ Pitāmahaṁ || [54*] ¹⁰Ā Sara-

¹ Metre : Śārdūlavikrīḍita.

² Read śākyam.

³ Metre : Mandākrāntā.

⁴ Metre : Prahasini.

⁵ Metre : Mandākrāntā.

⁶ This word is perhaps written more usually with ḍ instead of ḍ, for instance, in this same verse as No. 46, Vol. XIX, p. 17, line 7.

⁷ Metre : Śārdūlavikrīḍita.

⁸ Metre : Kanda.

⁹ Represented by the spiral symbol.

¹⁰ Metre : Utpalamālā.

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- 118 sijasambhava-kuḷa-prabhavar-nnega|dor=Choha|ukya-
 119 r-ndbhāsita-vikramar-ppalabar-ant-avaro| kali Tai-
 120 lan-embavaṃ śāsita-śatruv-ātana magam Daśava-
 121 rman-avaṃge puṭṭidom bhāsura-kirtti Vikraman-avaṃ-
 122 g-annujam Jayasimha-vallabham || [55*] ¹Śāsvata-kirtti
 123 tat-tanayan-Āhavamallan-avaṃge sṃnu Sōmē-
 124 śvaran-ātanim kiriyam-o|gali Vikrama-bhūmipā-
 125 lakam viśva-virōdhi-maṇi-maṇi-rajita-pāda-payō-
 126 jan-ātat-ānaśvara-śuddha-kirtti aha(pa)ripā|isut-ī|dan-a-
 127 śeśa-dhātṛiyam || [56*] Antu sukhadin rājyam-goyyuttu-
 128 m-ire || Kandam || ²Podavig=ade tāne mukham-enip=Ede-
 129 dore-nāḍimge tīlakad-andadin-oppam-bāded-irkum-eseva
 130 Kirudore-dadiyo| Mukkundey-embā vipra-grāmaṃ || [57*]
 131 Vṛittam || ³Adu tām dakṣiṇa-dēsado| nelasiyam lo-
 132 k-ōttaram Naandan-āspadam-āg-ī|dum-asat-kujāta-tati
 133 nānā-niti-vikhyāta-sam padam-āg-ī|dum-aniti-saṃgati

Back of the Stone.

- 134 vintt-ānēka-lokaṃgalim puḍid-ī|dum paribhāvīp=āga|-avinīt-ādḥāna-śōbh-āvahaṃ
 [58*] Alli | Kam ||
 135 ⁴Sarasirahabhava-prabhavaṃ Maricī-muni tat-taṇbhavaṃ sakala-jagat-karaṇ-aika-
 hēta-bhūtam
 136 parama-param Kāśyapa-prajāpatiy-embam || [59*] ⁴Tad-viśada-vaiśa-jātar-esad-
 vidyā-nīlayar-amaḷa-yaśar-akhīla-vipaśchid-vaiśya-ātma-vam-
 137 śa-viyad-vaḷaya-sudhā-mayūkhar-esedor-ppalabar || [60*] Avaro || ⁴Kāśyapa-gōtra-
 pavitram naśyad-adharmma-prabhāvan-a-
 138 khīla-dharitri-vaśyan-amalina-charitran-avaśya-vratam-esedan-e|oge Rēvaṇabhaṭṭam ||
 [61*] ⁴Ā vipr-ōttamana magam bhū-viśru-
 139 ta-kirtti sakala-guṇa-guṇa-nīlayam bhāvabhava-hara-pad-ābja-vibhāvita-māti
 Śatkarāryyam-embam negaldam || [62*] Vri | ⁴Ā vi-
 140 bhū Koppad-Īśvara-pad-ānubhujamaṃ suta-kāmyeyinde sambhāvita-chittan-āgi niya-
 ma-bratadin dam-upāste-geydu tad-dēva-vara-
 141 prasādadin-udāta-guṇam paḍedam tanūjanam Śri-vanītā-manō-nayana-vallabhanam
 guṇi-Koppadēvanam || [63*] Kam || ⁴Ātam puṭṭe gu-
 142 n-ōrvvī-jātam neṇe pūtu kāyṭu paṇtu samasta-pritiyan-odavisit-ene vikhyātiyan-
 eydidan-aśēśa-viśvam bhareyo || [64*]
 143 Ad-alladeyam | Vri || ⁷Nele saujanya-guṇakk-udāra-charitakk-āvāsa-sadmam
 samuj[j*]vala-kirtti-prasarakk-aḍarppu kam śauch-śōhē-
 144 ra-raknak[k*]e niśchala-vāg-vṛittige bittu māntanada janma-kahētram-ēmd-amē
 kēvalamē Vāg-lalanā-mukh-ōj[j*]vala-maṇi-śri-

¹ Metre : Utpalamālā.

² Metre : Kanda.

³ Metre : Mattēbhavikṛīṭa.

⁴ Metre : Kanda.

⁵ Metre : Utpalamālā.

⁶ Metre : Mattēbhavikṛīṭa.

⁷ Metre : Kanda.

- 145 darppanam Koppanam || [65*] ¹Jayasimha-bhūpanan-tannayad-ond-upadhā-visud-dhiyīm mechchisi tad-dayeyīm padedom
- 146 negald-akshaya-nidhi-bhaṇḍāragaraṇatanad-āspadamam || [66*] ¹Ātana rati sad-vamś-ōpēte kaḷ-ānvite vimala-chāritra-guṇ-ō-
- 147 pēte pati-bhaktiyimdam Sitey-enal-Pāmpakabbe peimam taledol || [67*] ¹Ā jampatig-agra-sutam bhrājishṇu-guṇ-āvalāmbi
- 148 Murahara-pada-paṅkōja-mada-madhukaram rārājita-sita-kirtti Vāvanāryyan-negaldam || [68*] ¹Ā vipra-kuḷa-lalāmam
- 149 dēva-pitṛi-pratati-havya-kavyaṅgaḷan-upd-āvagam-arkkame vaḍuv-inam-ā-vorttun tat-samāja-yaṅa-aika-ratam || [69*] ¹Tad-anujan-asēsha-
- 150 vidyā-sadanam guṇi Śamkarāryyan-ātana tammam vidita-sakaḷ-āgam-ārttham sad-amāḷa-mati negaldan-elege Rēvanabhaṭṭam || [70*]
- 151 ¹Ātana tammam śil-ōpētam śrī-vēda-vārdhhi-pāraṅgaman-uddhūta-madan-urvvārā-vikhyātam śaśi-vīsada-kirtti Māchayabhaṭṭam || [71*]
- 152 ¹Int-enisi negalda sutarindan-tāme kṛit-ārttham-enisid-ā dampatig-atyanta-mudam-odave Lakshmi-kāntam Ravidēvan-amāḷa-guṇan-udī(da)yi-
- 153 sidam || [72*] Vṛi || ²Imgaḍalimge śita-karan-entu Kumarakan-entu Dēva-dēvaṅge Mur-āntakaṅge Kusum-āyudhan-entu Jayantan-entu
- 154 Śakraṅge tanūjar-ante Ravidēva-chamūpati sanda Koppadēvaṅge tanūjan-endoḍe tad-unnatiyam pogaḷalke vēḷkumē || [73*]
- 155 ³Amar-ēmdraṅge Pulōma-nandane Sura-jyēshthamge Vāg-lakshmi Sitamayūkh-ābharaṇamge Gauri Vacaj-ākshamge-Āmbuj-āvāsey-ēmtu
- 156 manō-vallabhey-ante tad-vibhūge sach-chāritre tām Dēvalabbe manō-vallabhey-ādol-ēmdoḍ-adan-innē vaṅṅipom baṅṅipom || [74*] ³Vinu-
- 157 tan-Nāchapan-ātanim kiṛiyavam Koppam tady-ānujanman-avam Vāvanan-ātanimde kiṛiyātam Rēvanam tat-kaniya-
- 158 n-avam Sōvanan-emb-ivar-asakaḷa-vidyā-pāragar-pponya-bhājanar-ātm-ōdbhavar-ēmdoḍ-ā vibhuvu-ant-ār-dhanyar-i dhātriyol || [75*]
- 159 ³Vana-āksham tanag-ishta-dai[va*]m-adhipam Traiḷōkyamallam jagaj-jana-vam-dyam pitṛi Koppanam janani Sham(Pam)pādēvi tammam mābi-
- 160 vinutam Śrīvaran-atyudāta-charitam śrī-Nāchi tanu-agra-nandanam-ēnd-ānde kṛit-ārtthan-alte Ravigam bhūḷōka-kaḷpa-drumam || [76*] ³Kavi-
- 161 tā-kaḷpa-lat-ārppaṇakke sura-bhūjam śabda-vidyā-payōbdhi-viḷāsakk-amṛit-āmsu tarḷka-vimala-vyōma-prakāśakke bhānu
- 162 viśuddh-āgama-tat[t*]va-kēḷi-sadan-ōd[d*]yōtakke ratna-pradīpav-enippam kuḷa-dipakam Ravi-chamūpam bandhu-kaḷpa-drumam || [77*] ³Anu-
- 163 mānakk-eḍey-illa bājipōde rēkhā-ōddhi bēṛ-onde bhitti-nayam-bett-ēsed-appuv-1 nimḷda chamchan-mātreḷ Padmagarbbhanum-ēm
- 164 ballane pēḷim-intu bareyalk-emb-annegam tāne neṭṭane ballam bareyalk-anēka-lipiyam śrī-vipra-vidyādharam || [78*] ⁴Idu nava-
- 165 madhu-dhār-āśramō mēp-sudh-āmbhō-nadiyo kavivud-emb-ēnd-āndadim nuṅpan-impaṇi pudidu Ravi-chamūpam bājip-ānd(ōnd)-ōje

¹ Metre : Kanda.² Metre : Mattōbhavik-īḍita.³ Metre : Utpalamālā.⁴ Metre : Atisakvari.

- 166 pē]-ēn=odavisugumo karṇṇ-ānandamañ dhātrig-ellañ || [79*] Kañ || ¹Ā
vibhuv-Āhavamalla-mahi-vallabhanalli paḍedan-urutara-nija-vi-
- 167 dyā-vibhavadiṃda mechchisi bhū-vinutañ lāḷa-sandhi-vigraha-padamañ || [80*]
¹Adhikāraṅgaḷa me[1]-osed=adhikāraṃaṃ-ā nṛip-ēśvarañ kuḍe pa-
- 168 ḍedañ budha-nidhi nij-ānvay-āmbara-vidhu bāndhava-padmīni-payōruha-mitrañ ||
[81*] Ad-alladeyūñ || ²Piridūñ kārṇṇyadiṃd-ā nara-
- 169 pati tanag-old-īye **Mukkunde Gaṅgāpuram-Ēhūr-emba** mikk-ūrggaḷane
paḍedu sad-bhaktiyiṃdañ tadiy-orvvereyañ kāl-ga-
- 170 rehchi koṭṭañ dinapa-śāsadharañ-nilvinañ sarvva-bādhā-parihārañ māḍi vipr-
āvaḷige nija-kuḷa-vyōma-tār-ādhināthañ || [82*] Tad-anantarañ ||
- 171 Kañ || ³Sēnādhīpatyad-oḍane mahi-nāthañ hēri-sandhi-vigraha-padamañ
śrī-nīlayañ Sōmēśvara-bhū-nāthañ kūrṭtu rāgaḍiñ kuḍe pa-
- 172 ḍedañ || [83*] Tad-anantarañ | ⁴Śrī-Vikramāṅka-nṛipañ-akhīḷ-āvani-pati
sakaḷa-rājya-chihnaṅgaḷaṅ-old-āvagam-ittañ tanag-enaḷ-ē vaṅṅi-
- 173 pen-iñ tadiya-mahim-ōnnatiyañ || [84*] ⁵Int-ene mūruñ-rājyadoḷaṅ-tāne
Chalukya-nṛipargge(rge) kay-gannaḍiy-ēdañ taḍaṅa guḷa-
- 174 diñ-āvanuñ=int-eniṣidan-oḷane vipra-vaṅṅa-prabhavañ || [85*] Vṛi || ⁶Mahig-
ene(ni)tānumañ parusa-vēdiya beṭṭugaḷaṅ sur-āva-
- 175 nīruhe(ha)da banaṅgaḷaṅ pariva ⁷siddharaṅgaḷa bal-vonaḷgaḷaṅ bahuvidha-
yatnadiṃde Bidi māḍidan-allade lāḷa-sandhi-
- 176 vighrahi-Ravidēvañ-orvvaṅṅe māḍidanē sakaḷ-ōpakāriyañ || [86*] Kañ ||
⁸Amāḷdañ chandanamañ chandra-mayākhamāṅ-o-
- 177 ndu māḍi māḍidan-avanañ Kamaḷabhavañ-allad-aṅd-ēñ samasta-hita-hētu-
bhūtañ=akkume pēḷiñ || [87*] Vṛi || ⁹Manam-old-andadi-
- 178 n-aṅṅa baṅṅiṣal-ad-ārggañ sūladē bāṅṅu śiṣṭa-nidhānañ **Ravidēvañ-iḷda**
bhuvanañ Lakṣm-īṣaṅ-iḷd-aṅburāṣi niḷiṅpa-druma-
- 179 m-iḷda Nandana-vaṅṅaṅ tār-ēṣaṅ-iḷd-aṅbarañ vana-jāta-priyañ-iḷda pūrvva-
kudharañ Dēvēndrañ=iḷd-āspadañ || [88*] ¹⁰Idu Kali-kālad-a-
- 180 ndam-aṅṅam-alladu dharmāda baḷḷi kuḍe parvvidudu ṛit-āṅkuram baḷedu
pallavisittu par-ōpakāra-sasyada tene kā-
- 181 paḷ-ādapudu dāna-ghanañ kaḷeḍ-appud-aṅṅa nōḍ-idu **Ravidēvañ-emba** puruṣ-
ottamañ-iḷda dharitriy-āgaḍē || [89*] ¹¹Nuḍi
- 182 jaḷa-rēkhe śaucha-guḷad-ōḷp-adu tāra-ḷa-kamchalaṅ¹²-naḍeva negaḷte gāṅṅu
pati-bhakti kelakk-upachārav-ōḷp-eḍaṅbaḍu chadur-e-
- 183 kkaṣekkam-aḷitañ mola-garttaley-āḷgi varttip-iḷgaḷoavarañ paḷaṅch-āḷvud-udgha-
guḷaṅ **Ravi-daḷḍaṅnāthanañ(na)** || [90*] ¹³Adu lōk-ōttara-
- 184 v-oppadē poḷaḷal-ārggañ bāṅṅu-āhaṅkāraṅ-illada nity-ōnnati mithyey-illad-aḷiv-
anya-ṣṛi-rat-āṣaktiy-illada śaucha-pṛa(vra)ta-
- 185 m-ūnaṅ-illad-eṣakañ poḷḷ-illad-āṅṅp-ārggañ-aṅṅjada vidyā-mahim-ōdayaṅ bhuvanadoḷ
śrī-vipra-māṅṅiṅyaṅ(na) || [91*] ¹⁴Idu nōḍ-a-

¹ Metre : Kanda.² Metre : Kanda.³ Metre : Kanda.⁴ Metre : Champakamālā.⁵ For this somewhat obscure passage I give the division of words, as well as the translation, with due

reserve.

⁶ Metre : Mattēbhavikṛiḍita.⁷ Metre : Mahāragdharā.⁸ Metre : Champakamālā.⁹ Metre : Mattēbhavikṛiḍita.

- 186 chchhari nõðe nõðe śasīyind-att-atta tārū-samūhadin-att-atta ku|ādri-sainku|adin-att-att-arṇṇav-ānika-tiradin-att-atta diśā-ga-
- 187 j-otkaradin-att-att-Abjagarbbh-āṇḍa-khaṇḍadin-att-atta poda|pan-i|pudu jasmī śrī-vipra-māṇikyanaṁ(na) || [92*] Kam || ¹Enit-enite lakshmi pe-
- 188 rehchugum-anit-anit-o|-guṇame kiḍugum-u|idorgg-ant-alt-enit-enitu lakshmi perchchugum-anit-anit-o|-guṇaman-alte Ravigam
- 189 ta|odaṁ || [93*] Int-enisida pogaltegaṁ negaltegaṁ neley-āgi || Kam || ¹Tām paded-Ēhūro| lokam pogal|d-inegam Svayambhu-
- 190 dēv-ālayamaṁ sampan-nidhi māḍisidaṁ sampūrṇa-mauṛathan mah-ōtsavadindaṁ || [94*] Ad-ent-ene || Vri || ²Esev-enn-unnati ninuu-
- 191 d-uṁte pudid-enn-i sandha-śum̄bhat-prabhā-prasara-śrī ninag-uṁte chelvu ninag-enn-ant-uṁte pē|-endu rōḍisi raṇpy-ācha|a-kūṭamaṁ
- 192 sva-jāṭhara-vyānaddha-ghaṁṭā-mukha-prasara-dh-vānadin-āgaḍum nāguva-vol-irkkuṁ tad-Īś-ālayaṁ || [95*] Tat-Svayambhū-dēva-pra-
- 193 bhāvam-ē doret-ene || Kam || ³Ahi koṭṭaḍe tē|=tindaḍe dahanam pattidaḍe bandu tat-khaṇḍo| tad-grihamam ba-
- 194 la-goje tad-visha-rahitate manujargge nimisha-mātradin-akkuṁ || [96*] ³Jaritamge nētra-rōgige śīro-vyath-ārtamge karṇṇa-śū-
- 195 |ige nīr-ōdarige rujā-haraṇam tach-charaṇa-yuga-smaraṇa-mātradim dore-kolguṁ || [97*] Vṛitta || ⁴Idu rajat-ādri hē-
- 196 ma-śikhara-pratipattiyān-Īśan-īye pettuḍu Hara-hāsa-kalpa-taru keṁ-dajirind-esev-agra-bhāgaḍo|-pudi-
- 197 dud-U mādhinātha-sita-gātra-sapiṅga-sutaṅga-jūṭad-ond-ōḍav⁵-enipa Svayambhu-Siva-gēhada poṁ-
- 198 gaḷaśam sa-maṅgaḷam || [98*] ⁶Raviyaṇabhaṭṭa-sainya-patigam tad-apatya-samā-
- 199 khya-Nāchi-mukhya- varaja-putra-pautra-paṣu-bāndhava-mitra-jan-ādigam śubh-ōdbhava-
- 200 mum-ndātta-saṁpadamum-ārjjita-vṛittiyum-uttar-ōttar-ōtsavamum-abbishṭat-ābhyudayamum saman-ikk-avargga(rg-a)kke ma[m*]gaḷam || [99*]
- 201 ⁶Raviyaṇabhaṭṭa-chamūpati Śiva-grihamam māḍis-endu besase nij-ēśam savinayadiṁ pergaḍe Nāgavarmman-Ēhūro-
- 202 |-acha|a-bhakti-samētam || [100*] Vri || ⁷Māḍisidom Svayambhu-Śiva-mandiramam niyata-vratamga|o|-kūḍi sa-kūṭa-kōṭi-Śiva-ti-
- 203 rthaman-arttiyin-ēka-bhuktadin māḍisidom su-śā|i-vana-purpa-van-śimbra-van-ēkahu-vāṭamam māḍisidom Śiv-ārtthadin-enal
- 204 dorey-ār-gga|a Nāgavarmmano| || [101*] Nāgavarmmam pati-hita-Vainatōyam śaucha-Gāṅgōyam nuḍid-ante-gaḍam praje-mechche-gaḍam ma[m*]-ga|a[m*] ||

Second side face.

- 205 Ōm⁸ Svasti Samasta-bhuvan-āśraya śrī-pṛiṭhvi-va-
- 206 llabha mahā-ā|j-ādhirāja param-ēśvara parama-

¹ Metre : Kanda.

² Metre : Mattēbhavikrīḍita.

³ Metre : Kanda.

⁴ Metre : Champakamālā.

⁵ The *prāsa* is violated here, with *d* instead of *d̄*.

⁶ Metre : Kanda.

⁷ Metre : Utpalamālā.

⁸ Denoted by the spiral symbol.

- 207 bhāṭṭāraka Satyaśraya-kuḷa-tijaka Chāluky-ā-
 208 bharaṇa śrīmat-Tribhuvanamalla-dēvara vijaya-
 209 rājyam-u[tt]ar-ottar-ābhivṛddhi-pravarddhamānam-ā-chamdr-ā-
 210 rkka-tāraṁ saluttum-ire Kalyāṇada nele-vidinoḷ-su-
 211 kha-saṁkathā-vinodadiṁ rājyam-geyyuttum-ire rāshṭra-
 212 pati-vishayapati-grāmakūṭak-āyuktaka-niyu-
 213 ktak-ādrikārika-mahattar-ādi-sammataḍiṁ Svasti Śrī-Chā-
 214 ḷukya-Vikra[ma*]-varshada 2neya Piṅgaḷa-saṁvatsarada Śrā-
 215 vaṇada pauṛṇṇamāsi Ādityavāra sōma-grahaṇa-ma-
 216 hā-parvva-nimittadiṁ palavu mahā-dānaṁgaḷaṁ koṭṭu
 217 dāna-kāladoḷ śrīman-mahā-pradhānaṁ hēri-lāḷa-sandhi-vi-
 218 grahi daṇḍanāyakaṁ Raviyaṇabhāṭṭara biṇṇapadiṁ |
 219 ava[r]-mmāḍisida Ēhūra śrī-Svayambhu-dēvargge gandha-dhū-
 220 pa-dīpa-naivēdy-ādy-archohanakkam khaṇḍa-sphuṭita-jiraṇ-ōddhāra-
 221 nava-sudhā-karmmakkaṁ pāvūḷa-varggakkam ōduva kēḷva vidy-ārtthi-
 222 tapōdhanara chhātrara āṣaṇ-āchchhadanakkam avargge vakkhāḷi-
 223 suva bhāṭṭarggaṁ Chaitra-pavitr-ābhyāgat-ādi-pūjegaḷgaṁ
 224 saṁkrānti-grahaṇ-ādi-parvva-homa-bali-kṛi(kṛi)y-ādigaḷgaṁ
 225 brāhmaṇ-ādi-din-ānātha-sarītarppaṇakkam-āge alliy-āchā-
 226 ryyar-Elomela-Simha-parshan-mandaliya Maleyāḷa-
 227 paṇḍita-dēvara śiṣhya[r*]-Mmirimjeya Chikkadēvara praśi-
 228 shyar-appa śrīmad-Īśanarāsi-paṇḍitargge dhārā-pūrvvakam
 229 māḍi koṭṭa | Nariyumboḷey-eḷpattara baḷiya
 230 Kiriya-Bellumbāṭṭiya polad-ōḷag-Elarāveya
 231 tirtthada gaḍimbada Ōraṁtara-Mallana ghaḷeyoḷ-a-
 232 ḷedu biṭṭa kariya nelam mattar nūr-ayvattu |
 233 Sagaram-mūnūraḷa baḷiya Piriya-Bellumba-
 234 ṭṭiyim paḍuval dēvara polanam phalam-māḷpa pra-
 235 je parigrahakk-iral Śivapuram-endu pesaran-i-
 236 ṭṭu mane-gaṭṭal-ā ghaḷeyoḷ biṭṭa mattar pattu
 237 Ēhūra baḍagaṇa kuḷiya poladoḷ-Īsapēśvara-
 238 dēvara poladiṁ tēmkal māvattaydu-gēṇa Dānavi-
 239 nōdana ghaḷeyoḷ biṭṭa mattar ayvattu alli
 240 ā ghaḷeyoḷ Anṇama-gāvunḍana keṇeya ke-
 241 ḷage Īsapēśvara-dēvara gaḷdeyim tēmkal biṭṭa
 242 gaḷdeya mattar-ōndu alli ā ghaḷeyoḷ-Īsapē-
 243 śvara-dēvara tōṁṭadiṁ paḍuval tōṁṭam mattar-ōndu
 244 dēvara puravarggam-āge pādāmūla-parigraha-
 245 kkaṁ brahmapuriya brāhmaṇarggaṁ Ēhūra aṁga-
 246 ḍiyim baḍagal Sōmēśvara-dēvara dēguladiṁ paḍu-

- 247 val tōmtam-barām biṭṭa palavum-kēri-verasida pura-
 248 da piriya kēriy-ōndu brahmapuriya brāhma-
 249 ṇarḡge Ejarāveya ghaḷeyoḷ Kīriya-Bellumba-
 250 ṭṭiya poladoḷ biṭṭa key-mattar nūru ava-
 251 rgge Ejarāveya ghaḷeya¹ eḷe-volada key-matta-
 252 r nūraṅ-oḷage biṭṭa mattar eḷpattu alli
 253 satrake biṭṭa mattar mūvattu aṁtu mattar
 254 nāl-nūra paṇṇeraḍu aṁkadolām 412 [||]
 255 Ī bhūmiyoḷ=elliy-ādoḍam suṁkaiṁ daḍḍam tēja-avā-
 256 myam modal-āge mattam tējam-enisidav-ellam dēvara
 257 somm-āge sarvva-bādhā-parihāram māḍidor-ārāṇum tēja-
 258 davar valley-ēndu suṭṭisi tōḷal-alladu sarvva-namasyam
 259 tribbog-ābhyanāra-siddhiyam pūrvva-prasiddha-śmā-sama-
 260 nvitam-āge biṭṭar-i dharmmamam pratipālisidavargge
 261 Kurukshētradoḷ sāsira-kavileya kōḍum ko-
 262 ḷagumam ponnal-kaṭṭisi sūryya-grahaḍadoḷ cha-
 263 turvvēda-pāragan-appa brāhmaṇarḡge koṭṭa phalan-i
 264 dharmmamam-aḷidavargge Vāraṇāsīyoḷ=sāsira-kavile-
 265 yumam chaturvvēda-pāragar-appa brāhmaṇaruma-
 266 n-aḷida pātakaṁ sārggum || Ślokaṁ || ²Sāmānyō-yaṁ dha-
 267 rmma-sētur-ṇripāṇam kālē kālē pāḷantyo bhavadbbih[1*]
 268 sarvvān-ētān bhāginah pūrtthiv-ēndrān bhūyo bhūyo yācha-
 269 tē Rāmabhadraḥ || ³Sva-dattām para-dattām vā yo harē-
 270 t-tu vasundharām | śhashtir-vvaraha-sahasraṇi viśṭhāyām jā-
 271 yatē kṛimih || Bahubhir-vvasudhā dattā rājabhis-Sa-
 272 gar-ādibbih | yasya yasya yadā bhūmih tasya tasya
 273 tadā phalam || ⁴Mad-vaiśa-jāḥ para-maht-pati-vaiśa-jā vā pā-
 274 pād-apēta-manasō bhūvi bhāvi-bhūpāḥ | yē pālayanti
 275 mama dharmmam-imam samastam tēbhyo mayā virachitā(ō)-mja-
 276 ḷir-ēśha mūrddhnō || Īsthūnada āchāryyar-akke tapōdhanar-ak[k*]e
 277 naishṭhika-brahmachāriḡaḷg-allade maṭhadoḷ-iral-salladu brahma-
 278 charyam-illadavaran-ūrum nakaramum-arasum-iḷdu
 279 poḷa-maḷisi kaḷavar poḷa-maḷal-ollade moḍḍuya-
 280 tanam-geydar-appode ēva-garḍḍabha-chaḍḍāḷar-antum-allade [(||) Kandaṁ ||
 281 ⁵Sthāna-pati goravan-akk-i sthūnada samayamgaḷ-akke rati-lampa-
 282 ṭan-i sthānadoḷ-iralḡg-avanam sthānamum-araṅgaḷum-iḷdu
 283 kaḷeyalu-vēḷkum || Ī dharmmam-ā-chaṁdr-ārka-tāram saḷgum maṅgaḷam ||

¹ Read *ghaḷeyal* or *ghaḷeyoḷ*.² Metre : Triśṭubh (Śālinī).³ Metre : Śloka (Anuśṭubh) : and in the next verse.⁴ Metre : Vasantatilakā.⁵ Metre : Kanda.

TRANSLATION.

Lines 1 to 104, containing verses 1 to 51, follow mostly a draft which has been sufficiently dealt with in connection with the record on the Nilgunda plates (see p. 142 above). But in addition to the punning verse *Vikhyāta-Kṛishṇa-varṇṇē*, No. 37 in that record and No. 40 in this one,¹ we have here another one of the same kind, *Adōshākara-saingō=pi*, No. 39, which is not in the Nilgunda record.

The point of this stanza is a comparison of the king with the god Śiva. In its literal sense it means:—"Though he was in contact with a wealth of flawless [enjoyments], and though he did not outrage any religious rites, he, being adorned with excellent majesty, obtained the empire of the world." Secondly it signifies:—"Though he wore no moon [on his brow, as does Śiva], and though he broke up no sacrifices [as Śiva broke up Daksha's sacrifice], yet he became a *jagad-īśa* (Śiva), wearing excellent *bhātī* (majesty or white ashes)."

We take up the translation of the present record at the point where it makes its own departure:—

(Line 105)—This [namely, the matter in the preceding part] is the royal succession, as it is in a copper charter, of the kings who reigned of the race of the Chāḷukya emperors. May there be good fortune!

Om! (Verse 52)—May the Triad, the Sovereign of Lady Fortune, the Lord of the Mountain's Daughter, and the Lover of the Goddess of Speech, with joy create happy estate for the general Ravidēva!

(Verse 53)—May that Boar-incarnation of Vishṇu, on the tip of whose [right] tusk the whole earth appeared in its beauty, resembling the form of a bee perched on the tip of a bud of the *ketaki*-plant, graciously grant welfare!

(Verse 54)—With a lotus-seat, a string of *akṣha*-berries, a jewelled ear-ring, and the ringing sound of the Three Vēdas [respectively] as his attributes in his comely loins, his hands, his cheeks, and his smiling face-lotus, the Grandsire [Brahman], having a brilliance surpassing the sun, arose from the heart of the lotus [issuing] from the navel of the Lotus-eyed [Vishṇu].

(Verse 55)—One among many distinguished Chāḷukyas, who were sprung from that race of the Lotus-born One and were illustrious for their heroism, was the hero named *Tails* [II], ruler over his foes. His son was *Daśavarman*. To him was born *Vikrama* [V], of resplendent glory. His younger brother was *Jayasimha-vallabha* [II].

(Verse 56)—His son was *Āhavamalla*-[*Sōmēśvara* I], of everlasting fame. His son was *Sōmēśvara* [II]. His younger brother was king *Vikrama* [VI], a true hero, the lotus of whose foot was made radiant by the jewels of the diadems of all his adversaries, and who, amassing imperishable brilliant fame, lived as protector of the whole earth.

While he was thus reigning in happiness:—(Verse 57)—There was a village of Brāhmins, *Mukkunde* by name, on the beautiful bank of the *Kirudore*, which was resplendent after the manner of an ornament to the *Eḍedore nāḍ*, which is said to be the face of the earth.

(Verse 58)—It is situated in the southern land, yet divine; though it is a Nandana-park, it is without companies of base-born men; though celebrated for its fortune in various

¹ For translation and explanation see p. 144.

disciplines, it is not visited by disasters; though it is frequented by many persons of culture, it displays splendour of possessions undissipated in contemplation.¹

Here :—(Verse 59)—The sage **Marichi**, offspring of the Lotus-born [Brahman], had a son, by name **Kaśyapa** the Patriarch, the sole cause of the creation of the whole world, highest of the high.

(Verse 60)—Many scions of his illustrious race flourished, receptacles of true knowledge, stainless of fame, praised by all Brāhmanas, moons in the encircling firmament of their family.

Among them :—(Verse 61)—There flourished on earth the doctor **Rēvaṇa**, sanctified in the **gōtra** of **Kaśyapa**, one by whom the power of evil perished, controller of the whole earth, stainless of conduct, unailing in religious observances.

(Verse 62)—There flourished a son of this noble Brāhman, by name **Śaṅkarārya**, having his fame spread over the earth, a home of the whole series of virtues, his soul devoted to the lotus-feet of Him [Śiva] who destroyed the Mind-born [Kāma].

(Verse 63)—This lord, being inspired of spirit, exalted in virtue, having paid worship by austere observances to the lotus-feet of [the god] **Īśvara** of **Koppa** through his desire for a son, obtained as a boon from that god a son who was a darling to the soul and eyes of Lady Fortune, the excellent **Koppadēva**.

(Verse 64)—He attained a high reputation throughout the world, of the following tenor—on his birth the produce of the field of virtue fully flowered, ripened, and bore fruit, and caused delight to all men.

Moreover :—(Verse 65)—A seat of the virtue of goodness, a dwelling-place of noble conduct, a bank² for the diffusion of brilliant glory, a mine for the jewel of holy conduct, a seed for the growth of unwavering eloquence, a field of birth for greatness, thus **Koppaṇa** in very truth was a lustrous jewel-mirror for the face of the Lady of Speech.

(Verse 66)—Having earned the approbation of king **Jayasimha** [II] by his unique purity under test, he obtained by the favour of the latter the distinguished office of administrator of the stores of his inexhaustible treasury.

(Verse 67)—His good wife, who was of noble race, and was endowed with accomplishments and possessed the virtues of stainless conduct, a very **Sitā** in her devotion to her husband, **Pampakabbe**, attained greatness.

(Verse 68)—Of this couple an eldest son flourished, a possessor of brilliant virtues, a hot bee to the lotus-feet of **Mura's Slayer** [Viśvaṇu], endowed with radiant white fame, **Vāvaṛya**.

(Verse 69)—This ornament of the Brāhman race, tasting the oblations and funeral offerings of the series of gods and ancestors [respectively] always until the sun set, was entirely devoted to sacrificing for his congregation.

(Verse 70)—His younger brother was the virtuous **Śaṅkarārya**, a seat of all knowledge; his younger brother, **Rēvaṇabhṛta**, who understood the purport of all traditional lore and was good and stainless of soul, was famous in the world.

(Verse 71)—His younger brother was **Māohayabhṛta**, possessed of virtue, who had crossed to the further shore of the ocean of the blessed **Vēdas**, who cast away passion, who was renowned over the earth, who had fame brilliant as the moon.

¹ The point of this verse lies in a *śirodhāhāna*, with verbal opposition between *śakṣiṇa* : *uttara*, *śaṅkṣa* : *asat-kujāta* (*kujāta* = "lame-born" and "tree"), *nīti* : *anīti* ("without disaster" and "lawlessness," according as it is divided as *an-īti* or *a-nīti*), *vinīta* : *anīta*.

² For the word *aḍḍarpa* cf. the *Śābara-śāṅkara-vāda*, I, 34.

(Verse 72)—To that same couple, who were deemed to be truly blessed by sons distinguished in the manner mentioned, was [also] born Ravidēva, a favourite of fortune, stainless of virtues, causing them exceeding delight.

(Verse 73)—When it is said that as the Moon was born to the Milk-Ocean, as Kumāra was born as a son to the God of Gods, as the [God] of the Flower-Bow to Mura's Slayer, as Jayanta to Śakra, so the general Ravidēva was born as son to the worthy Koppadēva, is it necessary to praise his exaltation [any further]?

(Verse 74)—As Pulōma's daughter [Śachi] was beloved to Dēvēndra [Indra], as the blessed goddess of speech [Sarasvatī] to the Eldest of the gods [Brahman], as Gaurī to Him [Śiva] who wears the moon as ornament, as the lotus-dwelling Lady [Lakshmi] to the Lotus-eyed [Viṣṇu], so to that noble man was the virtuous Dēvalabbe beloved; this said, how can the panegyrist discant further on this matter?

(Verse 75)—The famous Nāchana; his younger brother, Koppa; his younger brother, Vāvaṇa; his younger brother, Rēvaṇa; his younger brother, Sōvaṇa; these were his sons, masters of all the sciences, vessels of righteousness: when this is said, who are so happy on this earth as that noble man?

(Verse 76)—In view of the fact that the Lotus-eyed was his patron deity, that Traiḷōkyamalla, praised throughout the world, was his king, that Koppana was his father, that Pampādēvī was his mother, that Śrīvara, famous over the earth, was his younger brother, and that Nāchi, a man of exalted career, was his eldest son, truly Raviga is blessed, a tree of desire to the world.

(Verse 77)—A tree of paradise whereon to lay poetry's plant of desire, a moon to illumine the ocean of grammatical science, a sun to irradiate the stainless sky of logic, a jewel lamp to give light in the bower where sport the principles of the holy traditions, is the general Ravi, the light of his family, a tree of desire to his kinsmen.

(Verse 78)—It is no matter for [mere] conjecture that, when he plays music, those swelling quivering instants display the regular character of a [painted] wall-surface (or, display regularity of division), correct decorative lines (or, correct tones) being duly separated and combined: and this same person, a blessed Brāhmaṇ-vidyādhara (master of art, or demigod)¹ knows how to write properly many [kinds of] writing,² to such a degree that it is said: "Say! does even Padmagarbha [Brahman] know how to write thus?"

(Verse 79)—The unique manner in which the general Ravi makes music, combining smoothness and sweetness in a singular manner, so that it is said: "is not this a downpour of fresh honey, or a river of nectar, that is falling upon us?" say! does it not cause delight to the ear of the whole world?

(Verse 80)—This noble world-renowned man obtained the office of Lāla-saṁdhi-vigrahin from the earth's favourite Āhavamalla-[Sōmēśvara I], having gained his approval by the splendour of his vast learning.

(Verse 81)—By the gift by the king of [that] office, which is pleasing above [other] offices, he obtained it, being a moon in the firmament of his own race, that treasury of sages, and a sun to the lotus-lake of his kindred.

Moreover:—(Verse 82)—By gift, through great kindness, of that same king, who was pleased with him, he obtained the rich villages of Mukkunde, Gaṅgāpura, and Ēhūr; and

¹ The *Vidyādhara*s were skilled in music as well as in other things.

² The *Vikramāṅkadēvacharitra*, III, 17 (and see *Ind. Ant.*, Vol. V, p. 319) speaks of Vikramāditya VI as attaining, as a child, high skill in all the various kinds of writing (*sarvāṅga lipiṣhu*).

through virtuous devotion, having laved [their] feet, he, the moon of the sky which was his family, gave his property to [that] line of Brāhman, immune from all opposing claims for as long as the sun and moon may endure.

Subsequently:—(Verse 83)—Along with the post of Commander of the Army, he obtained by gift of king Sōmēśvara [II], lord of the earth, a home of Fortune, through his warm attachment, the office of Hēri-samdhivigrahin.

Subsequently:—(Verse 84)—The blessed king Vikramānka [VI], lord of all the earth, in his affection gave him further all the insignia of sovereignty; when this is said, how can I describe further the exaltation of his dignity?

(Verse 85)—Thus in actually three reigns this scion of the Brāhman race was by his merit a hand-mirror to the Chaṭukya kings; is there any one [else] who was such?

(Verse 86)—Unless the Creator had made for the earth with manifold effort an indefinite number of mountains of the philosopher's stone, and of forests of the tree of the gods, and of flowing great rivers of quicksilver, [and so had acquired experience in creating], could he have made the Lāḷa-samdhivigrahin Ravidēva, the unique benefactor of all men?

(Verse 87)—Unless the lotus-born [Brahman] created him by combining ambrosia, sandal, and moonbeams, say, how could there be [such] a source of good to all men?

(Verse 88)—In order, brother, to praise in a manner attractive to the mind, is it not enough for any one [to say]: "Hurrah! the world where dwells Ravidēva, treasure-house of the refined, [is as] the ocean where dwells the Lord of fortune; the Nandana-park where stands the tree of the gods; the sky wherein stands the moon; the Eastern mountain on which stands the Lover of the Lotus [the sun]; the abode where dwells Dēvendra"?

(Verse 89)—This is by no means a product of the Kāli age; [it is] a creeping-plant of religion which has spread all at once,—a shoot of truth which has grown and sprouted,—an ear of the corn of beneficence which has become apparent,—a cloud of liberality which has poured forth rain: see, O brother, is not this [the case with] the earth, on which there is the best of men, named Ravidēva?

(Verse 90)—The model excellence of the general Ravidēva will strike and disturb men of the present time, in whom speech appears as a streak of water, the essence of purity as a glittering of stars and diamonds, the glory of their lives as stupidity, devotion to a lord as subservience to a party, goodness as a subordinate matter, refinement as quips, and knowledge as darkness.¹

(Verse 91)—Is not this miracle meet for all to praise? "Well done! this ruby of Brāhman on earth has perpetual dignity without conceit, learning without error, purity without addition to the wives of other men, splendour without blemish, power without sin, rise of greatness of learning without its being feared by any"!

(Verse 92)—Lo, this marvel! as we keep looking on, the fame of this ruby of Brāhman gathers lustre on all sides from the moon, from the troop of stars, from the group of the primitive mountains, from the shores of all the oceans, from the crowd of the elephants of the regions of space, and from the divisions of the cosmos of the Lotus-dweller [Brahman].

(Verse 93)—In the case of other men, in proportion as fortunes increase so virtue diminishes; but Raviga has waxed greater in virtue as his fortune has increased.

Being thus a seat of glory and distinction:—(Verse 94)—At Ēhūr, which he himself had acquired, this treasury of fortune, his desires being fulfilled, constructed a temple of Svayambhū [Śiva] with great pomp, amidst the acclamation of the people.

¹ The word *molā* in composition with *karṭale* is not understood.

As to the style of it :—(Verse 95)—“ Say ; hast thou my splendid height ? : hast thou my glory of an expanse of gleaming lustre of stucco ? : hast thou beauty as I have ? ” : having thus taunted the peak of the Silver Mountain, that house of Īśa is as it were laughing in mockery with the sounds issuing from the mouths of the bells hanging in its inside.

As to the power of this god Svayambhū :—(Verse 96)—If a snake stings them, a scorpion bites them, or fire seizes upon them, at once men go to his house, perform circumambulation, and straightway become free from the poison thereof.

(Verse 97)—The anguish of the decrepit, the sore-eyed, the man tormented with headache, or one suffering from pains in the ears, or the dropsical, is removed merely by the remembrance of his two feet.

(Verse 98)—The golden spire, with its auspicious ornament, of this house of Svayambhū-Sīva is such that it may be said that this is the Silver Mountain, which has obtained, by the gift of Īśa, the possession of a golden summit ; it is a tree of desire on (the white pile of) Hara's laughter [namely, the mountain Kailāsa],¹ crowned by a summit radiant with young red sprouts ; in it there is combined the unique substance of the white body and the tawny towering matted hair of the Lord of Umā.

(Verse 99)—To the general Raviyanabhaṭṭa and to his boon-born sons and grandsons, headed by Nāchi, and to his cattle, kinsmen, friends, and others, [all of whom] are styled his offspring, may there accrue rise of happiness, noble fortune, abundant means, increasing joy, and glorious success ; good fortune to them !

(Verses 100, 101)—On his lord, the general Raviyanabhaṭṭa, commanding him to cause a house of Śiva to be made, the Pergaḍe Nāgavarma, full of immovable devotion, respectfully caused to be made at Ēhūr a temple of Svayambhū-Sīva : joining in the regular festivals with pleasure and with one meal [daily], he caused to be made a *śrīṭha* of Śīva with a crore of peaks ; for the benefit of Śīva he caused to be made a grove of the finest rice, a flower-grove, a mango-grove, and a sugarcane enclosure : when [all this] is said, who indeed resembles Nāgavarma ?

(Line 204)—Nāgavarma is a very Vainatōya [Garuḍa] in devotion to the welfare of his lord, a very Gāṅgōya [Bhīṣma] in purity, a man who performs what he promises, a hero in the approbation of the people. May it be auspicious !

(L. 205.—Om ! Hail ! While the victorious reign of His Majesty the fortunate Tribhuvanamalla, asylum of the whole world, favourite of Fortune and the Earth, paramount Emperor, Supreme Lord, Supreme Master, decoration of Satyāśraya's race, ornament of the Chālukyas, is proceeding in its course of increasing success to last as long as the moon, sun, and stars, while He is reigning in His capital of Kalyāṇa in the enjoyment of pleasant conversation ; with the approval of the lord of the country, the lord of the province, the village head-man, the sheriff, commissioner, official, president and others :—

(L. 213)—Hail ! Having on the occasion of the great *parva* of an eclipse of the moon on Sunday the full-moon day of Śrāvana of the year Piṅgala, the second year of the fortunate Chālukya-Vikrama-varsha, bestowed many great gifts, at the time of largesse, on the petition of Raviyanabhaṭṭa, the fortunate high councillor, minister of peace and war for *Hēri* and *Lāla*, and commander of the forces,—for the blessed god Svayambhū of Ēhūr, whom he had installed there ; for homage with perfumes, incense, lights, oblations, etc. ; for the restoration of things broken, burst, and worn-out, and the supply of fresh plaster ; for the set of procession-cloths ; for the food and clothing of student-ascetics and scholars reading and hearing [lectures] ; for the professors lecturing to them ; for the Chaitra festival and the festival of the sacred thread, and the entertainment of visitors and other such acts of worship ; for the *hōma* at the *parva* of a *saṅkrānti*, an eclipse, etc., and for *bali*-sacrifices, etc. ; and for the entertainment of prior and

¹ See *Māghaluta*, I, verse 58.

destitute Brāhman and others,—to the *Āchārya* of that place, the fortunate Īśānarāśi-panḍita, a disciple's disciple of Chikkadēva of Mīrīñje, a disciple of Malayāla-panḍita-dēva, of a branch-body of the congregation of Eļemela-Simha, there are given, with the pouring out of water :—

(L. 229)—In the lands of Kiriya-Bellumbatti in the Nariyumbole seventy, one hundred and fifty *mattars* of black-soil measured out in the staff of Oṟaṟṟara-Malla of the *gaḍimba* of the *tirtha* of Eļarāve. [Also] on the west of Piriya-Bellumbatti in the Sagara three-hundred, there are assigned ten *mattars*, in that same staff, on which the people who make the god's land bear fruit have built houses, giving it the name of Śivapura, for the purpose of acceptance. [Also] in the *kuḷi*-lands on the north of Ēhūr, on the south of the field of the god Īsapēśvara, there are assigned fifty *mattars* in the staff of Dānavinōda of thirty-five spans. [Also] at that same place, in that same staff, below the tank of Appama-gāvunda, there is assigned one *mattar* of rice-land on the south of the rice-land of the god Īsapēśvara. [Also] at that same place, in that same staff, one *mattar* of garden-land on the west of the garden-land of the god Īsapēśvara. [Also] as a settlement of the god, for acceptance by the attendants¹ and for the Brāhman of the Brāhman ward, one street, the big one, of the ward consisting of a block of several streets up to the garden-land on the north of the shops of Ēhūr and the west of the temple of the god Sōmēśvara. [Also] to the Brāhman of the Brāhman ward there are assigned one hundred *mattars* of arable land, in the staff of Eļarāve, in the lands of Kiriya-Bellumbatti. [Also] to them, in the staff of Eļarāve, there are assigned seventy *mattars* in the hundred *mattars* of arable land of the *eḷe*-fields. [Also] at that same place, for the choultry there are assigned thirty *mattars*. Total, four hundred and twelve *mattars*: in figures 412.

(L. 255)—Everywhere in this land they made as property of the god, free from all opposing claims, everything that comes under the head of tolls, imposts, *tēja-svāmya*, etc., and *tēja*. If any whosoever of those who have *tēja* are found pointing at it with the finger [of confiscation or interference], saying :—“ I do not approve,” [their act] is not valid. They have assigned it as a grant to be respected by all, with conveyance of everything included in the *tribhoga*², and along with the ancient well-known boundaries.

(L. 260)—To those who preserve this pious foundation the fruit thereof will be as though they should make in gold at Kurukshētra the horns and hoofs of a thousand kine, and give them in an eclipse of the sun to a Brāhman who is a master of the Four Vēdas; for those who destroy this pious foundation the guilt will be the same as if they should destroy at Benares a thousand kine or a thousand Brāhman who are masters of the Four Vēdas! “ This general principle of law for kings must be maintained by you in every age”; again and again Rāmabhadra makes this entreaty to all these fortunate monarchs! He who should take away land, whether granted by himself or by others, is born as a worm in dung for sixty thousand years! Sagara and many other kings have made grants of land; whosoever holds the soil at any time, to him [accrued] at that time the reward [for preserving grants that have been made]! I clasp my hands in reverence to those future sovereigns on the earth, whether born of my own line or of the lines of other kings, who with souls free from sin shall preserve this my pious foundation in its entirety!

(L. 276)—Whether they are *Āchāryas* of this establishment or ascetics, it is not open to any persons except such as observe strict celibacy to abide in the monastery: the villagers, the burghers, and the king, in concert, shall expel those who do not observe celibacy: if, being unwilling to go forth, they shall attempt to shew contumacy, [they are like] dogs, asses, and Chapdālas; moreover: Whether it be the head of the establishment, or the Gorava³, or

¹ For *pādamūla* in the sense of ‘attendant’ see Kielhorn in *Ind. Ant.*, Vol. XXVII, p. 252: see also Vol. XV, p. 39, verse 74, for an instance of *pādānūla* instead of *pādamūla*. In my rendering of line 75 of the record on the Nilgunda plates, for “attendance upon the sacred presence” (p. 146, l. 11) read “attendants and retinue.”

² On the meaning of this term see *Ind. Ant.*, Vol. XIX, p. 271.

³ A Śaiva ascetic.

such as are under the rules of this establishment; if there should be a man who lusts for venery in this establishment, the establishment and the kings must expel him. This law shall endure as long as the moon, sun, and stars; may there be good fortune!

NOTES BY DR. FLEET.

1. Kembhāvi inscription of A.D. 1054.

About twelve miles south-west-by-south from Yēwūr there is a village named Kembhāvi,¹ having five inscriptions. One of them, the only important one, is at a temple which is now known as the temple of Siddhēśvara : it is of interest in connection with the Yēwūr inscription A, edited by Dr. Barnett at p. 268 above.

This record refers itself (lines 1-7) to the reign of the Western Chālukya king Trailōkyamalla-(Sōmēśvara I), who was reigning at the *nelevidu* of Kalyāpa. It then gives (ll. 8-16) two verses which present the following short pedigree :—Chanda (I), "a leader among kings (*rāj-āgrani*);" his son Nimba; his son Allapuli; his elder brother Chanda-bhūpājaka (II), "a sun in the sky which is the lineage of Ayyana;" and his son Mūvaḍi-gaṇḍa. Then, reverting to prose, it introduces (ll. 16-24) the Mahāmaṇḍalēśvara Rēvarasa. In its description of him it repeats the *viruda* Mūvaḍi-gaṇḍa (ll. 17-18), thus identifying him as the son of Chanda II, and also styles him *Mummuni-Koṅkaniga-jajadhī-baḡa-vāṇaḷa*, "a submarine fire to the ocean which is Mummuni of the Koṅkaṅ" (l. 22), perhaps with reference to some hostilities with the Śilāhāra prince Mummūḷi or Māmvaṇi, for whom we have a date in A.D. 1060.² It also gives him the hereditary titles of *Māhishmatī-puravar-ēśvara* "lord of Māhishmatī a best of towns" (l. 17), and *Kārtavīryya-kuḷa-tīḷaka*, "a forehead-mark of the family of Kārtavīryya," (l. 19). This last title takes here the place of the *Ahīhaya-vāṇiś-ādhhara* of the Yēwūr inscription A : but it means the same thing, as Kārtavīryya was a name of Arjuna, a prince of the Haihayas, who was killed by Paraśarāma;³ and it thus gives the explanation of the name Ahīhaya as another form of Haihaya.

It then tells us that Rēvarasa's wife was Māliyyabbarasi (l. 41);⁴ and that she established a god named Mālibēśvara (l. 43-44), and made grants to it, beginning with one thousand *mattars* of arable land (*key*) in the eastern fields of the *rājadhāni* Kembhāvi,⁵ and including

¹ This name means "the red well." The true form of it is Kembāvi, as given in the record itself (but with *ā* for *m*); the second component being *bāri* - *rāpi*; but modern custom uses *bāṇi*, *bhāvi*, and *bhāṇi*; and the name is shown as 'Kembhavi' in the Indian Atlas sheet 57 (1854), and as 'Kembhawi' in the Hyderabad Survey sheet 79 (1885). The place is very likely the Kembāvi which figures in the Basava-Purāṇa: see references given by Kittel in his Kannada-English Dictionary under *kem*.

² See my *Dynasties of the Kanarese Districts* in the Gazetteer of the Bombay Presidency, Vol. I, Part II, p. 543.

³ See Sørensen's *Index to the Names in the Mahābhārata*, under Arjuna and Kārtavīryya. This Arjuna had a thousand arms; whence he was also called Sahasrabāhu and Sahasrārjuna. For this last form see Kāsthor's List of the Northern Inscriptions, No. 415; his Southern list, No. 98; and *Ind. Ant.*, Vol. XII, p. 253. It may be noted that the name Kārtavīryya is used in the Raghuvamśa, which (VI. 37-43) puts forward the thousand-armed Kārtavīryya as the original ancestor of Pratīpa, king of the Anūpas, whose city was Māhishmatī on the Rēvā (Narbada).

⁴ Lines 25-40 recite her charms and merits, introducing her as *vanḍ-ayana-pallabhē*, "the favourite of the mind and eyes" of Rēvarasa; but there is nothing else to be quoted from this passage: the inscriptions seldom say anything about the pedigrees of ladies, except in the case of alliances between royal families.

⁵ Kembhāvi can hardly have ranked as a *rājadhāni*, "a capital", except as being the *āḷke-eḍḍa* of the Mahāmaṇḍalēśvara Rēvarasa, the town at which he ruled.

the rights called *manneya-sāmya* at the two towns (*eraḍum-bāḍa*) of Karāḍikal and Kūḍalige in the Kembhāvi twenty-four¹ and at Nagaravura in the Sagara three-hundred.²

The date on which that was done is given (ll. 41-43) as:—Sa(śa)ka-varsha 976neya Jaya-saṁvatsara na Pushya-māsado]-uttarāyana-samkrānti-āndu;³ “at the winter solstice in the month Pushya (Pauṣa) of the Jaya *saṁvatsara* which is the 976th Śaka year.” The corresponding English date is 24 December, A.D. 1054.

From the date thus given for Rōvarasa, it follows that the Jagadēkamalla in connection with whom he is mentioned in the Yēwūr inscription A must be the first Jagadēkamalla, that is Jayasimha II, for whom we have dates running from A.D. 1018 to 1042.⁴ That record, accordingly, may be placed about A.D. 1040.

Some remarks may be added on certain details in this Kembhāvi inscription. What was exactly the *Ayyaṅ-āncaya* or “lineage of Ayyaṅa” is not known at present.⁵ But the name *Ahthaya* was, as we have seen, a variant of *Haihaya*;⁶ and there was probably an original connection of some kind between these local *Ahithayas* and the *Kalachari* kings of Chēdi, who were *Haihayas*.⁷ We know, at any rate, that the Western Chalukya king Vikramāditya II (A.D. 733-746) married two *Haihaya* princesses,⁸ and that about a century and a half later the Rāshṭrakūṭa kings Kriṣha II, Jagattuṅga II, and Indra III had *Haihaya* wives;⁹ and such alliances would easily lead to an introduction of other members of the same stock into the Chalukya and Rāshṭrakūṭa dominions, and to their settlement there.

There seems to have been quite a group of these local *Ahithayas* in the Gulbarga District. Other branches of the “*Ahithaya* race” and “the lineage of Ayyaṅa” are mentioned in other records from that locality. Two of these are inscriptions at Diggāṁve or ‘Degaon’ in the Chittāpūr tāluka.¹⁰ The dates are illegible; but the records refer themselves to the reign of Trailōkyamalla-(Sōmēśvara I); that is, to the period from about A.D. 1044 to 1068. The two princes seem to be the *Mahāsāmanta* Eragarasa and the *Mahāsāmanta* Sireyamarasa. They are both described as “born in the *Ahithaya* race,” “lord of *Māhishmatī* a best of towns,” and “a forehead-mark of the family which is the lineage of Ayyaṅa.” Also, for Eragarasa there is given a short pedigree which claims as its origin “the lineage of *Kṛitavīrya*, lord of the city *Māhishmatī*.”¹¹

A third record is an inscription at Iṅgalige in the same tāluka.¹² It refers itself to the reign of Pratiśechakravarti-Jagadēkamalla II, and is dated in A.D. 1148. The prince is the

¹ These two towns are shown in the maps as ‘Kurrūdukul’, four and a half miles south-east, and ‘Kōḍulgi, five and a half miles south-south-east, from Kembhāvi.

² This place is shown as ‘Nugroor’, five miles north-east from Kembhāvi, and about fifteen miles west-north-west from Sagar.

³ The fortnight, *tithi*, and weekday are not stated.

⁴ *Dyn. Kan. Distrs.*, p. 436.

⁵ The name *Ayyaṅa* occurs among the Western Chalukyas, in the cases of an elder brother of Jayasimha II, and of an alleged ancestor: see *Dyn. Kan. Distrs.*, pp. 379, 435. But it seems hardly likely that there can be any reference to either of them here.

⁶ The name *Ahithaya* has also been met with in a record of A.D. 1415 from Central India: see Kielhorn’s *List of the Northern Inscriptions*, No. 253.

⁷ See, e.g., Kielhorn’s *Northern List*, Nos. 407, 409, 429.

⁸ See, e.g., Kielhorn’s *Southern List*, No. 48.

⁹ See, e.g., *ibid.*, Nos. 86, 91, 105.

¹⁰ Elliot MS. Collection, Royal Asiatic Society’s copy, Vol. I, pp. 112, 115.

¹¹ *Kṛitavīrya*, of course, was the father of the *Sahasrabāhu-Kṛitavīrya-Arjuna* who has been mentioned above; his name was probably used here, instead of his son’s, simply to suit the verse.

¹² Elliot MS. Collection, Vol. I, p. 494.

Mahāmaṅḍalēśvara Lōkādiyārasa; and he is described as "born in the Ahihaya race," supreme lord of Māhishmati a best of towns," and "a [moon] to the group of water-lilies of the family which is the lineage of Ayyaṇa."

Another local Ahihaya prince is mentioned in an inscription at Kammārawāḍi in the same tāluka.¹ This record refers itself to the reign of Tribhuvanamalla-(Vikramāditya VI), and is dated in A.D. 1104. It mentions a *Mahāmaṅḍalēśvara*, apparently named Yānemsrasa, whom it styles "supreme lord of Māhishmati a best of towns" and "born in the Ahihaya race."

Still another local prince of evidently the same stock, though he is not actually described as an Ahihaya and as being of the lineage of Ayyaṇa, is mentioned in an inscription at Hirē-Mudanūr, about five miles south-west from Kumbhāvi.² The record refers itself to the reign of Bhūlōkamalla-(Sōmēśvara III), and is dated in A.D. 1129. The prince is the *Mahāmaṅḍalēśvara* Mallidēvarasa, with the titles "supreme lord of Māhishmati a best of towns" and "a full-moon of autumn to the ocean which is the family of Kārtavīrya."

Another inscription at Ingaḷige,³ which refers itself to the time of the Dēvagiri-Yādava king Siṅghaṇa and is dated in A.D. 1210, mentions a *Mahāmaṅḍalēśvara* Vira-Bijjarasa, son of Anegadēva, and styles him "supreme lord of Māhishmati a best of towns" and "born in the Ahihaya race."

And still another inscription at Ingaḷige,⁴ which also refers itself to the time of king Siṅghaṇa and is dated in A.D. 1215, contains an earlier passage, apparently dated in A.D. 1191, which mentions a *Mahāmaṅḍalēśvara* Bācharasa, with the titles "supreme lord of Māhishmati a best of towns" and "a sun of the Ahihaya family."

2. The Kirudore river: the Tuṅgabhadrā.

In the *Ind. Ant.*, 1901, p. 107, I gave a verse from a Balagāmi inscription of A.D. 1071 which recites that a saint named Guṇagaḷadēva founded temples at Tambigere in the Kōgaḷi country and at Mosalemaḍu:⁵ and I showed that these two places are in the Harpanhaḷi tāluka of the Bellary District, Madras. The next verse in the same record (line 37 f.) is noteworthy in connection with verse 57, lines 127-30, of the Yēwūr inscription B (p. 279 above): it runs thus:—

Kirudoreya teṅka-daḍiyo|=
Kuruvattiya pempu-vetta Muttūr-eḍeyo| [1*]
nere Siddhatrithamam jagam=
ariyal-Guṇagaḷadēva-muni nirmmisida[m*] ||

¹ Elliot MS. Collection, Vol. I, p. 281. There does not seem to be any reference to "the lineage of Ayyaṇa" in this record.

² I quote this record from an ink-impression.

³ Elliot MS. Collection, Vol. II, p. 179 d.

⁴ *Ibid.*, p. 367.

⁵ *Pāli, Sanskrit, and Old Canarese Inscriptions*, No. 159; and see *Epi. Carn.*, Vol. VII, Shimoga, Sk. 129. In the last-mentioned book the name of the country has been misread as Koṇḍaḷi, though it had been taken, almost correctly, as "Kogali" in *Mysore Inscriptions*, p. 145. So, also, it has been misread in another way, as "Koṅgaḷi", in *Epi. Carn.*, Vol. XI, Chitaldroog, Dg. 12, though here, again, it had been taken as "Kogali" in *Mys. Inscr.*, p. 18.

I may notify here a correction in my treatment of the verse which I quoted in the same place (*Ind. Ant.*, 1901, p. 107) from the Dēvāngere inscription of A.D. 1108. Instead of *Kadamba-disāyarad(a)*, "of the region the best of regions, of the Kadambas," read *Kadambaḷi-sāyirad(a)*, "of the Kadambaḷi thousand;" and cancel note 11. This province is also mentioned as the Kadambaḷige thousand (perhaps sometimes with ḍ instead of d) in various records ranging from A.D. 930 to 1071: *Epi. Carn.*, Vol. XI, Chitaldroog, Cd. 47, 74-77; Dg. 20, 71, 114, 119, 126, 133; Hl. 30.

This tells us that:—“On the southern bank of the Kirudore, at the eminent site **Muttūr** of Kuruvatti, the saint Guṇagaṇḍadēva founded a place which the world knows well as a Siddhatirtha [a sacred resort of pious people].”

Now, it seemed not unreasonable to expect to find **Kuruvatti** somewhere near Tumbigere and Mosalemaḍu, both of which places are close to the Tuṅgabhadrā, within six miles on the east of it: and the Tuṅgabhadrā is the only river of any importance in that neighbourhood which could be regarded as having anywhere a south bank.

But further, a Baḷagāmi inscription of A.D. 1068 tells us that it was at **Kuruvatti** and in the Tuṅgabhadrā that the Western Chālukya king Āhavamalla-Sōmēśvara I “by a supreme act of austerity ascended to heaven”;¹ the reference being to the fact related in the Vikramāṅkadēvacharita, IV, 44-68,² that the king in question, being attacked by a malignant fever for which no remedies were found to be of any avail, went to the Tuṅgabhadrā, and there, after bathing and meditating on Śiva, walked into the river until its waters reached his throat, and so ended his own life.

Everything being taken together, it could hardly be doubted that the two inscriptions refer to one and the same **Kuruvatti**, and that consequently the **Kirudore** must be the Tuṅgabhadrā. And I find **Kuruvatti** in a place which still exists under the same name in the Harpanhalli tāluka: it is shown in the Indian Atlas sheet 42 (1827) as ‘Heera Cooravutty’, i.e. **Hirē-Kuruvatti**, “the larger, senior, or older Kuruvatti,” in lat. 14° 46’, long. 75° 46’: it is on the Tuṅgabhadrā, at about seventeen miles due west of Harpanhalli and at the same distance towards the north-west from the places Tumbigere and Mosalemaḍu which have been mentioned above, and is a place of pilgrimage, with a fort and a temple of Śiva which is said to be a fine one.³ This place, indeed, is on what is actually at that point the north bank of the Tuṅgabhadrā, which there makes a bend of about four miles from east to west; but that bank is in reality the south bank of the river with reference to its general course from south-west to north-east: however, the record of A.D. 1071 places on the south bank, not **Kuruvatti** itself, but “**Muttūr** of **Kuruvatti**”; and this place may very well be identified with the ‘**Chik Koorwutty**’ of the map, on the opposite bank,—really the north one, but actually the south bank at that point.

The identification of the **Kirudore** with the Tuṅgabhadrā, thus arrived at, is well confirmed by finding also **Mukkunde**, which is placed by the Yēwār inscription B on the **Kirudore**, in the ‘**Mookoondi**’ of the map on the Tuṅgabhadrā (see p. 272 above).

On this matter it only remains to add that this name **Kirudore**, “the little river,” seems to have been applied to the Tuṅgabhadrā by way of contrast with **Perdore**, **Peḷdore**, “the great river,” which is well known as a name of the Kṛishṇā, into which the Tuṅgabhadrā flows about sixteen miles north-north-east of Karuḍi in Madras.⁴

¹ The record is *Ep. Carn.*, Vol. VII, Shimoga, Sk. 136. Here, and indeed possibly in the inscription of A.D. 1071 (the photograph of which is on a small scale), the name of the place is perhaps written Kuruvatti.—The date of the death of Sōmēśvara I seems to be given in this record as Chaitra kṛishṇa 8, Ravivāra (Sunday), of the Kāḷaka samvatsara, Śaka 990 (expired): the *tithi* answers to 20 March, A.D. 1068, on which it ended at about 14 hrs. 40 min. after mean sunrise (for Ujjain); but the weekday was a Saturday.

² See, e.g. *Ind. Ant.*, Vol. V, p. 319.

³ *Madras Manual of the Administration*, Vol. III (1803), p. 349; and Sewell’s *Lists of Antiquities, Madras*, Vol. I, p. 109, where we are also told there is an inscription: this record remains to be explored.

⁴ For the name **Kirudore** I find two other references, as follows:—An inscription which is supposed to be of about A.D. 800, *Ep. Carn.*, Vol. X, Kōḷār, Sp. 80, mentions three chiefs, Nōḷamba, Chōḷu-peroṇṇadi, and Mayinda, as “governing with the Kigu-tore as the boundary:” and an inscription which is supposed to be of about A.D. 900, *ibid.*, Hg. 62, mentions a Vaidumba-mahārāja as “ruling the earth with the **Kirudore** as the boundary.” There is nothing in either of these two records to help to identify the river; and it is possible, if not probable, that the name here denotes some other river than the Tuṅgabhadrā just as the name **Beddore** or **Peḷdore-Perdore**, was also used to denote some river in Coorg which was at any rate not the Kṛishṇā; see *Ind. Ant.*, Vol. VI, pp. 106, 107, 108.

3. The Eḍedore country : the Raichūr District.

The identification (see p. 272 above) of the Brāhmaṇ village Mukkuude, which verse 57, lines 127-30, of the Yēwūr inscription B places on the river Kīṇḍore and in the Eḍedore *nāḍ*, with 'Mookoondi' on the north bank of the Taṅgabhadrā in the Raichūr District, is one guide towards locating the Eḍedore country.

Other help in this direction is given by an inscription at Gobbūr, a village in the Raichūr District, about eight miles south of the Kṛishṇā, which is shown as 'Goboor' in the Indian Atlas sheet 58 (1893), in lat. 16° 18', long. 77° 13', about fourteen miles north-west-by-west from Raichūr and fifty-two miles north-north-east-half-east from 'Mookoondi.' This record refers itself to the reign of Tribhuvanamalla-(Vikramāditya VI), and is dated in A.D. 1084. It mentions as a feudatory of that king the *Mahāmaṇḍalēśvara* Jōyimarasa, who was governing the Eḍedore two-thousand and the (?) Kallakeḷage hundred,¹ and records that he granted to the god Kalidēvasyāmi of the *agrahāra* Piriya-Gobbūr a village belonging to him, named Hallasinte, in the Guṇḍūru three-hundred.² There is nothing in the record to show whether Gobbūr was in the Eḍedore two-thousand or in the (?) Kallakeḷage hundred: nor does another inscription at Gobbūr, of the same year,³ clear up this point. But the record seems to imply that the place was in one or the other of them: and it must naturally be understood that the two districts were adjacent to each other.

And still another indication is given by the record on the Miraj plates of Jayasimha II, dated in A.D. 1024, which recites that the king, when he was in camp near Kollāpura (Kōḷhāpūr) after "having thoroughly routed the mighty Chōḷa, the lord of the five Dramila countries," granted to a Brāhmaṇ, who was born at the village Muduntra in the Pagalaṭi district, a village named Mādādējhūru in the Karatikallu three-hundred which was in the Eḍedore (*sic*) two-thousand.⁴ As will be shown below, pp. 306 ff., Pagalaṭi is represented now by a village in the Gulbarga District which is shown as 'Hugurtungee' in the Atlas sheet 58 and as 'Haggatagi' in the Hyderabad Survey sheet 53 (1909), situated about twenty-eight miles south-west-by-south from Yēwūr; and Muduntra is the modern Hirē and Chikka-Mudanūr, sixteen miles north-east-by-north from 'Hugurtungee' and twelve miles south-west-half-south from Yēwūr. The village Mādādējhūru still remains to be found. But, in view of the other indications, there can be little doubt, if any, that Karatikallu is a place shown as 'Kurrudikul', which spelling we may safely take as meaning Karāḍikal,⁵ in the Atlas sheet 58 and the Hyderabad Survey sheet 81 (1886), in the Raichūr District, in lat. 16° 9', long. 76° 34': it is eight or nine miles south of the Kṛishṇā and three miles on the north-west of the tāḷuka town Līngsugūr, and is about forty-three miles towards west-by-south from 'Goboor' and the same distance north-north-west-half-west from 'Mookoondi'.

¹ I quote this record from the Elliot MS. Collection, R. As. Society's copy, Vol. I, p. 1913. The transcription, in respect of which free allowance has to be made, as usual, for misreadings, and other inaccuracies, has:—Eḍedūrviyitsāiramu Kallakeḷagēnūrama dushṭaniggrahāḥiḥṭapratipāḥanadiṇūḷuttamire.

² This village, Hallasinte, was evidently some outlying detached property of the *Mahāmaṇḍalēśvara*.

³ *Op. cit.*, p. 1906.

⁴ I quote from ink-impressions which enable me to make substantial improvements in some of the place-names as given by me, from Wathen's reading of the record, in *Ind. Ant.*, Vol. VIII, p. 18. The fact of the record being a Sanskrit one in Nāgarī characters accounts for the spelling Eḍedore for Eḍedore. See now below, pp. 303 ff.

⁵ Especially in view of the point that it is given as 'Kararikul' in the Map of the Nizām's Dominions (1892: 1°=16 miles). The *r* would easily be softened to the *ḍ* which is plainly indicated by this last form, taken with the other; or, indeed, it is possible that the writer of the record confused the Kanarese *karaga*, 'a bear', with the Sanskrit *karāṣi*(s), 'an elephant', which would be more familiar to him.—This place is not to be mixed up with the Karāḍikal in the Kembāvi twenty-four which is mentioned in the inscription of A.D. 1054; see p. 292 above.

We thus see that the Eḍeḍore two-thousand was a stretch of country between the rivers Kṛishṇā on the north and Tuṅgabhadrā on the south, comprising a large part of the present Raichūr District; probably, in fact, all of that district from about long. 76° 15' to the confluence of the two rivers some sixty miles east-by-south beyond Raichūr. But it did not include the south-western part of Raichūr: there we have Yelbarga, the ancient Frambarage, which either was the chief town of a separate district of its own or else was in the Kisukāḍ seventy,¹ and Iṭṭagi, a place noted for an exceptionally fine Śaiva temple, which was in the Belvola three-hundred.² The Eḍeḍore country took its name from its position: the second component is of course *toṛe*, 'a river'; the first is *eḍe*, 'a place, a spot, a place between'; and the whole word means "(a territory) between rivers."³

We can also see now that this Eḍeḍore country (and not, as has been thought, the small Yeḍatore tāluka on the Kāvēri in the Mysore District) is the Idaiturāi-nāḍu which the Chōja king Rājēndra-Chōja I, the opponent whom Jayasimha II defeated, was proud to include among his conquests.⁴ The grant registered by the charter on the Miraj plates was evidently made by Jayasimha as an item in the celebration of his having just won back the Eḍeḍore country from the Chōja king, who had wrested it from the Chālukyas some eight or nine years earlier.

4. Koppam: Khidrāpūr.

In verse 63, lines 139-41, of the Yśwūr inscription B (see p. 279 above) we are told that the Brāhmaṇ Śaṅkarārya, an ancestor of the *Danḍanāyaka* Ravidēva, by worshipping austere Koppad-Īśvara, the god Śiva as Īśvara of Koppa, obtained a son whom he accordingly named Koppadēva. With this, as an incidental touch, compare the Ablūr inscription E of about A.D. 1200, which recites how Purushōttamabhaṭṭa, the father of the famous Ēkāntada-Rāmāyā, obtained his son by worshipping Śiva as Somanātha of Alande.⁵ So, also, the Vikramāṅkadēvacharita says that the Western Chālukya king Āhavamalla-Sōmēśvara I, being distressed by having no heir, made over his kingdom to the care of his ministers, and went, with his queen, to a temple of Śiva, where he performed severe penance, and so obtained from the god the boon of three sons, Sōmēśvara II, Vikramāditya VI, and Jayasimha III.⁶ But a more interesting point is the identification of the place Koppa which is thus mentioned.

Now, the records of the Chōja king Rājēndradēva mention a place named Koppam as the scene of one of the great battles in which he defeated the Chālukya king Āhavamalla-Sōmēśvara I.⁷ An inscription of his third year, at Tiruvallam, tells us that he conquered the Raṭṭapāḍi seven-and-a-half-lakh country, — that is, the territory of the Western Chālukyas, as named after the Rāshṭrakūṭas or Raṭṭas of Mālkḥēḍ who preceded them, — and set up a pillar of victory at Kollāpura, which is the modern Kōlhāpūr, the chief town of the Kōlhāpūr

¹ See *Ind. Ant.*, Vol. XXX, p. 262.

² We learn this from an inscription of A.D. 1112 at Iṭṭagi; Elliot MS. Collection, Vol. I, p. 3195.

³ Compare, from another part of Southern India, the name *Beṅḍōṛuṅṅāḍiṅṅi-vialaya*, "the district between two rivers," vol. 4 above, pp. 302, 303: I owe this reference to Mr. Krishna Sastri.

⁴ My remarks in *Dyn. Kan. Distr.*, p. 436, and a similar statement by Professor Hultzsch in *Southern-Indian Inscriptions*, Vol. I, pp. 96, 113, should be amended accordingly. As a matter of fact, it seems doubtful whether the Yeḍatore tāluka in Mysore had its present name at so early a time: in the local records, in inscriptions of A.D. 1080 (F), 1087, 1104 (F), and 1133, *Epi. Carn.*, Vol. IV, Mysore, Yd. 23, 2, 55, 61, we meet with the name *Toṛēnāḍ*, "the river district"; and the name *Eḍatore* seems to figure first in an inscription of A.D. 1391, *ibid.*, Yd. 1.

⁵ Vol. V above, pp. 253-5.

⁶ Book 2, verses 27-56; and see *Ind. Ant.*, Vol. V, p. 318.

⁷ See Kielhorn's List of the Inscriptions of Southern India, Vol. VII above, appendix, Nos. 744-6, 748, 749, 751, 1080.

State in the Southern Marāṭhā Country, Bombay, and that Āhavamalla, hearing of that, met and fought him at Koppam, but "became afraid, incurred disgrace, and ran away."¹ And a brief but vivid account of the battle is given in another of his records of the same year, at Maṇimaṅgalam, dated precisely on 17 August, A.D. 1055.²

Two items of importance about Koppam are given in the records which thus mention it. (1) One is that it was *ṣeppa-mā-tīrṭha*, "a proper great tīrṭha."³ (2) The other is that it was on *pēr-āṟṟaṅ-garai*, "the bank of the great river."⁴ Here we have the Tamil *karai*, which is the Kanarese *kare*, 'bank, shore', and *pēr-āṟṟu*, of which the Kanarese equivalent *peḍḍore*, *peḍḍore*, 'great river', is well established as a name of the Kṛishṇā.⁵

We thus have Koppam defined as a great tīrṭha or holy place on the bank of a great river which we have good reason to take to be the Kṛishṇā; and the Tiruvallam inscription, quoted above, tends strongly to place it somewhere near Kōlhāpūr.

The clue to the rest is found in an inscription of A.D. 1213 at Khēdrāpūr, or more properly Kbidrāpūr, a village which is shown in the Indian Atlas quarter-sheet 40, S.E. (1905), in lat. 16° 36', long. 74° 44'. The village belongs to the Śaṅkarāchārya Svāmi of Śaṅkēśhwar in the Belgaum District; and an annual *jātrā* is held at it, in the month Pausa. It is about thirty miles towards east-by-south from Kōlhāpūr, and is situated on the right bank of the Kṛishṇā, in a loop which the river makes below Kurandwād on the north, where the Pañchgaṅgā flows into it, and above Dānwād on the south, where it is joined by the Dūdhgaṅgā. This inscription, which has been edited by me in JBBRAS, Vol. XII, p. 7, is on a stone tablet at the temple of Koppēśvara. It is dated in the Śrīmukha *saṁvatsara*, Śaka

¹ Loc. cit., No. 744; *South-Ind. Inscr.*, Vol. III, p. 112.

² Loc. cit., No. 745; *South-Ind. Inscr.*, Vol. III, p. 63.

³ Inscription of Rājēndradēya at Vaḷagerahalli in the Bangalore District, Mysore, *Epi. Carn.*, Vol. IX, Bu 108; the published text and translation give *ṣeppa-mā-tīrṭha*, "the beautiful great tīrṭha"; but the meaning of *ṣeppam* seems to be 'propriety', rather than 'beauty'; compare the Kanarese *ṣeppu* 'rectitude, propriety, justice, virtue, merit', and the roots *ṣeṣy*, *ṣey*, *ṣay*, 'straightness, rectitude'. This record, also, has the account of the battle; its historical introduction being the same with that in the Maṇimaṅgalam record mentioned above. The published text and translation of this latter record (*South-Ind. Inscr.*, Vol. III, pp. 60, 63) give *ṣepp-aruṅ-tīrṭha*, "the strength (of whose position it) hard to describe"; the analysis being apparently *ṣeppu*, 'to speak', with *aruṅ*, 'difficult', and *tīrṭha* from *tira* the *tadbhava* of the Sanskrit *sthira*, 'firm, steady'; but the translation here introduces something which is not in the text: and, as remarked by Dr. Barnett, with whom I have discussed these two passages, *ṣepp-aruṅ* would rather mean "rare in propriety or elegance". The expression *ṣeppa-mā-tīrṭha* seems the more likely one; compare *ṣeppa-mā-ṇḍai*, 'proper high conduct'; and it is conceivable that it is the real reading in the Maṇimaṅgalam inscription also.

⁴ Kielhorn's Nos. 744, 746, 748, 749, 751 (?), 1080.

⁵ See above, Vol. V, p. 169, note 6; Vol. VI, p. 259.—Originally, in *South-Ind. Inscr.*, Vol. I, p. 134 (Kielhorn's No. 746), the reference to "the great river" was not understood; the translation was given as "Koppam on the bank of the Pērāru;" and the suggestion was made that the Pērāru might be the Pālāru, Pālār, and Koppam might be Kuppam, a village in the North Arcot District, Madras, which gives its name to a station on the Bangalore Branch of the Madras Railway. Then, in *South-Ind. Inscr.*, Vol. II, p. 232, the translation was corrected into "Koppam on the bank of the big river;" and the suggestion was made that the reference might be to the Tuṅgā and Koppa, a tāluka town in the Kaḷūr District, Mysore. But, even apart from the objection that neither can Kuppam be said to be exactly on the Pālār nor Koppa on the Tuṅgā, these two places are of no importance from any point of view, except that one of them happens to give its name to a railway station, and the other was made in 1897 the head-quarters of a tāluka. Another suggestion has been (*Epi. Carn.*, Vol. IX, Bangalore, introd., p. 16, note 3; and *Mysore and Coorg from the Inscriptions*, p. 90) that Koppam may be "Kopal, Kopana", by which is meant Koppal, in the south-west corner of the Nizam's territory, about seven miles north of the Tuṅgabhadra: in this case there is not even an identity of name to give colour to the idea.—It may be added that *ṣoppa*, 'a small village', is by no means an uncommon name of places in the Kanarese country: it also occurs freely as an ending of place-names; e.g., Hāmankop, Chikkop, Dēvikop, Gōvindkop, Hirēkop, etc.

1136 (current), in the month Chaitra, on a Monday (Sômvāra) which was a *sūrya-parvān* or solar festival; and the corresponding English date is Monday, 22 April, A.D. 1213, the new-moon day of Chaitra, on which day there was a total eclipse of the sun, visible in India.¹ The record recites that on that day the Dēvagiri-Yācava king Śiṅghaṇa gave "the village Kūḍala-Dāmvāḍa, situated at the confluence of the rivers Kūḍala Kṛishnavāḍi and Bhēṣast and in the Mirimji country, up to its boundary (*starting*) from the holy confluence of the rivers Kṛishnavāḍi and Kuvēni, *śaimad-ādya-ccayambhucē śrī-Koppēśvara-īśvāya*, "to the holy first self-existent one, the holy god Koppēśvara:" also, that he required and gave to that same god "all that is found from previous times at the two villages Jāḡṇia and Siriguppa."²

Now, the temple at which the stone tablet bearing this inscription stands is still known as the temple of Koppēśvara. It has not exactly the architectural pretensions with which in my inexperience I credited it nearly forty years ago: and it seems in fact to have been built on the site of an earlier temple of the Chālukya period.³ Still, it is a great and noteworthy building. With it and the inscription taken together, especially in view of the description of the god as "the holy first self-existent one," it can hardly be doubted that the god of this temple is the original and great Koppēśvara. And in the light of all the points set out above we cannot hesitate, in my opinion, to take this god as the *īśvara* of Koppa mentioned in the Yōwār inscription B, and to place here, at Khidrāpūr on the Kṛishṇā, the "great *īrtha* Koppam on the bank of the great river," which was the scene of the battle between the Chōlas and the Chālukyas.⁴

I may add that in my opinion this same record enables us to identify Kūḍalsahgam, the scene of another Chōla-Chālukya battle, with the confluence of the Kṛishṇā and the Pañchgaṅgā; also, that I locate in the same neighbourhood, at Iñchal-Karañji, the place Karandsi, which was still another of the same series of battle-fields. These points, however, must be dealt with in a more detailed note on another occasion.

No. 33.—FOUR EARLY INSCRIPTIONS FROM MANIKIALA, HASHTNAGAR, AND SANCHI.

By F. E. PARGITER, M.A., I.C.S. (RETD.).

These four inscriptions have been published before, but are now re-edited at Dr. Fleet's desire in order to have them properly illustrated and readily accessible. He has furnished me

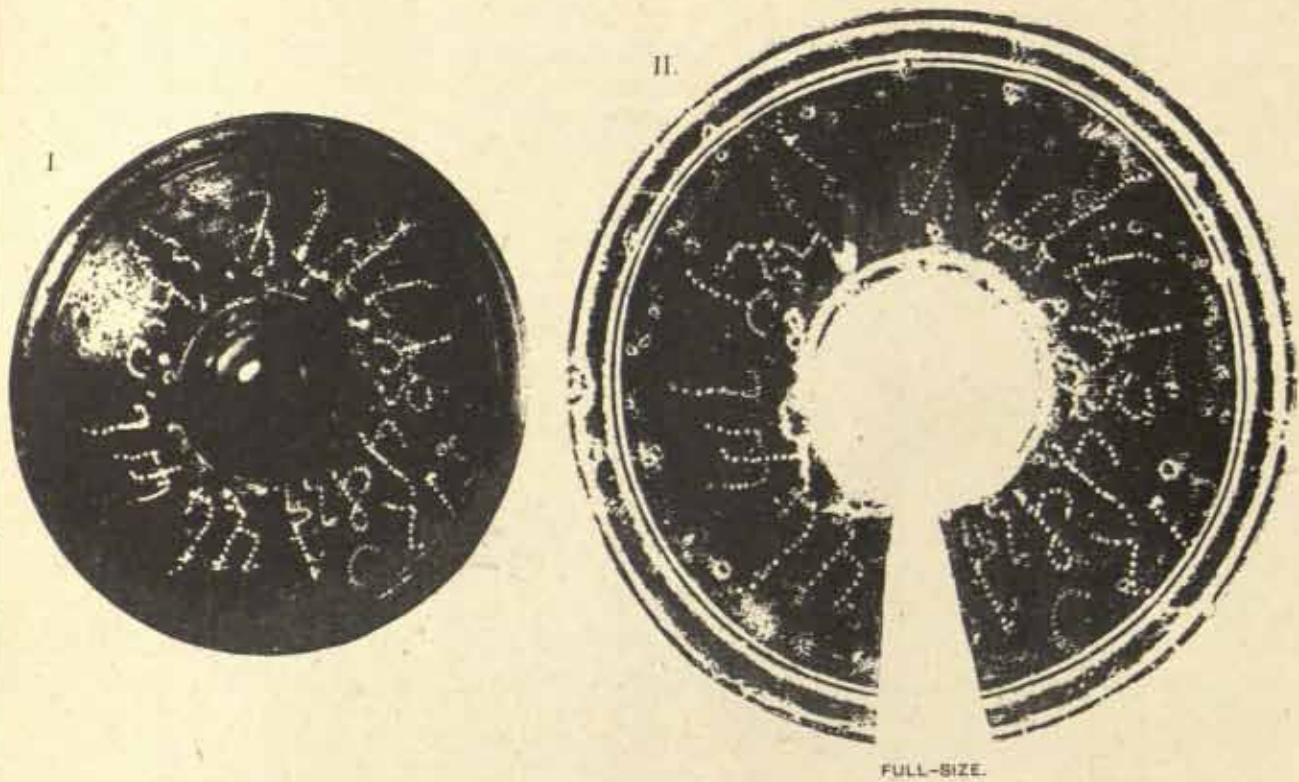
¹ Sewell and Dikshit's *Indian Calendar*, p. 123; and see Von Oppolzer, *Canon der Finsternisse*, p. 232, and plate 116; compare Professor Kielhorn's note on this date in *Ind. Ant.*, Vol. XXIII, p. 110, No. 102.

² Of the places mentioned in this record, Mirimji is the modern Miraj, the chief town of the Miraj State fourteen miles north-by-west from Khidrāpūr. Kūḍala-Dāmvāḍa is found in Dāmvād, the 'Danwar, Dāmvād' of maps, five and a half miles west-south-west from Khidrāpūr, and at the confluence of the Kṛishṇā and the Dūdḡ-ṅgā: the record shows that its lands originally extended on the north to the confluence of the Kṛishṇā and the Pañchgaṅgā. [My original suggestion, to identify this village with Kurundwād at the confluence of the Kṛishṇā and the Pañchgaṅgā, is cancelled: Kurundwād is the Kurundaka where the Nāshtrakūṭa king Indra III was crowned, as recorded in the Bagunrā plates of A.D. 915, Vol. IX above, pp. 28, 40]. Jūgula and Siriguppa are the 'Joogul, Jugal' and 'Shirgoopee, Sirgupi' of maps, on the opposite bank of the Kṛishṇā from Khidrāpūr.

³ See Mr. Cousens' Revised Lists of Remains in the Bombay Presidency (1897), p. 286.

⁴ This identification, with also the following two, was stated by me in *Ind. Ant.*, Vol. XXX (1901), p. 371 (see also Vol. XXXI, p. 395), but without the proof of it.

A.—On the bronze casket from Manikiala.



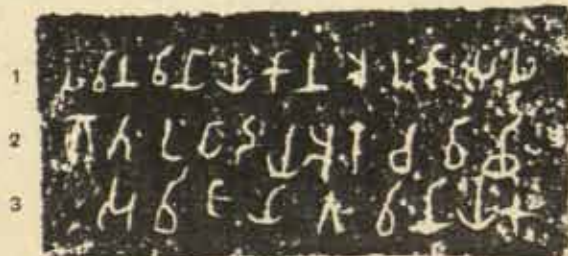
B.—On the silver plate from Manikiala.



C.—On the pedestal of the Hashtnagar statue of Buddha.



D.—On the stone relic-box from Sanchi Stupa II.



with ink-impressions, squeezes and photographs, and I have to thank him for references and suggestions so that my part has been merely to reconsider the reading and translation of the inscriptions.

A.—On the bronze casket from Māṇikiāla.

The casket, which is of bronze, was found in a stūpa at Māṇikiāla, a village and group of ruins some twenty miles south-east from Rāwalpiṇḍī (*Imp. Gaz.*, XVII, p. 182), and its discovery is described in Prinsep's *Essays*, Vol. I, pp. 96 ff. (with illustrations Nos. 20a and 20b in the plate annexed thereto) and by Cunningham in the *Archæological Survey of India*, Vol. II (1871), pp. 161-62, where it is called a cylinder. It is now in the British Museum.

The casket is cylindrical, 5·3 inches (135 mm.) high and 3·5 inches (90 mm.) in diameter, with a pinnacle 3·5 inches (90 mm.) high on its lid. Around on the top of the lid runs the inscription, in Kharoṣṭhī characters formed of small dots punched into the metal as in some other cases,¹ and the last four letters are inserted, because of want of room in the main line, beneath the preceding word,² but the space is hardly large enough for the proper delineation of their lower portions. Fig. A, I, on the annexed plate, is a reduced reproduction from a photograph taken from above the lid, and displays the record as it lies on the lid, except that it fails to show the lower portion of the last letter. Hence fig. A, II, which is a full-size reproduction from an ink impression, has been added; the gap in it was unavoidable because of the sloping shape of the lid. I have inspected the casket and compared the two illustrations with the inscription.

TEXT.

1 Kavosiā¹-chhatrapasa Ganakpvaka-chhatrapa-putrāsa
2 dana-mukho

TRANSLATION.

Of the Satrap Kavosiā, son of the Satrap Ganakpvaka, the choice gift.

REMARKS.

Kavosiā. The doubtful letter is the second. It seems to be *vo* rather than *vi*, because the vowel sign does not extend above the *v*, except in one dot; compare this sign with the *i*-sign in the next letter *śi*. Even if read as *Kavisiā*, the word cannot mean "belonging to the town Kapiśā", for two reasons: (1) if it is so taken, the donor would not mention his name, but merely call himself "Satrap of Kapiśā"; and this is wholly improbable, because donors always mentioned their names, and naturally so;³ (2) he mentions his father's name, Ganakpvaka, and it is not credible he should do that and yet not mention his own name. *Kavosiā*, or *Karisiā*,

¹ E.g. (1) Kanishka's relic-casket from Peshāwar (*Archæological Survey of India, Annual Report*, 1904-5, plates 12, 13, at p. 50); (2) the Taxila record of Mōga and Patika of the year 78 (*Ep. Ind.*, Vol. IV, p. 55); (3) the Warilak vase (*Ep. Ind.*, Vol. XI, p. 202); (4) the Taxila inscription of the year 136 (*Journ. Roy. As. Soc.*, 1914, p. 973); and (5) to a certain extent, the Sās Vihār record of Kanishka of the year 11 (*Ind. Ant.*, Vol. X, p. 326).

² In some similar cases excess syllables at the end were placed over the main text: thus, on the Piprahvā relic-vase the final syllables *vasanā* are placed over the opening word *Sakittāhatinā* (see *Antiquities in the Terai*, plate 13, fig. 1; and for a note on the bearing of the detail, see Dr. Fleet's remarks in *Journ. Roy. As. Soc.*, 1905, p. 679); so also, on the Sōnāri relic-vase the final syllables *vasa* of the last words *lāmaoat-āchariyasa* were placed over the letters *atāchāri* of those words and an upright stroke was added to mark the end plainly (*Journ. Roy. As. Soc.*, 1898, p. 579, plate, at top).

³ Or perhaps *Karisiā*.

⁴ It is not a case of someone else referring to the donor and possibly not knowing his name; it was the donor himself who put this inscription on this casket.

must therefore be the donor's name; and even if *Karīśā* be derived from the town *Karīśā*, it must still be a personal name.

Granakpuaka. The first letter has the mark of conjunct *r*, but the *r* may not be real and may merely modify the sound of the *g*, as on the Wardak vase (*Ep. Ind.*, Vol. XI, pp. 206-7): that is its force here probably, because it occurs in the initial letter. The difficult letter is the third. It consists of three portions, (1) the letter *k* with the extremity of its right limb curved and extended in (2) a long straight line upward, and (3) the letter *p* subscribed beneath the *k*. The meaning of stroke (2) seems probably *v*, which, when conjunct, is formed by a curved stroke carried up to the top of the letter; compare *svara* in line 1 of the Māpikiāla stone¹ and *savāna* in l. 3 on the Wardak vase. The whole character seems therefore to denote *kpv*, and I would suggest that the name is *Ganakpuaka*, the *v* representing the vowel *u* before *a* as required by Indian writing just as *Puru-aspa* becomes *Purvaspa* in line 2 of the Māpikiāla stone.² The *n* here is a dental *n*, because it is exactly like the *n* in *dāna*.

Dana-mukho. I agree with M. Senart in this reading. The expression occurs in other inscriptions and also in the form *dana-mukhe* on the Bimarān vase, as he has noticed, pointing out that *mukho* involves change of gender in this Prakrit.³ He explains the phrase as "moyen, objet d'aumône" and as *-dāna*.⁴ But it seems to me it must mean more than that. The entire gift consisted of a copper box, inside that this bronze casket, inside it five medals and a gold box, and inside that two gold coins, a silver disc and some fragments. The three boxes, or at least the bronze and gold boxes, obviously constituted one gift, and this bronze box or casket, which alone bears an inscription, would by itself have been a shabby gift from a Satrap; hence it seems probable that the two gold coins and the fragments were also part of the same gift, the disc being separate (see the next inscription). Other places where *dāna-mukhe* occurs are discussed in the Annual Report of the Archæological Survey of India for 1903-4,⁵ where it appears only in three instances, clearly on the Chārsadda pedestal (*ibid.*, pp. 249-50) and probably in the inscriptions marked Nos. 4 and 9 (*ibid.*, pp. 253-4). It seems to me at present that *dāna-mukho* is a nominative case and that it denotes something more than *dāna*. I do not however think we have sufficient material yet to enable us to speak with any certainty about its meaning. So far as regards this casket with its contents and the Bimarān vase (which contained relics of Buddha) it may be suggested that, as *mukha* means "the chief, principal, best", *dāna-mukha* may mean "a choice gift", "a precious gift", being applied to gifts of special value as distinguished from ordinary gifts. Compare the use of the word *mukhya*, which is often added to nouns in Sanskrit to signify "pre-eminence, choice"; e.g. *divijāti-mukhya*, Manu III, 286; *ratha-mukhya*, "a choice chariot," Vāyu Purāṇa 93, 19.

B.—On the silver plate or disc from Māpikiāla.

The plate or disc was found inside the bronze casket as mentioned above, and the references for it are the same as for the casket. It is figured as No. 26 in the plate in Prinsep's *Essays* and also in Cunningham's plate. It is of silver, .9 inches (22 mm.) in diameter, and the inscription is on one side, firmly engraved in Kharōṣṭhī characters, as shown in fig. B in the annexed plate, a full-size reproduction of an ink-impression. It is now in the British Museum and I have carefully compared it with this reproduction.

¹ *Journ. Roy. As. Soc.*, 1902, p. 646; 1914, pp. 646, 655.

² *Journ. Roy. As. Soc.*, 1914, p. 648.

³ *Journ. Asiat.*, sér. VIII, Vol. XV (1890, Part i), pp. 130-5 (where the reference to *Arch. Surv. Ind.*, III, p. 49, should be V, p. 49); sér. IX, Vol. IV (1894, Part ii), p. 514. [With regard to the form *mukho* for *mukham* compare *yo* for *yam*, in the Wardak vase inscription and numerous examples in the Kharōṣṭhī manuscript of the Dhammapada.—S. K.]

⁴ *Journ. Asiat.*, sér. VIII, Vol. XV (1890, Part i), p. 132.

⁵ I have to thank Professor Konow for drawing my attention thereto.

The first line is clear, *Gomanasa*; but the second is difficult, and the whole is so brief that it offers scant means of testing the value of the fourth letter in it, the really puzzling letter. It seems to me the only clue to decipher the inscription lies in the circumstances. *Gomanasa* is the genitive of *Gomana*, that is, *Gōmāna*,¹ a name comparable with other names formed from *gō* such as *Gōdhara* and *Gōnanda*. This disc was his gift while the casket and the gold cylindrical box inside it were the gifts of the Satrap Kavosiā. The disc was inside the gold box, and presumably both were given at the same time. It is probable that the Satrap did not himself go to Māpikiāla but sent his gift by the hand of some official; and if so, the deputy also might naturally offer a gift. Probably therefore *Gōmāna* was the official so employed, and he presented this gift, putting it inside his master's gift which was sure of careful preservation. The second line therefore probably consists of his title.

In the second line the first letter seems unquestionably *ka*, because its left leg is the main downward line. The second can hardly be *da*, because *da* generally is not angular and has a short tail. It resembles *ta* and *ra*, yet can hardly be *ta*, because the stem of *ta* is generally short. Hence it appears to be *ra*. The third is plainly *va*.

The fourth is very puzzling. Dowson read it conjecturally as *rta*² and Cunningham accepted his conjecture, but the character for *rta* is well known now and is different. It can hardly be *vo*. I have considered all possible combinations of consonants but find none which seems tenable, and am constrained to think it is *ka*. It certainly differs from the preceding *ka*; yet if we place in regular order (1) the oldest form of *k* (Bühler's Table I, col. i-x), (2) the first *k* here, (3) this character, (4) the later form of *k* (Bühler's Table I, col. xi), and (5) the form of *k* found on the Wardak vase in the undoubted words *Śakya* (l. 1), *kuśāla* and *Hoveshkasya* (l. 2),³ we obtain a series shewing the development of *k*, with two intermediate forms here: and Dr. Thomas has found on the Mathurā lion-capital a form of *ko* in which the *k* has a resemblance to this fourth letter.⁴ Further, a closely parallel case of two differently formed *k*'s will be found in MS. N. XV. 333;⁵ namely, *k*'s somewhat similar to the first *k* here in *karya khota* (l. 1) and *karyasa pañchaka* (l. 2), and *k*'s somewhat similar to this second *k* here in the words *śighra karya* (l. 5), *katha karya* and *karasa* twice (l. 6).

The last letter is no doubt *sa*, though it differs from *sa* in the first line; and since *sa* is written twice somewhat differently, so also might *k* be.

TEXT.

1 Gomanasa.

| 2 Karavakasa.

TRANSLATION.

(The gift) of Gōmāna the Karavaka.

I cannot however offer any explanation of this title *karavaka*, in spite of all efforts to reconstruct it in Sanskrit.

¹ There is nothing to show whether the *s* in this name is a dental or a cerebral. There were two different characters for *ṣ* and *s*, but in inscriptions they were not always used consistently nor were they always distinguished: thus, no distinction is made between them on the Taxila vase (*Ep. Ind.*, VIII, 297) nor on the Wardak vase (*Ep. Ind.*, XI, 204), and it appears the characters for the two letters are interchanged in the two parts of the inscription on the Māpikiāla stone (*JRAS.*, 1914, p. 640). As this is the only *s* in this short inscription, it is impossible to say definitely whether *s* or *ṣ* is meant here, but *s* is more likely than *ṣ*, because *Gōmāna* is a probable name, while *Gōmāṣa* or *Gōmāṣya* is not.

² *Journ. Roy. As. Soc.*, Vol. XX, (1863), p. 248.

³ *Ep. Ind.*, Vol. XI, p. 210, plate.

⁴ *Ep. Ind.*, Vol. IX, p. 146, Table IV.

⁵ Stein's *Asiatic Khotsan*, Vol. II, plate XCII

C.—On the pedestal of the Hashtnagar statue of Buddha.

Mr. L. White King, B.C.S., discovered at Hashtnagar in or about 1883 a standing figure of Buddha, which the people worshipped as representing one of their gods. It stood on a pedestal carved with figures of Buddha and some of his disciples, a specimen of Gāndhāra sculpture, and the pedestal bore an inscription in one line below the figures. The people allowed Mr. King to remove only the pedestal, and it is now in the British Museum. The squeeze from which the inscription is figured was supplied to Dr. Fleet by Sir C. Hercules Read.

Hashtnagar, "the eight towns", is a tract of 303 square miles in the Chārsadda tahsil of the Peshāwar district, the eight chief villages of which are held to occupy the site of the ancient Pushkaiśvatī, *Peukelaotis* (*Imp. Gaz.*, XVIII, p. 60). Chārsadda is on the north side of the Kābul river, some 15 miles towards the N. E. from Peshāwar. Pushkarāvati (or Pushkalāvati) and Takshaśilā (Taxila) were both in the Gāndhāra country, and they are said to have been the capitals of Pushkara and Taksha respectively, the two sons of Bharata, the younger brother of Rāma, king of Ayodhyā.¹ Gāndhāra thus included Taxila, and this is also stated in various places in the Jātaka.² Hinen-tsiang gives *Po-lu-sha-pu-lo*, Peshāwar, as the capital of Gāndhāra.³

Mr. V. A. Smith published the inscription, with a rough rubbing of it, in *Ind. Ant.*, Vol. XVIII (1889), p. 257, and cited it again, with a photo-etching of it, in *Journ. Beng. As. Soc.*, Vol. LVIII (1889), p. 144. In both places he gave Cunningham's reading of the date, 274 *Emborasmasa*, etc. Working on those materials M. Senart pointed out that the tens and units in the date were 84 and the month *Proṭhavadasa*, (*Journ. Asiat.*, VIII^e série, Vol. XV, 1890, Part i, pp. 124-6). Bühler in 1891 adhered to the date as 274 *Pōstavadasa*, (*Ind. Ant.*, Vol. XX, p. 394). But M. Senart subsequently fixed the year as 384 (*Journ. Asiat.*, IX^e série, Vol. XIII, 1899, Part i, pp. 530-1). The year-date, however, has been called in question again lately;⁴ hence Dr. Fleet has had a careful squeeze of the inscription made and reproduced as fig. C in the annexed plate. I have compared this illustration with the pedestal itself, and it is quite accurate: the white line along the middle is a photographic effect, due to a slope in the stone from the upper part, which is more prominent, down to the lower part.

The pedestal is 13.6 inches (34 cm.) long; but a portion of 2.8 inches (7 cm.) has been broken away on the left side, leaving only 10.8 inches (27 cm.) intact. This portion with its inscription is shown in fig. C, but it is probable that there was more inscribed on the fragment lost.

The inscription is in Prakrit in well cut Kharośṭhī characters. I agree with M. Senart's reading of it. The year is undoubtedly 384, and the month *Proṭhavada*, the second letter being *ṣ* and not *ś* (as shown in Bühler's Table I), for *ś* has a complete cross-bar.

TEXT.

Sam 3 100 20 20 20 20 4 Proṭhavadasa masasa divasammi parāchami 4 1

TRANSLATION.

The year 384, on the day five, 5, of the month Praushṭhapada (Bhādrapada).

D.—On the stone relic-box from Sāśichī.

This relic-box was found in stūpa II at Sāśichī in the Bhōpāl State, and is described by Gen. Cunningham in his *Bhilsa Topes*, p. 286, with a drawing of the box and its inscription

¹ *Vāyu Purāṇa*, 88, 189-190; *Brahmānda Purāṇa*, III, 63, 190-1: which suggest that Pushkara and Taksha built the two towns. *Vishṇu Purāṇa*, IV, 4, 47 merely names the two sons. See *Journ. Roy. As. Soc.*, 1914, p. 286.

² See Jātaka, Index.

³ Hsü, *Si-yu-ki*, Vol. I, p. 97. See Watters, *On Yuan Chwang*, Vol. II, pp. 201, 214.

⁴ *Journ. Roy. As. Soc.*, 1913, p. 954.

in his plate XX. The inscription is on its side, and is included as No. 654 in Prof. Lüders' *List of Brāhmī Inscriptions (Ep. Ind., Vol. X, Appx.)*. The box is now in the British Museum.

The inscription is written in Brāhmī characters. It dates back to a time before the serif or top-stroke had been developed in those characters: the letter *ra*, indeed, in line 2, seems to have the serif; but its appearance is merely due to a break in the stone, for the squeeze shows clearly that the top of *ra*, just like the tops of all the other letters, was plain and had no serif.

The language is Prakrit. *Sarva* (l. 1.) is no doubt a degenerate form of *sārvāna* (which is found on the Wardak vase), the genitive plural of *sāra*, a feminine collective noun formed from *sara* and meaning "the whole", and its use here instead of the proper word *sarvāna* is worthy of notice.

Cunningham translated the inscription thus (*loc. cit.*):—"Teacher of all branches of Vinaya, the Arhat Kāśyapa Gōtra, Upādīya (or Abbot); and the Arhat Vāchhi Suvijayata teacher of Vinaya." Prof. Lüders translated it thus (*loc. cit.*):—" (Relics) of all teachers (*vināyaka*) beginning with Ara° (Arhat ?) Kāśapa-gōtra and Āra° (Arhat ?) Vāchhi Suvijayata the teacher." But the arrangement appears to me to show that each of the two persons mentioned is described by, *first*, the title *ara* (which is no doubt short for *araha*), *secondly*, his *gōtra*-name, and *thirdly*, his personal name; hence *upādīya* must be a personal name, and *vāchhi* seems obviously to be a *gōtra*-name meaning "belonging to the Vātsya *gōtra*." Taken so, the whole inscription reads accurately, except that the final *vināyaka* should be *vināyaka*, for this word obviously governs the first two words and applies to both persons.

TEXT.

- 1 *Sarva vināyakāna ara Kāśapa-*
- 2 *gōtra Upādīya ara cha Vāchhi*
- 3 *Suvijayita¹ vināyaka.*

TRANSLATION.

The Arhat Upādīya of the Kāśyapa *gōtra* and the Arhat Suvijayita of the Vātsya (*gōtra*), spiritual teachers of all spiritual teachers.

No. 34.—MIRAJ PLATES OF JAYASIMHA II: A.D. 1024.

By LIONEL D. BARNETT.

The record on these plates, which were obtained at Miraj, the chief town of the Miraj State in the Southern Marāṭhā Country, Bombay, was first brought to notice, from the original plates, by Mr. W. H. Wathen in 1835, in *JRAS*, first series, vol. II, p. 380; and a reading of the text, with a translation, was given by him in vol. III (1836), p. 258. A tentative edition of it was given by Dr. Fleet in 1879, in *Ind. Ant.*, vol. VIII, p. 11; but, in the absence of the original plates and of ink-impressions of them, he could not offer a final treatment of it. The original plates have never been traced again. But Dr. Burgess subsequently found ink-impressions of them, evidently made by Mr. Wathen, in the Branch of the Royal Asiatic Society at Bombay. These he eventually made over to Dr. Fleet, who has now placed them at my disposal with a view to the publication of a final critical version of this record in connection with the three similar ones mentioned farther on. The record, it may be stated, has no geographical connection with Miraj, except in having been found there; it registers the grant of a village at a long distance from that place: its most appropriate designation would be "the Mādādājhūru grant": but the plates have been habitually known as "the Miraj plates",² and it is convenient to retain that name for them.

¹ Or *Suvijayāta*, as it might be read.

² They are entered as such in Professor Kielhorn's *List of the Inscriptions of Southern India*, vol. 7 above appendix, No. 154.

The plates were three in number, each measuring about $11\frac{1}{4}$ " in width by $8\frac{1}{4}$ " high; and they were strung on a ring having a seal with the representation of a boar, the crest of the Chālukyas. The plates were made with raised edges to protect the inscription on them: and the writing is well preserved almost all through; so far, at any rate, that no part of the record is now doubtful. An apparent crack down the middle of plate ii b is not due to damage to the original plate: the ink-impressions were very old and brittle, and this one was found torn down the middle: they were mounted on paper for subsequent preservation; but, even so, they remained very fragile, and quite recently, shortly before reproduction, a small piece broke away and was lost, from this same side, ii b, causing the gap near the beginning of lines 65 and 66.—The alphabet is a well-shaped one of the Northern type, resembling that of the Kautbēm plates (*Ind. Ant.* vol. xvi, p. 21), with letters of an average height of about $\frac{1}{4}$ "; its affinities are best seen on plate 5 of Bühler's *Palaeographic*.—The language is Sanskrit throughout, with the exception of the Kanarese phrase *ganḍarol-gaṇḍa* on line 60. The gerund *nirddhāṭya* (line 66), from the same root as the substantive *dhāṭi*, is worth noting.—As regards orthography, it may be noted that *v* is always written for *b*, and I have left this spelling without correction in my transcription. There is considerable vacillation in the writing of consonants following *r*, which are sometimes left simple and sometimes doubled, and in respect of the nasals of the third and fourth series preceding consonants of the same groups, which are sometimes represented by *anusvāra* and sometimes given in full. The dental *s* is often confused with the palatal *ṣ*. The *upadhānīya* breathing is in most cases represented by a letter resembling *śh* prefixed to a following initial *p*.

The purport of the inscription is to record the grant of a village. Its first part (lines 1-61) is the well-known poem narrating the pedigree of the Western Chālukya kings, which is here carried down as far as the reign of Jagadēkamalla-Jayasīma II. I have already published a text of this composition in the recension of the Nilgunda plates, p. 142 ff. above, and there have referred to the variants supplied by the present document; it is therefore needless to deal further with the subject here. The second part (line 61 to the end) is a deed of gift granting the village of Māḍadājhāru, in the three-hundred of Karaṭikallu and the two-thousand of Eḍeḍe, to a certain Vāsudēvārya, son of Rēvaṇārya and grandson of Śrīdhara, a Brāhman of the Kauśika Gōtra and Bahvṛicha Śākha, born at Mudunira, in the county of Pagalaṭi. This is followed by the usual verses denouncing infraction of such grants, etc., and a note recording the name of the scribe, Māipayya, an official attached to the service of Prolārya, the Commander of the Forces and Curator of Records.

The details of the date of this record (line 64-65) are: the Raktākshin *saṃvatsara*, Śaka 946 expired; the full-moon day of Vaiśākha; Ādityavāra (Sunday). On this Dr. Fleet gives me the following note:—"As a Chaitrādi lunar year according to the southern lunisolar system of the cycle, the Raktākshin or Raktāksha *saṃvatsara* coincided with the Saka year 947 current (946 expired) also taken as a Chaitrādi year, and began on 13 March, A.D. 1024. The given details answer quite regularly to Sunday, 28 April, A.D. 1024, on which day the full-moon *tithi* of Vaiśākha ended at about 15 hours 31 minutes after mean sunrise (for Ujjain)."

In the table on the opposite page I give a concordance of the introductory verses in the four records of this class which have now been published, namely:—

1. The Kautbēm plates of A.D. 1009; *Indian Antiquary*, vol. xvi, p. 21;
2. The present Miraj plates of A.D. 1024;
3. The Yēwūr inscription of A.D. 1077; p. 269 above; and
4. The Nilgunda plates of A.D. 1087 and 1123; p. 142 ff. above.

There are two other records, on stone, which follow the same draft in the main. Of these one is the inscription of A.D. 1091 at Ālūr in the Gadag tāluka of the Dhārwar District, noticed by Dr. Fleet in *Ind. Ant.*, vol. viii, p. 21; the other is an inscription of A.D. 1122 or 1123 at Dēvaṅgere in the Chitaldroog District, Mysore, of which a preliminary treatment has been published in *Epi. Carn.*, vol. xi, Pg. 1. These remain to be examined in detail.

Beginning of Verses.	Kautsāh.	Miraj.	Yāwār.	Nilgunda.
Namas-tūnga	.....	.....	1 : line 1	.....
Jayaty-āvishkritam	1 : line 1	1 : line 1	2 : " 2	1 : line 1
Sriyam-upabaratād°	2 : " 1	2 : " 1	3 : " 3	2 : " 1
Kari-makara	3 : " 3	3 : " 3	4 : " 5	3 : " 2
Kavallita-Nala	4 : " 9	4 : " 8	5 : " 12	4 : " 7
Taj-jōshu rājyam	5 : " 10	5 : " 9	6 : " 14	5 : " 8
Kandah kirtti	6 : " 13	6 : " 12	7 : " 18	6 : " 9
Yō Rāshtrakūta-kulam	7 : " 15	7 : " 14	8 : " 20	7 : " 11
Chatula-ripu	8 : " 16	8 : " 15	9 : " 22	8 : " 12
Tat-tanayaḥ Pulakēśi	9 : " 17	9 : " 16	10 : " 23	9 : " 13
Vayam-api Pulakēśi	10 : " 18	10 : " 17	11 : " 24	10 : " 14
Nala-nilaya-vilōpi	11 : " 20	11 : " 19	12 : " 25	11 : " 15
Sarva-dvip-ākramaṇa	12 : " 22	12 : " 21	13 : " 27	12 : " 16
Jyōshtha-bhrātāḥ	13 : " 24	13 : " 22	14 : " 29	13 : " 18
Jētur-addisām	14 : " 25	14 : " 24	15 : " 31	14 : " 19
Aḍamari-kṛita	15 : " 27	15 : " 25	16 : " 32	15 : " 20
Sutas-tadiyō	16 : " 28	16 : " 26	17 : " 34	16 : " 21
Tat-utō Vikramādityō	17 : " 29	17 : " 27	18 : " 35	17 : " 22
Taj-jaumā Vijayādityō	18 : " 30	18 : " 28	19 : " 36	18 : " 23
Tad-bhavo Vikramādityaḥ	19 : " 31	19 : " 29	20 : " 37	19 : " 24
Vikramāditya-bhūpāla	20 : " 32	20 : " 30	21 : " 38	20 : " 25
Talla-bhūpaḥ°	21 : " 33	21 : " 31	22 : " 39	21 : " 26
Ayyaḥ-śryaḥ°	22 : " 34	22 : " 32	23 : " 40	22 : " 27
Abhavat-tayōḥ°	23 : " 34	23 : " 32	24 : " 41	23 : " 28
Chād-ūa-vaśāḥ	24 : " 35	24 : " 33	25 : " 42	24 : " 27
Sutami-iva Vasudēvād°	25 : " 36	25 : " 34	26 : " 43	25 : " 27
Ari-kumbhi	26 : " 38	26 : " 36	27 : " 44	26 : " 29
Aurjityāch-charaṇāv°	27 : " 39	27 : " 37	28 : " 46	27 : " 30
Ittham purā Diti	.....	28 : " 39	29 : " 48	28 : " 32
Hūṇa-prāna	28 : line 41	29 : " 41	30 : " 50	.....
Rhammaḥa-Rattād	29 : " 43	30 : " 43	31 : " 52	29 : line 33
Chālukya-vaśā-āmbara	30 : " 44	31 : " 44	32 : " 53	30 : " 34
Śri-Talla-bhūmipālāch°	31 : " 45	32 : " 45	33 : " 54	31 : " 35
Vidvishad-gōtra	.....	33 : " 46	.....	.....
Tasy-ānujō Yaśovarmanā	32 : line 46	.....	.....	.....
Yaśya pratāpa	33 : " 47	34 : line 47	.....	.....
Tasy-ānujaḥ Śri-Daśavarma	.....	35 : " 48	34 : line 55	32 : line 36
Asau nija-jyōshtha	.....	36 : " 49	35 : " 56	33 : " 37
Rāshtri-ānta-durgam	34 : line 49	.....	.....	.....
Tasya priyā Bhāgyavab-iti	35 : " 51	.....	.....	.....
Um-ōva Sōnānyam	36 : " 52	.....	.....	.....
Vikramāditya-nāmānam	37 : " 53	.....	.....	.....
Jyōtan-ōv-āchchha	38 : " 54	37 : line 50	.....	.....
Vaṇṇ-śramāṇāḥ	39 : " 56	38 : " 52	.....	.....
Tyāg-ādayō yaśya	40 : " 67	39 : " 53	.....	.....
Yasy-ākṣhila-vyāpi	.....	40 : " 54	36 : line 58	34 : line 38
Sad-āvanasthah	.....	41 : " 56	37 : " 59	35 : " 39
Yatra prasādati	.....	42 : " 57	.....	.....
Agamad-ākṣhila	.....	43 : " 59	38 : line 60	36 : line 40
Adōshākara-saṅgō	.....	44 : " 60	39 : " 62	.....
Vikhyāta-Krishnavarṇā	.....	.....	40 : " 63	37 : line 42
Tataḥ pratāpa	.....	.....	41 : " 64	38 : " 42
Ātm-āvansthāna	.....	.....	42 : " 66	39 : " 43
Amlāna-Talla	.....	.....	43 : " 70	40 : " 45
Nāmn-āiv-ātichalam	.....	.....	44 : " 74	.....
Auddhatya-yukt°	.....	.....	45 : " 78	41 : line 47
Tasmād-ajāyata	.....	.....	46 : " 81	42 : " 48
Yah patram	.....	.....	47 : " 84	43 : " 49
Āsit-tōjah-kalita	.....	.....	48 : " 88	44 : " 51
Bhū-bhāram namita	.....	.....	49 : " 92	45 : " 53
Yātō-nvōshṭam	.....	.....	50 : " 95	46 : " 54
Sarv-āśā-vijaya	.....	.....	51 : " 100	47 : " 55

Note by Dr. Fleet.

The places mentioned in the record on the Miraj plates.

Of the places mentioned in this record the first (line 66) is Kollapura, in the neighbourhood of which city Jayasinha II was encamped when he made the grant. Kollapura is well known as the earlier name of the present Kōlhāpūr, the chief town of the Kōlhāpūr State in the Southern Marāṭhā Country, Bombay.

The grant was made to a Brāhmap who was born at a village named Mudunira which was in the Pagalaṭi viśhaya (line 67). The first step towards locating this district and village is made by means of an inscription at Tumbagi in the Muddebihāḷ tāluka of the Bijāpūr District, Bombay, which village is shown in the Indian Atlas sheet 57 (1854) as 'Toombgee,' in lat. 16° 34', long. 76° 20', about twenty-one miles east of the tāluka town Bāgewāḍi in the same district, which is in the same Atlas sheet, and twenty miles towards north-east-by-north from Muddebihāḷ, which is in sheet 58.¹ The record refers itself to the time of the Western Chālukya king Akalaṅkacharita-Iṣivabeḍaṅga-Satyāśrayaḍeva, and is dated in the Krōdhin *śaivatsara*, Śaka 926 (expired), on the new-moon tithi of Āshāḍha,² on the occasion of an eclipse of the sun: these details answer quite regularly to 20 July, A.D. 1004, on which day the given tithi ended at about 3 hrs. 20 min. after mean sunrise (for Ujjain), and there was an annular eclipse of the sun which seems to have been partially visible in Southern India.³ It tells us that on that day a subject of the king, the Setṭi Brahmaysa, made grants to the god Brahmēśvara at the *agrahāra* Tumbige which was in the Pagalaṭi three-hundred district.⁴ Thus, so far, we learn that the Pagalaṭi or Pagalaṭṭi district comprised three hundred towns and villages, and included Tumbagi in the Muddebihāḷ tāluka.

The next step is taken by means of inscriptions at Hire- and Chikka-Mudanūr,⁵ two villages, contiguous to each other, in the Shōrāpūr or Sīrāpūr tāluka of the Gulbarga District of the Nizam's territory: they are shown in the Indian Atlas sheet 57 (1854) as 'Heere and Chicku Moodanoor', in lat. 16° 36', long. 76° 32', with only one site for the two villages, and in the Hyderabad Survey sheet 79 (1885), which is on the larger scale (1"=1 mile, instead of 1"=4 miles), as 'Heere Moodanoor', and 'Chikku Moodanoor', with separate sites, which, however, practically touch each other,—Hire-Mudanūr being on the west. I have ink-impressions of five inscriptions from Hire-Mudanūr, and six from Chikka-Mudanūr. Ten of these are dated, and range from A.D. 1099 to 1218: these present the earlier name as Mudinir.⁶ The remaining inscription is an earlier one, at Hire-Mudanūr: this is only

¹ The inscription is on a stone at the drinking-water well of the Māṭha. I quote it from an ink-impression. An imperfect transcription of it is given in the Elliot Manuscript Collection, Royal Asiatic Society's Copy, Vol. 1, p. 17: the month is given there wrongly as Pushya, i.e. Pūṣya, and the name of the district as Padala.

² The weekday is not stated.

³ See *Indian Calendar*, p. 121; and Von Oppolzer, *Comptes des Finances*, p. 212, and plate 106.

⁴ The name is given here clearly with the double *ff*.

⁵ In the titlings of the transcriptions in the Elliot MS. Collection (see note 1 on p. 308 below) this name is always given as Muddanūr, with the double *dd*. Following the maps, endorsed by the ancient name as found in the inscriptions, I have preferred to write it with the single *d*.

⁶ Transcriptions of eight of these records are given in the Elliot MS. Collection, Royal Asiatic Society's copy, Vol. 1, pp. 242 b, 288, 439 b, 535; Vol. 2, pp. 34, 42 b, 110 b. In none of them is the name given correctly in accordance with the original texts: the nearest approaches are, Mudinir (short *i* in both syllables, twice) and Mudinir (long *i* in both syllables, once); other forms are Mudinūr, Mudinūr, Mudēnūr, and Mudēnūr. This is a typical sample of one class of the mistakes which have to be allowed for in using the Collection in question.

a fragment, consisting of parts of fourteen lines;¹ the king's name and the date are lost; but the record is markedly earlier than the others, and may be referred to about A.D. 1000. The record speaks of the place, in the first extant line, as *śrīmat Mudunīr*, "the fortunate Mudunīr",² and thus presents a form of the name which matches exactly the *Mudunīra* (Sanskrit) of the record on the Miraj plates. Accordingly, Hire and Chikka Mudanūr being only thirteen miles east-half-north from Tumbagi, which, as we have seen, was in the Pagalatti three-hundred, we find here the *Mudunīra* in the Pagalatti district which is mentioned in that record. The inscriptions do not distinguish between a Piriya and a Kiriya-Mudinīr; whence it would seem that the growth of the place into the two separate sites now known as Hire and Chikka Mudanūr dates from after the epigraphic period. The change from the original name *Mudunīr*, first to *Mudinīr* and then to *Mudanūr*, seems somewhat peculiar, but can only be accepted as a fact, without full explanation: as regards, however, the first component of the name, Kittel's Kannada-English Dictionary gives *mudī* as another form of *mudu*, 'advanced age; old.' As regards the expression the "fortunate" *Mudunīr*,— the place was evidently a large one, as the inscriptions give the number of its *Mahājanas*, i.e. Brāhmanas, as five hundred; they speak of it, from A.D. 1099, as an *agrahāra*; and some of them style it "a Benares of the South", the full description being *śrī-Rāma-dattī sarvanamasyad-agrahāraṁ dakṣiṇa-Vāraṇasī Mudinīr*:³ this stands already in the record of A.D. 1099. The place is mentioned again, as *Mudunīra* (Sanskrit) and as the home of a spiritual ancestor of the grantee, in the Miraj plates of the Śilāhāra prince Mārasimha of A.D. 1058.⁴

The next step is taken by means of the same inscriptions at Hire- and Chikka-Mudanūr. One of them, at Chikka-Mudanūr, dated in A.D. 1099, records grants which were made to the god Kumāreśvara of the *mūlasthanā*, or original settlement, after laving the feet of the Āchārya of the god Ugra-Bhīmēśvara of a place the name of which it gives in line 26 as *Hagarittage* and in line 45-6 as *Hagalittage*. And another, at Hire-Mudanūr, dated in A.D. 1129, mentions two local districts in specifying the tolls and taxes which were assigned to a god named Mārkaṇḍēśvara: these are, in lines 25, 27 and 34, the *Sagara five-hundred*,⁵ and in lines 29-30 and 33 the *Hagarittage three-hundred*.

Finally, the place thus mentioned as *Hagarittage*, *Hagalittage*, and *Hagarittage*, and marked as the chief town of a three-hundred district, we identify easily enough with a village of which the present name seems to be written indifferently as *Hagarattagi*, *Hagaritige*, *Hagarittige*, and *Hagarittigi*: it is in the same taluka of the Gulbarga District, and is situated sixteen miles towards south-west-by-west from Hire- and Chikka-Mudanūr, and is shown as 'Hugurtungeo' in the Indian Atlas sheet 58 (1827), in lat. 16° 34', long. 76° 25', and as 'Haggatagi' in the Hyderabad Survey sheet 53 (1909). There are seven inscriptions at this

¹ When my man visited the place, in 1891, the stone bearing this record was found "lying below a bābul tree on the north of a temple of Rāmēśvara": it was placed, I hope, for safe keeping, inside the temple.

² This record does not use the term *agrahāra*: see below.

³ With the first term *Rāma-dattī*, compare the epithet *Pāṇḍava-dattī* applied to Hagarittage: see note 2 on p. 308 below. Compare also the epithet *Janamājaya-dattī* applied to the *maḥāgrahāra* Masjid-Ālūr in the Ālūr inscription of A.D. 1124 which follows the record of A.D. 1091: Elliot MS. Collection, vol. I, p. 207; and see *Ind. Ant.*, Vol. VIII, p. 23.

⁴ *Archæol. Surv. West. India*, brochure No. 10, p. 103, line 33.

⁵ Regarding this district, which is mentioned as only a three-hundred in the Yēwūr records of A.D. 1054, 1077, and 1105, see my remarks at p. 272 above. In this Hire-Mudanūr inscription of A.D. 1129, the numerical component of the name is given in figures, not in words: but the figures are quite clear in all three places. In the inscription of A.D. 1218 at Chikka-Mudanūr, we have, in connection with the people who joined in making the grant, *Sagara-ayinūṣum-dāda* in words, twice at least.

place, ranging in date from A.D. 1061 (P) to 1240.¹ They mark this place, also, as having been an important one at that time; describing it as an *agrahāra* with five-hundred *Mahājanas*.² And the inscription of A.D. 1240, which refers itself to the time of the Dēvagiri-Yādava king Singhana, mentions a *Mahāpradhāna* and *Bāhattaraniyōgādhipati* Pārisasēṭṭi, the *Sarvadhikāri* of the 'Hagaritige' three-hundred,— who had been "a supporter of the rule of Jayitapāla," i.e. of Singhana's father, Jaitugi I,— as taking part in the assembly before which the grants registered by the record were made. In connection with this place it may be added that the inscription of A.D. 1204 at Kalhole in the Belgaum District mentions a *Mahāmaṇḍalēsvara* Rāja II, of the Yaduvamśa, with the hereditary title "supreme lord of Kupaṇa a best of towns", as then ruling the Hagaratage nāḍu, and as having founded the Jain temple at Sindana-Kalpole, in the Kūṇḍi three-thousand province, to which the grants were made.³ It is clear that in the 'Hugurtungee' and 'Haggatagi' of the maps we have the town Pagalattī, Pagalati, which gave its name to the Pagalattī three-hundred of the Tumbagi inscription of A.D. 1004, and to the Pagalati vishaya of the record of A.D. 1024 on the Miraj plates. The interchanges of *p* and *h* and of *l* and *r* are well known. The final *ge* (modern *ge* and *gi*) of the later form of the name is a common ending of place-names in the Kanarese country: it sometimes takes the place of an original *kā*, or else is represented by *kā* in Sanskritized forms, as in Palāsikā, Palasige, Halasige, Halsi; and it seems to have been sometimes attached as an addition to earlier names, and sometimes, as, for instance, in the change from Halasige to Halsi and in the alternative forms Kadambaḷige and Kadambaḷi (see note 5 on p. 293 above), to have been omitted as being of no particular importance. The change in the vowel of the third syllable, from the *a* of Pagalattī, Pagalati, to the *i* of Hagaritige, Hagalittige, Hagarittige, is perhaps due to the influence of the village-name Ittāge, Ittigi, which is fairly common in the Kanarese country. It may be added that from this place 'Huggurtungee, Haggatagi', Tumbagi is fourteen miles north-north-west, and Hire- and Chikka-Mudanūr are sixteen miles towards north-east-by-north: Yēwūr, which was in the Sagara three-hundred, is about twenty-eight miles north-east-by-north from the same place.

The village that was granted was situated in the Karatikallu three-hundred, which district was in the Eḍadore two-thousand province (line 69). The form Eḍadore stands here, as a result of the record being in Sanskrit and in the Nāgari characters, for the Eḍadore which we have in line 128-9 of the Yēwūr inscription B of A.D. 1077 (p. 279 above); the word means " (a territory) between rivers ". I have shown at p. 295 above that the Eḍadore country, here specified as a two-thousand province, was a stretch of country between the rivers Kṛishnā on the north and Tuṅgabhadrā on the south, and consisted of a large part of the present Raichūr District in the Nizam's territory; probably, in fact, all of that district from about

¹ Not having ink-impressions of these records, I can only quote them, with reservation (see note 6 on p. 306 above), from the transcriptions in the Elliot MS. Collection, vol. 1, pp. 362 b, 400 b; vol. 2, pp. 118, 119, 211, 337b, 374: the last two are mere fragments; the first of them presents, as transcribed, the date of Śaka 973 (expired),— A.D. 1051-52, which may be questionable: the first reliable date is of A.D. 1120. The titlings of the transcriptions give the name of the village as Hagaritige (three times), Hagarittigi (twice), and Hagarittige (twice). The transcriptions represent the original records as giving the forms Hagarittige (once), Hagaritige (once), Hagaritige (twice), Hagaritige (three times), and Hagarittige (once). These forms, of course, cannot be vouched for (see remarks in note 6 on p. 306 above): in my opinion, we may certainly reject the form with *e* in the penultimate syllable; and I doubt very much whether any of the original records can really present an *i* in that same syllable.

² The inscription of A.D. 1240 seems to represent it as a *Pāṇḍava-datti* (but what the transcription actually gives is *Pāṇḍava-datti*): compare the expressions *Rāma-datti* and *Janamāyā-datti*: see p. 307 above, and note 3.

³ JBRRAS, vol. 10, pp. 232, 235, PSOCI, No. 95. The name Hagaratage was written clearly here with the single *f*; perhaps to suit the metre. In the mention of the town Kupaṇa, the reference is probably to the present Kopāl, Koppal, in the extreme south-west corner of the Nizam's territory.

long. 76° 15' to the confluence of the two rivers some sixty miles east-by-south beyond Raichūr. It may be said again here that we can see, now, that this Eḍedoge country (and not, as had been supposed, the small Yeḍatore tāluka on the Kāvēri in the Mysore District)¹ is the Iḍaiturai-nāḍu which the Chōḷa king Rājendra-Chōḷa I, whom Jayasimha II defeated, had been proud to include among his conquests.² The grant registered by the record on the Miraj plates was made by Jayasimha just after "having completely routed the mighty Chōḷa," and was evidently made as an item in the celebration of his having won back the province which the Chōḷa king had wrested from the Chālukyas some eight or nine years earlier.

As to the Karaṭikallu three-hundred district, there can be little doubt, if any, that its chief town Karaṭikallu is a place which is shown as 'Kurrudikul' in the Indian Atlas sheet 58 (1827) and in the Hyderabad Survey sheet 81 (1886), in lat. 16° 9', long. 76° 34'.³ The place is in the Liṅgsugūr tāluka of the Raichūr District, and is eight or nine miles south of the Kṛishṇā and three miles on the north-west of Liṅgsugūr. We may safely take the spelling given in the maps as meaning Karaḍikal; especially in view of the point that the name is given as 'Kararikul' in the Map of the Nizam's Dominions (1892; 1"=16 miles). The ḍ which we have in the name as given in the Miraj record would easily be softened into the ḍ which is indicated by this last spelling of the name, taken with the other: or it is even possible that the writer of the record confused the Kanarese *karaḍi*, 'a bear', with the Sanskrit *karaṭi*(n), 'an elephant', which would be more familiar to him. The Karaḍikal which is mentioned in an inscription of the Chōḷa king Virarājendra I is probably the same place.⁴

The village that was granted was Māḍadūjhūru, in the Karaṭikallu three-hundred (line 69); and it was bounded by the following villages: on the east, Jālihāḍu (line 71); on the south, Upahalli (line 72); on the west, Vavvulikhēṭa or Babbulikhēṭa; and on the north, Govanti. These places cannot be located at present with any certainty. But it is quite possible that Jālihāḍu is the 'Jalihāl' of the maps, a large place in lat. 16° 22', long. 76° 50', about four miles south of the Kṛishṇā, and twenty-three miles towards north-east-by-east from 'Kurrudikul'. The name 'Jalihāl' can only mean Jālihāl, "the bābul-tree waste land", from *jālī*, 'the thorny bābul tree, *Acacia arabica*', and *hāl*, *hāḷu*, originally *hāl*, *hāḷu*, 'waste land'. An older form of the latter word is *pāl*, with the variant *pāḷu*. And the ḍ in the Jālihāḍu of the record could easily come from the ḍ of *pāḷu*; or equally from the *l*, *ḷ*, of *hāl*, *hāḷu*, *hāl*, *hāḷu*.⁵ This identification, however, can only be put forward as a conjecture; because the other village-names cannot be found there, any more than anywhere else, and it is hardly safe, in such a case, to rely too much on only one name out of several. But Jālihāl being, as has been said, a large place, it may possibly have absorbed the lands of the other four villages, and their names may have thus disappeared.

TEXT.⁶

First plate.

1 Ōm? Svasti || ⁸Jayaty-āvishkṛitam Viṣṇor-vvārāham kahōbbhit-ārṇavam | dakṣiṇ-
ōnnata-da[m*]shṭr-āgra-viśrānta-bhuvanam vapuḥ || [1*]⁹ ¹⁰Śriyam-upaha-

¹ On the name of that tāluka, see p. 296 above, note 3.

² See, e.g. Kielborn's List of the Inscriptions of Southern India, Vol. VII above, Nos. 727, 729, 733, 734.

³ This place is not to be confused with the 'Kurrudukul' which is the Karaḍikal in the Kumbhāvi twenty-four mentioned in the Kumbhāvi inscription of A.D. 1054: see p. 292 above.

⁴ *South-Ind. Inscr.*, Vol. 3, p. 201.

⁵ On connections between *l* and *ḷ*, see Kittel's *Kannada Grammar*, pp. 117, 4; 190, § 230; 211, § 248, 2.

⁶ From the ink-impressions.

⁷ Denoted by a symbol.

⁸ Metre: Śloka (Aushṭubh).

⁹ The verses are not numbered on the plates.

¹⁰ Metre: Mālinī.

- 2 ratād-vaḥ Śrī-patīḥ krōḍa-rūpō vikāṣa-viśada-damśhṭrā-prānta-viśrānti-bhājanā || [1*] avahad-ādāya-dashṭ¹-ākṛishṭa-vispashṭa-kānḍa-pratanu-
- 3 visa-jā(ja)t-āgra-grāmthivat(d)=yō dharitṛm || [2*] ²Kari-makara-makarik-āmkita-jalanidhi-raśanām vaṣṭkarōtv-avani-vadhām [1*] Jagadō-
- 4 kamalla-bhūpatir-akalamka-yaśō-mvurāsi(śi)-valayita-bhuvanah || [3*] Svasti Samastabhuvana-samstūyamāna-Mānavya-sagōtrāṅām
- 5 Hārīti-putrāṅām Kauśīki-vara-prasāda-lavdha-śvēt-ātapatr-ādi-rājya-chihnanām sapta-mātrikā-parirakshitānām Kārtti-
- 6 kōya-vara-prasāda-lavdha-mayāra-pimchha(pichchha)-kumāta-dhvājānām bhagavan-Nārīyaṣa-prasād-āsādita-vara-varāha-lāmchhan-ēkshana-kshana-vaśi-
- 7 kṛit-ārāti-rāja-maṅḍalanām samasta-bhuvan-āśraya-sarvva-lōk-āśraya-Vishṇuvarddhana-Vijayādity-ādi-viśēsha-nāmnām rāja-
- 8 ratnānām=udbhava-bhūmih || Vṛittam || ³Kavalita-Nala-lakshmitr-īdurjīyaurjīya-hārī vibhata-prithu-Kaḍamv-āḍamvarō Maurya-nirjīt [1*]
- 9 nija-bhūja-vala-bhūmn-ōtpāṭayan-Rāshṭrakūṭān-khilita-Kalachuri-śrīr-asti Chālukya-vamśah || [4*] ⁴Taj-jēshu rājyam-anupālya gatē-
- 10 shu rājāśv(sv)-ēkān-na-shva(sha)shṭi-gaṇanēshu pur-ādhy-Ayōdhyam [1*] tad-vamśa-jās-tad-anu shōḍaśa bhūmipālāḥ kshamām Dakshī-
- 11 pāpatha-jusham vibharām-vabhāvuh || [5*] Dusṭ-āvashṭavdhūyām cha katipaya-purush-āntar-āntarītāyām Chālukya-ku-
- 12 la-sampadi bhūyas-Chālukya-vamśya ēva || Vṛittam || ⁵Kandah kirtti-lat-ānkurasya kamalam Lakshmi-vilā-āspadam | va-
- 13 jram vairi-mahābhṛitām pratinidhir-dēvasya daitya-drubha(ha)ḥ [1*] rāj-āśaj-Jayasimha-vallabha iti khyātāś-charitrai-
- 14 r-nijair-yō rējō chiram-ādi-rāja-charit-ōtkapṭhāḥ prajānām haran || [6*] ⁶Yō Rāshṭrakūṭa-kulam-Imdra iti prasiddham Kṛishṇ-āhvayasya
- 15 sutam-ashṭa-sa(śa)t-ēbha-sainyam [1*] nirjītya dagdha-nṛipa-paṅcha-sa(śa)to vabhāra bhūyas-Chalukya-kula-vallabha-rāja-lakshmitm || [7*] ⁷Chaṭula-ripu-turaga-paṭa-bhaṭa-karaṭi-ghaṭa-koṭi-ghaṭita-raṇa-rāgaḥ [1*] sukṛita-Hara-charaṇa-rāgas-tanayō-bhāt-tasya Raṇarāgaḥ || [8*] ⁸Tat-tanayah
- 17 Yu(Pu)lakēsi(śi) Kēsi-nishūdāna-samō-bhavad-rājā [1*] Vātāpi-purī-vara-patir-akalita-khala-Kali-kalamka-kalah || [9*] ⁹Vayam-āpi
- 18 Pulakēsi-kshmapatim varṇayantah pulaka-kalita-dēhah-pasya(śya)t-ādy-āpi samtaḥ [1*] sa hi turaga-gaj-ōmdra-grāma-sēram sahaśra(sra)-
- 19 dvaya-parimitam-ṛitvik-sāch-chakār-āśvamōdbē || [10*] Tat-tanayah [1*] ¹⁰Nalanilaya-vilōpi Maurya-niryāṣa-hētuh prathita-prithu-
- 20 Kaḍamva-stamva(bha)-bhēdi kuṭhārah [1*] bhuvana-bhavana-bhūg-āpṛaṇ-ārambha-bhāre vyavasita-sita-kirttiḥ Kūrttivarṇā nṛipō-bhūt || [11*] Tad-anu
- 21 tasy-ānujah || ¹¹Sarvva-dvip-ākramaṇa-mahasō yasya nau-sētu-vandhair-ullamghy-āvdhim vyadhita pritanā Rēvati-dvipa-lōpam [1*] rā-
- 22 jya-śrīṅām haṭha-patir-abhūd-yaś-cha Kālachohhu(chochu)riṅām vabhō bhūmim saha sa sakalair-maṅgalair-Maṅgalīśah || [12*] ¹²Jyēshṭha-bhrātuh sa-

¹ Read *damśhṭr*.² Metre: Vasantatilakā.³ Metre: Āryā.⁴ Metre: Ārvāṅṭi.⁵ Metre: Śardūlavikṛīḍita.⁶ Metre: Mālini.⁷ Metre: Mālini.⁸ Metre: Vasantatilakā.⁹ Metre: Mandākrantā.

Second Plate; First side.

- 23 tī suta-varē-py-arvabhaktvād-asaktō yasminn-ātmany-akṛita hi dhuram Maṅgalīśaḥ
pri(pri)thivyāḥ [1*] tasmin-pratyārrppipad-atha mahim yā-
- 24 ni Satyāśrayō-sau Chālukyanām ka iva hi pathō dharmy-ataḥ prachyavēta ||
[13*] ¹Jētur-ddiśām vijita-Harsha-mahā-nripasya dētur-manōratha-sat-ā-
- 25 dhikam-arthayadbhyaḥ [1*] saty-ādi-sarvva-guṇa-ratna-gaṇ-ākarasya satyāśrayatvam-
upalakṣhaṇam-ēva yasya || [14*] ²Adamari-kṛita-dig-valayō-rddita-
- 26 dvid-a-mari-parigita-mahā-yasā(śā)ḥ [1*] mṛidam-arishta-kṛitam³ manas-ōdvahan-
Neḍamari-kshitipō-jani tat-sutaḥ || [15*] ⁴Sutas-tadyō guṇa-ra-
- 27 tna-māli bhā-vallabhō-bhūd-bhuja-viryā-sāli [1*] Ādityavarm-ārjita-puṇya-
karmā tējōbhīr-āditya-samāna-dharmā || [16*] ⁵Tat-sutō Vikra-
- 28 mādityō vikram-ākṛānta-bhū-talaḥ [1*] ⁶tatō=pi Yuddhamall-ākhyō yuddhō Yama-
samō nripaḥ || [17*] ⁷Taj-jaumā Vijayādityō virān-ēkūṅga-
- 29 saṅgarē [1*] caturṇām maṅḍalānām=apy-ajja(ja)yad-Vijay-opamaḥ || [18*]
⁸Tad-bhavō Vikramādityaḥ Kirttivarmā tad-ātmajaḥ [1*] yēna Chālukya-rā-
- 30 jya-śrīr-atta(ṇa)rāyioy-abbhūd-bhuvih(vi) || [19*] ⁹Vikramāditya-bhūpāla-bhrātē
bhīma-parākramaḥ [1*] tat-sūnūḥ Kirttivarm-ābhūn-mṛit-prās-ārdḍita-du-
- 31 rjjanab || [20*] ¹⁰Taila-bhūpas-tatō jāto Vikramāditya-bhūpatiḥ [1*]
tat-sūnū(r)-abhavat-tasmād-Bhīma-rājō-ri-bhikaraḥ || [21*] ¹¹Ayyaṇ-āryas-ta-
- 32 tō jam(ja)jñō yad-varṇsa(śa)sya śriyam svakam⁶ [1*] prāpayann-iva varṇsām
sa vavṛitō Kṛiṣṇa-nāṇḍanām || [22*] ¹²Abhavat-tayōs-tanōjō vijaya-vibhāsi
- 33 virōdhi-vidhvaṁsi [1*] tējō-vijit-ādityaḥ satya-dhanō Vikramādityaḥ || [23*]
¹³Chēd-īsa-varṇsa-tilakām Lakshmaṇa-
- 34 rājasya nāṇḍanām nuta-silām [1*] Vomthādēvim vidhivat-paripinyō
Vikramādityaḥ || [24*] ¹⁴Sutam-iva Vasudō-
- 35 vād-Dēvaki Vāsudēvam Guham-iva Giri-jāmir-ddēvam=Arddhōradumaulēḥ [1*]
ajanayad-atha Vomthādēvy-atas-Tai-
- 36 la-bhūpan vibhava-vijita-Śakraṁ Vikramāditya-nāmaḥ || [25*] ¹⁵Āri-kuṇbbhi-
kumbha-bhēdana-ripu-durgga-kavāta-bham-
- 37 jana-prabhṛitiḥ [1*] sabaja-valasya Harēr-iva vāla-kriḍ-ābhavad-yasya || [26*]
Kim cha Rāshtrakūṭa-kula-rājya-sambhavau || ¹⁶Aurjityōch-chara-
- 38 nāv-iva prachalitan sākṣāt-Kalēḥ krāmataḥ krūrau vaddha-śarirakau guru-jana-
drōha-prarōhāv-iva [1*] kālāt-khamḍita-Rāshtra-
- 39 kūṭaka-kula-śrī-valli-jāt-ām kurau lōnau yēna sukhēna Karkkara-Ranastāmbhau
raṇa-prāṅgaṇē || [27*] ¹⁷Ittham pur-Āditi-sutair-iva bhā-
- 40 ta-dhātrīm yō Rāshtrakūṭa-kuṭilair-gamitām-adhastāt | uddhṛitya Mādhava iv-
ādi-varāha-rūpō vabhērē Chalukya-kula-valla-
- 41 bhā-rāja-lakṣmīm || [28*] ¹⁸Ītūna-prāṇa-hara-pratāpa-dahanō yātrā-trasan-
Māravaś-Chaidya-chchhēdy-akhila-kshamā-jaya-naya-vyutpan-

¹ Metre: Vasantatilakā.² Metre: Drutavilambitā.³ Probably we should read *śāśāṇ*, as in the Nilgunda plates.⁴ Metre: Trishtubh upajāti, *pāda* 1 being Upēndravajrā and *pādas* 2—4 Indravajrā.⁵ Metre: Śloka.⁶ Apparently we should read *svakām . . . vāṁsām* read as *caerē* (or *śābhērē*); the parallel passage in the Nilgunda plates with the note, should be compared.⁷ Metre: Āryā.⁸ The words *Chēd-īsa . . . nula-silām* may be scanned as the first half of an Āryāgiti, the remainder as the latter half of an Āryā.⁹ Metre: Mālini.¹⁰ Metre: Āryā.¹¹ Metre: Śārdūlavikrīḍita.¹² Metre: Vasantatilakā¹³ Metre: Śārdūlavikrīḍita.

- 42 na-dhīr-Utpalaḥ [1*] yēn-ātyugra-raṇ-āgnra(gra)-darsita-vala-prāchurya-sau(sau)ry-
odayaḥ kāragāra-nivēsi(śi)taḥ kavi-vṛishā yaṁ
43 varoṇayan-ghūroṇutēḥ¹ || [29*] ²Bhāmmaha-Rattād-abhavad-bhūpālād-Rāshṭrakūṭa-
kula-tilakāt [1*] Lakshmi-iva salila-nidhō [h*] śrī-Jā-
44 kavv-āhvayāḥ(yā) kanyā || [30*] ³Chālukya-vaṁś-ānvara-bhānu-mālī śrī-Taila-
bhūpāla upāyat-ainām [1*] tayōś-cha lok-ābhyuda-

Second Plate; Second side.

- 45 yāya yōgas-sa chāndrikām(kā)-chāndramasōr-iv-āst || [31*] ⁴Śrī-Taila-
bhūmipālāch-ahhri-Jākvās-samajjānat⁵ [1*] śrīmat-Satyāśra-
46 yaṁ Skandam-Amvikā Tryamvakād-iva || [32*] ⁶Vidishad-gōtra-vitrāsi dēvō
vivudha-sammataḥ [1*] div-iva bhūvi yō dhattē sarvva-varoṇa-dharam dha-
47 nuḥ || [33*] Api cha || ⁷Yasya pratāpa-jvalanēna dagdhaḥ-prarobāt-iv-ātri-gaṇasya
vaṁśāḥ [1*] vālah-prarōdh-āmkura-jāla-kalpair-dīśām
48 vijētuh-pathi sannivishṭaiḥ || [34*] ⁸Tasy-ānujaḥ śrī-Daśavarmma-nāmā
tad-vallabhā Bhāgyavat-iti dēvi [1*] tayor-abhūd-vikrama-sī(śi)la-sā-
49 li śrī-Vikramāditya-upāsat-tanōjaḥ || [35*] ⁹Asau nija-jyēshṭha-pituh-parokham
vabhāra vārsi(śi)-vṛitta(tā)m dharitriḥ [1*] bhujena kēyūra-latā-
50 m-iv-ōchchair-vvidārit-ācīti-kadamvakēna || [36*] ¹⁰Jyōtsn-ēv-ōchchha-sunirmalā
nisi(śi) saras-tīrēshu baṁś-ākṛitih kāsa(sa)-stōma-samā sa-
51 ritsu gaganō gaur-ābra-vṛinda-dyutiḥ [1*] kirttir-yasya tad-udyam-ōchita-
sa(sa)rach-chihnāyamān ripūn-nityam hā(bhā)yayat-ittham-anyā-sama-
52 yē-py-ē-māsa-vidvēshīḥ || [37*] ¹¹Varoṇ-āśramāṇām sthītayō sthītō-pi yaś-cha-
ākarōd-varoṇa-viśēsha-hānim [1*] sva-kirttibhir-vyāpta-dig-am-
53 vurāsi(śi)s-tathā-pi lokē mahaniya ēva || [38*] ¹²Tyāg-ādayō yasya guṇāḥ-
prasiddhās-samkhyām-atikramya sadā pravṛittāḥ [1*] yais-sa-
54 j-janānām hṛidayāni va[d*]dhvā samāchakarsha sva-samīpa-dēśāḥ(śām) || [39*]
Tad-ānu tasy-ānujaḥ || ¹³Yasy-ākhila-vyōpi
55 yasō(sō)-vadātam-akāṇḍa-dugdh-ām vudhi-vṛiddhi-sa(śa)mkām [1*] karōti mugdh-
āmara-sūndarāṇām-abhūt-sa bhūpō Jagadēka-
56 mallāḥ || [40*] ¹⁴Sad-āvanasthaḥ-paṭu-vikram-ādhyō mad-āndha-gandh-ōbha-
ghatā-vipātī [1*] dhar-ōjita-prasphurita-prabhā-
57 vō rarāja yō-sau Jayasīnha-rājāḥ || [41*] ¹⁵Yatra prasidati samasta-
jagach-chharanyō nyak-chakrur-Antakam-āpi
58 kahitipās-sakōpaṁ [1*] yasmān-manōratha-path-ātigam-artham-arthī sarōprāpya
sahsamarati na sma sura-drumāṇām || [42*]

¹ Read: ghōroṇutē.² Metre: Trishṭubh upajāti, pādas 1 and 2 being Indravajrā and 3 and 4 Upēndravajrā.³ Metre: Ślōka.⁴ Read Jākuvē sam°.⁵ Metre: Ślōka. The point of the verse is to compare the king to Indra.⁶ Metre: Trishṭubh upajāti, pādas 1 and 3 being Indravajrā, 2 and 4 Upēndravajrā.⁷ Metre: Trishṭubh upajāti, pādas 1, 2 and 4 being Indravajrā and 3 Upēndravajrā.⁸ Metre: Trishṭubh Upēndravajrā.⁹ Metre: Śārdūlavikrīḍita. The verse is an echo of the Ritu-sambhāra, iii. 1 ff.; the king's glory has all the features of lustre characteristic of autumn alone, but it persecutes his foes all through the year.¹⁰ Metre: Trishṭubh upajāti, pādas 1 and 2 being Indravajrā, 3 and 4 Upēndravajrā.¹¹ Metre: Trishṭubh upajāti, pādas 1-3 being Indravajrā and 4 Upēndravajrā.¹² Metre: Trishṭubh upajāti, pādas 1 being Indravajrā and 2-4 Upēndravajrā.¹³ Metre: Trishṭubh Upēndravajrā. See the note on the same verse in the Nilgunda plates, p. 153 above.¹⁴ Metre: Vasutatīlakā.

- 59 ¹Agamad=akhila-dhātṛi yāna rājanvatitvam nivasati nṛipa-lakshmir=yasya
su(śu)bhr-ātapatrē [j*] sa sakala-namit-āri-kahōṇibhṛin-mau-
- 60 li-ratna-dyuti-sa(śa)valita-pādo gaṇḍarelganḍa-bhūpaḥ || [43*] ²Adēsh-ākara-
saṅgō=pi vin-āpi makha-dūshapām [j*] sad-bhūti-bhūshapē(ṇō)
- 61 yaś=cha samprāpya(pa) jagad-īśatām || [44*] Sa tu śri-prithvi-vallabha-
mahārājūdhirāja-paramēśvara-paramabhaṭṭācha(ra)ka-Satyāśraya-ku-
- 62 la-tilaka-samasta-bhuvan-āśraya-Chāluky-ābharāṇa-śrīmaj-Jagadēkamalla-dēvaḥ | śri-
mad-vallabha-narēndra-dēvaḥ ||³ kuśali sarvā-
- 63 n-ōva yathā-samvaddhyamānakān-rāshṭrapati-vishayapati-grāmakūṭak-āyuktaka-ni-
yuktak-ādihikārika-mahattar-ādīn-sarvādi-
- 64 sa(śa)ty-astu va[h*] [⁴ samviditam yath-āsmābhi[s*]-Śaka-nṛipa-kāl-ātita-
samvatsara-sa(śa)tēshu navasu shaṭ-cha chatvarimsad-adhikē⁵ amkataḥ
- 65 samvat 946 Raktākshī-samvatsar-āmtarga[ta*]-Vaiśākha-paurṇamasyām-
Ādityavārē pamoha-Dramil-ādbipatim valavaṃtam Chō-
- 66 Iam nirddhātya sapta-Komka-ādhiśvarāpām sarvvasvam ,grīhitvā uttara-dig-
vijay-ārtham Kollāpura-samipa-samāvāsi-

Third Plate.

- 67 ta-nija-vijaya-skandhāvārē Pagalaṭi-vishay-āntahpāti-Mudunira-grāma-j[ā*]tāya
Kauśika-gotrāya Bahvṛicha-sā(śā)khāsa(ya)
- 68 vrahmachariṇō Śridhara-bhaṭṭa-pautṛāya Rēvanūrya-bhaṭṭa-putṛāya Vāsudōvārya-
śarmanō yajana-yājan-ādi-shaṭ-karma-
- 69 niratāya vēda-vēdāṅga-pāragāya Eḍadore-dvisahaśr(sr)-āntahpāti-Karaṭikallu-
trisa(śa)ta-madhyō Mādātūjhūru-
- 70 nāma-grāmaḥ sa-dhānya-hiraṇy-ādēyaḥ nidhi-nidhāna-samētaḥ rājakiyōcām-anamguli-
prēkshapīyaḥ sa-su(śu)lkaḥ
- 71 sarvva-kara-vādha-pari[hā*]rō sarvva-namasyō-grahārō dattaḥ || Tasya ch-āgbhātāḥ
pūrvvataḥ Jālihāḍu⁶-nāma-grāmaḥ dakshīṇa-
- 72 taḥ Upahallir⁷-nāma-grāmaḥ paśchimataḥ Vavvulikhēṭa-nāma-grāmaḥ uttarataḥ
Govanti-nāma-grāmaḥ ētēshām chatu-
- 73 rāṇām grāmāpām madhyō pūrvva-prasiddha-svakiya-simā-sahitaś=chatur-āghāṭa-
visu(śu)ddhaḥ sa yushmā | bhir⁸=āgāmibhir=asma-
- 74 d-vamśyair-anuyāś=cha bhūmipālāih-pālāntyaḥ [||*] Tathā ch-ōktaḥ bhagavatā
Vēda-vyāsēna Vyāsēna || ⁹Vahubhir-vvasudhā dattā
- 75 rājābhis-Sagar-ādibhi[h*] [|*] yasya yasya yadā bhūmis-tasya tasya tadā
phalam || Apaharaṇō=pi cha dōshas-tēn-ō(ai)v=ōktaḥ [||*]

¹ Metre : Mālini.² Metre : Ślōka.³ Delete the double *daṇḍa*.⁴ Delete the *daṇḍa*.⁵ Read *shaṭ-chatvāriśatad-adhikēśu*.⁶ The stroke to the left at the bottom of the cerebral *ḍ* here (compare the *ḍa* of *Mādātūjhūru*, two lines higher up) was made rather thin and faintly, and has failed to appear in the lithograph, though it can be recognized clearly enough in the ink-impression.⁷ Read *Upahalli*.⁸ Delete the *daṇḍa*, and join up *yushmābhir*.⁹ Metre : Ślōka ; and in the next four verses.

- 76 Sva-dattām para-dattām vā yō harēta vasundharām [| *] shashtīm varsha-sahaśrā(śrā)ṇi viśṭhāyām jāyatē kṛimih ||
- 77 Viṇḍhy-āṣavishv-athōyāsu su(śu)shka-kōṭara-sāyina¹ kṛishṇa-sarppā hi jāyantē vrahma-dēy-āpahārakāḥ [| *]
- 78 Suvarṇam-ēkam gām-ēk[ā*]m bhūmēr-apy-ēkam-aṅgulām [| *] haran-narakam-āpnōti yāvad-ā-bhūta-samplavam || Anyā-
- 79 yēna bṛitā bhūmiḥ²-anyāyēna tu hāritāḥ³ haratō hārayatāś-cha dahaty-āt-saptamam⁴ kulam || Rāmabha-
- 80 drēp-āpy-uktam || ⁵Sāmānyō-yam dharmma-sētur-nṛipāpām kalē kalē pālanīyō bhavadbhiḥ[| *] sarvān-ētān-bhāvinah-pārthi-
- 81 vēndrān-bhūyō bhūyō yāchatō Rāmabhadrah || ⁶Mad-vaśīśa-jāḥ-para-mahīpati-vaśīśa-jā vā pāpād-apēta-manasō bhūvi bhā-
- 82 vi-bhūpāḥ[| *] yō pālayam | ⁷ti mama dharmmam-imam samastam tēbhyō mayā virachitō-mjalir-ēsha mērdhni || Śrīmad-rājādhira-
- 83 ja-rāja-chnḍāmanēḥ śrīmaj-Jayasīmha-dēvasya dattih || Śāsan-ādīkārī-mahā-pracharṇa-darṇḍanāyaka-śrīmat-Prolā-
- 84 rya-prativaddha-lēkhaka-Māipayyēna likhitam || Maṅgalam mahati śri śri śri ||⁸

TRANSLATION.

As far as line 61 this record has been sufficiently dealt with by my treatment of the record of A.D. 1123 on the Nilgunda plates (see p. 142 ff. above): we take up the translation of the present inscription from the point at which its business matter begins:—

(Line 61) And he, the fortunate king Jagadēkamalla, favourite of Fortune and the Earth, great Emperor, supreme Lord, supreme Master, ornament of the race of Satyāśraya, refuge of the whole world, decoration of the Chālukyās, fortunate sovereign of the Vallabha (dynasty), being in good health, issues a command to all who are therein concerned, the governor of the kingdom, the governor of the province, the village headman, the sheriff, the commissioner, official, president and others:—

(Line 64) Be it duly known to you that on Sunday, the full-moon day of Vaiśākha in the year Raktākṣi, when nine hundred and forty-six years have elapsed from the time of the Śaka king, in figures the year 948, We, having overpowered the puissant Chōla, the sovereign of the Five Dravidian Realms, and having taken into our possession the wealth of the Lords of the Seven Koṅkaṇs, have, in Our victorious camp, pitched in the neighbourhood of Kollapura with a view to a *dig-vijaya* to the north, granted unto Vāsudēvārya Śarman, a Brāhman celibate born in the village of Mudunira situate in the Pagalaṭi district, a member of the Kauśika *gōtra* and the Bahvṛicha branch of the Vēdas, a grandson of Śrīdhara Bhaṭṭa and son of Rēvaṇārya Bhaṭṭa, a person devoted to the practice and teaching of sacrifice and the

¹ Read *sāyinaḥ* [| *].

² Read *hāritā* [| *].

³ Metre: Śālini.

⁴ Delete the *daṣṭa*, and join up *pālayamti*.

⁵ After these words is engraved a decorative design of three figures, followed by a double *daṣṭa*, a figure resembling the numeral 9, and another double *daṣṭa*.

⁶ Read *śāśīśa*.

⁷ Read *ā-saptamam*.

⁸ Metre: Vasantatilakā.

rest of the Six Works¹ and master of the Vēdas and their ancillary sciences, the village of Mādājūhūru in the three-hundred of Karāṭikallu situate within the two-thousand of Eḍadore, in fief, with grain and gold and *ādāya* thereof, with treasure and trouvaile, not to be pointed at with the finger (of hypothecation) by royal officers, with its tolls, with exemption from all taxes and conflicting claims, to be respected by all.

(Line 71) And its confines are : on the east, the village of Jālihādu ; on the south, the village of Unāhalli ; on the west, the village of Vavvulikhēṭa ; on the north, the village of Govanti. Lying between these four villages, possessing its own boundaries as previously known to the public, clearly defined in respect of its four confines, it shall be protected by Us and by future sovereigns, whether of Our race or others.

(Line 74) And so it has been said by the Lord Vyāsa, the compiler of the Vēdas : " Sagara and many other kings have made grants of land ; whosoever at any time has the soil has at the same time the fruit thereof." The same likewise says regarding the guilt of removal thereof : " He who should take away land, whether granted by himself or by others, is born as a worm in dung for sixty thousand years. They who lay hands upon Brāhmanic fiefs are born as black snakes lying in withered trunks amid the waterless wildernesses of the Vindhya. He who takes away a single gold piece, a single cow, or a single finger's length of soil, goes to hell until the cosmic dissolution. An unjust seizure of land, or an unjust causing of land to be seized, burns the family of the seizer and his instigator unto the seventh (generation)." Likewise Rāmabhadra has said : " This general principle (literally, dyke) of law for kings must be maintained by you in every age ; again and again Rāmabhadra makes this entreaty to all these future monarchs : I clasp my hands on my head in reverence to those coming sovereigns on the earth, whether born of my own line or of the line of other kings, who with souls free from sin shall preserve this my law in its entirety."

(Line 82) The grant of the fortunate Emperor and crest-jewel of monarchs, the fortunate king Jayasimha. Written by Māipayya, a scribe attached to the fortunate Prōlārya, Curator of Edicts and High August General of the Forces. Prosperity ! Great fortune !

No. 35.—MANDASOR INSCRIPTION OF THE TIME OF NARAVARMAN ;
THE MALAVA YEAR 461.

By MAHAMAHOPADHYAYA PANDIT HARAPRASAD SHASTRI, M.A., C.I.E., CALCUTTA.

This inscription was discovered by Mr. Jaya-Śaṅkara, pleader at Mandasor in the Gwalior State. Mandasor, as is well known, is the site of the ancient city of *Dasapura*. The stone-slab bearing the record was turned up by the plough in a small hamlet close to Mandasor, on the banks of the river Siwana. It was removed by its discoverer Mr. Jaya-Śaṅkara to his own residence in Mandasor, but subsequently, the *Subba* or Governor of Mandasor, suspecting that the inscription contained some information about hidden treasure, had it removed to his own residence. There I found it in October 1912. The Governor very kindly allowed me to examine the slab and to remove it to Mr. Jaya-Śaṅkara's house where I was staying. At that time I read the whole of the inscription from the stone itself. Mr. Jaya-Śaṅkara had given me an impression of it, but as it was not very clear, I requested Sir John Marshall, Director-General of Archaeology in India, to get some better estampages for me. At his request Mr. D. R. Bhandarkar, Superintendent, Archaeological Survey, Western Circle, sent two excellent inked impressions to me in April 1913, one of which is reproduced here.

¹ Śaṅk-kaṛma ; compare Manu, i. 83.

The slab bears nine lines of writing, each containing a verse and a half or forty-eight syllables. There are thirteen verses and a half on the slab, and the record is not complete. Chisel marks are to be found on all sides of it except at the bottom, where it has split. The inscribed surface measures 1' 6½" by 7½" and the size of the characters varies from ¼" to ¾".

The following orthographical peculiarities may be noticed. All consonants with a superscript *r* have been doubled, e.g., *Jayavarmma*-, l. 4; *pārthivē*-, l. 5, etc., but consonants with a subscript *r* have not always been doubled; cf. *-vikrānta*-, l. 5; but *-Śakrasya*-, l. 2; *-vikrama*-, l. 4. In some cases the *anusvāra* has been used in places where there ought to have been *sandhi*, e.g., *-alankṛitā* and *pamchamyām*-, l. 3; *-saṁbhāra*-, l. 6; *ā* has been used thrice in the place of the *anusvāra*, viz., in *Sihavarmmanas*-, and *-sihāvīkrānta*°, l. 5, and *śarāṇa-gataḥ*-, l. 7. The word *śrī*, whenever used in Sanskrit as the first part of a compound word, either in inscriptions or in literature, is used without *vibhakti*. Sometimes it is used as a separate word with the third case-ending, meaning *saha* or *yukta*, but in the present inscription it is used in the first case-ending, as in *śrīr-Maślava*-, l. 1; *śrīr-umahārāja*-, l. 5. In the last case, however, its use is optional.

The language is Sanskrit and the whole of it, with the exception of the word *siddham* at the beginning of line 1, is in verse. There are a few mistakes due to the mason's carelessness, e.g., *-sidduddipa*- for *-vidyudīpa*- in l. 6; *prāvrik-kālē* for *prāvṛṣṭ-kālē* in l. 2; *Jayamit[r]ayāḥ* for *Jayamitrāyāḥ* in l. 9, and *svakulasy-ātha* for *svakulasy-ātha* in l. 8.

The characters of the inscription belong to the Central Indian variety of the Southern alphabet which is said to have closely agreed with the Western variety of the same alphabet in its simplest form.¹ The most important common characteristics of the Southern alphabet are to be found in this inscription:—

- (1) *Pa*, *pha*, *tha* and *sa* are open at the top. *Ma* always has the ancient form. The *ya* is tripartite in all cases, with the exception of *prāk-puṇy-śpachay*-, l. 4, where it is bipartite.
- (2) The long vertical stroke of the right limb of *la* is always retained and moreover it is in all cases, bent towards the left.
- (3) The medial *ṛi* is shown by a curled curve to the left.

Besides these, the following particulars are to be observed:—

- (1) *Ā*, which occurs once, has a loop at the bottom, cf. *Āśrōja*- in l. 3. The medial *ā* is placed somewhat lower down than usual in two cases, viz. *Āśrōja*-, l. 3, and *-mardhuśrācam*-, l. 7.
- (2) Medial *ī* is expressed both by a loop and a curve to the left.
- (3) Initial *ī* occurs only once in *īdrik*- in l. 4. The medial form is expressed by a double curve; cf. *śrīr*-, l. 1.
- (4) Medial *u* is expressed in three different ways,—
 - (a) The usual one consisting of a hook turned towards the left and attached to the bottom of letters, e.g. in *-samudra*-, l. 1; *-pushpair*-, l. 3.
 - (b) A curve to the right attached to the bottom of the letter, which ends in a vertical line rising to the full height of the letter, e.g. in *-śuklasya*-, l. 3, and *duhitur*-, l. 9.
 - (c) A curve to the left attached to the bottom of *ra*, rising upwards and intersecting the vertical limb of the consonant; e.g. in *-chāru*-, l. 7; *-kāruṇikah*-, l. 9. The only exception is the form in *purushāy*-, l. 1.

¹ Bühler's *Indian Palaeography*, Ind. Ant., Vol. XXXIII, Appendix, p. 62.

(5) Initial *ś* occurs only once, in *śka-*, l. 2; the medial form is expressed by a hook to the left; cf. *-śirasā*, l. 1.

(6) *Āi* occurs only in the medial form and does not call for any remark.

Among consonants the only letters worth noticing are:—

(1) *Kha*, cf. the form in *-śikhāchalam* in l. 6, where the base is triangular as in the Northern variety.

(2) *Na*, the form of this letter is peculiar as it consists of the *na* with a semi-circular top-stroke; cf. *-gaṇ-āmnātē*, l. 1.

(3) *Tha*, where we may note the curvature of the crossbar; cf. *-manōrathē*, l. 4.

(4) In *pa* the vertical stroke on the left has been slightly bent inwards as in *-paryyanika-*, l. 1.

(5) The curvature of the left vertical line is also noticeable in *pha* cf. *-phaladān* in l. 7.

(6) *Ma* has retained its ancient form of the Scythian inscriptions. The only change in it is to be found in the base line which in certain cases has bent downwards.

(7) In *śa* the lower part of the left limb curves in and not out, as is usual; cf. *-śirasā*, l. 1.

(8) In *sha* the crossbar is strictly horizontal in all cases. The left shows a curvature to the right as in *pa* and *pha*.

(9) *Sa* retains its old form of the Scythian inscriptions.

(10) The left limb of *ha* also shows a curve to the right.

The record refers itself to a king named Naravarman, who was the son of Siṅhavarman and the grandson of Jayavarman. This Naravarman is mentioned in the Gaṅgdhār inscription of his son Viśvavarman¹ of the Mālava year 480, and Viśvavarman again is referred to in the inscription of his son Bandhuvarman,² who was a contemporary as well as the feudatory of the Emperor Kumāragupta I. In the Susuniā rock inscription of Chandravarman,³ we find that the name of Chandravarman's father was Siṅhavarman. It is spelt exactly in the same way as in this inscription, i.e., *Siṅhavarman* and not *Siṅhavarman* or *Siṅghavarman*. A comparison of the alphabets of the two inscriptions shows that they belong to the same historical period and can only be separated by a very few years. Up to this day epigraphists and historians have generally regarded the Mēharauli pillar inscription of Chandra⁴ as being a record of the early Gupta Emperor Chandragupta II. I think the Susuniā inscription and the new Mandasor inscription have put a new complexion on the state of affairs. In the Susuniā rock inscription we find a king named Chandravarman, the son of Siṅhavarman, of the city of Pushkarana, dedicating one of the insignia of Vishṇu, viz., a wheel. Pushkarana or Pushkaranā is undoubtedly the ancient name of the city of Pōkharan in the Jōdhpur State. An ancient city no doubt, as it has given its name to a sub-division of Brāhmaṇas, named *Pushkaranā* Brāhmaṇas, as Daśapura, and Ānandanagara (Wadnagar) and Śrīmālā have given their names to the *Daśorā*, *Nāgara* and *Śrīmālī* Brāhmaṇas. Pushkaranā seems to have been the capital of the Kshatriya

¹ Fleet's *Gupta Inscriptions*, pp. 74 ff.

² See *Proceedings of the Beng. As. Soc.*, 1895, pp. 177 ff.

³ *ibidem*, p. 82.

⁴ *Gupta Inscriptions*, pp. 139 ff.

earliest epigraphical mention of the name of this era is to be found in the new inscription in the following words:—

Śrī-mālava-gaṇ-āmnāte prasastē kṛita-samjñitē.

Sir R. G. Bhandarkar has commented on this line at length in a paper contributed to the *Indian Antiquary*¹ which appeared before my paper² in which the discovery of the inscription was announced.³ I am afraid I am not able to agree with his conclusions. In the first place he says that the word *āmnāta* means "authoritatively laid down", but the word *āmnāta* is derived from the root *mnā*, to repeat. Therefore *āmnāta* means 'repeatedly used'. The word *āmnāya* from the same root means the Vēdas, which are constantly repeated. *Samāmnāya* and *Samāmnāta* occur in the beginning of the Nirukta, which is regarded as a sort of commentary on the Nighaṇṭu, which always precedes the former. The phrases mean that which is to be learnt by heart. The question of authoritativeness is to be derived from the context and not from the word.

In the second place he takes the word *gaṇa* to mean a body politic or corporate body, for which I am afraid there is no warrant of so ancient a date. *Gaṇa*, *pūga*, *nigama* or *saṅgha* always denote a congregation or collection, and I am afraid there is nothing in ancient literature to connect it with a political body.

The word *sthiti* has not been used in this inscription but it has been used in conjunction with the word *gaṇa* in two other Mandasor inscriptions, viz.—

- (1) Bandhuvarman's inscription of the year 493.
- (2) Yaśōdharman's inscription.⁴ Sir Ramakrishna takes it to mean "the formation", "the condition" or "the constitution". But *sthiti* usually means convention or tacit consent, and this is supported by the phrase *gaṇa-sthiti-vadāt kālajñānāya likhītēshu*, i.e., written for the knowledge of the time owing to the tacit consent of the *gaṇa* or congregation of the Mālavas.⁵ *Kālajñānāya* means for fixing the date. *Vadā* here means owing to.

Both Sir Ramakrishna and Mr. D. R. Bhandarkar have taken *kṛita* as another name of all the years of the era used in this inscription. *Kṛita* is, however, the name of the first year of a cycle of years, which was used in the Vedic Period. Now this Vedic cycle seems to have been continued in use in the country surrounding Mandasor in the 5th century A.D., though Mr. Shamasastri asserts that it had gone out of use in the 12th century B.C.⁶ The word has been found in three inscriptions:—

- (1) The Bijayagadh pillar of Varika Vishṇuvardhana, the year 428.
- (2) The new Mandasor inscription of the year 461.
- (3) The Gaṅgdhār inscription of Viśvavarman of the year 480.

Our supposition that the year *kṛita* is the first year of a cycle of four years, becomes tenable if the year of the Mālava-Vikrama era to which it is applied, is divisible by four after the subtraction of one. Now this is so in two cases out of three. In the new Mandasor inscription the number of years are divisible by four after the deduction of one. The date of the Gaṅgdhār inscription is an expired year, as is indicated by the words *yātēshu* and *sōttarapādēshu*; *yātēshu* means 'expired', and *sōttarapādēshu* means 'when one quarter had expired', and

¹ Vol. XLII, pp. 199 ff.

² *Ibid.*, pp. 217 ff.

³ See also D. R. Bhandarkar, *Progress Report of the Archaeological Survey, Western Circle, 1912-13*, p. 53.

⁴ *Gupta Inscr.*, pp. 150 ff.

⁵ See also Dr. Thomas, *Journal Roy. As. Soc.*, 1914, p. 413, and Dr. Fleet, *ibidem*, pp. 746 ff.

⁶ R. Shamasastri's *Gavāmāyasa*, p. 4.

this last has been omitted by Dr. Fleet in his translation. So the real date of the Gaṅgdhār inscription lies in the year 481 of the Mālava-Vikrama era. This number is divisible by four after the deduction of one. The year of the Bijayagaḍh pillar inscription is the exception. Here the number of years are not divisible by four after the subtraction of one. But most probably this also is an expired year though it is not so specified.

A Jaina work, the *Bhagavati Sūtra*, however, states that the four *Yugas* come in the following order: *Kali*, *Dvāpara*, *Trētā* and *Kṛita*. If a particular year is divisible by four then it is a *Kṛita* year.

Sir R. G. Bhandarkar is of opinion that the era used in this inscription was founded by the Mālava Republican body.¹ Mr. D. R. Bhandarkar² states that "the Mālavas were only in possession of a traditional usage regarding, i.e. of a mode of reckoning, the *Kṛita* year". Dr. Fleet³ thinks that the Mālava Vikrama era was founded by the Kushaṇa Emperor Kanishka. They all proceed on the supposition that there was no such king as Vikramāditya before Chandragupta II. of the Gupta dynasty. In this connection I beg to point out that a king named Vikramāditya is mentioned in Hala's *Saptasati*, V. 64 (ed. Weber, nr. 464). As Hala cannot be placed later than the 1st century A.D., it must be admitted that the Vikramāditya mentioned here must have existed in the first century B.C. The verse runs as follows:—

Saṁvāhana-saha-rasa-tisīṇa dentēna tuha karē lakkhaṇa |

chālanēna Vikramādītechāchariam-anusikkhām tissa ||

I edit the inscription from the original stone.

TEXT.

- 1 सिद्धम् [1*] सहस्रशिरसे तस्मै पुरुषायामितात्मने [1*] चतुस्समुद्रपर्यङ्कतोय-
निद्रालवे नमः [॥ १*] श्रीश्रीलवगणाम्नाते प्रशस्ते कृतसंज्ञिते [1*]
- 2 एकपृथ्विर्द्वे प्राप्ते समाशतचतुष्टये [॥ *] प्रावृकाले⁴ शुभे प्राप्ते मनस्तुष्टिकरे
नृणाम् [1*] मघे(हे)⁵ प्रवृत्ते शक्यस्य कणस्यानुमते तदा [॥ ३*]
- 3 निष्पन्नोद्दिश्यवसा काशपुष्पैरलंकृता [1*] भाभिरभ्यधिकं भाति मेदिनी सस्य-
मालिनी [॥ ४*] दिने आश्वी(श्री)जशकस्य पंचभ्यामथ सत्कृते [1*]
- 4 ईदृकालवरे रम्ये प्रशासति वसुन्धराम् [॥ ५*] प्राक्पुण्योपचयाभ्यासात्सर्वहित-
मनोरथे [1*] जयश्रीनरेन्द्रस्य पौत्रे देवेन्द्रविज्जमे [॥ ६*]
- 5 क्षितीशे सिद्धवर्माणस्त्रिद्विक्रान्तगामिनि [1*] सत्पुत्रे श्रीश्रीहाराजनरवर्माण
पार्थिवे [॥ ७*] तत्पालनगुणोद्देशाद्दर्मप्राप्त्यर्थविस्तरः [1*]
- 6 पूर्वजश्रान्तराभ्यासाद्दलादाक्षिप्रमानसः⁶ [॥ ८*] स्वयशःपुण्यसंभारविवर्द्धित-
कृतोद्यमः [1*] मृगतृणाजलस्त्रप्रविद्वृहीपशिखाचलम्⁷ [॥ ९*]
- 7 जीवलीकमिमं ज्ञात्वा शरण्यं शरण्यकृतः [1*] त्रिदशोदारफलदं स्वर्गो-
चारुपद्मम् [॥ १०*] विमानानेकविटपं तोयदांजुमर्धुत्वावम्⁸ [1*]

¹ *Ind. An.*, Vol. XII, p. 200.

² *J. R. A. S.*, 1913, p. 633, Note 2.

³ [I would read मेघे प्रवृत्ते.—S.K.]

⁴ Read "प्रावृकाले".

⁵ *Loc. cit.*, p. 160.

⁶ Read प्रावृकाले.

⁷ The mark above सः is probably accidental.

⁸ Read "मपुसवम्".

- 8 वासुदेवं जगदासमप्रमेयमजं विभुम् [॥ ११*] मित्रधृत्यार्त्तसत्कर्ता स्वकुलस्य^१
चन्द्रमाः [१*] यस्य वित्तं च प्राणाश्च देवब्राह्मणसागताः [॥ १२*]
9 महाकारुणिकः सत्यो धर्माब्जितसहाधनः [१*] सत्युचो वर्षवृद्धेस्तु सत्यौचोय
जयस्य वै [॥ १३*] दुहितुर्बलशूरायाः [१*] सत्युचो जयमित्रयाः [१*]

TRANSLATION.

(Verse 1.) Success! salutation to that Purusha with thousand heads and immeasurable soul, who sleeps on the waters of the four oceans as on a bedstead.

(V. 2.) On the arrival of the auspicious year four hundred increase² by sixty-one named Kṛita and repeatedly used by the illustrious Mālava tribe; (V. 3) on the approach of the auspicious rainy season which delights the minds of men, the festival of Śakra having commenced as then allowed by *Kṛishna*, (V. 4) the earth garlanded by corn shines with lustre to a great extent, being adorned by Kāśa flowers and growing up paddy and fodder. (Vv. 5-7). On the 5th day of the waxing moon in the month of Āśvina, in this delightful and auspicious time, which is a matter of congratulation to all, while the illustrious *Mahārāja Naravarman*, the ruler of the Earth, was governing the world, the virtuous son of the king *Siṅhavarman*, and the grandson of the king *Jayavarman*, whose prowess was like that of the king of Gods, whose gait was as powerful as that of a lion,³ and whose desires were increasingly fulfilled owing to the repeated accumulation of merit in previous *(births)*; (Vv. 8-14) with the object of exemplifying the merit of that administration, *Satya*, the virtuous son of *Vaṇavridhī* the virtuous grandson of *Jaya*, the virtuous son of *Jayamitrā*, (*who was*) the daughter of *Balaśūrā*, bestirring himself for the acquisition of merit, his mind being forcibly drawn to (*such a course*) owing to the habit acquired in previous existences, whose efforts were intensified by the weight of his merit and fame, who honoured friends, servitors and those in distress, who was as the moon in his own family, whose wealth and even whose life was made over to the Gods and the Brāhmins, who was endowed with great compassion, who acquired his great wealth by lawful means, and who finding this living creation to be transitory like the water of the mirage, like a dream, like the lightning and the flame of the lamp, took refuge in *Vāmadeva*, the grantor of protection, the habitat of the creation, the immeasurable, the unborn, all pervading, (*who is compared to a tree*) which gives heaven as its noble fruit, whose charming young shoots are the celestial damsels, whose many branches are the heavenly cars, which drops honey (*in the shape*) of rains from clouds

No. 36.—TWO GRANTS OF RANABHANJADEVA.

By R. D. BANERJI, M.A.

The discovery of these two grants were announced by *Bābū Nāgendra Nāth Vasu*, the Honorary Archaeological Surveyor to the *Mayūrabhanja* State, Orissa, in the first volume of *The Archaeological Survey of Mayurabhanja*.⁴ One of these grants was edited by him in the same publication with plates, which, though clear, are not reliable as the process of reproduction

¹ Read °साय.

² Read °सास्त्रता.

³ Read °निपायाः.

⁴ [R. D. Bhandarkar renders the phrase *Siṅha-vikrānta-gōmin*, as the tributary prince of *Siṅhavikrānta* (i.e. *Siṅhavikrama* or *Chandragupta II*); *Ind. Ant.*, 1913, p. 162.]

⁵ *The Archaeological Survey of Mayurabhanja by Nāgendra Nāth Vasu*, Vol. I, pp. 129 ff.

adopted was not purely mechanical. The publication of the Sōnpur grant of Śātrubhañjadēva¹ has thrown new light on the Bhañja dynasty of Orissa. As Bābū Nāgēndra Nāth Vasu's edition is not free from mistakes, I have edited both plates together. I obtained them, in 1911, through Mr. L. E. B. Cobden-Ramsay, I.C.S., Political Agent, Orissa Feudatory States, along with two other plates, one of which has already been edited by me in this Journal² while the other one has been published by Bābū Nāgēndra Nāth Vasu.³

The plates were found in the Feudatory state of Baudh in Orissa and "were turned up by the plough"⁴. Further details about their discovery are not available to me. At present the plates belong to the Feudatory Chief of Baudh. The first verse of both of these plates and many of the following ones correspond to those of the Sōnpur grant of Śātrubhañjadēva. For the sake of distinction I have named the plates A and B.

A.—The Baudh Grant of Raṇabhañjadēva; the 54th year.

The inscription recording this grant is incised on three plates of copper measuring from 8½ in length and from 4¼ to 4¾ in breadth. They are held together by a ring, ½" thick and nearly 4" in diameter, of the same metal, passing through round holes about ¼" from the edges of the plates. The first plate only carries writing on the inner side. The royal seal, soldered to this ring, is round in shape and measures 2,⅞" in diameter. The impression of the seal consists of a crescent above, the name of the king *Śri-Raṇabhāñjadēvasya* in the middle, and a seated bull, facing the proper left, below. The plates with ring and seal weigh 232 tolas.

The characters of the inscription are more archaic in form than those of the Bāmanghātī grant of the same king⁴ or the new Sōnpur grant⁵ of his father Śātrubhañjadēva. They are more akin to the characters of the Gumsār grant of Nētyibhañja⁶ and the Orissa plates of Vidyāharabhañja⁷. The inscription mentions a king named Gandhaṭa in l. 5 as the king's father. In grant B in the same verse Śātrubhañjadēva is mentioned as the father of the king. Further on, l. 12, it is mentioned that the king was born in the family sprung from the egg (*vañśa-prabhaṭa-āṇḍajaḥ*), with which we may compare the similar phrase used in the Sōnpur grant of his father (*āṇḍaja-vañśa-prabhaṭaḥ*). He is styled *Paramamāhēsvara Mahārāja*, l. 12. He is styled *Rāṇaka* in l. 17 of grant B of the year 26. He addresses the officers of the Khīñjālī maṇḍala and informs them that the village of Kōnatintī in the Khātiyā viśhaya has been given to a Bhūtaputra, the son of Vāsudēva, whose name has been omitted through carelessness, who was an emigrant from Apilōmulēri and an inhabitant of Amvāsara-sara, belonged to the Rōhita gōtra, the Rōhita ashṭaka, the Viśvāmītra pravara, the Chhāndōga śharāṇa and the Kauthuma śakhā. The grant was written in the 54th year of the king in the dark half of Bhādrapada by the Sāndhi-vigrahīya (*Sāndhi-vigrahika*) Himadatta, was incised by the Ārkatālī Gōnaka and sealed with the Royal seal.

I edit the inscription, which has already been published by Bābū Nāgēndranāth⁸, from the original plate :—

¹ *Above*, Vol. XI, pp. 98 ff.

² *The Archaeological Survey of Mayurābhānjan*, Vol. I, pp. 152 ff.

³ *Journ. Beng. As. Soc.*, Vol. XL, Part I, pp. 165 ff.

⁴ *Journ. Beng. As. Soc.*, Vol. VI, pp. 669 ff.

⁵ *loc. cit.*, pp. 135 ff.

⁶ *Above*, pp. 156 ff.

⁷ *ibidem*, p. 129.

⁸ *Above*, Vol. XI, pp. 98 ff.

⁹ *ibidem*, Vol. LVI, Part I, pp. 159 ff.

TEXT.

First Plate.

- 1 Ōm¹ Siddhi[h*] || ²Samhāra-kāla-hutabhug-vikarāla-ghōra-sambhrānta-kiṅkara-
kṛitānta-nitānta-
2 bhinda(nna)m [i*] bhinn-ē(ā)ndhak-āsura-mahāgahan-ātapattra[m*] tad-bhairavaṁ
Hara-vapur-bhavataḥ prapātuḥ³ || [1*] ⁴Duryvāra-vā-
3 raṣa-raṣa-pratipakṣa-pakṣa-lakṣmi⁴-haṭh-āpaharaṇ-ōtsalita;pratāpḥ ||() Bhañjā
narādhi-
4 patayō vahavō vabhūvar⁵-udbhūtayō-ttra bhūvi⁶ bhūri-sahasrasamkhyāḥ || [2*]
⁷Tēshām kulō sakala-bhūtala-
5 pāla-mauli-māl-ārchchit-ānhri⁷-yugalō valavām⁸ nṛipō-bhūt ||() śri-Gandhaṭa[h*]
prakāṣa-pauruṣa-raśmi-
6 chakra-nirddārit-āri-hṛidayō=sya pitā nṛipasya ||[3*] Nānā-mānāyamaṅ-ānyōnya-
lagna-
7 gaja-vāji-ghaṭ[a*]-bhaṭ-augha-samghaṭṭa-ghōra - samara - nirddārit-āri - narōndra - vṛinda-
lakṣmi⁹-samūha-
8 haṭha-haraṇa-prakāṣa-vikāṣa-paṭa¹⁰-pūruṣakāra-pratāp-ātīkrānt-āneka-sahasra-samkhyā-
vi-
9 khyāt-otkhyāta¹¹-khaḍga-bhrājishṇu-bhū(bhu)ja-vajra-Bhañja-bhūpati[h*] prabhūti-
pūrā[d*] Dhṛitipūst¹² || Śarad-ama-
10 la-vahala-jaladharaḍḍhavalā¹³-yaśaḥ-pātala-kamala-māl-ālaṅkṛita-sakala-dig-vadhū-vada-
11 nō anavarata-pravarttamāna-nānā-sannāna-dān-ānandita-ni[h*]śēṣa-svajana-dina-
du[h*]khit-ānā-

Second Plate; First Side.

- 12 tha-jana-manō-vanō vaśā-prabhav-āṅḍajaḥ¹⁴ Paramamāhēśvarō mātā-pitṛi-pād-
ānudhyātō Bhañj-ā-
13 mala-kula-tilakō Mahārāja-śri-Raṇabhañjedēvaḥ kuśalī || Khīñjali-maṇḍalō
bhaviṣya-
14 d-rājā¹⁵-rājanak-āntaraṅga - kumār[ā*]mātya - mahāsāmanta - vrā(brā)hmaṣa - purōgamān-
anyā[m*]ś=cha daṇḍa-
15 pāśika-chchāṭa¹⁶-bhaṭa-vallabha-jātīyā[n*] yath-ārha[m*] mānayati vōdhayati¹⁷
samādīśayati ch-ānya-
16 t sarvvataḥ śivam-asmākaṁ viditam=astu bhavatām || Khātiyā-vishayō
samvandhaḥ¹⁸ Kōnatinṭhi-grāma-
17 ś=chatuḥ-simā¹⁹-paryantaḥ sa-nidhiś=ch-ōpanidhiś=cha²⁰ mātā-pitṛōr-ātmanaś=cha
pūy-ā-
18 bhivṛiddhayō²¹ salila-dhārā-pūrasarōṣa²² vidhinā || Rōhita-gotrāya Rōhita-asṭakā-

¹ Expressed by a symbol.² Read -lakṣmi-.³ Read -āṅghri-.⁴ Read -paṣu-puruṣakāra-.⁵ Read -bhāla-jaladhara-dhavalā-.⁶ Read -rāja-rājanyak-.⁷ Read sambaddhaḥ.⁸ Read -vṛiddhayō.⁹ Metre: Vasutatilakā.¹⁰ Read bahavō vabhūvar-udbhūtayō-.¹¹ Read balacān-.¹² Read -cikhyātōtkhyāta-.¹³ Read aṅḍaja-samta-prabhavaḥ.¹⁴ Read -chāṭa-.¹⁵ Read -simā-.¹⁶ Read -pūrasarōṣa-.¹⁷ Read prapātu-.¹⁸ Read bhūti-.¹⁹ Read -lakṣmi-.²⁰ Read -pūrā-.²¹ Read vōdhayati samādīśati-.²² Read sanidhiś-ōpanidhiś=cha.

- 19 ya Viśvāmitra-pravarāya śchhāndōka¹-charapāya Kautuma-sākhāya² Vāsudēva-
sutāya Bhā-
20 tapūtra³ Apilōmulēri-vinirgata⁴ Amvasarasarē-vāstavya⁴ vidhīr-vvidhēya-
savidhāna⁴-vi-
21 dhinā tamvra⁷-śāsanatvōna pratipādito=smābhir-yatśś(tas)-cha pārāmparya-kul-
āvatārēṇa yāva-
22 d=Vēd-ā[na]vachanēna⁸ yathā [I*] Kāṇḍāt-kāṇḍā[t*] prarōhanti⁹[I*] yā śatēna
pratānōshi sahasrēṇa viro-

Second Plate; Second Side.

- 23 hasi [I*] śvaṁ vudhvā¹⁰ parārddham cha parataḥ vaśś¹¹-āvatārēṇ-ēpi
bhavadbhir-¹²asmad-uparōdhāt dharmma-gaura-
24 vāch-cha na kōnachi[t*] svalpam-api vādḥ karaptyam¹³ || Uktam cha
dharmmaśāstrō [I*] Vahubhir¹⁴-vvasandhā dattā rāja-
25 bhīḥ Sagar-ādibhir¹⁵-yasya yasya yadā bhūmih¹⁶ tasya tasya tadā phalam ||
Mā bhūd-aphala-śaktā vaḥ
26 paradatt-ēti pārthivāḥ [I*] śvadānāt-phalam-ānamtya[m*] paradatt-ānupālanē ||
Aśvamēdhasahasrāṇi
27 vājapēya-śatāni cha [I*] paṇḍarika¹⁷-sahasrāṇi bhūmi-dānā[r*]ddhikam phalam ||
Ēkaviṁśati.¹⁸
28 kulāmnny-āhuḥ kashṭam hi narakē sthitam [I*] bhūmidānēna mātṛēṇa urddham¹⁹
yānti mṛitam²⁰ divi ||
29 Svadattā[m*] paradattām-vā yō harēti(ta) vaśś(su)ndharām [I*] sa viśṭhayā²¹
kṛimīr-bhūtvā pitṛibhīḥ saha pa-
30 chyatē || Hirapyam-ēkam gōr-ēkam²² bhūmim-apy-ardham-aṅgulaṁ [I*]
haram²³ narakam-śyāti yāvad-āhūti-sampla-
31 vaḥ²⁴ || Avisham viśham-ity-āhuḥ vrahmasvaṁ²⁵ viśham-uchyatē ||(
viśham-ākākinō(nam) hanti vrahmasvaṁ²⁶ ²⁶pūtra-pautri-
32 kam²⁴ || Sarvyēśhān-tu pradānānām bhūmi-dāna[m*] praśasyati ||(
kalpa-kōṭi-
gataṁ pāpam samchitam jayatē naraḥ [I*]
33 ¹⁸Ēka-viṁśati-kulāny-ēva kash[t]am narakē sthitam [I*] bhūmi-dānēna mātṛēṇa
tvach-ēv-āhir-vvimuchyatē || Pāpa-ni-

Third Plate; First Side.

- 34 rmmōchyavas-tyaktvā saupānā bhūmidānaka [I*] padō padō divim(vam) yāti
pitṛim-ātm-āikaviṁśakam || Phalasya
35 kshitam dharmmam phalā[n*] nishphala-sambhavaḥ [I*] bhūmi-hartā phalachēta
(-chchhētā) phalā[n*] nishphalatā[m*] vrajēt[||*]

¹ Read *Chhāndōga*.

² Read *gatāya*.

³ Read *tāmra*.

⁴ [Read *prarōhanti*, see e.g. *Vājasaneyi-Samhitā*, 13, 20 l.—S. K.]

⁵ Read *buddhē*.

⁶ Read *śalpāpi śā i karapīyā*.

⁷ Read *bhūmī-t*.

⁸ Read *urddham*.

⁹ Read *pām-ikām bhūmīr*.

¹⁰ Read *brahmasvā*.

¹¹ Read *-sākhāya*.

¹² Read *-vīstanyāya*.

¹³ Read *-vīdāna*.

¹⁴ Read *vaśś*.

¹⁵ Read *Balubhīr*.

¹⁶ Read *paṇḍarika*.

¹⁷ Read *mṛitā*.

¹⁸ Read *haram*.

¹⁹ Read *putrapatrikam*.

²⁰ Read *Bhāffaputrāya*.

²¹ Read *vidhī-vidhēya-savidhāna*.

²² Read *śacudbhīr*.


²³ Read *ādīlīḥ i yasya*.

²⁴ Read *Ēkaviṁśat-kulāny*.


²⁵ Read *viśṭhāyām*.

²⁶ Read *yāvadābhūtasamplavam*.


i.

1 सिद्धि ॥ सदा कालेन दुःखकालेन सदा ब्रह्मिणः कुरुना ब्रह्मिणः
 2 दिव्यदिव्यवृत्ता युरमदागदवा नयुनद्वैकदावप्रदवनः युवातुः ॥ दुर्वाय
 3 रालालयुनि यच्छयच्छलेच्छु नष्टं यद्वरलो हलिनयनायाः ॥ दक्षवरावि
 4 यनयावदवावद्वररुदयानुद्वि दुरिसाहस्यसंख्याः ॥ नयाकुले यकलदुनल
 5 यालोले मालाविना दियुगलो वलवाक्याद्वलो ॥ गवृह युक्तयोरुसरादि
 6 यकु  किद्विनिरिह दयायुयिनाक्यस्य ॥ कामामा यमा माया गुलधु
 7 गहव किद्वलदेल ययलप्या रसमर किद्विनिरिह पद्वृहृ हृद्वि सभृद
 8 नष्टं नालयुक्तं नविकं यद्वयुसकारयुनायादिका कृकय दस्यं ह्यवि
 9 ह्या ना ह्या नष्टं द्युद्वि सुद्वरुवद्वरुद्वरुद्वयनि युद्वि युगावनि युगाव ॥ गारयुम
 10 लंबदल लवल वरुद्वल यद्वः यद्वल कमलमालाल कुरुयकल यिष्टुष्टुद
 काञ्चववर नयुवद्वं मावमा माय ह्या क्यमा मकिद्विदिता ययु क्यदी मयुद्विनामा

ii. a.

12 धेवमवाववावटु पुद्वालदः परममा दद्वरावा नायिष्टुष्टुद्विष्टुष्टु
 13 मलकुलनिलकाम द्वागदधीरलदद्वयवः कुद्वली ॥ दिव्यली मलद्विष्टु
 14 द्वाक गद्वरुना द्वाक कुमारमा यमदमायव द्वा द्वा लयुगागमावका दद्वल
 15 यादि कवृद्वद्वरु दद्वरु दद्वरु नीयायघा दमावयनि वावयनि यमादि दय नियाव
 16 ययुद्वरुः ॥ दद्वरु य्या क्विदि नम यद्वरुना ॥ ह्यानि या विषय समुद्वः का वनि विष्टाम
 17 दद्वरु  यिमा ययद्वः मविदि ॥ ह्या यनि विष्टाम नायि द्वा गद्वरुद्वयु ल्या
 18 दिद्वरु द्वा यल्लि लवा गायु रयल विविवा ॥ गदिन ह्या ययोदिन उष्टुका
 19 यविष्टामिद्वयुवराय दद्वरु क्वरुलाय कोष्टुम सा ह्याय वायुद्वयुनाय द्वा
 20 नयुद्वरु यि लोमुले विदि विष्टान उष्टुम यरा वा ययु विविष्टुय ययविवा वि
 21 ना ना मुष्टा यव द्वेव युनि यादिना य्या दिथं न ह्या र ययकुलाव ना रेलयाव
 22 द्वा दद्वरु वद्वेव यघा काले द्वा लयुगागद्विष्टा ह्या नयुद्वरु वा विषय नयुल विषा

ii. b.

24 दयि ० वं वृषा यसादुं वं परनः वद्वरु वद्वरु लो यिद्वरुदिः ॥ य्या द्युय गव ० वम्योष्टोर
 25 वावुव केववि युल्यम यिवा वाकरली ॥ उकुं ववम्योष्टोरु वद्वरु दिव्यसु वायद्वरु गद
 26 दिः यग सादिदि ययु ययु ययु द्वा मिः नय्या नय्या नया यल ॥ मारुदय लोष्टुवः
 27 यरदद्वेनिय विवाः युदवा न्य लोमने ह्येयु रयवद्विष्टा लोके ॥ उष्टुवव स द्वा यल
 28 वाक यद्वरु ना दिव्योष्टु रि कयस्यो गि द्वा मिः द्वा विष्टा यल ॥ ० क्विद्वि न
 29 यु  ला व्वा द्वाः रुष्टु दिवर केसि न द्वा मिः द्वा विष्टा यल ॥ उष्टु यविष्टुद्विदि वि
 30 यु न ॥ दिरगुम कौ र कंदमिम ययु द्वा म द्वा लो द्वा र कमा या नि याव द्वा द्वा नि यस्य
 31 वः ॥ उष्टु विष्टु विष्टु मिष्टा रुः वद्वरु वद्वरु विष्टु मयु ना विष्टु मका किका रुद्वि वद्वरु युद्वयोष्टु
 32 का यद्वेष्टु वद्वरु नवा रुष्टु मिष्टा यष्टा यल ॥ कल्य का ह्यिष्टु नयाय विष्टु नय द्वा र
 ० क्विद्वि कुला व्वा वद्वरु नर केसि न द्वा मिः द्वा विष्टा यल ॥ उष्टु वा दिविष्टु मयु न ॥ यो युनि

- 36 *Aśvamēdha-sahaarāṇi vājapēya-śatāni cha* [i*] *gavāṃ śatasahasrēṇa bhūmihartīā*
na śudhyati ||
- 37 *Loka-chūṭṭṛṇ-śāma-chūṭṭṛṇam cha vishañ-cha jarayē[n*] narah[ī*]*
vra(bra)hmasvaṃ tṛi(tri)shu lokēshu(h) kaḥ pū(pu)mā[n] jarayishyati* ||
- 38 *Yajñō-ṇṛitēna ksharati tapaḥ ksharati viamayān¹-kshiti-hartty=²śkavimśāni*
kū(ku)lāni narakāni vrajēt || *Tṛi-*
- 39 *ṇ-āgra-jala-vi(bi)nduś-ca jala-vudvuda(budbuda)-sādṛiśa[m*] [i*] sadṛiśam*
jīvitam jñātvā kirtti-dharmam na lopa-
- 40 *yēt* || *Vēda-vāk-smṛitayō jīhvā vadanti ṛishi-dēvatā[h |*] bhūmi-hartīā tathā*
martyā āho mā hara
- 41 *mā hara(h) || Yath-āpsu patitam(taḥ) Śakra taila-vindur-vvisarpati | evam*
bhūmikṛitam dānam sasyē sasyē prarō-
- 42 *hati* || *Āsphōṭayanti pitarah pravalgyanti pitāmah[āḥ |*] bhūmidātā kulō*
jātā(taḥ) sa m[ē] trātā bha-*
- 43 *vishyati(h) | (||) Ādityō Varuṇō Vishṇu[r*] Vra(Bra)hmā Soma(o) Hutāśanaḥ[ī*]*
Śūlapāṇis-tu bhagavām(vān) abhinam-
- 44 *dantu bhūmidah(dan) || Bhūmim yaḥ pratigṛihnā(hṇā)ti yaoh(yaś)-cha bhūmi[m*]*
ptayachchhati [i] abhau tau punya(nya)-karmāṇau niyatau*

Third Plate ; Second Side.

- 45 *svarga-gāminau* || *Iti kamala-dal-āmvu(āmbu)-vi(bi)ndu-lolāḥ(lām) śri(śri)yam-*
anachintya manushya-jīvitam [cha |]*
- 46 *sakalam-idam-udāhri(ṛi)tam hi vudhvā³ na hi pūrushah⁴ parakirttanam vilōpyā* ||
Śri-Ranabhañja-
- 47 *dēvasya pravarddhamānē vijayarājyē sammvatsarē chatuḥpañchāsatamē*
Bhādravada-āmāmē(vā)-
- 48 *syāyam likhitam sād[h*]ivigrshiya-Himadattēna [i*] Utki(i)ṛṇam cha Ārka-*
śāli-Gōnā-
- 49 *kōna[ī*] Lāmchhitam Mahārājakiya-mudrēṇa* ||⁵

B.—Baudh Grant of Ranabhañjadēva ; the 26th year.

This grant is incised on three copper-plates held together by a circular ring which passes through holes bored on the right margin of the plates, about $\frac{1}{4}$ " from the edge. The first plate bears writing on the inner side only. The last plate is broken near the ringhole, perhaps in consequence of an attempt to remove the plate from the ring without cutting the latter. The plates measure $6\frac{1}{2}$ " by $4\frac{1}{2}$ ". The last plate, however, is only $4\frac{1}{2}$ " broad in the middle. The ring is $\frac{3}{8}$ " thick and has a diameter of $2\frac{1}{2}$ ". It passes through the bottom of an oval seal measuring $2\frac{1}{4}$ " by 2". The seal bears, in high relief, a couchant bull facing the proper left, and above it crescent and sun. Below the bull is the legend *śri-Ranabhañjadēvasya* in Nāgari letters. Below the legend again is an expanded lotus flower with stem. The plates with ring and seal weigh 155 tolas. The ring had not been cut when the impressions were prepared by Mr. Krishna Sastri.

The inscription has been very carelessly incised, and words and even parts of verses have been omitted in many cases. In the metrical portion it is stated that Satrubhañja was the father of the king Ranabhañjadēva, who was a devout Vaishṇava and meditated on the feet

¹ Read *viamayāt | kshiti-*.

² Read *-hartt-sika-*.

³ Read *buddhā-*

⁴ Read *pūrushah parakirttayō vilōpyā-*.

⁵ Here follow a floral design and a conch (or symbol for *śā*) which, evidently, constituted the mark of the king mentioned immediately before. A double vertical stroke is engraved after the mark.

of his father and mother. He was king of both the *Khiñjali*s which were mentioned in the Sonpur plates of Śatrubhañja as *Ubhaya-Khiñjali-maṇḍalā* and as *Khiñjali* in plate A. He is styled *Rāçaka* (l. 17), one who was worshipped by the *Mahāsāmantas*, who had obtained the five great sounds, and who had obtained a boon from the goddess *Stambhōsvari*. The inscription records the grant of the village of *Vāllāsrīngū* in the *Khātīā viśhaya* to a *Brāhmaṇa* of the *Vājasaneyā çaraṇa*, the *Maudgalya gōtra*, the *Bhārmyaśva pravara*, and the *Āṅgīrasa anupravara*, the *Bhaṭṭaputra Dāmōdara*, surnamed *Bhūshana*, the son of *Bhaṭṭabhūshana*, who hailed from the *Bhaṭṭa*-village of *Khaçuvāpali*, and, after his death, to his son the *Bhaṭṭaputra Chhaḍōka* (?). The grant was made in the 20th year of the king on the 5th day of the bright fortnight of *Mārgaśīras*. It was incised by the merchant (*vaṇīk*) and goldsmith (*suvarāṇakara*) *Śivanāga*, the son of *Pāṇḍi*, and sealed with the Royal seal. This man *Śivanāga* also sealed the Sonpur grant of *Raṇabhañja*'s father *Śatrubhañja*. I edit the inscription from the original plate.

TEXT.

First Plate.

- 1 Ōm¹ Svasti | ²Samhāra-kāla-huta-bhug-vikarāla-ghōra-sambhrānta-kkīra³ .
- 2 kṛitānta-[nitānta*]-bhi[u*]na[m*] [i*] bhi[u*]n-āndhak-āsura-mahā-gahanāpatra⁴(l)
tad-bhairavam Hara-va-
- 3 pur-bhavataḥ prapātaḥ⁵ || ⁶Durvvara-vāraṇa-ṛaṇa-pratipaksha-[paksha*]-lakshmi-
haṭha-gra-
- 4 haṇa-suprasīta-pratāpā[h*] Bhañja nārādhipatayō⁶ vahavō vabhuvur-udbhū-
- 5 vayō-tra bhūva(vi) bhū(bhū)ri-sahasra-sa[m*]khyū[h*] || ⁷Teshām kulō sakala-
bhū(bhū)ta[la*]-pāla-
- 6 mauli-māl-ārechhit-āngḥri-jugalō valavānripō-bhūta⁷ || (l) śri-
- 7 Śatrū(tru)bhañja ity-atula-dhīḥ [i*] Tasy-ātmanja[h*] svayambhu-vat || A-
- 8 nyō-ma[rda]māna-milita⁸-samuddhata-nripa-chakra-chaturāṅga-va(ba)la-[kaho]bha⁹
- 9 chali¹⁰-dharā-maṇḍala(lō) gaja-turaga-khura-nir(n)dāraṇa-prasarad-atula-dhū(dhū)li-
- 10 vitāna-eachehhaana¹¹ jany-āṅgaṇa(nō) gaja-śkaudha-vōdikū-svayamvar-āyāta | ¹²pa-
- 11 riṇita-ja[ya*]-lakshmi-samānandita-paurajana-m[ā*]nsaḥ śrimad-dōḷja¹³
- 12 bhupatiḥ purād-Dhṛitipura-nāma[h*] || sa(śa)rad-amala-dhavalakara-yaśa[h*]-

Second Plate; First Side.

- 13 paçala-dhavalita-dig-vaçanō || ā(a)nava(n)rata-pravṛit[i*]a-sammāna-dān-āna-
- 14 ndita-sakala-janō arjāja-vaṭsa-prabhavaḥ Paramavaishṇava(vō) mātā-pi-
- 15 trī-pād-ānudhyāta(tō) Bhañj-āmala-kula-tilaka Ubhaya-Khiñjali-adhipati[h*]
- 16 samadhigata-pañcha-mahāsavda¹⁴ mahāsāmanā-vandita Stambhōsvari-
- 17 lavdha-vara-prasāda¹⁵ | rāçaka[h*] śri-Raṇabhañjadēva[h*] kuśali ih-āiva Khi-
- 18 ṅjali-maṇḍalō bhavishyad-rāja-rājanak-āntarāṅga-kumār[ā*]mā-

¹ Expressed also by a symbol at the beginning of the line.

² Metre : Vasantatilakā.

³ Read *kiñkara*.

⁴ Read *-gahanātopatrah*.

⁵ Read *prapāta*.

⁶ Read *nārādhipatayō vahavō vabhūnur-udbhūyē-tra*.

⁷ Read *mauli-māl-ārechhit-āngḥri-jugalō valavān ripō-bhūta*. The second half of the stanza cannot be restored.

⁸ Read *anyōṅga-mardamāna-milita* ?

⁹ Looks like *-kshīdha*.

¹⁰ Read *-chālita*.

¹¹ Read *-sācchāna*.

¹² Read *-svayamvar-āyāta-pa*.

¹³ Read *śrimad-Bhañja-bhūpatiḥ*.

¹⁴ Read *vaçdō*.

¹⁵ Read *Stambhōsvari-lakṣa-caroprasādō*.

- 19 tyā(tya)-mahāsāmanta-vrā(brā)hmaṇa-pradhānā[n*] an[y*]ā[m*]ś-cha daṇḍapāsi(śi)ka-
 20 chāṣṭa-bhāṣṭa-vallabha(ñ)jāṭṭyāḥ(yān) yathārchi¹ mānayatī vadhayati² sam[ā*]-
 21 diśa(ya)ti ch-ānyat(a) | sarvvataḥ si(śi)vam-asmāka[m*]viditam-astu bha[va*]tām
 Kbḥā*]-
 22 tiā³-vishaya-prativa(ba)ddha-Vallāśrīṅgā-khaṇḍakabhētra[m*] [i*]tasya cha paśchimēna
 di-
 23 g(a)-vibhāḡēna Śālatūki⁴ nady-asti ut[t*]arēṇa cha Mahānadī pu(pū)rvvēna si-
 24 ma-sandhan āśva[t*]tha-vṛiksha-dvaya[m*] vyavasthita[m*] | dakṣhiṇatas-tu
 ku[t*]tanaśi-

Second Plate ; Second Side.

- 25 lā śmāvadhī[h*] paratvēna | vyavasthiḥ⁵ nidhyē-upanidhi-sahita Madhyadēs-ā-
 26 kāra-bhu(bhū)ta-Khaḍuvāpali-bhaṭṭa-grāma-vinirgata(m)-Maudgalya-gotrēṇa Bhākra-
 myā⁶-
 27 śva-pravarēṇ-Āṅgiras-ānupravarēṇa Bhu(Bhū)shaṇ-ābhidhānē[na*] Vāja[se]nēya-
 charaṇa-
 28 Kāṇva-śākhādhyā[y*]iṇā Bhaṭṭa-Bhu(Bhū)shaṇa-sushtēna⁷ bhaṭṭeputra-śrī-Dāmōdarēṇa
 pra-
 29 bhu-kāy-aika-śaraṇēna mṛitvā ētat(a) śāsa(sa)nam tad-anantaram tat(a)-putrēṇa
 30 bhaṭṭaputra-Chhaḍōka-nāmnā tām(v)ra-śāsana[m*] pratilavdham⁸-iti | P[ā*]-
 31 ram(a)parya-kul-āvatārēṇa y[ā*]vad-Vēd-ārtha-vachanēna yathā [i*] kāṇḍā[t*]
 32 kāṇḍā[t*] prarōhamiti⁹ | śāsanēna pratināsi sahasrēṇa viroha-
 33 si [i*] ēvam vuddhā¹⁰ parā[r*]ddhañ-cha paratō va[m*]śvatārēṇa [bhavadbhira-
 asmād-uparōdhā*]d-dharmma-gauravā[ch*]-cha na kē-
 34 nachī[t*] [svalp-āpi bādha-karāṇyā [i*] tathā chautkām¹¹ dharmma-sāstrēshu[||*]
 Phalaka¹² kṛiṣṭā mahi[m*] dadyā[t*] sa-vija-sasya mē-
 35 dēni¹³ | yāva[t*]surya kṛitām lokē tāva svargga mahityatē || ¹⁴ Vēda-vākyaśma-
 36 yō jihvā vadantirshi dēvatāḥ bhumi hattā tath-ānyavoha abō mā(m) hara
 m[ā]
 37 hara | (||) yath-āpsu patitam Śakra tailavind[u]¹⁵ visarppati | evam bhu(bhū)-
 mi-kṛi-

Third Plate ; First Side.

- 38 tam dāna[m*] sasyō sasyō prarōhati || Ādityō Varuḥ Vishṇū¹⁶ Vrahmā Sōma-
 (mō) Hāt[ā*]-
 39 śana[h*] || (I) Su(Śu)lapāṇi(pi)s-tu bhagavām(vān-)ābhinandanti bhu(bhū)mida[m*]
 | (II) Āsphōṭaya[n*]ti-
 40 pitarah pravalga(ya)nti pitāmahā[h*] || (I) bhu(bhū)mi-dātā kulē jātā(tah) sa
 mē trātā bhavi-

¹ Read yathārchi.

² Read bōdhayati.

³ The t of Khātā is slightly misshaped so that it looks almost like n.

⁴ [The present river Sāiki.—S. K.]

⁵ Read *sthitā nidhy-upanidhi-sahita.

⁶ [The tra of Bhākramyāśca looks like a cancelled ka. Read Bhākramyāśca.—S. K.]

⁷ Read -sutēna.

⁸ Read -labdhām.

⁹ [The writer originally wrote prarōhidati but cancelled the i after a. Read prarōhasi | yō śatva
 pratanōśi, see above, p. 324, n. 9.—S. K.]

¹⁰ Read buddhā.

¹¹ Read ch-ōktā.

¹² Read phalakṛitāḥ.

¹³ Read sa-śijā sasya-mēdinim | yāvāt sūrya-kṛitālōka-tāvāt svargē.

¹⁴ Read Vēda-ōk smṛitayō jihvā vadanti rishi-dēvatāḥ |

¹⁵ Read -ōindar.

¹⁶ Read Viṣṇu-Brahmā.

- 41 shyati || (Rv)vahubhir-vvasudhā dattā rājōnaiḥ¹ Sagar-ādibhi[ḥ*] || Mā
rad-aphala-sambhā²
- 42 paradēshu pārītām || yasya yasya yadā bhū(bhū)mi[s*] tasya tasya tadā
phala[m*] S[v]a-
- 43 da[t*]tām parada[t*]tām-vā yō harēta(m) (d)vasundharām ||(l) sa viśṭhāyā[m*]
kṛimir-bhū(bhū)-
- 44 tvā pitṛibhi[ḥ*] saha pachyatō || Hiraṇyam-ekam gām-āk[ḥ*]m³ bhūmim-apy-a-
45 rddham-aṅgulām | harsa[n*] ma(na)rakam-āyāti yāvad-ūbhū(bhū)ti-saṃplavaḥ⁴ |(l)
Bhū(ā)mi[m*]
- 46 yaḥ pratigrihṇā(nā)ti yach(s)-cha bhū(bhū)mi[m*] (ya pratigrihṇāti yach-cha
bhūmi) prayachchhati | ubhau
- 47 tau puna(āya)-karumāṇau niya[taḥ*] svargga-gāminau |(l) Haratō hārayatō
bhū(bhū)mi[m*] manda-vu(bu)-
- 48 ddhis-tamāvṛitaḥ | sa vradhō⁵ vāruṇaiḥ pāsai[s*] tiryā[g*]-yonishu jāyatō |(l)
Mā pā-
- 49 rthiva(h) kadāchit-[tv*]am vrahmasvaṃ⁶ manasā-d-āpi | anahēsha⁷ dha[r*]ma[m*]-
bhāi[sha*]jya[m*]ōtānta⁸ hal[ā]-
- 50 halām visham || Avisham visham-ity-ēshu[r*] vrahmasvaṃ⁶ visha[m*] uchyatō || (l)
visha[m*] ēkā-

Third Plate ; Second Side.

- 51 [ki]nō hanti vrahmasvaṃ⁶ putra-pautrikam |(l) Lōha-churṇa⁹-āsma¹⁰
churnnāṃ⁹-cha vishaṃ-cha [ja*]-
- 52 mayē[n*] naraḥ | vrahmasvaṃ⁶ triahu lōkēshu kaḥ pumā[n*] jaramishyati¹¹ |
Vājapē-
- 53 ya-sahasrāṇi aśvamēdha-śatāni cha | gavām koṭi-pradānēna [bhūmi-ha]-
- 54 rttā na śyudhyati¹² || Iti kamala-dal-āmvu-vindu-lolām¹³ śriyam-ānu[chintya]
- 55 manushya-jivitaṃ-cha [i*] sakalam-idam-udāhṛitaṃ-cha vudhaiḥ¹⁴ na hi purushaiḥ
- 56 paraki(ki)rttayō vilōpyā[ḥ*] |(l) Vijaya-rājyē samvatsarē śhaṭavi-
- 57 śānti¹⁵ varisha Margastra sudi tithi pamohamy[ā*]m utakina-⁶
- 58 n-cha vaṇik(a)-suvarṇakāra-Sivaṇḍgā Pāṇḍisuta lāmchhitā[m*]
- 59 mākārājaki-mudr-etiḥ¹⁷ ||

¹ Read rājābhāḥ.

² Read śhūd-aphala-sambhā eāḥ paradatt-iti pārthivāḥ. This half śloka has been placed between the two halves of the preceding one.

³ Read bhūmim-.

⁴ Read brahmarvam.

⁵ Read śhūd-dhalā-

⁶ Read jarayishyati ||.

⁷ Read śuddhā.

⁸ Read mākrājakiya-mudray-iti.

⁹ Read -plavaḥ.

¹⁰ Read āntā, see above, Vol. XI, p. 101, l. 1 (l. 32 of the grant).

¹¹ Read -churṇa-

¹² Read śudhyati.

¹³ Read śhūd-dhalā-

¹⁴ Read mākrājakiya-mudray-iti.

¹⁵ Read śuddhā.

¹⁶ Read -āsma-

¹⁷ Read -āsma-śinda-lōlām śriyam-

¹⁸ Read utkrāṇā-cha.

No. 37.—INSCRIPTIONS AT YEWUR.

By LIONEL D. BARNETT.

(Concluded from p. 298.)

C.—OF THE TIME OF VIKRAMADITYA VI: A.D. 1105.

This inscription is on a stone in the garden-land of Chikkira-Rāmappa, on the north of the village.—At the top of the stone there are sculptures: towards the centre, the sun and moon, and below them, from left to right, two standing figures, a cow and calf, and a crooked sword or dagger.—The writing covers a space about 1' 6½" wide by 3' 11" high, and is for the most part very well preserved: but there has been slight damage at the ends of lines 25 to 28.

The characters are Kanarese, of the regular type of the eleventh and twelfth centuries: their shape is intermediate between the somewhat slender sloping character of the previous generation and the upright rounded forms that appear soon afterwards. Their height varies slightly, being approximately ½" to ⅔". They are fairly well formed; but in some cases (viz. lines 32 and 43) letters have been omitted and afterwards added below the line.—Except for one Sanskrit verse at the beginning and two at the end, the language is Kanarese, in prose, and practically in the mediæval form of development: note the nominative plural in *aru* (instead of *ar*) in lines 16, 17, 18, 24, 32, and the locative in *alli*, lines 28-29, 33, against a freer use of the endings *o* and *al*. We may note the word *kamma* (line 30), denoting a measure of area; neither *kamma* nor *kamba*, which appears in some other inscriptions, is known to Kittel's dictionary.

The object of the inscription is to record the grant of certain lands in the neighbourhood of Yēwūr, houses, an oil-mill, and a customs-duty to be levied in kind on the sale of areca-nuts, for the upkeep of a local temple of Kāśava (Viṣṇu); and it was issued by Satyaprahāra Bhaṭṭāraka Dēva, apparently a pontiff of a (? Vaishṇava) sanctuary at Yēwūr, in the reign of the Western Chālukya king Tribhuvana-nalla-Vikramāditya VI. The General Raviyaṇa-bhaṭṭa and the god Īśapēśvara, mentioned in this record, are already known from the Yēwūr inscription B, of A.D. 1077 (p. 269 above).

The details of the date of this inscription are: the cyclic year Pārthiva, being the thirtieth year of the Chālukya-Vikrama-kāla, i.e. of the reign of Vikramāditya VI; the new-moon of Mārgasīra; Sōmavāra (Monday). Dr. Fleet gives me the following remarks:—"Like so many dates of the eleventh and twelfth centuries, this date is irregular; that is, it does not work out in satisfactory agreement with the stated details, the discrepancy here being in respect of the week-day. The Pārthiva *saṁvatsara* in question began, as a Chaitrīdi lunar year according to the southern lunisolar system of the cycle, on 18 March, A.D. 1105. The given *tithi*, the new-moon of Mārgasīra, answers for that year to 8 December, on which day it ended at about 9 hrs. 47 min. after mean sunrise (for Ujjain). But that day was a Friday, whereas the record specifies a Monday."

The only places mentioned are Ēhūr, i.e. Yēwūr itself, and the Sagara three-hundred, in which district the record locates Ēhūr. For some remarks on this district see above, p. 272 f.

TEXT.¹

- 1 [Namō] bhagavatē Vāsudēvāya || ²Pāinta vō Nara-
2 sīmbaṣya nakha-lāṅga]a-kōṭaya[h*] Hiraṇyakaśīpō-

¹ From the ink-impressions.² Metre: Ślōka (Anuṣṭubh).

3 r-vak-ha[b*]-ksbētr-āṣṭi(ṣṭi)k-kardam-āruṣāh || [1*] Ōm¹ Svasti Samasta-
 4 bhuvan-āśraya śrī-prithvi-vallabha-mahārājādhirāja
 5 paramēśva(śva)ra paramabhaṭṭārakaṁ Satyaśraya-kuja-
 6 tijaka Chālukya-abharaṇam śrīmat-[T*]tribhuvanama-
 7 lla-dēvara vijaya-rājyam-uttar-ōttar-abhivṛddhī(dhī)-prava-
 8 rddha(rddha)mānam-ā-chandr-ārka-tāram salattam-ire
 9 Kalyāṇada nele-viḍino| euka(kha)-sainkathā-vinōdadim rā-
 10 jya[ū*]-geyyuttam-ire || Svasti Śrīmada-jita²-sakala-vāḍi(di)-ai-
 11 kara pād-ākraṇta-jagati-pati sakala-vidvan-manō-ranjita Sa-
 12 rasvati-samullasita-vadan-āravinīda ahita-jana-bhaṣmi(ṣmi)-
 13 karaṇa sakala-hita-jan-ōṣṭ-āpūrṭti-karaṇa sakala-bra-
 14 hma-vidyā-tat[t*]v-āgata yama-niyama-svādhyāya-dhyā-
 15 na-dhāraṇa-maun-ānushthāna-japa-samādhi-śīla-sampattiṇna
 16 dvija-guru-pūjā-tatparā-mārttaṇḍ-ōj[]*vāla-kirtti-yantara
 17 sakala-śāstra-viśārada śrīmat-Tribhuvanamalla-dēvara
 18 param-ārādhyar-appa śrīmat-Satyaprachāra-bhaṭṭāraka-dēvaru
 19 Svasti Śrīmach-Chālukya-Vikrama-kalada māvatte(tta)noya Pk-
 20 rthiva-samvatsarada Mārggāsirad-amāvāsye Sōmavāram vyati-
 21 pātaḍ-āndu Sagara-mūnūrāra baḷiya tam-m-ā|keya Eḥū-
 22 ra Īsapēśvara-dēvarim mōḍana deseyala śrī-Kōsa(śa)va-dēvargge khah-
 23 ḍa-sphuṭita-jirṇ-ōddhāra-pūjā-nivēdya-nandā-divige-pavitr-ārōha-
 24 ṇa-nimittav-āgi munna Raviyaṇa-bhaṭṭa-daḍḍanāyakaru biṭṭa
 25 mattaru ā-olag-āgi ūrim baḍagala Īsapēśvara-dēvara [ke]-
 26 yyim paḍuvala māvat-aydu-gōḷa Dānavinōdana ghaleya-
 27 lu biṭṭa mattaru paṇṇ-eradu amkadoja(1) mattaru 12 Appama-gau[m]-
 28 ḍana keṇya kelag-Īsapēśvara-dēvara galdeyim vāyā(ya)vya-
 29 dalli galde mattaru 1 ūrim mōḍ(mō)ḍana haḷladim baḍaga tōṇṭa[m]
 30 kamma 450 dēvara satrada mane 1 pūjāriya mane 1 dēva-
 31 ra natidā-divigege naḍeva gōḷada mane 1 amta mane māru gā-
 32 ṇa 1 nakharāmim nānā-dēśi³-gātrigaru hannavaṇarum-amtaranum-i-
 33 rddu aḍake māridalli poṅge aḷake aydu hōring-irpatt-ayd-e-
 34 le || Ī dharmmavam pratipāṭisidavargge Kurukshētradoḷ sāsira
 35 kavileya koḍum koḷagumam ponnala kaṭṭisi sūrya-graha-
 36 ṇadoḷ chatur-ṽvēda-pāragar-appa brāhmaṇarum-alida pātaka sārḡgu || Ī dha-
 37 rmmaman-āḷidavargge Vāraṇāsiyoḷ sāsira kavileya-
 38 mam chatur-ṽvēda-pāragar-appa brāhmaṇaruman-alida pātaka sārḡgu ||
 39 Śloka || *Sāmānyō-yam dharmma-sētu[r*]-]uripāṇam⁴ kālō kālō pālani-
 40 yō bhavaḍbhīḥ sarvān-ōtān bhāginah pārtthivēmdrūn bhāyō
 41 bhāyō yāchatō Rāmabhadrah || *Sva-dattām para-dattām vā yō
 42 harētu(ta) vasundharām shashthi(ṣṭi)r-ṽvarsha-sahasrāḷi viśthāyām jā-
 43 yatō kri(kṛi)miḥ || Ī dharmmam-ā-cha[m*]drā[r*]kka-tāram salutta⁵ mam-
 44 gaḷa mahā śrī śrī

¹ Represented by a spiral symbol.

² The *di* was omitted, and then was supplied below the line.

³ Metre: Śloka (Anuṣṭubh).

⁴ The syllables *su* and *śā* were omitted, and then were inserted below the line; read *saḷga*.

⁵ Read *śrīmaj-jita*.

⁶ Metre: Śālinī.

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TRANSLATION.

Homage to the Lord Vāsudēva! May the tips of the Man-Lion's ploughshare-like nails, red with the gore-mud of the field which is Hiranyakasipu's breast, protect you!

(Line 3) Ōm! Welfare! While the victorious reign of the fortunate king Tribhuvanamalla, refuge of the whole world, darling of Fortune and the Earth, great Emperor, supreme Lord, supreme Master, ornament of Satyāśraya's race, embellishment of the Chālukyas, is proceeding on a course of successively increasing prosperity for as long as the moon, sun, and stars shall endure, [and] he is wielding the government with enjoyment of pleasant conversations in the capital city of Kalyāṇa,—

(Line 10) the happy and fortunate Satyaprachāra Bhaṭṭāraka Dēva, who has overcome all the crowds of disputants, whose feet are approached by the lords of the earth, who delights the minds of all the learned, who displays Sarasvatī in the lotus of his mouth, who reduces to ashes the evil, who fulfils the wishes of all good people, who has reached the true essence of spiritual law, who is characterized by the greater and minor observances, study, meditation, mental concentration, the observance of silence, the muttering of prayers, and concentration of thoughts, who is devoted to the worship of Brāhman and elders, who has the brilliant glory of the sun, who is expert in all books of authority, who is highly adored of the fortunate king Tribhuvanamalla,

(Line 19) on a Monday, at the time of a *vyatipāta*, on the full-moon day of Mārgasīra of the year Parthiva, the thirtieth of the happy and fortunate Chālukya-Vikrama era,

(Line 21) did, for the benefit of the [temple of the] blessed god Kēśava [situate] in the eastern quarter from [that of] the god Īsapēśvara of Ēhūr, [the town] of his administration, within the Sagara three-hundred, for the purpose of restoration of broken, burst, or outworn [parts of the buildings], worship, oblations, perpetual lights, and the ceremony of the sacred thread,¹ grant twelve *mattar* [of arable land], in figures 12 *mattar*, in Dānavinōda's measuring-staff of thirty-five spans, including six *mattar* formerly granted by the General Rviyāna Bhaṭṭa, on the north of the village (and) on the west of the arable land of the god Īsapēśvara;

(Line 27) [also] one *mattar* rice-field below Aṅṅama Gaṇḍa's tank [and] on the north-west of the rice-field of the god Īsapēśvara; [also] 450 *kamma* garden-land north of the stream on the east of the town;

(Line 30) [also] one house for the choultry of the god, one house for the priest, and one house for an oilmill applied for the perpetual lights of the god: total, three houses and one oilmill.

(Line 32) [Also] on sales of areca-nuts, the burghers, foreign merchants, market officials (?), and other persons, being [convened,² they allotted an impost of] five areca-nuts on each god piece [and] twenty-five leaves on each load.

(Line 34). For such as maintain this pious foundation the fruit will be as though they adorned with gold the horns and hoofs of a thousand kine in Kurukshōtra and gave them during an eclipse of the sun to Brāhman versed in the Four Vēdas; to such as infringe this pious foundation the sin will be accounted to them as if they slew at Benares a thousand kine and Brāhman versed in the Four Vēdas.

(Line 39). Ślōka: "This general principle of pious foundations of kings must be maintained by you in every age;" again and again Rāmabhadra makes this entreaty to all these fortunate sovereigns. He who should take away land, whether granted by himself or by others, is born as a worm in dung for sixty thousand years. This pious foundation is to endure as long as the moon, sun, and stars. Happiness! Great fortune!

¹ *Pacitra*; see *Ind. Ant.*, Vol. 38 (1909), p. 52.

² The *irddu* of the text seems to stand for the *oḍan-irddu*, *oḍan-irddu*, "being together [in assembly]"; which is found in Mysore inscriptions.

D.—OF THE TIME OF VIKRAMADITYA VI: A.D. 1110.

This inscription is on a stone apparently built into a wall near a mosque inside the village.— There seems to have been a full row of sculptures at the top of the stone; but there is seen now only a cow, at the left end.— The writing covers a space about 14½" in width by 19½" in height. It is well enough preserved as far as it goes; but the bottom of it, containing the minatory formulae, is broken away and lost.

The characters are Kanarese, of the early twelfth century; they vary in size from about ½" to ⅓".— The language is Old-Kanarese prose.

The inscription records donations to a temple of Kammaṭṣvara at Ēhīr by certain guilds of craftsmen, and is dated in the reign of the Western Chālukya king Tribhuvanamalla-Vikramāditya VI.

The details of the date of this inscription are: the cyclic year Vikṛita, being the thirty-fifth year of the Chālukya-Vikrama-varsha, i.e. of the reign of Vikramāditya VI; the full-moon of the bright fortnight of Jēṣṭha, (i.e. Jyēṣṭha, Jyaishṭha); Sōmavāra (Monday); an eclipse of the moon. Dr. Fleet gives me the following remarks:—"The tithi is denoted by the curious word *paurṇamāvāsye*, which looks like a mixture of *paurṇamāsi* and *amāvāsye*; but the specification of the fortnight and the eclipse make it clear that the full-moon was intended.¹ This date, also, is irregular. The Vikṛita *samvatsara* in question began on 23 March, A.D. 1110. The given tithi, the full-moon of Jyaishṭha, answers for that year to 4 June, on which day it ended at about 5 hrs. 49 min. after mean sunrise (for Ujjain). But the day was a Saturday, whereas the record specifies a Monday; and there was no eclipse, either visible or invisible in India. It may be added that there was also no eclipse of the sun, either visible or invisible in India, at the new-moon of Jyaishṭha, which was at about 4 hrs. 7 min. on Sunday, 19 June."

TEXT.²

- 1 Ōm³ Svasti Samasta-bhuvan-āśraya
- 2 śri-pri(pri)thvi-vallabha mahārājādhirājān
- 3 paramēśvara paramahatṭāraka Satyā-
- 4 śraya-kuḷa-tījakam Chāḷky⁴-ābharaṇam
- 5 śrīmat-Tribhuvanamalla-dēva-vija-
- 6 ya-rājyan-uttar-ōttar-ābi(bhi)vridhhi-pravard[*dha**].
- 7 mānna-ā-chāndr-ārka-t[*ā**]rañ saluttam-ire
- 8 Svasti Śri-Chālukya-Vikrama-varṣa(rṣa)da 35⁵ Vikri(kṛi)-
- 9 ta-samvatsarada Jēṣṭha sudhdha⁶ paurṇamāvāsye Sō-
- 10 mavāra sōma-grahaṇa-parbba-ni-
- 11 mittadiik Ēhūra Kammaṭṣvara-dēvargge 120 kot[t*]aḷi-
- 12 y-iḷlu koṭṭaru kalkuṭiga-gottaḷi hoṅge h[*ā**].
- 13 ga kaṁchagāra-gottaḷi kaḍharada⁷ supṇav-anitu-

¹ [According to the Elliot MS. Collection, R. A. S. copy, vol. 2, p. 366 b, this curious expression *paurṇamāvāsye* or a very similar one—(what the transcription actually has is *pūrṇamāvāsye*)—occurs in an inscription of A.D. 1077 at Yeḍarāve in the neighbourhood of Yēwūr.—J. F. F.]

² From the ink-impressions.

³ Represented by the spiral symbol.

⁴ Read *Chāḷky*: the *ḷ* has the *s*-like form of the superscript *nīrōma* attached to it, instead of the vowel *u*.

⁵ There is an omission here of the ordinal ending *avāsa* (*avāsa*).

⁶ Read *suddha*.

⁷ The reading of this word is not quite clear. The second letter seems to be *ḍa*; but on the right side of it, level with the middle of the letter, is a small hook.

- 14 mañ baḍaci-kammmūgar-akkañaleyaru beṛaṭṭuñ-
 15 bar-āḍiy-agi okkala aḍ[ā*]amañ biṭṭaru [i*] Yint-i
 16 dharmama[m*] pratipā[i*]sidavargge Vārapāsiyala
 17

TRANSLATION.

Om! Hail! While the victorious reign of His Majesty the fortunate king Tribhuvana-malla, asylum of the whole world, favourite of Fortune and the Earth, paramount Emperor, supreme Lord, supreme Master, decoration of Sityāśraya's race, ornament of the Chālukyas, was proceeding in its course of increasing success, to last as long as the sun, moon, and stars,—

(Line 8) on the full-moon day of the bright fortnight of Jyāishṭha of the year Vikṛita, the thirty-fifth of the happy and prosperous Chālukya-Vikrama era, on Monday, on the occasion of a *parva* in which the moon was eclipsed,

(Line 11) the 120 [members of the] guilds, being [convened],¹ made gifts to the god Kammaṭśvara of Ēhūr: the stone-cutters' guild assigned one quarter of a gold piece; the braziers' guild, as much lime for drawing sacred figures² [as was necessary]; the carpenters and blacksmiths, the goldsmiths, the *beṛaṭṭambar* (?),³ and others, an *aḍa*⁴ for each residence.

E.—OF THE TIME OF VIKRAMADITYA VI : A.D. 1125.

This inscription is on a pillar in the south part of a temple of Bhāmvi-Basavaṇṇa, "Basavaṇṇa of the well".—There are no sculptures in this case.—The writing covers a space about 9" in width by 2' 1" in height, and is well-preserved.

The characters are Kanarese, and good types of the writing of the early twelfth century; their average height is from about $\frac{1}{2}$ " to $\frac{3}{4}$ ".—The language is Kanarese prose (lines 1-21), followed by a Sanskrit minatory formula in verse (lines 21-24). The Kanarese is in a stage of development midway between the ancient and the medieval dialects; typical of this is the use of the euphonic vowel *i* in *brāhmaṇarigaṃ* (lines 8, 10) and *brāhmaṇarige* (line 14), beside *dēvarggaṃ* (line 8) and similar forms. There is some confusion between the intervocalic *l* and the Kanarese *l̥*; thus we find *Chālukya* (line 1), *koḷagunaṃ* (line 15), and *phaḷam* (line 16) beside *phalam* (line 24), etc. On the other hand we find *aḷidavargge* (line 17) for *aḷidavargge*.

The object of the inscription is to record a grant of land for the maintenance of the lights and staff of the temple of Somaśvara at Ēhūr by a minister named Lakshmanayya, who bears the title of *taḍeya daṇḍanāyaka* (lines 5-6). If we may connect this term with the common word *taḍa*, 'bar, restraint', we may conjecturally translate the title as "general in charge of reserves", in the fiscal, not the military, sense.

The details of the date of this inscription are: the cyclic year Viśvāvasu, being the fiftieth year of the Chālukya-Vikrama-kāla, i.e. of the reign of Vikramāditya VI; the fifth day of the bright fortnight of Bhādrapada; Bṛihaspativāra (Thursday). Dr. Fleet gives me the

¹ *īḷḍa*: see note 2 on p. 331 above.

² This translation is conjectural, assuming that *kaḍaḥara* (or whatever the word may be) is connected with *kaḍa*, "ornamental lines and figures drawn with white clay, lime, flour, etc., in and in the front of houses, on thresholds, etc., daily or on festive occasions" (Kittel, *s.v.*, where a connection with *kaḍaḥara* is suggested). Mr. Krishna Sastri suggests the root *kaḍeyu*, to churn or turn, so that the phrase would mean "dust of turnings."

³ The words *beṛaṭṭamb-okkalalli* are also found in an inscription of Managōḷi (above, Vol. V, p. 20).

⁴ An *aḍa* = seven *duḍḍas*.

following remarks :—“ This date, again, is irregular. The Viśvāvasu *samvatsara* in question began on 8 March, A.D. 1125. The given tithi, Bhādrapada śukla 5, answers for that year to 5 August, on which day it ended at about 17 hrs. 38 min. after mean sunrise (for Ujjain). But that day was a Wednesday, whereas the record specifies a Thursday.”

Vāḷvariva-pura, the place in which lay the land mentioned in the grant, is difficult to identify. I am however inclined to think that it is the village styled ‘Valuwar’ on the Indian Atlas, sheet 57 (1854), and ‘Yaluwar’ in the Hyderabad Topographical Survey, sheet No. 78 (Suggur Circar). This place lies about fourteen miles north-by-north-east from Yēwār.

TEXT.¹

- 1 Ōm² Svasti Śrīmach-Chāḷukya-Vikra-
- 2 ma-kālada 50neya Viśvāvasu-
- 3 samvatsarada Bhādrapada su(śu)ddha 5
- 4 Bri(Bṛi)haspati-vārad-aṁdu śri-
- 5 man-mahā-pradā(dhā)nam taḍeya da-
- 6 ṇḍanāyakaṁ Lakṣhmaṇayyaṅgaḷ Ē-
- 7 hūra śri-Svayambhu-Somēśvara-dē-
- 8 vargaṁ brāhmaṇarigaṁ Vāḷvari-
- 9 va-purada taḍeyā-āvanodeyaṁ³
- 10 dēvara namdā-divigegaṁ brāhmaṇari-
- 11 gaṁv⁴-ā-chāṁdr-ārka-tāraṁ barāṁ barāṁ⁵ bi-
- 12 ṭṭar-ī dharmmamāṁ pratipālisida-
- 13 vargaṁ Vāraṇāsīyālu chatu[r*]-vvō-
- 14 da-pāragar-appa brāhmaṇarigo sā-
- 15 sira kavileya kōḍuṁ koḷegu-
- 16 māṁ ponnalu kaṭṭisi koṭṭa phaḷa-
- 17 m-t dharmmamān-aḷidavargge
- 18 Vāraṇāsīyālu chatu[r*]-vvōda-
- 19 pāragar-appa brāhmaṇaruma[m*] ka-
- 20 vileyuman-aḷida dōṣhaṁ sā-
- 21 rggūṁ || ⁶Akarasya karikara-
- 22 [ṇa]ṁ gō-sahasra-vadhaḥ smri(smṛi)-
- 23 taḥ [i*] kara-pravṛitti-vichchhēdād-gō-
- 24 kōṭi-pa(pha)lam-aśnuti ||

TRANSLATION.

Ōm ! On Thursday, the fifth day of the bright fortnight of Bhādrapada of the year Viśvāvasu, the fiftieth of the happy and fortunate Chāḷukya-Vikrama era, the fortunate High Minister Lakṣhmaṇayya, General in charge of Reserves (?), granted in perpetuity, for as long as moon, sun, and stars shall endure,⁷ in the reserve (?) of Vāḷvariva-pura to the fortunate god Svayambhu-Somēśvara of Ēhūr, for [the maintenance of] a perpetual lamp for the god and for [the maintenance of] Brāhmaṇs.

¹ From the ink-impressions.

² Or perhaps we should read *taḍeya āvanodeyaṁ*.

³ This spelling represents the transition between the ancient *rossa* and the later sound which appears in the medieval and modern dialects as *-va*; the scribe here writes both sounds.

⁴ The second *barāṁ* is superfluous.

⁵ Metre: Ślōka (Anuṣṭubh): the first *pāda* consists of nine (instead of eight) syllables.

⁷ The meaning of *āvanode* is not apparent.

^{*} Represented by the spiral symbol.

(Line 12) For those who maintain this pious foundation the merit is as if they adorned with gold the horns and hoofs of a thousand kine and gave them in Benares to Brāhman learned in the Four Vēdas. For those who break down this pious foundation the same guilt accrues as if they should destroy at Benares Brāhman learned in the Four Vēdas and kine.

(Line 21) The imposition of taxes upon a tax-free [estate] is declared to be [as sinful as] the slaughter of a thousand kins; by suppressing the operation of taxes a man enjoys the merit of [giving] a crore of kine.

F.—OF THE TIME OF RAYAMURARI-SOVIDEVA : A.D. 1173.

This inscription is on a pillar in the east part of the same temple of Bhāmvi-Basavappa.— In this case, again, there are no sculptures.— The writing covers a space about 12½" in width by 9" in height, and is well-preserved.

The characters are Kanarese, of a type usual in the latter half of the twelfth century, and measure on an average about ½" in height. They are upright and well rounded, and are moreover characterised by the occasional use of two special letters, namely those for *m* and *y*, which were favoured during this period in Kanarese epigraphy.¹ The letter *m* when thus written strongly resembles the ordinary *ro*, except that the hook on the top of it is usually shorter than a superscript *o*; the *y* is very like the form which is depicted in Bühler's *Palaeographie*, plate 8, col. 10, no. 35, except that in our inscription the letter is surmounted on its right side by a small curl resembling that used for the vowel *e*. We have these peculiar forms in *mu* at the end of l. 1, *ma* at the end of l. 4, *mañ* in l. 10, and *ya* in l. 2.—The language is throughout Kanarese prose. The euphonic *i*, usual in the later language between *r* and *g*, is found in *dēvarasariḡe* (l. 4), as against, e.g., *brāhmanarḡge* (l. 13); *u* is written instead of the *virāma* in *śrīmatu* (l. 1), *baḡaḡu* (l. 8), *māḡalu* (ib.), and *mattaru* (l. 9). Once we find *ḡ* for *ḡ* (l. 10); and *ḡ* takes the place of the older *ḡ*.

The object of the inscription is to record a grant of land made in the reign of the Kalachurya king Rāyamurāri-Sōvidēva for the maintenance of the temple of the god Mallikārjuna at Ēhūr. The donor is a certain Tripurāntaka-dēvarasa, described as *mahā-prabhu* (apparently a governor) of Ēhūr, who made the grant at the instance of his son Tajavara Chandeya-nāyaka. The genealogy of this Tripurāntaka is fully given in the next inscription, (G). The conveyance of the land was performed with "laving of the feet of Tatpurusha-dēva", who must have been a priest or *Āchārya* of the temple.²

The details of the date of this inscription are: the cyclic year Vijaya, being the seventh year of the reign of the Kalachurya king Rāyamurāri-Sōvidēva; the full-moon day of Kārttika; Ādivāra (Sunday). Dr. Fleet gives me the following remarks:—"The Vijaya *sainvatsara* in question began on 16 March, A.D. 1173. The given *tīthi*, the full-moon of Kārttika, answers for that year to 22 October, on which day it ended at about 16 hrs. 35 min. after

¹ [The eleventh, twelfth, and thirteenth centuries were the time when these forms were most often in use; but the *m* is traced back to A.D. 804 by the Kanarese copper-plate record of Gōvinda III; see *Ind. Ant.*, Vol. XI, p. 127, and plate, line 14, *para-dattam-bā*. There was a corresponding form of *e*: it does not occur in the present inscription F, but is found in the next one, G, as well as in B above (*vedārāḡam*, l. 2, p. 274, and *ōrreḡ*, l. 142, p. 279). For use of all the three forms together see the Ablūr inscription E of about A.D. 1200, Vol. V above, p. 253, plate: note therein the *m* in *marḡiḡi*, line 44, the *y* in *anēyadōḡe*, line 62, and the *v* in *niḡipeḡu*, line 39.—J. F. F.]

² It may be noted that Tatpurusha is one of the phases of Śiva, and is mentioned in a record of A.D. 1380, Vol. III above, p. 64, verse 10.

mean sunrise (for Ujjain). But that day was a Monday, whereas the record specifies a Sunday. The *tīthi* began, of course, on the Sunday, but at a very late time, namely at about 17 hrs. 43 min., or practically midnight; and no reason can be recognized in this case for using the *tīthi* as the current one at such an hour. Accordingly, this date, again, must be classed as irregular."

TEXT.¹

- 1 Ōm² Svasti Ś[r*]imatu-Kaṣachuryya-chakravartti-Rāyamu-
- 2 rāri-Sōvidēva-varshada 7neya Vijaya-se[ṁ]vatsarada Kā-
- 3 ritika smūdhā³ punname Ādivāra vīlīpātīd-amdu Ēhu(hū)ra
- 4 mahā-prabhu Tripurāntaka-dēvarasarigoy-avara ma-
- 5 ga Tajavara Chandēya-nāyakana bhinnapādīn śri-Mallikā-
- 6 rjuna-dēvara aṅga-bhāga-nivēdyakt-amdu Tatpurāna-dēvara kā-
- 7 lam karochi dhārā-pārvvakam māḍi vūrim paḍava ha||a-
- 8 diṁ haḍagalu Gavaṛḍēvara-dēvara keyim mūḍalu hitta
- 9 keyi Voṛa[ṁ*]tana [Mallana*] kōla mattara 1 tota kālāḍi mattar 1
- 10 sarvva-namaśya(sya)v-āgi hittara || Yīat-ī dharmmamam prativāḷisi-
- 11 davargge⁴ Vāraṅāiyelu sāira kavīeya kō-
- 12 ḍumam koḷagumam ponnalu kattisi chatur-vvēda-
- 13 pāragar-appa brāhmaṇargge kē(ko)ṭṭa phalam-akku Ōm⁵ ||

TRANSLATION.

(Line 1) On a *vyatīpāta* on Sunday, the full-moon day of the bright fortnight of Kārttika of the year Vijaya, the seventh of the happy and fortunate Kaṣachurya Emperor Rāyamurāri-Sōvidēva,

(Line 3) the *mahā-prabhu* of Ēhūr, Tripurāntaka-dēvarasar, at the instance of his son Tajavara Chandēya-nāyaka, has for the personal enjoyment and oblation of the god Mallikārjuna granted with laying of the feet of Tatpurāna-dēva and pouring of water one *mattar* of arable land, according to the measuring-standard of Oraṅṅana Malla,⁶ on the north of the stream on the west of the village (and) on the east of the arable land of the god Gavaṛḍēvara, (and) one quarter (?) *mattar* of garden-land, (in ownership) to be respected by all.

(Line 10) To those who maintain this pious foundation the merit of adorning with gold at Benares the horns and hoofs of a thousand kine and giving them to Brāhmaṇs learned in the Four Vēdas will accrue. Ōm!

G.—OF THE TIME OF SANKAMADEVA: A.D. 1179.

This inscription, the last of the Yēwār records, is on a pillar of a building known as the Madhyarāga, on the north of the village.—In this case, too, there are no sculptures.—The writing is on two faces of the pillar, each measuring about 10½" in width by 18" in height. It is well preserved all through.

¹ From the ink-impression.

² Read *śuddha*.

³ Represented by a spiral symbol reversed.

⁴ On this standard see inscription B, above, p. 283, l. 231.

⁵ Represented by the spiral symbol.

⁶ Read *pratiṣṭhā*.

The characters are Kanarese, averaging from $\frac{1}{4}$ " to a little over $\frac{1}{2}$ " in height. They are well rounded, upright, and clearly cut, and are good types of the Kanarese writing of the latter half of the twelfth century. The special form of *y*, mentioned on p. 335 above as appearing in the inscription F, is found here in *kīriyavaṃ* (l. 8) and *Miriñjaya* (l. 24), and as the upper member of the conjunct consonant in *Kaṣachuryya* (l. 19) and *āḥāryyaru* (l. 26). The corresponding form of *v* is found as the upper member of the conjunct letter in *parvada-* (l. 22), *pūrvakam* (l. 28), and *pūruva* (l. 47, twice). The corresponding form of *m*, which is found in the inscription F and dates from A.D. 804,¹ is not found here.

The language of the inscription is Kanarese, in verse (ll. 3-14) and prose (ll. 14-46), preceded by the well-known Sanskrit verse beginning *Namas-tuṅga*^o (ll. 1 to 3) and concluding with a Sanskrit minatory formula (ll. 46-8). The metrical Kanarese portion consists of two verses, which are borrowed with slight variations from verses 73 and 75 of inscription B; these are in the pure ancient dialect. The prose part verges on the medieval dialect, shewing the nominative plural with euphonic *u* in *-ru*, the dative in *-rige* (l. 44, but *-rgge* in l. 27), and initial *h* for *p* (*haḷḷadiṃ*, l. 36, and *hattu*, ll. 38-9).—As regards orthography, we may note that *r* is used for *r* in *Oraṃṣana* (l. 37). The ancient *l* does not appear, being replaced by *ḷ* in *pogaḷ*^o (ll. 7, 14), *negaḷ* (l. 15), *koḷagumaṃ* (l. 42), and *aḷ*^o (ll. 44-6). The notation of the *virāma* by the vowel *u* is found in several places in the prose portion, as well as in *dhatrigoḷu* (ll. 13-14), and more notably in *tatu-kaniyan* (l. 11) and *bhavētu* (l. 48).

The purport of the inscription is to record a donation of land made in the time of the Kalachurya king Saṅkamaḍeva by Tripurāntaka-dēvarasa, the *mahā-prabhu* of Ēhūr, who is the protagonist of the previous inscription F. He here grants two plots of land and a right of drawing water to Jñānarāśi, the abbot of the Śaiva monastery attached to the local temple of Svayambhu-Somanātha (Śiva), for the maintenance of his establishment.

Tripurāntaka-dēva was the son of the General Nachaya-bhaṭṭa or Nāchana, eldest son of the same Ravidēva who is celebrated in our inscription B above, where the pedigree of the two latter worthies is fully set forth.

The donee Jñānarāśi is here described as being of the spiritual lineage of Chikkadēva of Miriñje (the modern Miraj), the disciple of Maleyāḷa-dēva of the church of Eḷemela Simha; the three last-named also appear in our inscription B, ll. 226-7,? above, p. 283. This fraternity seems to have been a local branch of the ancient Lākuliṣa-Pāśupata or Kālāmukha sect of Śaivism, which apparently affected names compounded with *rāśi*. The sect, which is supposed to have had its original home in Gujarāt, had made at this time considerable progress in the South. Some nearly contemporary inscriptions at Kalattūr and Tiruvānakkōyil mention Gomaḍattu Śailarāśi Paṇḍita and Jñānarāśi Paṇḍita (possibly identical with the Jñānarāśi of the present inscription) as professors of the Kālāmukha doctrine and in possession of the temples there (see the Progress Report of the Epigraphist for Madras, 1911-12, p. 67). In the Kanarese country the sect had been established for many years: we find it in 1161 at Managōli (see vol. V above, p. 9 ff.), where the same Jñānarāśi is mentioned (ib., p. 30 f.).

The details of the date of this inscription are: the cyclic year Vikārin, being the fourth year of the reign of the Kalachurya king Saṅkamaḍeva; the new-moon day of Āśvayuja; Somavāra (Monday); a *mahā-parvan*. Dr. Fleet gives me the following remarks:—"The Vikārin *sambatsara* in question began on 11 March, A.D. 1179. The given *tithi*, the new-moon of Āśvina, answers for that year to Tuesday, 2 October, on which day it ended at about 13 hrs. 23 min. after mean sunrise (for Ujjain). But the occasion is marked as a special one by being mentioned as a *mahā-parvan*; and the allusion apparently is to the Dipāvāli,

¹ See Dr. Fleet's note on p. 335 above.

Diwāli, which extends from Āsvina kṛishṇa 14 to Kārttika śukla 2 : at any rate there was no eclipse of the sun, either visible or invisible in India, at this new-moon. The Dipāvali or "row of lamps" being chiefly a nocturnal festival, the grants registered by this record may well have been made at night on the Monday, when the new-moon *tīthi* had began, which was at about 16 hrs. 1 min., or roughly 10.0 P.M.; and this may have led to the *tīthi* being cited with the weekday on which it began.¹ Accordingly we may take **Monday, 1 October, A.D. 1179**, as a sufficiently satisfactory equivalent of the given date.²

Among places this record again mentions Yēwūr by its earlier name of Ēhūr. For Beḷḷumbatte, Eḷarāve, Mirimje, and Śivapura, which are all mentioned in the inscription B, see above, p. 272. Dr. Fleet tells me that Oḍagero, which is mentioned in line 29, is a village, now known as Waḍagēri, which is shown in the Indian Atlas sheet 57 (1854) as 'Wudigeiru', four miles towards the north-west from Yēwūr. He adds that in an inscription of A.D. 1077 at Waḍagēri itself the name is written both as Oḍagero and as Oḍamgero; also, that the god whose name is given here as Dhāyimōśvara is there called Dhāyimōśvara (with the dental aspirated *dh*, instead of the cerebral unaspirated *ḍ*), and that that record implies that his cult was established by a *Maṇḍalika* named Dhāyimayya.

TEXT.³

First face.

- 1 Ōm⁴ 4Namas-tuṅga-sīras-chumbi-chāndra-chāmara-chāravō [1*]
- 2 traijōkya-nagar-ārambha-māḷa-stambhāya
- 3 Śāmbhavō || [1*] 4Iṅgaḍalīṅge Śitakaran-eṃtu Kumā-
- 4 rakan-eṃtu Dēva-dēvaṅge Marāntakaṅge Kusmā(sumā)-
- 5 yudhan-eṃtu Jayamtan-entu Sa(śa)kraṅge ta-
- 6 nājan-ante Ravidēva-chamūpati saṃda Koppa-
- 7 dēvaṅge tanūjan-eṃdaḍ-adaḍ-unnatiyam pogalalke
- 8 veḷkumō || [2*] 4Vinutam Nāchanan-ātaniṃ kiṛiya-
- 9 vam Koppam tadīy-ānūjanman-avam Vām(vā)vaṇa-
- 10 n-ātaniṃde kiṛiyātam Bēvaṇam tata-
- 11 kaniyan-avam Sōvanan-emb-ivar-ssakala-vidyā-
- 12 pāraḅar-ppuṇya-bhājanar-ātm-ōdbhavar-em-
- 13 deḍ-ā vibhuvīn-ant-ār-dhthamnyar⁵-i dhā-
- 14 triyolu || [3*] Emb-i pogaltegaṃ
- 15 negaltegaṃ aggaḷam-enisida Koppaṇa-bhaṭṭa-ḍa-
- 16 ḍanāyākara tanūjan Nācheya-bhaṭṭa-ḍam-
- 17 ḍanāyākara tat-tanūjan-appa śrīmatu Ē-
- 18 hūra mahā-prabhu Tripurāntaka-dēvarasa-

¹ [Professor Kielhorn has told us (*Ind. Ant.*, vol. 26, p. 184) that the chief day of the Dipāvali is that one on which the moon is in the nakṣatra Svāti. But this does not help in the present matter. The moon usually enters Svāti on Āsvina kṛishṇa 14, but occasionally not even till Kārttika śukla 1; and this was the case on the present occasion; she did not come to Svāti till about 9 hrs. 50 min. after mean sunrise on the Wednesday, which was Kārttika śukla 1.—J. F. F.]

² From the ink-impression.

³ Represented by a four-pointed symbol.

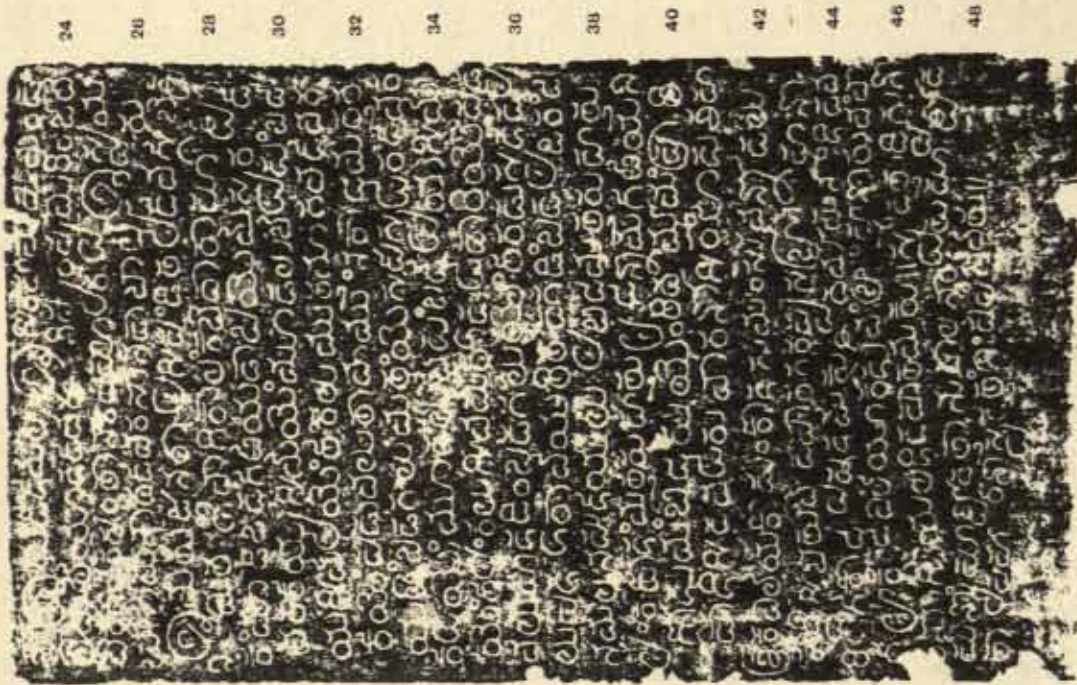
⁴ Metre: Ślōka (Anuṣṭubh).

⁵ Metre: Uṭṭalamālā: this is verse 73 in the inscription B, above, p. 280. The first word is there spelt *ih*⁶; both forms are permissible. Towards the end the verse there has *tanūjan-eṃdaḍ tad-unnatiyam*.

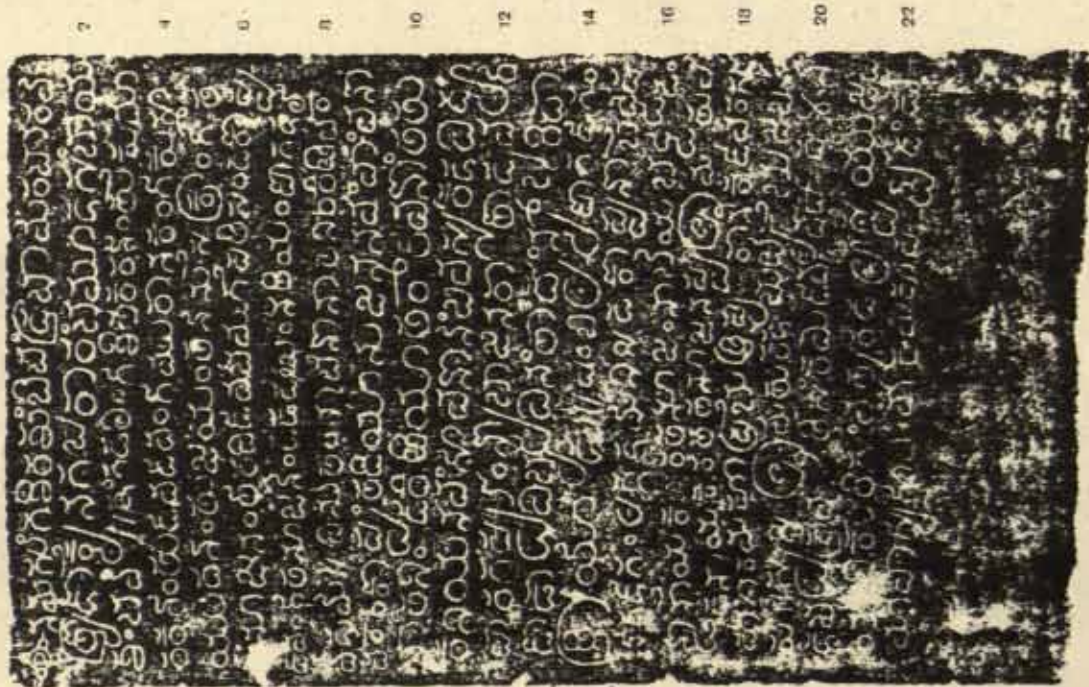
⁶ Metre: Maṭiōbhavikṛidita: this is verse 75 in the inscription B.

⁷ Read *dhhanvar*.

Yewur inscription of the time of Sankamadeva : A.D. 1179



24 26 28 30 32 34 36 38 40 42 44 46 48



2 4 6 8 10 12 14 16 18 20 22

19 ru || Svasti Śrīmatu-Kaśchuryya-bhuja-ba-
 20 la-chakravartti-Sambhama-dēva-varshada 4ne-
 21 ya Vikāri-samvatsarada Āsva(śva)yujud-a-
 22 māvāsyē Sōmavāra mahā-parvvad-amdu

Second face.

23 Ōm! Śrīmad-Ejēmla-śrī-Simha-parsha[n*]-mañḍa-
 24 li Malēyāla-dēvara śāhyar-appa Mirimjēya
 25 Chikkadēvara sañtānain Ēhūra śrī-Svayam-
 26 bhū-Somanātha-dēvara sthānad-āchāryyaru
 27 śrīmatu-Jñānarāsi(śi)-pañḍita-dēvargge bhikaho-
 28 nimittav-āgi kālam karchchi dhārā-pūrva-
 29 kam māḍi Oḍagerēya Dāyimēsva(śva)ra-dē-
 30 vara keyya simēyīn mūḍala Beḷumbāṭe-
 31 ya² simēyīn tēmkala Mutta-Mādhava-dēvara
 32 keyīn paḍuvala tāva munna koṭṭa mattar-a-
 33 ydarim baḍagala mattain Yisapēsva(śva)ra-dēvara
 34 keyyīn mūḍala Beḷumbāṭṭēya simē-
 35 yīn tēmkala Si(śi)vapurada dāriyīn paḍṭha(ḍu)-
 36 vala halladiin baḍagala yimē-erāḍu sthāḷada-
 37 lu Ejarāveya tirtthada gaḍimbada Oranṭa-
 38 naMallana ghaleyala biṭṭa mattara hattu
 39 aṅkadolam mattara hattu Anṇama-gereya ni-
 40 r-ggoḷumain biṭṭaru [[*] Yimē-i dharmmamañ prati-
 41 pūlisidavaru Vāraṇāsiyoḷu sa(sa)ha-
 42 śra(sra) kavileya kōḍum koḷagumain suvarṇṇadala
 43 kaṭṭisi chatur-vvēda-pāragar-appa sa³ brāhmaṇa-
 44 rige koṭṭa phalam-akku i dharmmaman-aḷidavañ-
 45 ge ā kaviley-ākaḷuvain brāhmaṇaruvain Vā-
 46 raṇāsiyal-aḷida pāta[ka*]m-akku || ⁴Sva-datta-dvigunāñ
 47 puṇyain pūrva-datt-ānupālanāṭu⁵ [[*] pūrva-da-
 48 tt-āphārēṇa sva-dattain niḥphalam⁶ bhavētu ||

TRANSLATION.

(Verse 1) Ōm! Homage to Śambhu, lovely with the moon kissing his lofty head as a fan, the foundation-column for the beginning of the cities of the triple world!

(Verse 2) When it is said that as the Moon was born to the Milk-Ocean, as Kumāra was born as a son to the God of Gods, as the [God] of the Flower-bow to Mura's Slayer, as Jayanta to Śakra, so the General Ravidēva was born as son to the worthy Koppadēva, is it necessary to praise his exaltation [any further] ?

¹ Represented by the spiral symbol.

² Read *Beḷumbāṭṭēya*, in accordance with line 34 below: compare the inscription B, lines 230, 233, ? above, p. 288, where, however, the name ends in *ē* instead of *e*.

³ Delete this syllable, *sa*.

⁴ Metre: Ślōka (Anuṣṭubh).

⁵ [The usual reading of this line is:—*Sva-dattā-d-dviguṇāñ puṇyāñ pūrva-datt-ānupālanāḥ*.—J. F. F.]

⁶ Read *niḥphalam*.

(Verse 3) The famous Nāchapa; his younger brother Koppa; his younger brother Vāvaṇa; his younger brother Rēvaṇa; his younger brother Sōvaṇa: these were his [scil. Ravidēva's] sons, masters of all the sciences, vessels of righteousness; in view of this, who on this earth are so happy as that noble man?

(Line 14) The fortunate Tripurāntaka-dēvarasa, *māhā-prabhu* of Ēhūr, son of the General Nācheya-bhaṭṭa, son of the General Koppaṇa-bhaṭṭa, who is thus called a noble subject of praise and glory,

(Line 19) on a great *parva* on Monday the new-moon day of Āsvayuja of the year Vikārin, the fourth of the happy and fortunate Sankama-dēva, puissant Emperor of the Kaḷachurya [dynasty],

(Line 23) Ōm! has granted for the purpose of alimony to the fortunate Jñānarāsi-paṇḍita-dēva, head of the monastic establishment of the fortunate god Svayambhu-Sōmanātha of Ēhūr, in the [spiritual] succession of Chikka-dēva of Miriñje, the disciple of Maleyāla-dēva, a member of the church of the fortunate Eḷemela-Siñha, with laving of the feet and pouring of water,

(Line 29) in these two places, to wit, [in the one] east of the boundary of the arable land belonging to the god Dāyimeśvara of Oḍagere, south of the boundary of Beḷḷumbatte, west of the arable land of the god Mutta-Mādhava, [and] north of the five *mattar* previously granted by himself, and [in the other] east of the arable land of the god Īsapēvara, south of the boundary of Beḷḷumbatte, west of the path to Śivapura, north of the river, ten *mattar*, in figures ten¹ *mattar*, by the *ghaṭe* of Oraṇṭana Malla² of the measuring-pole of the *tirtha* of Eḷarāve, [and likewise] a supply of water from the Anṇama-geṇṇa tank.³

(Line 40) [For] those who maintain⁴ this pious foundation the fruit will be the same as if they adorned the horns and hoofs of a thousand kine with gold and gave them to Brāhmanas versed in the Four Vēdas in Benares. For him who violates this pious foundation the guilt will be the same as if he destroyed as many kine and Brāhmanas in Benares. Merit twice as great as from a gift of one's own [accrues] from the maintenance of previous donations; by taking away previous donations one's own gift loses its effect.

No. 38.—THE ARIVILIMANGALAM PLATES OF SRIRANGARAYA II;
SAKA-SAMVAT 1499.

By T. A. GOPINATHA RAO, M.A., TRIVANDRUM,

and

T. S. KUPPUSYAMI SASTRI, TANJORE.

The village of Arivilimangalam is situated five miles south-west of Nappilam, the headquarters of the Tālūka of the same name in the Tanjore district. It had an old Vishnu

¹ The scribe by an oversight has written the word *hatta*, instead of giving the numeral symbol.

² With a slight difference in the spelling of the prefix, this person is mentioned as Oraṇṭana-Malla in line 231 of the inscription B, above, p. 283.

³ This is evidently "the tank of Anṇama-gēvaṇṇa" which is mentioned in the inscription B, line 240, above, p. 283.

⁴ The construction is loose, *pratipāṭisidavare* owing its nominative case to the attraction of the implied subject of *hoffa*. The usual form is *pratipāṭisidavarge*.

temple, now gone out of existence and of which there exists at present only a *maṅḍapa*; in this is placed now a modern figure of Gaṇeśa. Long time ago the copper-plates on which the inscription under consideration is engraved were found in this ruined Viṣṇu temple, and they have been preserved in the family of Svāminātha Ayyar of that place. They were got on loan from their owner by Mr. Kuppusvāmi Śāstrī, and from the impression prepared under the supervision of Mr. Gopinātha Rao the inscription on them is edited below.

The set consists of three plates of the usual size and shape of the Vijayanagara documents. The plates are bound together by a ring, which was cut when they came to us for examination. Along with the plates, there is strung in the ring a seal which bears on it the representation of a boar facing the proper right, the sun and the moon, a dagger, and two clubs placed V-wise. The preservation of the record is tolerably good. The alphabet is Nandināgarī and the language Sanskrit. At the end of the inscription is the sign-manual of the Vijayanagara emperors, the name *Śrī Virūpākṣa*, in the Telugu alphabet. The first and the second plates are marked with the Telugu-Kannāḍa numerals, 1 and 2; in the first plate it is in the left margin of the reverse, and in the second, in the same margin of the obverse, but much nearer the ring-hole. The third plate bears no number at all.

This record, instead of employing the usual single and double vertical strokes at the end of half and full verses, uses horizontal strokes (or hyphens). The secondary *i*-symbol resembles in form the secondary *i*-form of the Tamil alphabet; that is, the free end of the curve does not reach the bottom; e.g. in *dhātrī*, l. 3; in *kṣhīra*-, l. 5; in *-Śrīpati*-, l. 10, etc. Instead of *ri* we often find *ri*; thus *nrīpatis*- for *nrīpatis*-, l. 8. The consonant *dh* has a slightly different form from the same letter occurring in other Vijayanagara documents of the same period; compare *-Gaṇādhi*-, l. 1; *dadhau*, l. 4; *Budha*-, l. 7, etc. The dot representing the *anusvāra* is placed by the side of and not, in the usual way, on the top of the consonant to which it belongs; compare *-tuṅga*-, *-chūmbi*-, and *-chāṁdra*-, l. 1; *-āraṁbha*-, l. 2; *damshīrā-damḍas*-, l. 3; *-bhūtam paṁchāsya*-, l. 5, etc. The letters *y* and *p* are almost similar to each other: the only difference observable is that the latter has a larger loop than the former; compare the *p* and *y* occurring in *-patayē*, l. 1; *p* in *-nāpi* and *y* in *jayatī*, l. 5, etc. The compound *śs* looks like *śs*, that is, the cross line in the first *s* is omitted; cf. *-damḍas-sa*, l. 3; *-śśutah*, l. 16; *-kaiś-saṁ*-, l. 24; *mahanjās-sāmrājyē*, l. 36; *chatusśimā*-, l. 76; *-jas-sūrya*-, l. 93; *bhūśśurās-sarvā*-, l. 103; *śśayāmbhūśś-sarasa*-, and *-patēs-sānuḥ*, l. 106.

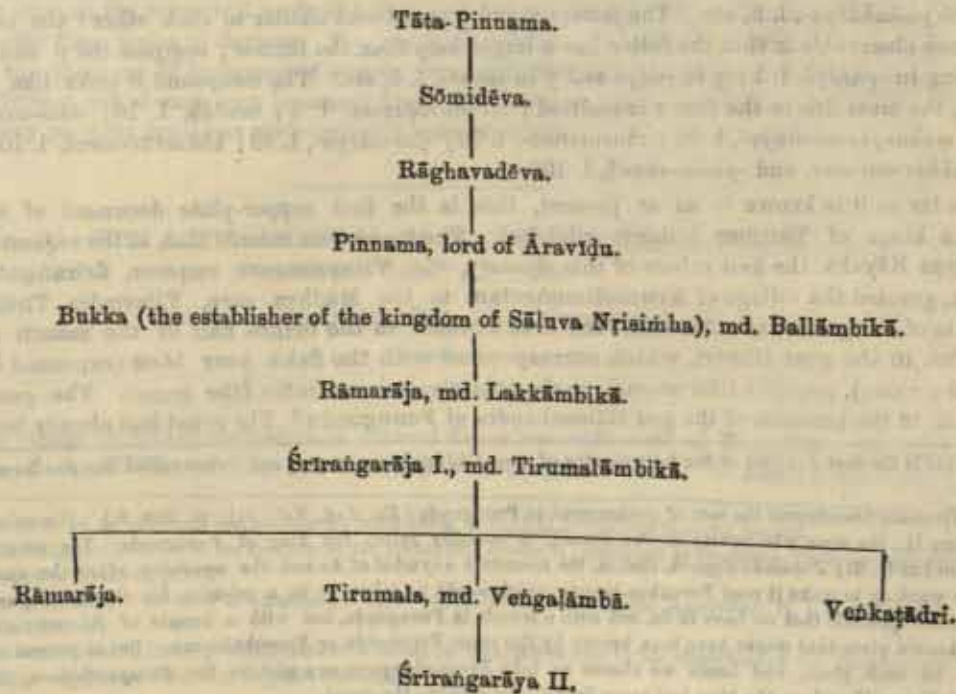
As far as it is known to us at present, this is the first copper-plate document of the Nayaka kings of Tanjore hitherto published. The inscription records that, at the request of Śevvappa Nāyaka, the first prince of this dynasty, the Vijayanagara emperor, Śrīraṅgādēvarāya, granted the village of Arumolimangalam to the Mādhyā guru, Vijayindra Tirtha. The date of the grant was a Monday, the first dvādaśī¹ in the bright half of the month of Āshāḍha, in the year Dhātrī, which corresponded with the Saka year 1499 (expressed by *indu* (the moon), *paṅḍhī* (the oceans), *graha* (the planets) and *ratna* (the gems). The grant was made in the presence of the god Rāmachandra of Penugonḍa.² The grant had already been

¹ This is the first *dvādaśī* of the four months of the *Chāturmāsya-vrata* and hence called the *pratīkama-dvādaśī*.

² Tirumala transferred the seat of government to Penugonḍa (*Ep. Ind.*, Vol. III, p. 238 ff.). His second son, Raṅga II., the same who figures in our record, is actually called the king of Penugonḍa. The present inscription has (l. 61) *Peruṅḱāḍapura*, that is, the secondary *e* symbol of *ko* and the *anusvāra* after the same letter are wanting to make it read *Peruṅkonḍapura*, which might be taken to be a mistake for *Penugonḍapura*. It is of course possible that we have to do, not with a temple in Penugonḍa, but with a temple of Rāmachandra in an unknown place that might have been known by the name *Peruṅḱāḍu* or *Peruṅḱāḍapura*. But at present we know of no such place, and hence we choose to take *Peruṅḱāḍapura* as a mistake for *Penugonḍapura*, the capital of Raṅga II., where the king had every facility for making the grant.

made by Achyuta, the son of Śevvappa Nāyaka; but now the formal sanction from the Vijayanagara overlord was obtained and the village given to the donee. Arumolimangalam was bounded on the west by Parittiyūr, on the south-east by the village of Vallagrāmam, on the east by Kōvilpattu and Tiruvaṭṭachchēri, on the north by Parittiyūr, on the south by Kōvilpattu and the river Futtāru, and on the south-west by the village of Vaḍapēr. The village granted belonged to the Kulōttuṅgachōḷa-vaḷaṇāḍu, forming part of Ōhayūr-pattaka, a subdivision of the Tiruvārūr-chāveḍi in Chōḷa-maṇḍala-rājya, situated on the south side of the river Kāvēri. The donee, Vijayindra Tirtha, after receiving the village, divided it among a number of Brāhmanas of various gōtras, sūtras, etc., for his own merit and for that of Śevvappa and his son Achyuta. Regarding the date Dewan Bahadur L. D. Swamikkannu Pillai, M. A., LL.B., says:—"Monday, Āshāḍha Śukla Dvādaśī in the year Dhātṛi-Ś. 1499. A.D. 1576-77=Dhātṛi; A.D. 1577-78=Īśvara. In A.D. 1577 Āshāḍha Śukla 12 fell on Thursday. In A.D. 1576 the tīthī fell on Saturday. But in A.D. 1576 Śrāvāṇa Śukla 12 ended on Monday at 18 ghaṭikās after mean sun-rise. There is probably an error in the name of the lunar month, Āshāḍha being a mistake for Śrāvāṇa."

The inscription, as usual, begins with the *purāṇik* and the traditional history of the third Vijayanagara dynasty: the historical genealogy begins with Tāta-Pinnama, whose son was Sōmidēva; his son, Rāghavadēva; his son, Pinnama, lord of Āravīḍu; his son Bukka, who established the kingdom of Sāḷuva Nṛisimha firmly; his wife was Ballāmbikā and their son Rāmarāja; his wife was Lakkāmbikā and to them was born Śrīraṅgarāja I.; his wife Tirumaladēvī bore him three sons named Rāmarāja, Tirumala and Veṅkaṭādri. Rāmarāja being already dead, Śrīraṅgadēvarāja II., the son of Tirumala by Veṅgaḷāmbā, ascended the throne. The following genealogical table clearly summarises the relationship between the various members enumerated above:—



Śrīraṅgarāya bears the *birudas*, *Hosabirudaragaṇḍa*, *Rāyarāhuttamiṇḍa*, *Birudamonyara-gaṇḍa*, *Gaṇḍaragūḷi*, *Lord of Āravatīpura*, *Maṇḍalikadharaṇivarāha*, *Bhāshegetappunarāyar-agaṇḍa*, and he who put to shame *Avahaḷurāya*. He boasts of being praised by the kings of the *Kāmbōja*, *Bhōja*, *Kālīṅga*, and *Karahāṭa* countries.

The *viṣṭāpti* of the grant, Śevvappa Nāyaka, is, as we have already said, the first king of the Nāyaka dynasty of Tanjore. Mr. Kuppusvāmi Śāstrī has shown in his excellent little book on the history of the Nāyakas of Tanjore that Śevvappa was the husband of the sister of the queen of Achyutadēvarāya of the Tuḷuva dynasty of Vijayanagara,¹ and that the latter granted the Tanjore country as *strīdhana* to his sister-in-law.² The names of the parents of Śevvappa Nāyaka are *Timma Nāyaka* and *Vayyamāmbā*.³ A stone inscription of this king, found in the mosque called the *Samsaruppalli* in Tanjore, is dated in Ś. 1471, and records that a piece of land was granted by the king for the maintenance of fakirs.⁴ Another, dated 1494, is found in the *Aruṇāchalēśvara* temple at Tiruvappāmalai.⁵ It states that two brothers, Śivanēśaṇ and *Lokanātha*, built the *gōpura* of that temple in the reign of Śevvappa Nāyaka. The big tank in the same temple and another outside the Tanjore fort, which feeds the Śivagaṅga tank inside it and which bears the name Śevvappanēri, were dug by Śevvappa Nāyaka.⁶

Śevvappa's son Achyutappa was made *yuvarāja* some time before the death of his father and most probably also before Ś. 1499.⁷ An inscription of this prince found in the *Bṛihadīśvara* temple at Tanjore and dated Ś. 1499 records certain grants made to the local artisans.⁸ His prime minister was the famous *Gōvinda Dikshita*, a very learned *Kannaḍa Brāhmaṇ*.⁹ Achyutappa was a patron of learning. He granted *agrahāras* to many learned *Brāhmaṇas*. He was also a pious and charitable king. To the god *Raṅganātha* of Śrīraṅgam he, on more occasions than one, presented valuable jewelled ornaments. In his reign the *ancicut* across the *Kāvēri* was repaired,¹⁰ and flights of steps at various places along its course were put up, as for example, at *Māyavaram*, *Kaumbhakōṇam*, *Tiruvaidāmaradūr*, etc.¹¹ The king ordered the repairs to the temples at *Chidambaram*, *Tirupati*, *Kālahasti*, etc., to be effected. At the instance of his minister, *Gōvinda Dikshita*, the *Tiruvaiyāṅgu Purāṇam* was translated from

¹ *A Short History of the Nāyakas of Tanjore*, p. 3. Much of what follows about the history of the first two Nāyakas of Tanjore has been borrowed from this book.

² *Vijayavilāsa*, a Telugu work, it is stated, makes this assertion. This was composed by *Chāmakūr Venkatarājakavi*. [The latter part of the statement is not found in the work quoted.—H. K. S.]

³ आसीदश्रीवाहितमुनिपालशासी युवासीरसदप्रभावः ।

तिग्गायनीनायकव्यसाब्बाज्या सुधर्मा चिनवेत्तमुपः ॥

Rukmiṇī-pariṇaya, III, 34.

⁴ See p. 4 of *A Short History of the Nāyakas of Tanjore* for a transcript of this inscription.

⁵ *Loc. cit.*

⁶ श्री गवोर् पुरि गोपुर च चः समुद्रतं श्रीगवोर्गिरितुर्वधत् ।

अग्रधोर्द्विधिमिरो विलोकितुं महापथौ साधयेधसोरिव ।

Sāhityaratnākara, No. 10291, Palace Library, Tanjore, III, 3.

⁷ युवानमेन युवराजतापदं नवरथं नन्दनमात्मनिभम् ।

म निर्वनारानिवासवासवसतीं तु विलोकसमकाशमरः ॥ *Ibid.*, III, 14.

⁸ *A Short History*, p. 5.

⁹ समुत्तौ षट्शतसुभाशोसौ सह गोविन्दमूर्ध्निमुना समाधाम् ।

समनादृष्ट तत्र गोवमेदी सज्जन्ती एकथा यथाभवाथाम् ॥ *Ibid.*, X, 1.

¹⁰ कैकेयीषि ज्ञानि वैन रुक्मिणीनायक रङ्गशतुर्भयः सद्यसधीधरेन्दतनयासेतुष वेनोदतः । जला मन्थस्यकरे प्रथमं भागी नितडादश्रीतियां वैन द्विरथममंभवी वेदलमार्गं सद्यत् । तदात्तमुत्थोऽयमथाविसुयेत्यमुपायज. श्रीमानिषुभिरिचितीर्षमहिते कल्याणदिशोऽस्ते । वामि पञ्चनदी । From an inscription engraved on the *Pusiya-maṅḍapa*, Tiruvaiyāru.

¹¹ साधुरमभ्यार्जुनकुण्ठश्रीकथोदधिवापर्वमुसगजेषु ।

इवापले पञ्चनदी च सेतो सोपालसोपालतनित यो वा । *Rukmiṇī-pariṇaya*, I, 44.

Sanskrit into Tamil in the year Ś. 1527.¹ The Dutch, who tried to land at Negapatam in order to found a trading factory, were repulsed and driven away by Achyutappa Nāyaka.² Like his father, he also made his son, Raghunātha Nāyaka, *yuvarāja* in his own lifetime.³ The name of the queen of Achyutappa Nāyaka is Mūrttimāmbā.

The donee, Vijayindra Tirtha, is one of the most famous of the Mād̥hva āchāryas. Nothing is known of his parentage and his birth place. Surēndra Tirtha of the Pārvādi or Sumatindra *maṭha*, who was the twelfth in descent from Madhvāchārya, the founder of the Dvaita school of philosophy, was the spiritual *guru* of Vijayindra.⁴ It is from him that he received the robes of *sannyāsa*, and eventually he also succeeded him on the pontifical see as the thirteenth *guru*. But Vijayindra, like Vādirāja Tirtha of the Saudē *maṭha*, received all his education in philosophy from the great Vyāsarāja Tirtha⁵ of the Vyāsarāja *maṭha*. Vijayindra was succeeded by Sudhindra and he, in his turn, by Rāghavēndra Tirtha, who was the fifteenth in the list of succession. Next to Śrīmad Ānanda Tirtha (another name of Madhvāchārya) and Jaya Tirtha, the most important names in the history of the Mād̥hva hierarchy are Vyāsarāja Tirtha, Vijayindra Tirtha, Vādirāja Tirtha and Rāghavēndra Tirtha. Therefore, a short summary of the lives of these four āchāryas will not be out of place in this paper.

Brahmaṇya Tirtha of the Vyāsarāja *maṭha* was once doing his *pājā* when a lady came and prostrated herself before him. In the usual way he blessed her to be a *sumāngalī* for a long time and become the mother of noble sons. But the woman told him that her husband was breathing his last, and that his blessing was going to be of no avail to her. However, Brahmaṇya Tirtha assured her that her husband would live long and that she would really have noble sons, and he asked her to promise him her first-born son, which she gladly did. After some time a son was born to her, and she promptly made the child over to Brahmaṇya Tirtha. That Svāmin brought the child up on the milk that was used for *abhiśhēka* in his *pājā*. When the child grew to about the seventh year of age, the *upanayana* ceremony was performed and a little time after he was made a *sannyāsin*. This pupil of Brahmaṇya Tirtha was Vyāsa (i.e. Vyāsarāja) Tirtha.⁶ His higher education was undertaken by Śrīpādarāja Tirtha of the Muḷbāgal *maṭha*.⁷ He became a great scholar and favourite with royal personages. It is said

¹ Verse 18, of the Tamil *Tiruvaiyār-Parānam*.—

*Mali-punal tūl Śōnāda Tanjaisig-kāttidam aratar madiy-amaichela-
p-gli-morai-tēr Gōvinda-Dīṭchidarāyan tiru-cākk-udaimaiyālē
kaligugattu-chchagan-ānda mē-aiññār-irubadin-mēr-kānum-ēlāy-
poli-carudott-Atiyār-ppurāna-tadamoli Tamilar-pagalalerrān.* Nos. 366 and 367 (Tamil MSS.),

Tanjore Palace Library.

[It is also possible to interpret *mē-aiññār-irubadin* as equal to 'thrice five-hundred and twenty,' i.e. 1560.

—K. V. S.]

² ते नामपदमतेन मया निरसाः पूर्वं समेन पुरमस समुद्रसिधम् । नेपालभूमिसुमती निरकासयन्त्रिकं भङ्क्षामि तत्पुनरर्द्धं
पुत्रि पारसीकान् ॥ *Sāhityaratnākara*, VI, 68.

³ सर्वं धैर्यविधत्तमेवमिभवे सर्वसहाया भरं

श्रीद्वेऽस्मिन्ननाथनाथि निदधत्पुनेऽच्युतकापतिः ।

वीरकण्ठलसंमती बुधकुलं शीतांशुवर्मासिध

प्रातः शेष पुवीष शेषशयने भक्तः परं धामनि ॥ *Ibidem*, XII, 94.

⁴ The following is the traditional list of the *svāmins* of this *maṭha* as far as Rāghavēndra Tirtha :—

(a) Madhvāchārya. (b) Padmanābha Tirtha. (c) Mād̥hava T. (d) Jaya Tirtha. (e) Vidyādhirāja T.
(f) Kavindra T. (g) Vāgīśa T. (h) Rāmschandra T. (i) Nārāyaṇa T. (j) Vibudhēndra T.
(k) Jitāmitra T. (l) Raghunāndana T. (m) Surēndra T. (n) Vijayindra T. (o) Sudhindra T.
(p) Rāghavēndra T.

⁵ यद्द्वारं व्यासराजेन्दुमुखाङ्गुला विप्रोपतः । मध्वान्नाथंसारं तु व्यासचार्यं निजामप्रति ॥ *Vijayindra-stōtram*.

⁶ See *Ep. Carn.*, Vol. VII, Shimoga tāluka, No. 85, and *Ep. An. Rep. for 1905*, p. 59.

⁷ यच्छिखी व्यासराजः प्रतिमटजनतासर्वंनर्षापदतां कर्ता यन्त्रयस्य इतिमटविजयावीरशालीनमस । प्रख्याता यन्त्रय्या
कवति च विजयीन्द्रः । यद्योनीन्द्रः यदीश्वरीवादिराजप्रमुखयतिवराः शीवतान्तां यतीन्द्रः ॥ *Śrīpādarājyāshṭakam*.

that when once the conjunction of the planets foreboded evil to the ruling king of Vijayanagara, he vacated the throne for one *muhūrta* in favour of Vyāsārāya Tirtha, fully believing that his spirituality could prevent the evil from taking place; hence it is that the distinct title *rāya* of the Vijayanagara dynasty was assumed by this Mādhva teacher. No mention is however made in inscriptions of the occupation of the throne of the Vijayanagara empire by any *sannyāsīn*, but there exists the tradition among the Mādhvas about the Svāmin's occupying the throne, and a custom in the *maṭha* perpetuates the event; every night, after all the services in the *maṭha* are over, the Svāmin sits on his seat, with a costly shawl tied round his head, and the officers of the *maṭha* present themselves one after another before the Svāmin, bow before him and retire. This ceremony is called *dīvaṭi-salām*, and it is supposed to be indicative of royalty. Vyāsārāya Tirtha was the contemporary of Kṛishṇadēvarāya, by whom he seems to have been held in great estimation. A number of grants made by this sovereign to Vyāsārāya Tirtha seem to corroborate our surmise.¹ Again, when Vallabhāchārya, the founder of the *puṣṭi* or *bhakti mārya*, desired to preach his tenets before the king in the presence of his paṇḍits, the king chose Vyāsārāya Tirtha as the president for the occasion.² Vyāsārāya was the author of several works of which the most important are the *Ohanārikā*, the *Nyāyāmrīta*, the *Bhēdojjīvana*, etc. The second of these works elicited a powerful criticism from Madhusūdana Sarasvatī, who then wrote his well-known *Advaita-siddhi*. Vyāsārāya Tirtha is sometimes called Chandrikāchārya after his famous book.

Of Vijayindra Tirtha we have already said something. In his *pārcāśrama* he was known by the name of Viṭṭhalāchārya. He is said to have held the pontificate, according to the list preserved in the Rāghavāndrasvāmī *maṭha*, for a period of 55 years, 5 months and 16 days, from Ś. 1461 to 1517, and to have died on the Jyēshṭha *vadya* 13th of the latter year, which was the cyclic year Manmatha. He appears to have spent the last part of his life at Kumbhakōṇam. He died there, and his *brīndāvana* (tomb) is erected on the spot where he was interred. He was the contemporary and friend of the celebrated Appaya Dikshita.³ He

¹ Compare *Ep. An. Rep.* for 1905, p. 59; *Ibid.*, No. 74 of the collection for 1889; *Ep. Cars.*, Vol. VII, Shimoga Taluk, No. 85; Prof. Aufrecht is wrong in taking Vyāsārāya as the founder of the *maṭha* which goes under his name. Evidently the late Mr. Venkayya also agreed with him in thinking that Vyāsārāya was the founder of the *maṭha*, but he seems to have felt some difficulty in reconciling himself with the date of death as given by the Professor; see *Ep. An. Rep.* for 1905, p. 53, para. 33. There were two Vyāsa Tirthas in this *maṭha*, of whom the later was the famous Vyāsārāya Tirtha, while the earlier is the one whose death Dr. Aufrecht perhaps refers to.

² *Search for Sanskrit Manuscripts, during the year 1896*, by Prof. M. Śālagiri Śāstrin, M.A., p. 24.

³ Appaya Dikshita was born in Kali 4654:—

श्रीमदप्यदोचितकृताया आचार्यस्युते: शिवानन्दवतिश्रुताया व्याख्यायां श्रीमदप्यदोचितजन्मकाल एवमुदीर्यते—

वीषातस्त्रयसंख्यालसितकलिसनाभाक्रमतीषवर्षे
कन्यामासे तु कृष्णप्रथमतिथिद्युतेऽप्युपरमोष्ठपादे ।
कन्धालगनेऽद्रिकन्यापतिरमितदयामिषधिवेदिकेषु
श्रीमौर्धे प्राग्यद्याद् अ समजनि विरिञ्चोऽपुया कलिषः ॥
लग्ने रवीन्दुसुतश्रीमंकरे च मान्दी
मीने श्रमिन्मथ इपे रविने च राहौ ।
षापे गुरौ शितिसुते मिथुने तुलाया
यके श्रिञ्चिन्मजिते शुभलग्ने एवम् ॥

and he lived for seventy-two years:—

कालेन शंभुः किल तावतापि कलापतुःपटिमिताः प्रथिन्व ।

वासवति प्राप्य सनाः प्रबन्धाब्धत्वं व्याधादप्यदोचितेन्द्रः ॥

V. 8, Canto I, *ŚivaHārṣa-Īya* by Nīlakaṇṭha-Dikshita, the grandson of the younger brother of Appaya-Dikshita.

Hence it is clear that Appaya-Dikshita lived from about A.D. 1554-1626.

is said to have been the master of the sixty-four *kalās* or branches of learning,¹ which he employed in vanquishing a great Vira-Saiva *guru* who had a large following and who had his *maṭha* at Kumbhakōṣam. The condition under which this philosophical wrangle took place was that, if the Vira-Saiva *guru* succeeded, the Mādhva āchārya should join him with all his followers; and if the Mādhva āchārya succeeded, the Vira-Saiva *guru* should make over his *maṭha* with its belongings to the Mādhva āchārya and go away to the north, never after to return to Kumbhakōṣam. After an eleven days' discussion, Vijayindra came out successful. The Vira-Saiva *guru* was obliged to leave the place and retire to the north, making over his *maṭha* and all its belongings to his vanquisher, whose spiritual descendants still enjoy its possession.² On the anniversary of this event the image of Vijayindra is taken in procession to this *maṭha* even at the present day. When Appaya Dikshita wrote condemning the Mādhva philosophy, Vijayindra Tirtha wrote several refutations of his works.³ He also wrote commentaries on almost all important Mādhva works. The most important of his works are *Chakra-Mīmāṃsā*, *Chandrikodāhṛita-Nyāya-Vivaraṇa*, *Nyāyamṛita-Vyākhyā*, *Appayya-kapōla-chāpāṭikā*, etc.

Vādirāja Tirtha, the co-student of Vijayindra under Vyāsārāya Tirtha, belonged to the Saudē *maṭha* and was the fourteenth in descent from Madhvāchārya. His immediate predecessor was Vāgīśa Tirtha.⁴ Vādirāja was a great controversialist, writer and commentator. Like his co-disciple, Vijayindra Tirtha, he wrote a large number of works and commented on many of the treatises of his predecessors. He had travelled far and wide and at the end of his pilgrimages he incorporated his experiences of the several places which he visited, in his *Tirtha-prabandha*. At Saudē he built a temple for Kṛishṇa and a *maṭha*⁵ with the help of the Rājā of Saudē, who became his admirer and disciple. Several superhuman acts are attributed to him and it is stated that he achieved them with the help of the god Hayagrīva, whose favourite he happened to be. He was a Tuluva Brāhmaṇa by birth.⁶

At the same period as Vijayindra and Vādirāja there lived the Śrīvaishṇava āchāryas Doḍḍayyāchārya of Chōlaśingapuram and Tātūchārya of Conjeevaram. The former wrote in refutation of Appaya Dikshita's *Advaita-Dīpikā* his famous *Chandamārutam*; he is, on this account, known by the name of Chandamārutam Doḍḍayyāchārya.⁷ The latter was the

¹ गणनातीतमाहारम्बो विजयीन्द्रघटीवरः ।

चतुःषष्टिकलापूर्णो रज्जो मुक्तं करीतु माम् । *Vijayindra-stōtram*.

² जिला नादे वीरशैवगुरुं विस्तृतम् ।

अपहृतेषु संवासं कृतवन् सतां द्वितम् । *Ibid.*

³ Most of these are said to have been written by Vijayindra Tirtha in the temple of Maṅgaḷāmbikā at Kumbhakōṣam.

दुर्वाद्यप्येवंचितयन्वारणविनये । अतुल्यभाषिकमतयन्मानीनां प्रचोदकम् । मायदप्येमातङ्गवर्निर्वा-
पयचमः । श्रीजयीन्द्रमुन्द्रीने इन्द्रहाससर्षो भवेत् ।

⁴ The following is the traditional list of this *maṭha* as far as Vādirāja Tirtha:—

Madhvāchārya. (a) Viṣṇu Tirtha. (b) Vēdavyāsa T. (c) Vēdavyāsa T. (d) Varāśa T. (e) Vāmana T. (f) Vāsudēva T. (g) Vēda T. (h) Varāśa T. (i) Viśvavēdya T. (j) Viśva T. (k) Viṭṭhala T. (l) Varadarāja T. (m) Vāgīśa T. (n) Vādirāja T.

⁵ See *prabandha* 2 of *Vṛitta-ratna-saṅgraha*, alias *Vādirāja-vijaya*, by Raghunāthāchārya, in the *Stōtra-mahōdadhī*, published by the Rāma-tattva-prakāśa Press, Belgium. This work states that the life of Vādirāja was attempted with poison by the Advaitins.

⁶ No. 114 of the Govt. Ep. Collection for 1901 dated S. 1536, Pramādin, mentions Vādirāja Tirtha and his disciple.

⁷ शैवशास्त्रविदो येऽः श्रीमानथयदीपितः । शिवकृते जितारातिरशोभत महायशाः । अद्वैतदीपिकाभिष्यं रज्यम-
प्ययदीपितः । अकार भगवद्देवी शैवधर्मरतः सदा । महाचार्यः स तां मुखा तसाः प्रतिभटी तदा । अखमाहवनामानं
विदधि इत्यनुत्तमम् । *Prapañcāṃṣitam*, 127th Chapter.

spiritual teacher of Ajiya Rāma-Rāya and lived with him for some time at Chandragiri, and latterly settled down at Kāñchi.¹ He wrote a work named the *Pañcha-mata-bhañjanam*; therefore, he is called Pañcha-mata-bhañjanam Tātāchārya. His son was the famous Śrīnivāsārya, better known by the names Lakshmi-kumāra Tātāchārya² and Koṭi-kanyā-dānam Tātāchārya. He was the *guru* of Venkaṭapatidēvarāya I.; he performed the *abhishēka* ceremony on the coronation of this king.³

Rāghavēndra Tīrtha was, like his *guru* Sudhīndra and his illustrious predecessor Vijaytndra, a Kannaḍa Brāhmap. He was ordained a *sannyāsin* rather late in life. Before this event he went by the name of Vēniveṅkaṭa-bhaṭṭa. According to the *maṭha* list, he came to the pontificate in Ś. 1545, Rudhīrōḍgāri, and continued till the Śrāvāṇa *vadya* 2nd of Ś. 1593, Virōdhikṛit, thus reigning for a period of 47 years and 5 months. Tradition asserts that he was a black, well built man and that his external appearance often belied his mental greatness. He is also accredited with supernatural powers, which are said to be felt to this day at the place of interment of his remains. But to the Mādhyas his greatness does not lie so much in his physical powers as in his mental capabilities. He was also a prolific writer and a powerful controversialist. He died at Mantrālaya on the bank of the Tuṅgabhadra.

At the end of the record it is stated that the composer of the *śāsana* was Svayambhū, the son of Sabhāpati. We come across the names Sabhāpati, Svayambhū, Kāmakoṭi, Rāma, etc.,⁴ as the composers of the Vijayanagara documents of the later dynasties. From a large number of sources it has become possible now to learn something about the relationship existing between the various persons mentioned above. From the Viḷāppakkam and the Kūniyūr plates⁵ we learn that Rāma-kavi, their author, was the son and grand-son respectively of Kāmakoṭi and Sabhāpati. The present plates and the British Museum Plates of Sadāśivadēvarāya⁶ state that Svayambhū was the son of Sabhāpati. The Daḷavāy-agrahāram plates of Ativirarāma Pāṇḍya inform us that Rājanātha, the son of Svayambhū, was the composer of that document.⁷ This enterprising son of the *śāsana*-composer of the court of the

¹ श्रीरामदेवरायः कृष्णरायादननरम् ।
 प्रज्ञास राय्यं धर्मेषु मुहूर्त्तप्रदायकः ।
 स सुप्रतिभंहातेजा ययौ चन्द्रगिरिं प्रति ।
 मुहूर्त्तं तातायमादाय रामरायाभिषेकदा ॥ *Ibid.*

² राजासीकार्वदेवराय रामरायादननरम् ।
 श्रीविठ्ठलपतिनाम महात्मना भगवत्परः ।
 ज्यौकुमारतातायै महात्मानमभिश्रियत् ।
 स महात्वेद्वटपतिरायः श्रीमान्महायज्ञाः ॥ *Ibid.*

³ Compare the paper on the Daḷavāyagrahāram Plates of Venkaṭapatidēvarāya, above, pp. 161 and ff. See also preceding foot-note.

⁴ Compare *Ep. Ind.*, Vol. III, p. 158, (Sabhāpati).

Nellore Insers., C. P., Nos. 10 and 13, (Sabhāpati).

Ep. Ind., Vol. III, p. 250, (Rāma-kavi).

Nellore Insers., C. P., No. 7, (Rāma-kavi).

Ep. Ind., Vol. IV, p. 277, (Rāma-kavi).

Ep. Ind., Vol. IV, p. 22, (Sabhāpati Svayambhū).

Nellore Insers., C. P., No. 14, (Sabhāpati Svayambhū).

⁵ *Ep. Ind.*, Vol. IV, pp. 269 ff. and Vol. III, pp. 236 ff.

⁶ *Ibid.*, Vol. IV, pp. 1 ff.

⁷ अतिवीररामदपतैराज्ञप्यातावशासनलोकान् ।

अवददिति राजनायसुरभिज्जकवितरस्य(रस्य)यमुपसूनुः ॥

See *Transcove Archaeological Series*, Vol. I, p. 142.

Vijayanagara emperors seems to have sought and obtained a place similar to that of his father at the court of the Pāṇḍyas, who had already become the vassals of Vijayanagara. The relationship between these is shown in the accompanying table:—



In the comedy named *Sōmacallī-Yōgānanda-prahasana* the following account of the author, Aruṇagirinātha, is given: Nāgappa-kavi, who bore the several birudas *Kavi-prabhu*, *Aṣṭa-bhāṣā-kavi*, *Kavi-nāga-kēśarin*, etc., who was of the Sāma-Vēda and who was a follower of the Śrīkaṇṭhāgama, had a son named Rājanātha-Dēśika. He was married to Abhirāma-Nāyikā, the daughter of Diṇḍima-prabhu and sister of Sabhāpati of the Kāśyapa gōtra and the Sāma-Vēda, whose ancestors bore the title *Aghōrativāchāryas*. To these was born Aruṇagirinātha.¹ He held several distinguishing titles such as *Diṇḍima-kavi-sārcabhauma*,² *Chēra-Chōḷa-Pāṇḍya-prathamārādhyā-Diṇḍima-kavi*,³ *Daśarūpa - Nārāyaṇa - birudamaṇḍana-Diṇḍima*,⁴ *Rasika-kavitā-sāmrājya-Lakṣmīpati*,⁵ *Navanāṭaka-bharatāchārya*,⁶ *Kavimalla-galla-tāḍanapaṣu*,⁷ *Pratibhaṣa-kavi-kuñjara-pañchōnana*,⁸ etc. The *Sāḷvābhyudaya* calls the father of its author, (that is, of Rājanātha-kavi), Śōṇādrinātha.⁹ The author of the *Bhāgavatachampū*, *Achyutarāyābhyudaya*, etc., was also a Rājanātha-kavi, whose father was also Śōṇādrinātha. From these facts we are forced to draw the conclusion that the Rājanātha-kavi of *Sāḷvābhyudaya*, *Achyutarāyābhyudaya* and *Bhāgavatachampū* was one and the same person; but then it is not possible to explain why he wrote his *Sāḷvābhyudaya* long after the hero of that work was dead.¹⁰ Nor are we in a position to assert that the author of the

¹ कविः खलु परेन्द्रावधारनायकमथैः सामवेदसागरसांयाविकस्य ऋषभावाकवितासामान्याभिधिकस्य ब्रह्माळारायकटक-
कविकुलसर्पपर्वतपर्वैः नागकविनामकेसरिणः शीमलः कविप्रभोः पीनः पुनः श्रीराजनाथदेशिकस्य ब्रह्माळमाखण्डिचण्डमख-
लितविजयतिष्ठमरवच्छिद्यः श्रीकृष्णागमशिखण्डनखनमथैः श्रीशक्तिमप्रभोर्दोष्टिचः श्रीमदभिरामनायिकासमंघयः सभापति-
भारकभागिनैवः श्रीशक्तिमकविसार्वभौम इति प्रथितविद्वदनामा सरस्वतीप्रसादकस्यकवितासनाथः श्रीमानकथमिरिनाथः ।
तेन कृतेन श्रीमद्वह्नीयमानन्दनाथा प्रहसनेन समाविद्योगननुत्तितानि । *Sōmacallī-yōgānanda-prahasana* (called
Yōgānanda by Burnell) Palace Library, Tanjore, No. 10,658.

² *Sāḷvābhyudaya*, Canto 3.

³ *Ibid*, Cantos 3 and 12.

⁴ *Ibid*, Canto 5.

⁵ *Ibid*, Canto 6.

⁶ *Ibid*, Canto 8.

⁷ *Ibid*, Canto 10.

⁸ *Ibid*, Canto 11.

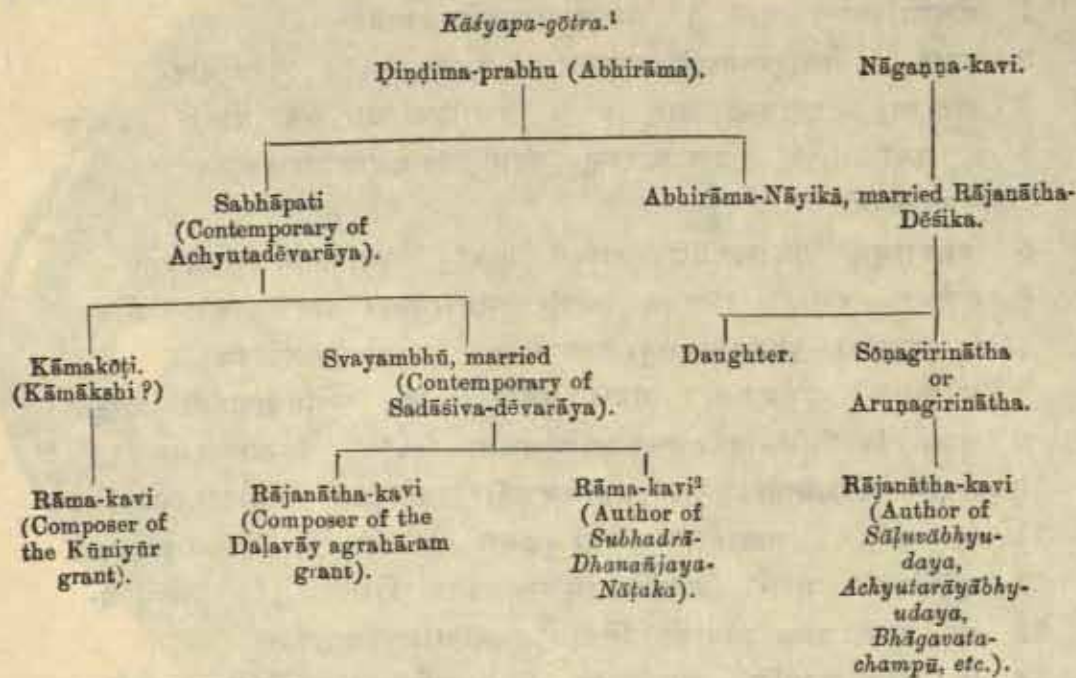
⁹ राजनाथकविनिदमवादीत्। सीत्यं कविकदनु श्रीशमिरीन्द्रपुत्राज्ञामिरं नरपतिरदत्तंशिव्या ।

अनुपुत्रवन्मजदक्षरसौक्तिवन्धं वक्तुं समारभत शान्तिभवानुज्ज्वलम् । *Vide* MSS. Nos. 9987 and 12369, Tanjore
Palace Library (*Bhāgavata-champū-kāvya*).

¹⁰ Probably Śāḷva Nṛsiṅha first entertained the maternal ancestor of Rājanātha-kavi as his court *śāsana*-
writer, in gratitude for which act he might have written this poem in praise of Śāḷva Nṛsiṅha. The following
verse (the last one in the *Sāḷvābhyudaya-kāvya*) makes it clear that the author did not write it during the reign
of the hero:—

आकथं वाचनतिसादरमञ्जितायां-
ममर्षथां विरचयन्नुचितामनुष्ये ।
अथानुभवति क मन्दीमञ्जिथा-
मावर्षेत्तुचरितौ नरसिंहराजः ॥

Sālavābhayudaya is different from the author of the *Achyutarāyābhayudaya*. Now, comparing the genealogy of Rājanātha-kavi with that of Dīṇḍima-prabhu, the father of Sabbhāpati, given above, we get the subjoined table :—



The following names of places occur in this document :—Penugonḍa, Tiruvārūr, Ōhayūr, Kīlkūrchehi, Parittiyūr, Vallagrāma, Kōvilpattu, Tiruvaṭṭachchēri, Vaḍapēr, Arumoli(i)maṅgala, the rivers Kāvēri and Puttāru and the tank named Kappalu-ḍayan-taṭṭaka. Of these Penugonḍa is in the Penugonḍa tālūka of the Anantapur district. Tiruvārūr is the junction station on the Tanjore-Negapatam and the Mayavaram-Muttuppēṭṭai lines of the South Indian Railway. Parittiyūr, Tiruviḍachchēri (Tiruvattachchēri of the inscription), Vaḍavēr (Vaḍapēr), and Arivilimaṅgalam (Arumolimaṅgalam) are in the Nannilam tālūka of the Tanjore district. The two rivers, Kāvēri and Puttāru, flow through the same district. Ōhayūr or Ōgai is near Koḍavāśal, and Vallagrāma is Vallam close to Arivilimaṅgalam.

¹ अस्ति किल काश्यपगोत्रस्य तत्रभवती गुरुग्रामकवेः कृतिः सुभद्राधनञ्जयं नाम नाटकम् । नूनं तद्वर्षे परिषदादेशः । ...
 स्वधारः—सुवतां तावत् । अस्ति खलु तुष्ठीरमच्छले मूलान्तं नाम महानगरात् । तत्र केषाम् वसन्ति काश्यपाः
 श्रीनिवा इतश्चिदान्नम्रताः । वैरघोरशिवदेविकादिभिः प्रत्यपादि परतन्वमैश्वरम् ॥
 सार्वभौमकविप्रख्या वज्रवाची बहुश्रुताः ।
 तुष्ठीनरतया सर्वे मुह्यन्तभावयन्ति यान् ॥
 तेषामन्वयमूषणस्य तनुमूरकः स्वयंमूर्तो-
 र्दोहिवः कवितानिकटवज्रसः श्रीराजनाथस्य च ।
 एनामप्यकरोत्कतिं त्रितनुषयामः स रामः कविः
 काव्यं ज्ञापयं न्यघाण्डिवपरं चम्पुप्रवचं च यः ॥

Subhadrā-Dhānājaya-nāṭaka, No. 10,700, Palace Library, Tanjore.

[Mūlāṇḍam of Tanjira-maṅḍala is the modern village Mūlāṇḍram in the North Arcot district. An inscription at the place mentions a poet Dīṇḍimakavi; see Madras Ep. Esp. for 1912, p. 90, paragraph 72.—H. K. S.]

² See foot-note ¹ above.

TEXT.¹

First Plate.

- 1 श्रीगणाधिपतये नमः । ²नमस्तुंगशिरशुंविचंद्रचामर-
 2 चारवे । त्रैलोक्यनगरारंभमूलस्तंभाय शंभवे ।[1१*] ³हरिर्लीलाव-
 3 राह[स्त्र] दंडादंडस्त्र पातु वः । हिमाद्रिकलशा यत्र धात्री ⁴वह्वत्रि-
 4 यं दधौ ।[1२*] ⁵कल्याणायास्तु तद्वाम 'प्रताहतिभिरापहं ।
 य[त्ग]जो-⁶
 5 प्यगजोत्भूतं⁶ पंचास्यनापि⁷ लालितं ।[1३*] ⁸जयति चीरजलधेर्जातं
 6 सव्येक्षणं हरेः । आलंबनं ⁹चकीरणाममरायुष्करं महः [1४*] ¹⁰पौचस्त-
 7 स्य पुरुरवा बुधस्तस्तस्यायुरस्यात्मजसंज्ञे नहुषो ययातिरभ-
 8 वत्तस्मात्च¹⁰ पूरुस्ततः । तदंशे भरती बभूव ¹¹वृपतिस्तत्कंतौ शंतनुस्त-
 9 तुर्थी विजयोभिमन्युदभूत्तस्मात्परीक्षिततः [1५*] ¹²नंदस्तस्याष्टमासौ¹³ स-
 10 मजनि नवमस्तसा¹⁴ र[1*] ¹⁵ज्ञच्चक्रिक्कच्छ[1*]पस्तत्प्रथम¹⁶श्रीपतिरुचिरभवद्राजपू-
 11 र्वा नरेंद्रः । तस्यासीत्विज्जलेद्रो दशन इह चृपा¹⁷ वीरहेमाक्रियाय-
 12 स्तार्तौयीको मुरारौ कृतनतिरुदभूत्तस्य मायापुरीशः ।[1६*] ¹⁸तत्तुर्थीज-
 13 नि तातपिन्नम¹⁹हीपालो निजालोकनचस्तामिचगणस्ततोज-
 14 नि हरन् दुशाणि²⁰ समाहितात् [1*] ²¹अनैकेन²² स सोमिदेववृपतिस्त-
 15 सैव जज्ञ²³ सुतो वीरो राघवदेवराडिति [त*]तः श्रीपिन्नमो भूपतिः
 [1७*] ²⁴धा-
 16 रवीटिनगरीविभोरभूदस्य बुकधरणीपतिस्तुतः । येन साकुव-
 17 ²⁵[वृ]मिहरान्धमप्येधमानमहसा स्थिरीकृतं ।[1८*] ²⁶स्त्रःकामिनीः
 18 स्ततनुकांतिभिराक्षिपंतौ बुकावनीपतिलको बुधक[त्य]शास्त्री ।

¹ From impressions and the original.² Read 'नम'.³ Read 'हरिजो'.⁴ Read 'पंचास्यनापि'.⁵ Metre: Śārdūlavikrīḍita.⁶ Read 'जो'.⁷ Read 'नीसी'.⁸ Read 'प्रथम'.⁹ The second न in 'पिन्नम' has been engraved below the line.¹⁰ Read 'दुशाधि'.¹¹ Read 'जज्ञ'.¹² Read 'वृमिह'.¹³ Metre: Anushtubh.¹⁴ Read 'प्रत्युह'.¹⁵ Read 'इत्त'.¹⁶ Read 'चकीरणा'.¹⁷ Read 'तस्याय'.¹⁸ Metre: Śragdhara.¹⁹ Read 'लस्य'.²⁰ Read 'सीद्विज्जलेन्द्रो दशन इह चृपा'.²¹ Read 'अनैकेन'.²² Metre: Rathō'idhatā.²³ Metre: Vasantatilaka.

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- 19 कल्याणिनी कमलनाभ इवाश्विकन्यां वल्लाविकासुदवहत्व¹हुमा[न्य]-
 20 शीलां ।[117*] ²सुतेव कलशांबुवे[स्सु]रभिष्ठाशुगं माधवात्कुमारमिव [शं]-
 21 करात्कुलमहीधृतः³ कन्यका । जयंतममरप्रभोरपि शचीव बुद्धाधि-
 22 पात् [श्रु]तं⁴ जगति वल्लमालभत रामराजं सुतं ।[118*] श्रीरामराज-
 चि[ति]-
 23 पथ्य तस⁵ चिंतामणेरर्थिकदंबकानां । लक्ष्मीरिवांभोरुह-
 24 लोचनस्य लक्षाविकासुथ महिथ्यलासीत् ।[119*] ⁶तस्याधिकेक्षं-
 25 भवत्तनयस्तपीभिः श्रीरंगराजवृपतिशशिवंशदीपः । आ-
 26 सन् समुल्लसति धामनि⁷ यस्य चित्रं नेत्राणि वैरिसुदृशं च नि-
 27 रंजनानि ।[120*] ⁸सतीं तिरुमलाविकां चरितलीलयारुंधतीप्रधाम-
 28 पि तितिल्लया वसुमतोयशो रुधतीं [1*] हिमांशुरिव रोहिणो⁹
 29 हृदयहारिणीं सत्युणे¹⁰रमोदत सधर्मिणीमयमवाप्य

Second Plate; First Side.

- 30 वीराशयोः ।[121*] ¹¹रचितनयविचारं रामराजं च धीरं वरति-
 31 रुमलरायं वैकटाद्रिचितींद्रं [1*] अजनयत स एताना-
 32 नुपूर्व्यां कुमारानिह तिरुमलदेव्यामेव राजा महौजाः ।[122*] ¹²सक्त-
 33 लभुवनकंटकानरातीन् समिति निहत्य स रामराजवीरः ।
 34 भरतमनुभगीरथादिराजप्रथितयशाः प्रशशास [च]क्रमु-
 35 र्याः ।[123*] ¹³चिपू श्रीरंगन्नापरिवृढकुमारेश्वधिरणं विजित्यारिन्नापां-
 36 स्तिरुमल[म]होरायवृपतिः¹⁴ । महौजास्मा[म्ना]ज्ये सुमतिरभिषिक्तो निरुप-
 37 ने शशासोर्वीं सर्वामपि तिसृषु¹⁵ मूर्ति[धिव]व [हरिः] ।[124*] ¹⁶यश-
 खिनामयस-
 38 रस्य यस्य पटाभिषेके सति पाधिर्वेदोः¹⁷ । दानां[वुषु]रैरभिषिच्य[मा]-

¹ Read °वहव°.

² Read °सुतः.

³ Metre: Indravajrā.

⁴ Metre: Vasantatilaka.

⁵ °नि is engraved below the line.

⁶ The anuvāsa of °णो has been written at the beginning of l. 29.

⁷ Read सहणे°.

⁸ Metre: Pushpitāgrā.

⁹ Read °नहारायवृपतिः.

¹⁰ Metre: Upajāti.

¹¹ Metre: Pritivi.

¹² Read पाकुतं.

¹³ Read तस्य.

¹⁴ °कैश्वमम°.

¹⁵ Metre: Mālinī.

¹⁶ Metre: Śikharigī. Read चिपू.

¹⁷ Read तिसृषु.

¹⁸ Read पाधिर्वेदोः.

- 39 ना देवीपदं भूमिरियं जगाहे ।[1१०*] 'यस्मिन् शासत्येकवीरे धरिचीमे-
 40 षाचीणामे[व] काश्यं^१ विलम्ने । कौटिल्यं तत्कुंतले कर्कशत्वं तद्वचोजे^२ चा-
 41 पल्लतकट[1]वे^३ ।[1१८*] 'अमंतरं तत्तनयः प्रतीतश्चास्ति हस्तापजि-
 तद्विशा-
 42 खी^४ । [ओ]वेगकांवाचिरपुष्कराशिः श्रीरंगरायः त्रितभागधेयः ।[1१८*]
 43 'वाराशिगांभोर्यविशेषधुय्य'श्रीराशिदुर्गेकविभाऊवर्धः ।[*] पर[1*][ष्ट]-
 44 दिशायमनःप्रकामभयंकरश्यांगंधरांतरंगः^५ ।[1२०*] 'हतरिपुरनिमेषानो-
 45 कहो याचकानां होसविरुदरगंडो रायराहुत्तमिंडः ।[1२०*] ^{१०}उभयधलपि-^{११}
 46 तामहो नतानामभयपदार्यणतत्परो रिपूणां । अयमवहकुरायमा-
 47 नमर्दोत्वखिल[ज]नैरभिधोरमानधाया^{१२} ।[1२१*] ^{१३}तांडवितोदयो विरुदमन्य-
 48 रगंडतयो[हंडवलौ(लो)]ल्लेद्वजयपंडितवीरयुतः । चंडिमशालिवा-
 49 [हु]वल[दं]डितवेरिगणो गंडरगूक्किमन्यपुक्किमान्यमहाविरुदः ।[1२२*] ^{१४}सार-
 50 वीररमया समुल्लसन्नारवीटिपुरहारनायकः । कुंडलीश्वरमहाभज^{१५} अ-
 51 यन्मंडलीकधरणीवराहतां ।[1२३*] ^{१६}ओ[घ]धिपत्युपमायितगंडस्तोषणरू-
 52 पजितासमकांडः । भ[1*]यगेतप्युवरायरगंडः पोषणनिर्भरभूनवखं-
 53 डः ।[1२४*] ^{१७}राजाधिराजस्तेजस्वी श्रीराजपर[मि]श्वरः । इत्यादिविरु-
 दैवंदि-^{१८}
 54 तत्या नितामभिष्टुतः^{१९} ।[1२५*] ^{१७}कांबोजभोजकालिंगकरहाटादिपार्थिवैः ।
 55 प्रतीहारपदं प्राप्तैः प्रस्तुतस्तुतिघोषणः ।[1२६*] ^{२०}सीयं श्रीरंगरायचित्ति-
 56 पतितिलकी रत्नसिंहासनस्तः^{२१} कीर्त्या नीत्या निरखन् चृगनक-^{२२}
 57 नहुषानप्यवन्वामयान्यान् । आ सेतोरा सुमेरोरवनिसुरनुत[:*] श्वैर-
 58 मा चोदयाद्रेरा पाचात्याचलांतादखिलहृदयमावर्ज्यं राज्यं प्रशा-
 59 स्ति ।[1२७*] ^{१७}रत्नयज्ञपयोर्धीदुगणिते शकवत्सरे । धातुसंव-

^१ Metre: Śālinī.

^२ 'जे' is engraved above the line.

^३ Metre: Upajāti.

^४ Read 'धुय्य'.

^५ Metre: Mālinī. The second half of this verse is found in *Ind. Ant.*, Vol. XIII, pp 128-132, thus:—
 महितपरितपन्वी मन्निवाग्नामुलःदिप्रकटितविरुदधीः पाटितारानिलीकः.

^{१०} Metre: Pūshpitāgrā.

^{११} Read 'वीरमानधामा'.

^{१२} Metre: Rathōdhatā.

^{१३} Metre: Dōhaka.

^{१४} Read 'विरुदैवंदि'.

^{१५} Metre: Srāggharā.

^{१६} Read 'सुय'.

^१ Read 'काश्य'.

^२ Read 'चापलं तटकटावे'.

^३ Read 'दुःशास्त्री'.

^४ Read 'प्रशाङ्गधरान्तरङ्ग'.

^{१०} Read 'दल'.

^{११} Metre: Śāilāśikhā.

^{१२} Read 'भुज'.

^{१३} Metre: Anuśtubh.

^{१४} Read 'नित्यमभि'.

^{१५} Read 'सुय'.

Second Plate ; Second Side.

- 60 लखरे ख्याते मासि चाषाढनामनि । [125*] 'सोमवारेष्यनूराधातारकासं-
 61 युते दिने । शुक्लपक्षे च पुष्यायां प्रथमहादशीतिथौ । [126*]
 'पेक्ष[का]ड'पुरा[धी]-
 62 शरामचंद्रस्य संनि[धी] । पदवाक्यप्रमाणज्ञशेषुषोजितवादिने । [130*] 'म-
 63 [दु]चाख्यमतीद्यान'संचरत्तरवर्हिणे । श्रीरामचंद्रदेवस्य दिव्यश्रीपाद-
 64 सेविने । [131*] 'सर्वंशास्त्रप्रसूना[धि]शौरभ्यसरसाकिने । मायावादि-
 मतच्छेद-
 65 कोलाहलुभरोक्तये' । [132*] 'सुरेंद्रतीर्थ[त्री]पादहस्तपद्मसुजम्बने' । विजयी-
 66 द्रसुतीर्थाय विष्णुपर्यायमूर्तये । [133*] 'चोळमंडलराज्यस्यं काविर्या दक्षिणे
 67 स्थितं । चावटी तिरुवारुरारो(वो)हयूरपत्तके स्थितं । [134*] 'कोळ्कु[चीं]
 च कुलीकुंग-
 68 श्रीचोळवळुनाडुके । परित्तियूरग्रामकस्य सीमांताव्याग्धि' स्थि-
 69 तं । [135*] 'एतत्ग्रामसु' सीमांतादपि दक्षिणतस्स्थितं । वल्लग्राम-
 स्य सीमातादा-
 70 यव्यं दिशमाश्रितं । [136*] 'कोवि[ल्य]त्तुग्रामकात्च' तिरुवट्ट[चे]रिना-
 मतः । या-
 71 मवय्यंस्य सीमांतादपि पश्चिमदिक्श्रितं । [137*] 'कोवि[ल्य]त्तुसुसीमा-¹⁰
 72 त्तात्पुत्तारारख्यनदीवरात् । उत्तरं वडपेरारख्यग्रामादेशान्यमाश्रितं । [138*]
 'पु-
 73 त्तारुंकप्पुडयान्तटाकाभ्यां समन्वितं । ख्यातारुमोलिमंगलघा-
 74 मस्य प्रतिनामकं । [139*] 'अच्युतप्पसमुद्राख्यं षष्ठिजृत्ति¹¹भिरन्वितं ।
 कुमारा-
 75 च्युतभूपेन दत्तपूर्वं विशेषतः । [140*] 'षाचंद्राक्रमिमं¹² ग्राममघहारं
 विधिल्ल-
 76 तः । वीरश्रीचेव्वभूपस्य विज्रसिमनुषलयन्¹³ । [141*] 'सर्वमान्यं चतु-
 स्सीमासंयुतं

¹ Metro: Anushtubh.² Read मष्याषारसंमतीद्यान°.³ Read °पप्र°.⁴ Read एतद्ग्रामस्य.⁵ Read °काड.¹¹ Read षष्ठिजृत्ति°.¹² Read °पाचयन्.⁶ Read पेरुकीळ°.⁷ Read कोलाहल°.⁸ Read °दिदिमि.⁹ Read सीमान्ताशयन्वा.¹⁰ Read °सौमाना°.¹³ Read षाचंद्राक्रमि.

- 77 च समंततः । 'निहादिभिद्याष्टभोगस्त्रीकारैश्च समन्वितं ।[18२*] 'दाना-
धमन-
- 78 विक्रीतियोम्यं विनिमयोचितं । श्रीरंगरायदेवेद्रं श्रीधनेशो म-
- 79 द्वायशाः ।[18३*] 'सहिरण्यपयोधारापूर्वकं दत्तवाशुदा । प्रतिपद्य'
च तं या-
- 80 मं विजयीद्रो द्विजेद्रसात् ।[18४*] 'व्यधात्स्वस्य च पुण्याय चेष्वभू-
पाशु-
- 81 तेंद्रयोः । 'वृत्तिमंतोच लिख्यते विप्रा वेदांतपारगाः ।[18५*] 'अप्य-
लभट्टस्य
- 82 सुतशांडिल्यान्वयसंभवः । सोमभट्टो बहुचक्षु 'वर्तिचयमिहाश्रुते ।[18६*]
'चं-
- 83 निभट्टस्य तनयो विश्वामित्रान्वयोत्भवः^१ । सुधीः केशवभट्टोपि बहुचोत्र चित्र-^२
- 84 र्तिकः ।[18७*] 'लक्षणभट्टस्य सुतो भारद्वाजान्वयोत्भवः^३ । याजुषो
वेकटिभट्टो 'वृत्ति-
- 85 च[य]मिहाश्रुते ।[18८*] 'बोधायनो गन्धर्वागोत्रो याजुषो वारणासिजः ।
शंकरनारायणेंद्रो
- 86 'वृ[र्ति]चयमिहाश्रुते ।[18९*] 'पुत्रो नारणभट्टस्य कौशिकान्वयसंभवः ।
याजुषो रंगना-
- 87 योत्र याति 'वृत्तिचयं चिरात् ।[1९०*] 'निद्रूपकाश्रयपगोत्रोप्यप्याकु(कु)ट्टिसु-
धीसुतः-
- 88 रामाभट्टो बहुचक्षु 'वृत्तिचयमिहाश्रुते ।[1९१*] 'होत्रिभट्टस्य तनयो
वसिष्ठान्वय-
- 89 संभवः । श्रीमत्तिरुमलभट्टो बहुचोत्र चित्रर्तिकः^४ ।[1९२*] 'नरसण-
दासस्य सु-
- 90 तो भारद्वाजान्वयोत्भवः^५ । दानप्ययो बहुचक्षु^६ याति 'वृ[र्ति]चतु]-

^१ Read मिथ्यादि°.

^२ Read °चक्षुः.

^३ Read इति°.

^४ Read °वृत्ति°.

^५ Read °चक्षुः.

^६ Metre: Anushubh.

^१ Read °चक्षुः.

^२ Read °इति°.

^३ Read मिथ्यादि°.

Third Plate: First Side.

- 91 [ष्ट]यं । [1५३*] ^१हस्तकं तिरुमलयोप्यश्रुते ^२वृत्तिपंचकं । एतंभट्ट-
- 92 स्व सुतो भारद्वाजियाजुषः । [1५४*] ^१भागवतं वेंकटयो याति ^३वृत्ति-
[चतु]-
- 93 ष्टयं । कौशिकान्वयजस्मूर्यनारायणमश्वीसुतः । [1५५*] ^१याजुषः कृष्णभ-^४
- 94 ष्टोपि हरितान्वयसंभवः । याजुषः [पि]रुमाक्पुतो^५ चक्रशा[स्त्रो] च
[वि]श्रुतः । [1५६*]
- 95 ^१याजुषोप्याचे[य]गोत्रो ने[ना]रद्विजवरात्मजः । श्रीरा[म]वा[र्ध्नी]रि-रा-^६
- 96 र्नेनारार्थ्यसुधीरपि । [1५७*] ^१बहुचः [कामकाय]न[विद्यामित्र][कुलोद्भवः] ।
- 97 [पिन्नरसयपुत्रो] नरसंभट्टोपि याजुषः । [1५८*] ^१कौ[डि]न्वगोत्रो नर-
संभट्ट-
- 98 जः पाण्डिनेश्वरः । कोनूर[श्रीसूर्य]नारायणभट्टसुधीवरः । [1५९*]
^१याजुषोपा-
- 99 ^१द्वायसुतो भारद्वाजान्वयोत्भवः^७ । सुधीः कोनेरिभट्टोपि रामादी-
- 100 चित्तेश्वरः । [1६०*] ^१नारायणभट्टसुतो [याजु]षो हरितान्वयः ।
[नरहरि]-
- 101 [स्ति]रुवारुर् सुर्थनारायणो[पि च] । [1६१*] ^१याजुषोप्याचे[य]गोत्रो
स[र]-
- 102 स्वत्वणयात्मजः । रामोपि त्यागसमुद्रं वेंकटाद्रिः ^८च तेष्यमि^{१०} [॥ ६२*]
^१[या]-
- 103 मेस्त्रिन् भूसुरास्त्रवे प्रत्येकं [द्वय]वृत्तिकाः^{११} । [1६३*] ^{१२}तदिदं नयधुर्ये-
- 104 स्व प्रथितश्रीरंगरायवर्यस्व । शासनमतिवलशा[स]नेतरकरदा-^{१३}
- 105 नस्य गुणनिदानस्व । [1६४*] ^{१४}श्रीरंगराय[नृ]पतेश्शासन[त]स्तांशशास-^{१४}
- 106 नन्नोकान् । कविशासनस्वर्भूस्वरसमभागीत्सभापते[स्त्रु]नुः । [1६५*] ^१श्री-
- 107 रंगरायभूपालशासनादीरणा[त्मजः] । [१*] [श्री]मन्मणपयाचार्यो^{१५} व्य-

^१ Metre: Anushtubb.^२ Read भारद्वाजी च.^३ Read °पुष्य°.^४ Read °प्याव°.^५ Read °टाद्रिच.^६ Read °वृत्तिकाः.^७ Read °शासनतव°.^८ Read श्रीमद°.^९ Read वृत्ति°.^{१०} Read कृष्ण°.^{११} The aksharas between ि and रा are illegible.^{१२} Read °द्वय°.^{१३} Read तेष्यमी.^{१४} Metre: Giti.^{१५} Read °शाम°.

- 108 लिखतांमशासन¹ ।[144*] 'दान[वल]नयोर्मन्त्रे² [दाना]च्छेयोनुपालनं ।
 109 दानात्स्वर्गमवाप्नोति पालनादच्युतं पदं ।[145*] 'स्वदत्तात्सिद्धयुगं³ पु-
 110 स्तं परदत्तानुपालनं । परदत्ताप[हा]रेण स्वदत्तं नि[ष्फलं] भवेत् ।[146*]
 'स्वदत्तां
 111 [प]रदत्तां वा यो हरेत् वसुंधरां । 'षष्टिर्वषसहस्राणि विष्टायां जायते
 112 [क्रि]मिः⁴ ।[147*] एकैव भगिनी लोके सर्वेषा[मे]व भूमजा । न
 भोव्या न करषा-
 113 ह्या विप्रदत्तां वसुंधरा ।[148*] 'सामान्योयं धर्मसेतुं⁵ दृषाणां [कालि
 का]लि पाल-
 114 नीयो [भवद्भिः] । सर्वानितान् भाविनः पार्थिवेद्रान् भूयो भूयो [याच]ति
 रामचंद्रः[ः] ।[149*]
 115 श्रीविरूपाक्ष¹⁰

Abstract of contents.

- (Verse 1.) Invocation to Śiva.
 (V. 2.) Do. Varāha incarnation of Viṣṇu.
 (V. 3.) Do. Gaṇapati.
 (V. 4.) Chandra (the Moon) was born in the ocean of milk.
 (V. 5.) His grand-son and Budha's son was Purūravas ; his son was Āyu ; to him was born Nahusha ; from him sprang Yayāsti ; from him Pūru. In his line came Bharata ; in his family, Śantanu ; fourth from him was Vijaya ; from him came Abhimanyu ; from him, Parikshit.
 (V. 6.) The eighth from him was Nanda. Ninth from him was Chalikka. His seventh descendant was Rājanarēndra, a worshipper of Viṣṇu ; the tenth from him was Bijjalēndra ; third from him was Vira-Hemmalirsya, the lord of Māyāpurī, a Vaiṣṇava in faith.
 (V. 7.) Fourth from him was born Tāta-Pinnama, who by his mere sight made his foes tremble. To him was born Sōmidēva, who took seven forts during the course of a single day. The brave Rāghavadēva was his son ; from him came king Pinnama.
 (Vv. 8-12.) To this Lord of Āravīdu was born Bukka. He firmly established the kingdom of the Sājuva Nṛsimha. His queen was Ballāmbikā. To them Rāmarāja was born. His wife was Lakkāmbikā. Their son was Śrīraṅgarāja.

¹ Read °तासं.

² Read °पालनयोर्मन्त्रे.

³ Read षष्टिं वषं.

⁴ Read °दत्ता.

⁵ Read °सेतुषं.

⁶ Metre: Anuṣṭubh.

⁷ Read °द्विगुणं.

⁸ Read कृमिः.

⁹ Metre: Śālinī.

¹⁰ In Telugu-Kannaḍa characters.

(Vv. 13-14.) His wife was Tirumalāmbikā, and by her were born to him Rāmarāja, Tirumalarāya and Veṅkaṭādri.

(V. 15.) Praises of Rāmarāja.

(V. 16.) Of the three sons of Śrīraṅgarāja, the powerful and wise Tirumala, having defeated his enemies and being anointed king, began to rule the earth like Hari.

(Vv. 17-18.) Praises of Tirumala.

(V. 19.) To him by Veṅgaḷāmbā was born Śrīraṅgarāya.

(V. 20.) Praises of Śrīraṅgarāya, two of which are that he destroyed the Chaurāśi-durga, and that he was a worshipper of Viṣṇu.

(Vv. 21-26.) His *birudas*: *Hosabirudaragaṇḍa*, *Rāyarāhuttamiṇḍa*, *Ubhayaḍalapitāmaha*, he who put to shame *Avahaḷurāya*, *Gaṇḍaragūḷi*, *Manyaḷuḷi*, the Lord of *Āraḍiḍu*, *Maṇḍalika-dharaṇicarāha* and *Bhāshaḡetappucarāyaragaṇḍa*, etc.

(Vv. 27-44.) In the Śaka year 1499, counted by *indu* (the moon), *payōḍhi* (the oceans), *graha* (the planets), and *ratna* (the gems), in the year Dhātṛi—on Monday, the first (*Prathama*-) *dvādaśi tithi* of the bright fortnight of the month Āṣāḍha, in the *Anūrādhā nakshatra*, the renowned king, Śrīraṅgarāya granted at the request of Che(Śe)vvabhūpa the village of Arumolimaṅgala, alias Achyutappasamudra, by the pouring of water, to Vijayindra Tirtha, who was well versed in *pada* (Vyākaraṇa), *vākya* (Pūrva-Mīmāṃsā) and *pramāna* (Tarka); who had defeated his enemies with the help of his insight; who was like a peacock roaming about the garden called the school of Madhvāchārya; who was a devout worshipper of the god Rāmachandra; who was a bee delighting in the scent, the inner meanings, of the flowers called the *sāstras*; who had sharp words which cut down the opinion of the Māyāvādins; who was born at the lotus hands of the holy Surēndra Tirtha (*i.e.* who was ordained by Surēndra Tirtha), and who looked like another Viṣṇu. Arumolimaṅgala, which had already been granted by prince (*kumāra*) Achyuta, which was composed of sixty *vruttis* and which was now given by the king Śrīraṅgarāya, free of all taxes and with all privileges, belonged to the Chōḷamaṇḍala-rājya, situated on the south of the river Kāvēri, in the Ōhayūr-pattaka of the Tiruvārūr-ohāvaḍi, in Kīḷkūrechohi and in the Kulōttuṅgachōḷa-vaḷanaḍu, was bounded on the west and the north by Parittiyūr, on the south-east by Vallagrāma, on the east by the villages of Kōvilpattu and Tiruvaṭṭachchēri, on the south by Kōvilpattu and the river Puttāru, and on the south-west by the village of Vaḍapēr. It was watered by the river Puttāru and a tank named Kappaluḍaiyān.

(Vv. 44-63.) Vijayindra, having received the gift of the village, distributed it among Brāhmins for the merit of the king Che(Śe)vvappa and prince Achyutēndra and of himself. Here follow the list of donees:—

(See table, below.)

(V. 64.) This is the *sāsana* of Śrīraṅgarāya: his praises.

(V. 65.) This deed was drafted by Svayambhū, son of Sabhāpati.

(V. 66.) The engraver of the *sāsana* was Gaṇapayāchārya, son of Viraṇa.

(Vv. 67-71.) The usual imprecatory verses.

Table showing the distribution of shares of the village granted.

No.	Name of the Donee.	His father's name.	Gō:ra.	Śūtra.	Śikhā.	Share.
1	Sōmā-Bhaṭṭa . . .	Appala Bhaṭṭa . . .	Śāṅḍilya . . .	.....	Rik . . .	3
2	Kōśava Bhaṭṭa . . .	Cheuni Bhaṭṭa . . .	Viśvāmitra . . .	.....	Do. . . .	3
3	Veṅkaṭi Bhaṭṭa . . .	Lakshmana Bhaṭṭa . . .	Bhāradvāja . . .	.....	Yajus . . .	3
4	Śaṅkaraśāryapēndra . . .	Vāraṅśi (?) . . .	Agastya . . .	Bod-āyana	Do. . . .	3
5	Rāḡanaṭha	Nārāṇa Bhaṭṭa . . .	Kauśika . . . . .	.....	Do. . . .	3
6	Rāmā-Bhaṭṭa	Appakutti	Nidhrava Kāśya- pa.	.....	Rik	3
7	Tirumala Bhaṭṭa	Honni Bhaṭṭa	Vaśiṣṭha . . . . .	.....	Do. . . .	3
8	Dānappaya	Narasana Dāna	Bhāradvāja . . . . .	.....	Do. . . .	4
9	Hastakam Tirumalaya	Ellam-Bhaṭṭa	Bhāradvāja . . . . .	.....	Yajus	5
10	Bhāgavatam Veṅkaṭaya	Sūryanārayana Ma- khin.	Kauśika . . . . .	.....	Do. . . .	4
11	Kṛishṇa Bhaṭṭa . . . . .	.....	Harita . . . . .	.....	Do. . . .	2
12	Chakra Śāstrin	Perumā . . . . .	.....	.....	Do. . . .	2
13	Rāmārya	Nainār	Ātrīya . . . . .	.....	Do. . . .	2
14	Nainārīya ¹ . . . . .	.....	.....	.....	.....	2
15	Narasam-Bhaṭṭa	Pinna-Narasana	Kāmakāyana Vi- śvāmitra.	.....	Rik	2
16	Pāpikōvara	Narasam-Bhaṭṭa	Kaundinya . . . . .	.....	Yajus	2
17	Sūryanārīyana Bhaṭṭa Kinūr.	.....	.....	.....	.....	2
18	Kōṅēri Bhaṭṭa	Upādhyāya	Bhāradvāja . . . . .	.....	Yajus	2
19	Rāmā-Dikshita . . . . .	.....	.....	.....	.....	2
20	Narahari	Nārīyana Bhaṭṭa	Harita . . . . .	.....	Yajus	2
21	Sūryanārīyana of Tiruvā- rūr.	.....	.....	.....	.....	2
22	Rāma	Sarasvatyanēya	Ātrīya . . . . .	.....	Yajus	2
23	Veṅkaṭāri of Tyāgasa- mudra.	.....	.....	.....	.....	2
Total Number of Shares . . .						60

The full form of this name cannot be made out.

INDEX.¹

	PAGE	PAGE
A		
abhayaśāsana,	189	Ahmad Shāh, <i>Bahmanī k.</i> ,
ābhigātmika,	33	. . . . . 243f.
Abhimanyu, <i>legendary ancestor of Vijayanagara dy.</i> ,	160, 171, 186, 350, 356	Ahōbāja, <i>vi.</i> ,
Abhimanyudēva, <i>ch.</i> ,	239f.	. . . . . 173, 186
Abhirāmanāyikā, <i>f.</i> ,	348f.	Aibak, Quṭb-ud-dīn, <i>Slave k.</i> ,
ābhyantrāsiddhi,	154f., 203, 284	. . . . . 18, 21
Ablūr, <i>vi.</i> ,	296	Ajāba Kumārī, <i>queen of Bastar ch.</i> Dikpala-
Achēṇḍa, <i>vi.</i> ,	238	dēva,
Achyuta, <i>ch.</i> ,	342, 353ff.	. . . . . 243, 246, 247, 249, 250
Achyutadēvarāya, <i>Vijayanagara k.</i> ,	343, 349	Ajayadēva, Ajayarāja, <i>Chāhamāna k.</i> ,
Achyutappa, <i>Tanjore ch.</i> ,	343f.	. . . . . 222
Achyutappaśamudra, <i>s. s. Arumolinatgala</i> , 353, 357		ājā,
Achyutarāyābhhyudaya, <i>work by Rajanāthakavi</i> ,	348	. . . . . 135
Achyutārya, <i>m.</i> ,	166, 183	ājñāntāprāpayitri,
ādāna,	34	. . . . . 75
ādēya,	154, 155	Akalākhacharita, <i>sur. of W. Chālukya Satyā-</i>
Adhāpattana, <i>di.</i> ,	39ff.	rāyadēva,
adhikārika,	34, 154	. . . . . 306
ādhyakṣaprachāra,	40, 43 n. 3, 139, 141	Akapārya, <i>m.</i> ,
Adigaimān Neḍumāṅ Añji, <i>ch.</i> ,	122 n. 6	. . . . . 166, 182
adīnripa, <i>adīrāja</i> ,	151 n. 1, 173	Akrūrēśvara, <i>di.</i> ,
Āditya II., <i>Chōla k.</i> ,	121, 125	. . . . . 201ff.
Ādityapallikā, <i>vi.</i> ,	146, 155	akalapaṭala,
Ādityavarman, <i>W. Chālukya k.</i> , 143, 144, 151,	275, 311	. . . . . 5
		ākṣhapāṭalika,
Advaitadīpikā, <i>work by Appayya-Dīkṣhita</i> , 162, 346		. . . . . 155
Advaitasiddhi, <i>work by Madhusūdana</i>		Akṣhātala, <i>vi.</i> ,
Sarasvatī,	345	. . . . . 164, 169, 180
Āghāṭapura, <i>vi.</i> ,	12	akṣhayanidhidharma,
Aghōrāśivachārya, <i>title</i> ,	348	. . . . . 158
ngrahāra,	5, 135, 154, 313	akṣhayāritriyā, <i>a tithi</i> ,
Āhavamalla, <i>sur. of W. Chālukya Sōmēśvara</i>		. . . . . 20
I.,	144, 153, 271, 272, 277, 279, 281,	Ākuvalla, <i>vi.</i> ,
	285, 287, 294, 296	. . . . . 164, 179
ahidāṇḍa,	240	Alabūr, <i>vi.</i> ,
Ahibaya, <i>dy.</i> ,	251, 269, 291ff.	. . . . . 164, 169, 178
		Aḷagambhaṭṭa, <i>m.</i> ,
		. . . . . 165, 181
		Aḷaghārya, <i>m.</i> ,
		. . . . . 166, 182
		Alānda, <i>vi.</i> ,
		. . . . . 296
		Ālāngūlam, <i>vi.</i> ,
		. . . . . 167, 175, 187
		Ālattūr, <i>vi.</i> ,
		. . . . . 50, 54
		Alā-ud-dīn, <i>Khilji k.</i> ,
		. . . . . 18ff., 223
		Alā-ud-dīn Mas'ūd, <i>Slave k.</i> ,
		. . . . . 18, 21, 22
		Alāvādina Kuddi, <i>s. a. Alā-ud-dīn Khilji</i> , 18,
		. . . . . 20, 24, 27
		Alāvādina, Allāvādina, <i>s. a. Alā-ud-dīn Mas'ūd</i> , 18, 21
		Aḷiya Rāma-Rāya, <i>Karṇāṭa ch.</i> ,
		. . . . . 347
		ālkevaḍ, <i>residence town</i> ,
		. . . . . 291
		Allapuli, <i>ch.</i> ,
		. . . . . 291
		alphabets—
		Brāhmi,
		. . . . . No. 33C
		Grantha,
		. . . . . No. 15, 27
		Kanarese,
		. . . . . Nos. 32, 37
		Kharoṣṭhī,
		. . . . . No. 33A, B
		Nāgarī,
		. . . . . No. 1-11, 13, 16-20,
		. . . . . 23-28, 28-31, 34-31

¹ The figures refer to pages; n. after a figure to footnotes, and *odd* to Additions and Corrections. The following other abbreviations are used:—*ch.*=chief; *co.*=country; *di.*=district, division; *do.*=the same, ditto; *dy.*=dynasty; *E.*=Eastern; *f.*=female; *feud.*=feudatory; *k.*=king; *m.*=man; *vi.*=river; *s. a.*=see also; *sur.*=surname; *te.*=temple; *vi.*=village, town; *W.*=Western.

	PAGE		PAGE
alphabets— <i>contd.</i>		apanyāsa, <i>musical tone</i> ,	230
Nandināgarī,	No. 21, 38	Aparājita, <i>Silāhāra ch.</i> ,	253, 262, 266
Telugu,	No. 12, 22	Apilomulēri, <i>vi.</i> ,	322, 324
Aḷtamish, Shams-ud-din, <i>Slave k.</i> ,	18, 21	Appāji, <i>m.</i> ,	164, 165, 179, 181
Altamsh, <i>s. a.</i> Aḷtamish,	224	Appakutti, <i>m.</i> ,	351, 358
Āmadēvaiya, <i>Brāhmas</i> ,	264, 267	Appalabhūṭṭa, <i>m.</i> ,	354, 358
Amaninārīyaṇa-chaturvēdimāṅgala, <i>s. a.</i> Vēmbaṅgūr,	121	Appalaya, <i>m.</i> ,	165, 181
Amarakapṭaka, <i>vi.</i> ,	208	Appayya-Dikahita, <i>author</i> ,	162, 245 n. 3
Ambikā, <i>vi.</i> ,	254	Appayyakopāschaspētika, <i>work by Vijayindra-Tirtha</i> ,	346
Ammānār, Parāntakapōḍēvi, <i>queen of Chōḷa Parāntaka II</i> ,	124	Ārām Shāh, <i>Slave k.</i> ,	21
Ammarāja I, <i>E. Chālukya k.</i> ,	62f.	Āravīḍu, <i>vi.</i> ,	160, 171, 174, 186, 342, 350, 356
Ammarāja II, <i>do.</i> ,	61, 62, 64	Āravīṭipura, <i>do.</i> ,	343, 352, 357
āmnāta,	319	Arikēsarīn, <i>sur. of Silāhāra Kēśidēva</i> ,	252
āmīḍāna,	188	n. 2, 254 and n. 4, 359	
Amvāsarasarī, <i>vi.</i> ,	322, 324	Arinjaya, <i>Chōḷa k.</i> ,	123f.
anādēya,	264	Arivilimāṅgala, <i>vi.</i> ,	340, 349
Ānanda Bhāṭṭa, <i>m.</i> ,	164, 165, 178, 180, 181	Arjuna, <i>legendary ancestor of Haihayas</i> ,	291
ānandathu, <i>joy</i> ,	189	Arjuna, <i>do. of Kākatīyas</i> ,	243, 245, 247ff.
Ānandatīrtha, <i>s. a.</i> Madhvāchārya,	344	Arjuna, <i>Kānauj usurper</i> ,	68
Anāṅgabhimadēva, <i>Purī k.</i> ,	218f.	Arjunadatta, <i>m.</i> ,	2, 3
Anantamahāyī, <i>queen of Kāṭachuri Buddharāja</i> , 35f.		Arjunadēvigrāma, <i>vi.</i> ,	201ff.
Anantarūpa, <i>m.</i> ,	156, 158, 159	Arṣōrāja, <i>Chāḷamāna k.</i> ,	232, 224
Anantārya, <i>m.</i> ,	165, 180	Arumolimāṅgala, <i>vi. s. a.</i> Arivilimāṅgala,	341f., 349, 353, 357
Anāphita, <i>m.</i> ,	35f.	Arunagirinātha, <i>author, s. a.</i> Śōṇagirinātha,	348
anāsēdhya,	264	Arunṅoṇḍa, <i>vi.</i> ,	165, 170, 181f.
Anavī, <i>sur. of Daḍiyaka Uddharana</i> ,	57f.	Aryama-svāmi, <i>m.</i> ,	146, 155
Andarī, <i>vi.</i> ,	50, 54	Āryāvarta, <i>co.</i> ,	72
andharavā,	240	Āsanti, <i>vi.</i> ,	49, 52, 55
Andhra, <i>dy.</i> ,	206ff., 213, 216	Ashṭabhāshākavi, <i>sur. of Naganṇa Kavi</i> ,	348
Ānegadēva, <i>Ahikaya ch.</i> ,	293	Aśōkachalla, <i>Sapādalakṣha k.</i> ,	288f.
Ānēgundi, <i>vi.</i> ,	163, 169, 178	Aśōkavalla, <i>s. a.</i> Aśōkachalla,	28 n. 6
Āṅga, <i>co.</i> ,	40, 42	aśvamēdha,	188
Aniruddha, <i>m.</i> ,	241	aśvapati,	213
Añji, <i>see</i> Adigaimān.		aśviya,	188
Ankiśēvar, <i>s. a.</i> Akrūrēśvara,	201	Āśvōja, <i>month</i> ,	320
Appāji, <i>m.</i> ,	167, 184	Atrāṅgala, <i>vi.</i> ,	230
Annama-Gauṅḍa, Annama-Gāvūṅḍa, <i>m.</i> , 283,	290, 330, 331	Atri, <i>legendary ancestor of Kalachuris</i> ,	210, 215
Annamagere, <i>vi.</i> ,	330f.	Atri, <i>do. of Varmans</i> ,	37, 39, 41
Annamarāja, <i>Bastar ch.</i> ,	243ff.	Attāṅḍa, <i>vi.</i> ,	238, 240
Annamarasa, <i>m.</i> ,	164, 179	Aubhaja Bhāṭṭa, <i>m.</i> ,	166, 183
Annambhāṭṭa, <i>m.</i> ,	165, 167, 180, 184	Aubhaja Nārasimha, <i>m.</i> ,	164, 179
antara, <i>musical note</i> ,	228, 230	Aubhaja Viśvagarbha, <i>m.</i> ,	165, 181
antarāṅga,	9, 40, 43 n. 1, 323, 326	Āuka, <i>Guhila ch.</i> ,	13, 14
antareṅgabṛihadaparika,	4	Aulakīya, <i>vi.</i> ,	260
antarāvādī,	241	Avahajurāya, <i>k.</i> ,	343, 362, 367
antaripa, <i>island</i> ,	188	Āvalladēvi, <i>queen of Kalachuri Karpadēva</i> , 212, 216	
		Avanigiridurga, <i>fort</i> ,	160, 172, 186

	PAGE
Avanijanaśraya, <i>sur. of Palakēśirāja</i> ,	255 n. 2
Avinīta, <i>W. Gaṅga k.</i> ,	50, 53
Āykuḍi, <i>vi.</i> ,	122 n. 6
Ayōdhya, <i>vi.</i> ,	143, 150, 218, 220, 310
Āya, <i>legendary ancestor of Varmans</i> ,	37, 39, 41
Āya, <i>do. of Vijayanagara kings</i> , 160, 171, 185, 350, 356	
ayuktaka,	154, 319
Ayyana, <i>dy.</i> ,	291f.
Ayyana I., <i>W. Chalukya k.</i> ,	144, 153, 275, 311
Ayyavaḷipura, <i>vi.</i> ,	161, 177, 187

B

Babbulikhēṭa, <i>see Vavvulikhēṭa</i> .	
Bācharasa, <i>Ahīhaya ch.</i> ,	293
Bahrām Shāh, <i>Mu'izz-ud-dīn, Slave k.</i> ,	18, 21
Baijūka, <i>m.</i> ,	44, 46, 47
Bairiṅyani-ūra, <i>vi.</i> ,	168, 176, 187
Balabhānu, <i>Guhila ch.</i> ,	12, 17
Balāditya, <i>do.</i> ,	10, 12, 16
Balāpura, <i>vi.</i> ,	167, 170, 185
Balāpūshan, <i>s. a. Balāditya</i> ,	17
Balārka, <i>do.</i> ,	12, 16, 17
Balaśūra, <i>f.</i> ,	321
Balavarman, <i>Prāgyjyōtisha k.</i> ,	69, 73, 76
Balban, <i>Balaban, Slave k.</i> ,	18, 21, 224
Ballala II., <i>Hoyasā k.</i> ,	207
Ballanā, <i>queen of Vijayanagara k. Bukka</i> ,	351
Ballaṅbikā, <i>do.</i> ,	160, 172, 186, 342, 351, 356
Banabhaṭṭa, <i>poet</i> ,	65
Banawāsi, <i>s. a. Vaijayantipura</i> ,	148
Banḍāra, <i>vi.</i> ,	165, 169, 180
bandhadanda,	240
Bandhuvarman, <i>Mālava k.</i> ,	317, 318
Bappabhaṭṭi, <i>Chalukya feud.</i> ,	255 n. 2
Barige, <i>vi. (cf. Kalabarige)</i> ,	165, 181
Basavā-Bhaṭṭa, <i>m.</i> ,	164f., 179f.
Bastar, <i>co.</i> ,	246ff.
Baṭihādīm, <i>vi.</i> ,	44ff.
Baṭihāgarh, <i>do.</i> ,	44
Battalakuṅṭa, <i>vi.</i> ,	168, 176, 187
Baudh, <i>co.</i> ,	218, <i>add.</i> 220, 322
Beddore, <i>see Peddore</i> .	
Bēlava, <i>vi.</i> ,	37
Beḷḷumbhaṭṭa, <i>Beḷḷumbhaṭṭi, vi.</i> , 272, 283f., 290, 338ff.	
Beḷḷūr, <i>vi.</i> ,	166, 170, 182
Beḷḷumbate, <i>s. a. Beḷḷumbhaṭṭe</i> ,	339
Beḷvola three-hundred, <i>di.</i> ,	296
Bēta, <i>Kakatiya k.</i> ,	189
Beṭma, <i>do.</i> ,	189

	PAGE
Bhābakaraśarman, <i>m.</i> ,	233, 241
Bhādāna, <i>vi.</i> ,	256
bhāga,	241
Bhagadatta, <i>legendary Prāgyjyōtisha k.</i> , 67f., 70f., 73, 76	
Bhagavanaguru, <i>m.</i> ,	246f.
Bhagavāna Miśra, <i>m.</i> ,	243, 247, 249f.
Bhāgavatachampū, <i>work by Rājanātha-kavi</i> , 343f.	
Bhāgavatam Venkaṭaya, <i>m.</i> ,	355, 358
Bhāgyavati, <i>queen of W. Chalukya Daśvarman</i> , 144, 152, 276, 312	
Bhāila, <i>m.</i> ,	12, 17
Bhairavarājādēva, <i>Bastar ch.</i> ,	246ff.
Bhāmmaha Raṭṭa, <i>Rāshtrakūṭa ch.</i> , 144, 152, 276, 312	
Bhāmvi Basavanna, <i>te.</i> ,	333, 335
bhāṣḍāgarādīkṛita,	75
Bhāṇḍāri Naik, <i>m.</i> ,	244
Bhāṇḍūp, <i>vi.</i> ,	250
Bhañja, <i>dy.</i> ,	322ff.
Bhānu, <i>poet</i> ,	12, 17
Bhānu Bhaṭṭa, <i>m.</i> ,	166, 183
Bharata, <i>legendary ancestor of Kalachuris</i> , 211, 215 Bharata, <i>do. of Vijayanagara kings</i> , 160, 171, 186, 350, 356	
Bharatīyanātyaśāstra,	227
Bhartṛipaṭṭa, <i>Guhila ch.</i> ,	11, 13
Bhartṛivaddha I., <i>Chāhamāna ch.</i> ,	198, 202, 204
Bhartṛivaddha II., <i>do.</i> ,	198ff.
Bharukachēha, <i>vi., s. a. Bhrigukachēha</i> ,	201
Bhāshagetappuvarāyaraṅgaḍa, <i>sur. of Venkaṭa-</i> <i>patidēvarāya</i> ,	175, 187
Bhāshagetappuvarāyaraṅgaḍa, <i>sur. of Śrīraṅga-</i> <i>rāya II.</i> ,	343, 352, 357
Bhāskarārya, <i>m.</i> ,	167, 184
Bhāskaravarman, <i>Kāmarūpa k.</i> ,	65ff.
bhaṭa, 3, 34, 41, 139, 203, 264, 323, 327	
Bhaṭa, <i>Gauḍa ch.</i> ,	12, 14
Bhaṭalla, <i>Brāhman</i> ,	201, 203f.
Bhaṭaputra, <i>m.</i> ,	322, 324
bhaṭṭa,	9, 40, 157
Bhaṭṭa, <i>Guhila ch.</i> ,	12, 16
Bhaṭṭabhūshana, <i>m.</i> ,	326f.
Bhaṭṭasūrika, <i>vi.</i> ,	32, 34, 36
Bhaṭṭavilāsa, <i>m.</i> ,	146, 155
Bhavadēva Bhaṭṭa, <i>m.</i> ,	38
Bhavāni, <i>te.</i> ,	56, 61
Bhēdōjjivana, <i>work by Vyasarāya</i> ,	345

	PAGE		PAGE
Bhēnāsi, vi.,	298	brahmakshatra,	11, 13
Bhīma I., <i>E. Chālukya k.</i> ,	63	Brahmamāngalavap <i>Sellan Śivadāsa, m.</i> ,	226
Bhīma II., <i>do.</i> ,	62f.	Brahmanya-Tirtha, <i>Mādhva-āchārya</i> ,	344
Bhīma I., <i>W. Chālukya k.</i> ,	143, 152, 275	Brahmaputra, <i>vi.</i> ,	68 and n. 1
Bhīma II., <i>do.</i> ,	144, 311	Brahmayya, <i>m.</i> ,	306
Bhīmadāma, <i>Chāhamāna ch.</i> ,	198, 202, 204	Brahmēśvara, <i>m.</i> ,	166, 182
Bhīmēśvara, <i>te.</i> ,	142, 146, 155, 206, 208, 213, 216	Brahmēśvara, <i>te.</i> ,	306
Bhīmākōpa, <i>sur. of W. Gaṅga Śrīpuruṣa</i> ,	51, 55	brihaduparika,	9, 40
Bhinmal, <i>s. a. Śrīmāla</i> ,	201	Brihatkalyā, <i>vi. (P)</i> ,	168
bhōga,	32 and n. 7, 241	Brihatprōaṣṭhā, <i>vi.</i> ,	4ff.
bhōgajanapada,	157	bṛindāvana, <i>tomb</i> ,	345
bbōgasambandha,	5	Buddharāja, <i>Kalachuri k.</i> ,	30ff., 34, 36
Bhōgavati, <i>queen of Prāgjyōtisha k. Chandra-</i> <i>mukha</i> ,	69, 74, 77	Budha, <i>legendary ancestor of Varman</i> ,	37, 29, 41
bhōgika,	34	Budha, <i>do. of Vijayanagara kings</i> ,	160, 171, 185, 350, 356
bhōgin,	240	Bukka, <i>Karnāṭa ch.</i> ,	160, 171, 186, 342, 350f., 356
bhōgirūpa,	240	Bukka I., <i>Vijayanagara k.</i> ,	255 n. 2
Bhōja, <i>co.</i> ,	343, 352	Būta Bhaṭṭa, <i>Brāhman</i> ,	201f., 204
Bhōja, <i>see Bhōjavarman</i> .		Bātuga II., <i>W. Gaṅga k.</i> ,	123
Bhōja I., <i>Pratīhāra k.</i> ,	12, 15, 200		
Bhōjavarman, <i>Kāmarūpa k.</i> ,	38ff.	C	
Bhōjūka, <i>m.</i> ,	44, 46f.	Ceylon, <i>co.</i> ,	125f.
Bhṛigukacchha, <i>vi.</i> ,	201ff.	Chācha Rāya, <i>Dahiyaka ch.</i> ,	57, 58
bhūkti,	43 n. 4	Chāchha, <i>do.</i> ,	56f., 60
Bhūlokamālla, <i>sur. of W. Chālukya Sōmēśvara</i> <i>III.</i> ,	293	Chāhājadēva, <i>Chāhamāna k.</i> ,	222ff.
bhūmichehidra,	43 n. 7	Chāhamāna, <i>dy.</i> ,	12, 17f., 23, 56f., 59, 198, 202f., 222ff.
bhūmichehidranayāya,	10, 34, 41, 140, 203	Chahirdeo, <i>s. a. Chāhājadēva</i> ,	223
Bhūshapa, <i>sur. of Dāmōdara Bhaṭṭaputra</i> ,	326f.	Chaidya, <i>s. a. Chēdi</i> ,	276, 311
Bhōtivarman, <i>s. a. Prāgjyōtisha k. Mahabhū-</i> <i>tavarman</i> ,	69	Chakrakōṭya, <i>vi.</i> ,	207
Bhuvanaikamālla, <i>sur. of W. Chālukya Sōmēś-</i> <i>vara II.</i> ,	144, 153, 278	Chakrambhaṭṭa, <i>m.</i> ,	164, 180
Bhuvanapāla, <i>m.</i> ,	19, 23, 24	Chakramimānsā, <i>work by Vijayindra-Tirtha</i> ,	346
Bhuvanēśvari, <i>s. a. Dantēśvari</i> ,	244	Chakraśāstrin, <i>m.</i> ,	355, 358
Bhūvikrama, <i>W. Gaṅga k.</i> ,	51, 54	Chakrayudha, <i>Kanauj k.</i> ,	199f.
Bibō, <i>Dahiyaka ch.</i> ,	58	Chajikka, <i>ancestor of Vijayanagara kings</i> ,	100, 171, 186, 350, 356
Bidīrahalli, <i>vi.</i> ,	166, 183	Chalikya, <i>s. a. E. Chālukya</i> ,	49, 52, 55
Bidūrehalli, <i>do.</i> ,	166, 170, 182	Chālukya, <i>E., dy.</i> ,	49, 62f., 133
Bijjala, <i>Kalachurya k.</i> ,	255 n. 2	Chālukya, <i>W., dy.</i> ,	49, 143, 145, 150f., 269, 271, 274f., 291f., 303ff., 331
Bijjalēndra, <i>Karnāṭa ch.</i> ,	160, 171, 186, 350, 356	Chajukya, <i>do.</i> ,	279
Bijjarasa, <i>Ahikaya ch.</i> ,	293	Chālukya-Bhīma I., <i>E. Chālukya k.</i> ,	63
Bīradamanyanaganda, <i>sur. of Śrīraṅgurāya II.</i> ,	343	Chālukyarāma, <i>sur. of W. Chālukya Vikra-</i> <i>māditya VI.</i> ,	154, 278
Bōdhana, <i>legendary ancestor of Kalachuris</i> ,	210, 215	Champāmālla, <i>vi.</i> ,	218, 220
Bōdhasvāmin, <i>Brāhman</i> ,	31f., 34, 36	Chāmyanaśarman, <i>Brāhman</i> ,	62, 64
Bonthādēvi, <i>queen of W. Chālukya Vikramā-</i> <i>ditya IV.</i> ,	144, 152, 276	Chandā I., <i>ch.</i> ,	291
		Chandabhūpāla II., <i>ch.</i> ,	289
		Chandabhūpālaka II., <i>do.</i> ,	291

	PAGE		PAGE
Chandamāruta, <i>work by</i> Doḍḍayāchārya,	162, 346	Chhipaka, <i>s. a.</i> Śafīq (?)	44, 46f.
Chandappa, <i>m.</i> ,	166, 182	Chhitapai, <i>Brāhmaṇ</i> ,	213, 217
Chandavarman, <i>Kaliṅga k.</i> ,	4	Chhitta, <i>m.</i> ,	12, 17
Chandālla, <i>dy.</i> ,	243, 248ff.	Chhittarāja, <i>Śilāhāra ch.</i> ,	252f., 262f., 265f., 268
Chandra, <i>legendary ancestor of</i> Varmans,	37	Chidambarabhaṭṭa, <i>m.</i> ,	164, 180
Chandra, <i>dy.</i> ,	138, 140	Chidambarakavi, <i>poet</i> ,	163
Chandra, <i>s. a.</i> <i>Mālava ch.</i> Chandrarvarman,	317f.	Chika-Tiramalārya, <i>m.</i> ,	166, 183
Chandradvīpa, <i>di.</i> ,	138f., 141 n. 2	Chikkadēva, <i>m.</i> ,	283, 290, 337, 339f.
Chandragiri, <i>vi.</i> ,	347 and n. 1	Chikka-Mudanūr, <i>vi.</i> , <i>see</i> Mudanūr.	
Chandramukha (Varman), <i>Prāgyjyōtishā k.</i> ,	69,	Chinṇamūrtināyanipattī, <i>see</i> Mūrttināyanipattī.	
	74, 77	Chitrōtpalā, <i>poem by</i> Sudhal Deo,	219
Chandrapur, <i>vi.</i> ,	75, 79	Chitrōtpalā, <i>vi.</i> , <i>s. a.</i> Mahanadi,	218, 220
Chandravarman, <i>Mālava ch.</i> ,	317f.	Chitti Bhaṭṭa, <i>m.</i> ,	164, 179
Chandrayajvan, <i>m.</i> ,	165, 180	Chōla-Chōja, <i>dy.</i> ,	121ff., 144, 153, 277, 296, 313f.
Chandrikā, <i>work by</i> Vyāsarāya,	345	Chōlamanḍalarājya, <i>di.</i> ,	342, 353, 357
Chandrikāchārya, <i>sur. of</i> Vyāsarāya,	345	Chōlaśiṅgapuram, <i>vi.</i> ,	346
Chandrikōdāhritānyayavivarāṇa, <i>work by</i> Vi-		Chōlu-permanadi, <i>ch.</i> ,	294 n. 4
jayindra-Tirtha,	346	Chūdāmanindra, <i>m.</i> ,	164, 180
Charamasārman, <i>Brāhmaṇ</i> ,	201f., 204	Comilla, <i>vi.</i> ,	67 n. 1
charana—			
Taittiriya,	52	D	
Vajasanēya,	41	Dādila III., <i>Gurjara k.</i> ,	201
charavalivarda,	240	Dādihcha, <i>ancestor of</i> Dahiyaikas,	57f.
Charikā, <i>vi.</i> ,	260	Dadhichi, <i>rishi</i> ,	56, 60
chāta,	34, 36, 41, 139, 203, 264, 323, 327	Dadhichika, <i>s. a.</i> Dahiyaika,	56f., 60
Chātabrahma, <i>m.</i> ,	30	Dahiya, Dahiyaika, <i>Rājput dy.</i> ,	56ff.
Chātsū, <i>vi.</i> ,	10, 12	Dahiyaipattī, <i>di.</i> ,	57
chatta,	9, 40, 157	Dakshināpatha, <i>co.</i> ,	151, 274, 310
Chattipalli, <i>vi.</i> ,	165, 170, 181	Dakshināsāmudrēśa, <i>sur. of</i> Virabhūpa,	161,
Chaturdanta, <i>designation of</i> Airāvata,	134		177, 187
Chauḍu Bhaṭṭa, <i>m.</i> ,	164, 165, 179, 182	Dakshinatira, <i>di.</i> ,	238
Chaul, <i>s. a.</i> Chēmūlya,	257	dakshināyanasamkrānti,	158
Chaurāsīdurga, <i>fort</i> ,	174, 186, 352, 357	Dalavāpūr, <i>vi.</i> ,	225
chaarōddharanika,	9, 40, 43, 139, 141	Dālū, <i>m.</i> ,	20, 27
Chāvināra, <i>vi.</i> ,	256, 260	Dāmavāda, <i>see</i> Kūjala Dāmavāda.	
Chavindra, <i>do.</i> ,	260	Dāmōdara Bhaṭṭa, <i>m.</i> ,	29f.
Chēdi, <i>co.</i> ,	44ff., 144, 152, 207, 276, 292, 311	Dāmōdara Bhaṭṭaputra, <i>m.</i> ,	326f.
Chēmula, Chēmūli, Chēmūlya, <i>vi.</i> ,	256 and n. 8, 257	Damvāsa, Karanika, <i>m.</i> ,	167, 184
Chēmval, <i>do.</i> ,	257	dānādīkārīn,	155
Chennamarāja, <i>m.</i> ,	166, 182	Dānappaya, <i>m.</i> ,	354, 356
Chennāvajjula, <i>family name</i> ,	167, 170, 184	Dānavinōda, <i>m.</i> ,	283, 290
Chennibhaṭṭa, <i>m.</i> ,	354, 358	danḍa,	284
Chennubhaṭṭa, <i>m.</i> ,	167, 184	Dāudā, <i>m.</i> ,	18, 20f., 27
Chēra, <i>co.</i> ,	122 n. 6, 124	Danḍakāranya,	245ff.
Chēul, <i>s. a.</i> Chēmūlya,	257	danḍanāyaka,	9, 40, 43, 139, 141, 155, 273, 283
Chēūr, <i>vi.</i> , <i>s. a.</i> Śāvūr,	125 and n. 1	danḍapāsika,	9, 40, 43, 139, 141, 157, 240, 323,
Chevva, <i>Nāyaka ch.</i> , <i>s. a.</i> Śevvappa,	353f., 357		327
chha, <i>letter used as sign of</i> interpunction,	18	Dankini, <i>vi.</i> ,	242, 244
Chhadōka, <i>m.</i> ,	326f.	Dantāvalā, <i>te.</i> ,	243ff.
		Dantayavāgu-bhōga, <i>di.</i> ,	5f.

	PAGE		PAGE
Dantēsvari, <i>te.</i> ,	242, 244	days of the week—	
Dantēwārā, <i>vi.</i> ,	242, 244	Ādi,	336
Dantidurga, <i>Rāshtrakūṭa k.</i> ,	144	Āditya,	283
Dantīśaktiṭīṭāṅkiyār, <i>queen of Rājaraja I.</i> ,	121 n. 2	Brihaspati,	334
Dantivarman II, <i>s. a. Dantidurga</i> ,	144	Badha,	46
Daśapura, <i>vi.</i> ,	315	Garu,	26
Daśaratha, <i>legendary ancestor of Kākatiyas</i> ,	188, 192	Ravi,	61, 213, 220, 263
Daśaratha, <i>Sopādalakṣa ch.</i> ,	30	Soma,	154, 330, 332, 339, 353
Daśārṇa, <i>people</i> ,	33	Śakra,	27
Daśavarman, <i>W. Chālukya prince</i> ,	144, 152, 270, 279, 285, 312	Vadda,	154
dates—		Dendulūru, <i>vi.</i> , <i>s. a. Lendulūra</i> ,	133
expressed by figures,	5, 10, 27, 29, 30, 41, 46, 61, 126, 154, 203, 213, 220, 247, 249, 263, 313, 332, 334, 339	Dēpārā, <i>vi.</i> ,	58
expressed by numerical symbols,	35	Dēvarar Parbatsar, <i>di.</i> ,	56f.
expressed by numerical words,	41, 75	Dēvyūyakkondapattana, <i>s. a. Mōttuppalli</i> ,	189, 197
expressed by words,	3, 26, 35, 135, 154, 196, 203, <i>add.</i> 220, 249, 263, 313, 320, 325, 330, 352	Dēulā Pamohēla, <i>vi.</i> ,	205, 209, 213, 216
Dattadēvi, <i>queen of Prāgyōtisha k. Samudra-varman</i> ,	69, 73, 76	Dēvagrāma-pattalā, <i>di.</i> ,	205, 209, 213, 216
Dattakara Pūrṇa, <i>m.</i> ,	75, 79	Dēvalabbe, <i>f.</i> ,	271, 280, 287
-datti, <i>termination of geographical designations</i> ,	307	Dēvapāla, <i>Pāla k.</i> ,	12, 17
danṣasādhāsādhānika,	139, 141	Dēvarāja, <i>Guhila ch.</i> ,	200
danṣasādhika,	9, 40, 43	Dēvarāja, <i>Pratihāra ch.</i> ,	200
Dāyimēśvara, <i>te.</i> ,	338f.	Dēvarāja Bhaṭṭa, <i>m.</i> ,	164, 166, 179, 183
days, lunar—		Dēvarājyā, <i>m.</i> ,	167, 184
new moon,	325, 326, 339	Dēvāram, <i>work</i> ,	121 and n. 2
3rd day bright half,	46	Dēvasakti, <i>s. a. Pratihāra Dēvarāja</i> ,	200
akṣhayatṭīṭiyā " "	61	Dēvararman, <i>Baud ch.</i> ,	219
5th day " "	320, 328, 334	Dēvavati, <i>queen of Nārāyanavarman of Prāgyōtisha</i> ,	69, 74, 77
7th " "	135, 220	Deyvikan, <i>Tirukkōvalūr k.</i> ,	122 n. 6
12th " "	353	Dhanau, <i>m.</i> ,	44, 46f.
utthānadvadaśī " "	175	Dhanika, <i>Guhila ch.</i> ,	11, 14
śravapadvadaśī " "	154	Dhāranādēvararman, <i>Baud ch.</i> ,	218, 220
13th day " "	35	Dhārāpuram, <i>vi.</i> ,	167, 175, 187
14th " "	213, 249	Dhārāvārsha, <i>sur. of Dhruvarāja</i> ,	255 n. 2
15th " "	263	Dharmachakra, <i>scal.</i> ,	137, 140f.
full moon,	3, 241, 283, 313, 330, 332	dharmamahādhirāja,	50
3rd day dark half,	27, 247, 249	Dharmapāla, <i>Pāla k.</i> ,	137 n. 1, 200
13th " "	154	Dharmapuri, <i>vi.</i> ,	122 n. 6
14th " "	41	Dharmarāja Bhaṭṭa, <i>m.</i> ,	164, 180
20th " "	5	Dharmasārman, <i>m.</i> ,	50, 52, 55
jayā,	26	Dhāvagartā, <i>vi.</i> ,	11f.
		Dhāyimayya, <i>m.</i> ,	338
		Dhāyimēśvara, <i>s. a. Dāyimēśvara</i> ,	338
		Dhīli, <i>vi.</i> ,	18, 23
		Dhritipura, <i>vi.</i> ,	322, 326
		Dhrūbhata, <i>sur. of Valabhi k. Śilāditya VII.</i> ,	198
		Dhrūbhataśēva, <i>Chāhamāna ch.</i> ,	198, 201f., 204
		Dhruvabhata, <i>s. a. Dhrūbhata</i> ,	198
		Dhruvarāja, <i>Rāshtrakūṭa k.</i> ,	201
		Dhruvarāja, <i>Dhārāvārsha, Rāshtrakūṭa k. of Gujarāt</i> ,	255 n. 2

	PAGE		PAGE
Diegānve, vi.,	292	Ēkāntada Rāmāya, m.,	296
Dikaravāsini, Dikkaravāsini, vi.,	68 and n. 1	Ējānve, vi.,	272, 283f., 290, 338ff.
Dikpālādēva, <i>Bastar ch.</i> ,	243, 246ff.	Ejemela Sīnha, m.,	283, 290, 337, 339f.
Dikshu, vi.,	68 and n. 1	elephant crest,	66 n. 2
Dillyśēvari, s. a. Dantēśvari,	244	Ellambhaṭṭa, m.,	355, 358
Dīndimākaviśrāvabhāuma, sur. of Arunagiri- nātha,	348f.	Erarasa, <i>Abihaya ch.</i> ,	292
Dīndimāprabhu, m.,	348f.	Erambarage, vi., s. a. Yelbarga,	296
Dipavali, festival,	337	eras—	
Dirghatūnga, hill,	146, 155	Chālukya Vikrama,	154, 283, 331, 332, 333, 334
ditya,	34	Kalachuri,	33, 213
Divākarāprabhu, m.,	75, 79	Lakshmanasēna,	7, 29, 30
Divāṇanapura, vi.,	19, 25	Mālava (Vikrama),	36, 318f.
divāṣṭalām, ceremony,	345	Śaka,	175, 196, 263, 313, 352
Divvōka, Divya, <i>Kāvarta ch.</i> ,	38, 40, 42	Vikrama,	27, 46, 203, 247, 249
Doḍḍāyachārya, author,	162, 346	Erumāyūraṅ, ch.,	122 n. 6
Drakshārāmam, vi.,	208	Ēṭṭūr Śingarāchārya, see Narasiṅhāchārya.	
Dramila, Pañcha, co.,	313		
Draviḍāditya, m.,	145, 154	F	
Draviḷapati, k.,	278	Firōz, Jalāl-ud-din, <i>Khilji k.</i> ,	21f.
Dunda, queen of <i>Dahiyaka Vairisīnha</i> ,	50, 60	Firōz Shāh I., Rukn-ud-din, <i>Slave k.</i> ,	18, 21
Dundhunātha, m.,	75, 79		
Durjaya, dy.,	150	G	
Durjaya, legendary ancestor of <i>Kakatiyas</i> ,	189, 193	Gadādhara, <i>Brāhman</i> ,	218, 220
Durlabharāja, <i>Chāhamāna k.</i> ,	56f., 60	gajapati,	213
Durlabhymēru, sur. of Durlabharāja,	56, 60	Gajapati, <i>Orissa kings</i> ,	218, 277
Dūrvādāsa, m.,	156, 158f.	gamut,	227
Durvinita, <i>W. Gaṅga k.</i> ,	50, 54	gaṇa, congregation,	319
dūta,	10	gaṇa, squadron,	43 n. 2
dūtaka,	35	Ganākpvaka (?), <i>Kshatrapa</i> ,	299
Dutch at Negapatam,	344	Gaṇapati, <i>Nalapura ch.</i> ,	223
Dvārasamudram, vi.,	122 n. 6	Gaṇapati, <i>Prāgyjyōtisha k.</i> ,	69, 73, 77
dvijarāja, crest,	218	Gaṇapatidēva, <i>Kakatiya k.</i> ,	188ff., 194ff.
		Gaṇapaya, m.,	163, 185, 187, 355, 357
E		gaṇḍa, hero, boulder,	188
ē, shape of letter in the South in 7th cent.,	227	Gaṇḍarādittanar Madhurāntakan, ch.,	124 n. 1
Ēbirudarāyārāhuttavēśyānikabhujānga, sur. of Venkaṭapatiḍēvarāya,	174, 187	Gaṇḍarāditya, <i>Chōla k.</i> ,	123f.
eclipse—		Gaṇḍaragūḷi, sur. of Śrīrāṅgarāya II.,	343, 352, 357
of moon,	283, 333	gāndhāra, musical note,	230
of sun,	202, 203, 263	Gandharvavati, queen of Kalyāṇavarman of Prāgyjyōtisha,	69, 73, 77
Ēḍḍore two thousand, s. a. Ēḍḍore,	295, 308, 313, 315	Gandhaṭa, <i>Orissa ch.</i> , s. a. Śatrabhāṅjadēva,	322
Ēḍḍore, di.,	272, 279, 285, 295f., 304, 308	Gaṅga, <i>W., dy.</i> ,	48ff., 121 n. 2
Ēdirilīśōḷa-chaturvēdimāṅgalam, s. a. Vēm- barrūr,	121	Gaṅgādhara Bhaṭṭa, m.,	165, 180
Ēhūr, vi.,	268, 271f., 281ff., 287ff., 329ff.	Gaṅgādharaśarman, <i>Brāhman</i> ,	205, 213
		Gaṅgāpura, vi.,	271f., 281, 287
		Gaṅgavarappatti, s. a. Virabhūpasamudra,	169, 176, 178, 187

	PAGE		PAGE
Gāṅgayādi, see Tirumala Gāṅgayādi.		gōtra— <i>contd.</i>	
Gāṅgēyādēva, <i>Kalachuri k.</i> ,	205, 207f.,	Harita,	164f., 179f., 239, 241, 355, 358
	211, 215	Harita,	52, 55
gāṅginika,	66 n. 3, 75, 78 n. 5	Jaimini,	165
Gardabhakkaṇamā, <i>place</i> ,	168, 176, 187	Jāmadagni,	164, 179
Garjana, <i>di.</i> ,	19, 24	Kāniakāyana Viśvāmītra,	165, 181,
Garuḍa banner,	251, 263, 266		355, 358
Garudādri, <i>vi.</i> ,	165, 169, 180	Kāṇva,	213, 217
Gauḍa, <i>co.</i> ,	12, 14f., 18f., 21, 24, 27, 65	Kāpi,	166, 182
Gauḍa Kāyastha,	56, 61	Kāśyapa,	19, 22, 24, 32, 34, 36, 62, 64,
gauhika,	9, 40, 43, 139, 141		163f., 177f., 218f., 271, 279, 286,
Gavarōśvata, <i>tc.</i> ,	336		303, 349
Gayāsadina, <i>s. n.</i> Ghiyās-ud-din Balban,	18, 24	Kauṇḍinya,	163f., 178f., 183f., 202,
Gayāsadina, <i>s. n.</i> Ghiyās-ud-din Tughluq,	20, 27		204, 355, 358
-ge, <i>termination of place names</i> ,	308	Kauśika,	164f., 179f., 184, 304,
Gēratā, <i>vi.</i> ,	62, 64		313f., 354f., 358
Ghadrāyakaṇṭi, <i>vi.</i> ,	167, 170, 184	Mānavya,	150, 274, 310
Ghadrāyaram, <i>family name</i> ,	167, 170, 184	Māṇḍira,	135f.
Ghiyās-ud-din Balban, <i>Slave k.</i> ,	18, 21	Māthara,	202, 204
Ghiyās-ud-din Tughluq, <i>Tughluq Shāhi k.</i> ,	20f., 45	Maudgalya,	164, 180, 326
Ghōri, Shibāb-ud-din, <i>Ghōri k.</i> ,	18, 21	Mauna Bhārgava,	164, 179
ghrīni, <i>vay.</i> ,	188	Nidhruva Kāśyapa,	364, 368
Giri Bhūṭṭa, <i>m.</i> ,	168f., 183f.	Parāsara,	204, 267
giti,	229	Pātīmāsha,	164, 166f., 178, 182, 184
Gobbūr, <i>vi.</i> ,	295	Rōhita,	322f.
Gōḍavari, <i>vi.</i> ,	206, 208, 216	Sankṛiti,	164, 180
Gōḍavari, seven streams of,	208 and n. 2	Śāṇḍilya,	139 (Śāthalya), 142, 166f.,
gō-gauḍasamāita,	241		183f., 354, 358
Gozgi, <i>Silahāra ch.</i> ,	253, 261, 265	Savarna,	2f., 41, 43
Golērav, <i>tanā</i> ,	10, 12	Śrīmād,	19, 22, 25
Gomana, <i>m.</i> ,	301	Śrīvatsa,	164f., 179f., 184
gōmātha,	44, 46f.	Svatantra Kāpi,	166, 183
Gōmvrāni, <i>vi.</i> ,	257, 264, 267	Vadhūla,	166, 182
Gōmaka, <i>m.</i> ,	322, 325	Vasishṭha,	164, 166f., 179, 182f., 354, 358
Gōpāla, <i>m.</i> ,	164, 179	Vatsa,	146, 155, 218, 220
Gōparāja, <i>Kāliṅga k.</i> ,	4	Vatsya,	303
Gōpinātha, <i>m.</i> ,	164, 178	Vishṇuvardhana,	167, 184
Gōrapavali, <i>vi.</i> ,	257, 264, 267	Viśvāmītra,	164f., 179f., 354
Gorlavārapaṭṭi, <i>vi.</i> ,	168, 176, 187	Govanti, <i>vi.</i> ,	309, 313, 315
gōtra—		Gōvardhana, <i>ch.</i> ,	38, 40, 42
Agastya,	354, 358	Gōvinda, <i>m.</i> ,	165, 181
Āsurāyapa,	202, 204	Gōvinda Bhaṭṭa, <i>m.</i> ,	163f., 178f., 181, 183f.
Ātrōya,	164f., 174, 179f., 241,	Gōvindachandra, <i>E. Bengal k.</i> ,	138
	355, 358	Gōvindachandra, <i>Kanauj k.</i> ,	207
Aupamanyava,	5f.	Gōvinda-Dikshita, <i>Brahman</i> ,	343
Autathya,	158f.	Gōvini, <i>vi.</i> ,	200
Bhāradvāja, 7, 10, 163f., 178f., 354f., 358		Gowhan, <i>s. n.</i> Gōmvrāni,	257
Bhārgava,	167, 184	grāmakūṭaka,	154, 313
Gautama,	164f., 178, 181, 183	grāmamahattara,	34
		grāmapati,	263

	PAGE		PAGE
Granakpvaka (?), <i>s. a.</i> Ganakpvaka,	299	Haripala, <i>m.</i> ,	19, 22, 25
Guebhpathi, <i>m.</i> ,	29	Harisrja, <i>Chāhamāna k.</i> ,	223
Gudhvamāla, <i>field</i> ,	241	Harisamudram, <i>vi.</i> ,	166, 170, 183
Gudla-Kaṇḍervādi, <i>di.</i> ,	62, 64	Haritana, <i>co.</i> ,	18, 23
Guhila, <i>dy.</i> ,	11ff.	Haritiputra, <i>designation of W. Chōlukya</i> ,	
Guhila I., <i>Guhila ch.</i> ,	11, 14		150, 274, 310
Guhila II., <i>do.</i> ,	12, 15	Harivarman, <i>E. Bengal k.</i> ,	38
Guhilot, <i>dy.</i> ,	12	Harivarman, <i>W. Gāṅga k.</i> ,	50, 63
galma, <i>squadron</i> ,	43 n. 2	Harivikrama, <i>Prome k.</i> ,	120, 131
Gunagalludēva, <i>m.</i> ,	293f.	Haraha, Harshavardhana, <i>Kanauj k.</i> , 65f., 70,	
gunda, -kunda, <i>names ending in</i> ,	148		143, 151, 275, 311
Guṇḍūra three hundred, <i>di.</i> ,	295	Harsharāja, <i>Guhila ch.</i> ,	12, 15
guñja, <i>kettledrum</i> ,	188	Harsūr, <i>vi.</i> ,	57
Gupta, <i>Sōmarāmī dy.</i> ,	219	Hashtnagar, <i>vi.</i> ,	302
Gupta, <i>Trikaliṅga dy.</i> ,	239	Hastakam Tirumalaya, <i>m.</i> ,	355, 358
Gupta influence on Kalachuris,	33	Hastaka Nāgappaya, <i>m.</i> ,	163, 178
Gūrjara, <i>co.</i> ,	19, 24	Hastaka Venkatāya, <i>m.</i> ,	163, 178
Gurjara, <i>people</i> ,	201	hastidants,	241
Gutti, <i>vi.</i> ,	164, 169, 180	Hastināpura, <i>vi.</i> ,	243, 248f.
guvāka,	40	Hastināvati, <i>vi.</i> ,	167, 175, 187
Gūvaka I., <i>Chāhamāna k.</i> ,	199	hātmaṅgarbha, <i>ceremony</i> ,	121 n. 2
Guyyamanāyanippaṭṭi, <i>vi.</i> ,	168, 176, 187	Hemantasēna, <i>Bengal k.</i> ,	7f.
		hēmāsavaratha, <i>gift</i> ,	8, 10
		Hemmāṅirāya, <i>Vira, Karmāta ch.</i> , 160, 171, 186,	
			350, 356
		hēris|asandhivigrahin,	283
		hērisandhivigrahin,	271, 281, 288
		Himadatta, <i>m.</i> ,	322, 325
		hiranya,	5, 41, 139
		hiranyāsavaratha, <i>gift</i> ,	8 n. 1
		Hirē Kuruvatti, <i>see</i> Kuruvatti.	
		Hirē Mudanūr, <i>see</i> Mudanūr.	
		Hisāmadim Chhipaka, <i>see</i> Husām-ud-din.	
		Honnarnes, <i>m.</i> ,	163, 178
		Honni-Bhaṭṭa, <i>m.</i> ,	354, 358
		Hosabirudaragaṇḍa, <i>sur. of Śrīraṅgarāya II.</i> ,	
			343, 352, 357
		Hosabirudaragaṇḍa, <i>sur. of Venkatapati-</i>	
		<i>dēvarāya</i> ,	174, 186
		Hosakere, <i>vi.</i> ,	164, 169, 179f.
		Hōtūr, <i>vi.</i> ,	163, 169, 178
		Hoyala, <i>dy.</i> ,	122 n. 6
		Hugurtungee, <i>see</i> Hagaritṭage.	
		human sacrifices in Bastar,	244
		Hūṅa, <i>people</i> ,	212, 216, 276, 311
		Hungund, <i>vi.</i> , <i>s. a.</i> Ponugunda,	148
		Husām-ud-din, <i>see</i> Husām-ud-din.	
		Husām-ud-din,	44f.
		Hulāsānadēvaśarman, <i>Brāhmaṇ</i> ,	7, 9

H

Hagalitṭage, Hagaratṭagi, Hagaritṭage,	
Hagaritṭage, <i>see</i> Hagaritṭage.	
Hagaritṭage three hundred, <i>di.</i> , <i>s. a.</i> Pagalattī, 307f.	
Hagaritṭige, Hagaritṭigi, Haggatagi, <i>do.</i>	
Haihaya, <i>dy.</i> ,	205, 211, 215, 269, 291f.
hā|, hāju, <i>waste land</i> ,	309
Hāla mentions Vikramāditya,	320
Hālā, <i>m.</i> ,	44, 46f.
Hallapallikā, <i>vi.</i> ,	260
Hallāsinte, <i>vi.</i> ,	295
Hamira, <i>Dahiyaka ch.</i> ,	58
Hamira, <i>Chāhamāna k.</i> ,	223
Hammiradēva, <i>Bastar ch.</i> ,	246ff.
Hammiramahākāvya, <i>poem</i> ,	223
Haṁyamana, Haṁjamana, <i>vi.</i> ,	258ff., 263, 266
Hānsōt, <i>vi.</i> ,	197
Hanūmat, <i>author on music</i> ,	231
Haradatta, <i>m.</i> ,	75, 79
Haradāman, <i>Chāhamāna ch.</i> ,	198, 202, 204
Hari Bhaṭṭa, <i>m.</i> ,	166, 182
Haridatta, <i>Brāhmaṇ</i> ,	4ff.
Haridrā, <i>vi.</i> ,	168, 175, 187
Harikēla, <i>di.</i> ,	138f., 141

	PAGE		PAGE
I			
Ibrāhīm Shāh, <i>Gmboṅḍa k.</i>	161, 186	Jāhnavēya, <i>family</i>	50, 53
Idaiturai-nāda, <i>s. a. Ededore</i>	296, 309	Jaidēv, <i>s. a. Ajayarāja</i>	222
Idabgāli Nāyanār, <i>ch.</i>	122 n. 7	Jaisimhadēva, <i>s. a. Jayasimharājadēva</i>	248f.
Ikeivāku, <i>legendary ancestor of Kākatiyas</i>	188, 191	Jaitugi I., <i>Dēvagiri Yādava k.</i>	308
Īṣa, <i>s. a. Ceylon</i>	125	Jajalladēva, <i>Ratnapura k.</i>	239
Īṅgōvēl, <i>Tonnavaṅ, ch.</i>	122 n. 6	Jakabba, <i>queen of W. Chālukya</i>	Taila II., 144, 152, 276, 312
Īṅṅēṭchenni, <i>Uravapahrār, Chōḷa k.</i>	122 n. 6	Jalāl Isahaka, <i>Musalman ch.</i>	45
Indra, <i>Rāshtrakūṭa k.</i>	143, 151, 275, 310	Jalāl-ud-din, <i>the same</i>	44f.
Indra III., <i>Rāshtrakūṭa k.</i>	292	Jalāl-ud-din Firōz, <i>see Firōz</i>	
Indrabbattarakavarma, <i>s. a. Vishnukunḍin</i>		jali, <i>bābul tree</i>	309
Indravarman,	133	Jalihāḍa, <i>vi.</i>	309, 313, 315
Indrarāja, <i>s. a. Indrāyudha of Kanauj</i>	200	Jalihāl, <i>do.</i>	309
Indrarāja, <i>E. Chālukya prince</i>	63	Jallāla Khōjā, <i>s. a. Jalāl-ud-din</i>	44, 46f.
Indravarman, <i>Vishnukunḍin ch.</i>	133ff.	Jālōr, <i>vi.</i>	57
Indrāyudha, <i>Kanauj k.</i>	200	Janamējayadatti, <i>designation of Maḷad-Ālōr</i>	307 n.
Indulagunṭha, <i>pond</i>	62, 64	Janārdana, <i>m.</i>	164, 179
Indus, <i>vi.</i>	318	Janārdana Bhatta, <i>m.</i>	166, 183
Ingalige, <i>Ingaligi, vi.</i>	292f.	Janārdana Svāmin, <i>m.</i>	75, 79
inscriptions recopied,	121	Jātavarman, <i>Simlāpura k.</i>	38f., 42
Inukunṭa, <i>vi.</i>	165, 169, 180	jāti, <i>musical mode</i>	227
Irivabedāṅga, <i>sur. of W. Chālukya</i>	Satyāśra- yadēva,	Jaunpāla, <i>m.</i>	19, 22, 25
	306	jaya, <i>a tithi</i>	20
Iruṅḍōlar, <i>s. a. Śiriyavēḷār</i>	122 and n. 6	Jaya, <i>m.</i>	321
Iruṅḍōvēḷār, <i>family</i>	122 n. 6	Jayabhāṭa III., <i>Gurjara k.</i>	201
Iruṅḍōvēmān, <i>Vēḷṭr ch.</i>	122 n. 6	Jayakara, <i>m.</i>	238, 241
Isāka, <i>Musalman ch.</i>	44, 46f.	Jayamitra, <i>f.</i>	321
Īśānabhāṭṭa, <i>Guhila ch.</i>	11, 13	Jayarāja, <i>m.</i>	160, 182
Īśānarāsīpaṅḍita, <i>m.</i>	283, 290	Jayasimha I., <i>E. Chālukya k.</i>	63, 143, 151, 274, 304, 310, 312, 314f.
Īśāpēśvara, <i>te.</i>	283, 290, 320ff., 339	Jayasimha II., <i>do.</i>	63, 144f., 153, 289, 271, 277, 295f.
Īśvaradēvaśarma, <i>Brāhman</i>	7, 10	Jayasimhavallabha, <i>the same</i>	279f., 285f., 292
J		Jayasimha, <i>Dakṣiṇa ch.</i>	58f.
Jaba (?), <i>Brāhman</i>	201f., 204	Jayasimharājadēva, <i>Bastar ch.</i>	246f.
Jabalpur plate, <i>date of</i>	207	Jaya-Tirtha, <i>Mādhva-āchārya</i>	344 and n. 4
Jādi Rānā, <i>Gujarāt ch.</i>	258	Jayavarman, <i>Mālava ch.</i>	317f., 320f.
Jagadēkamalla, <i>sur. of W. Chālukya</i>		Jayitapāla, <i>s. a. Jaitugi I.</i>	308
Jayasimha II., 144, 153, 269, 277, 292, 304,	310, 312ff.	Jeḍugir, <i>vi.</i>	32
Jagadēkamalla II., <i>W. Chālukya k.</i>	292	jhampin, <i>excelling</i>	251
Jagadēva, <i>m.</i>	27	Jhañjha, <i>Śilāhāra ch.</i>	253, 262, 265
Jagadhara Kāvata, <i>Dakṣiṇa ch.</i>	58	Jimūtakēṭu, <i>Vidgādhara k.</i>	252, 261, 265
Jagadīśārāsīdēva, <i>Bastar ch.</i>	246ff.	Jimūtavāhana, <i>legendary ancestor of Śilā-</i> <i>hāras</i>	252, 261f., 265f.
Jagannātha, <i>ch.</i>	249f.	Jitāmītra-Tirtha, <i>Mādhva-āchārya</i>	344 n. 4
Jagannāthadēvaśarma, <i>m.</i>	39, 41, 43	Jūśarāsī, <i>m.</i>	337, 339f.
Jagattuṅga II., <i>Rāshtrakūṭa prince</i>	292	Jōgspaiya, <i>m.</i>	265, 268
Jaggama, <i>m.</i>	164, 179	Jōi, <i>f.</i>	19, 22, 25

	PAGE		PAGE
Jōghi, <i>f.</i> ,	19, 22, 25	Kalōtu, <i>vi.</i> , <i>s. a.</i> Karatōya,	68
Jōyivārana, <i>ch.</i> ,	295	Kaludāikkāpamā, <i>place</i> ,	168
Jōgula, <i>vi.</i> ,	208 <i>and n.</i> 2	Kalyāna, <i>vi.</i> , 145, 148, 154, 283, 289, 291, 330f.	
Jugginipura, <i>s. a.</i> Yōginipura, <i>i. e.</i> , Delhi,	45	Kalyānavarāna, <i>Prāgyōtīka k.</i> ,	69, 72, 75
Jubohī, Malik, <i>Muzalmān ch.</i> ,	44ff.	Kalyāni, <i>s. a.</i> Kalyāna,	148
Jūma, <i>m.</i> ,	19, 22, 25	Kalye, <i>vi.</i> ,	164, 169, 180
K			
Kachchi, <i>vi.</i> ,	123	Kāmschandra, <i>poet.</i> ,	18, 20, 26
Kadamba, <i>dy.</i> , 50, 53, 143, 150f., 274f., 310		Kāmadēva, <i>m.</i> ,	44, 46f.
Kadambaji thousand, <i>di.</i> ,	203 <i>a.</i> 5	Kāmskhyā, <i>goddess</i> ,	68
Kadavarajadēva, <i>Dahiyaka ch.</i> ,	58f.	Kamakōti, <i>poet.</i> ,	163, 185, 187, 347ff.
Kahnapura (?), <i>feld.</i> ,	241	Kāmkshī, <i>do.</i> ,	349
Kai Qubād, Mu'izz-ud-dīn, <i>Slave k.</i> ,	21	Kaualanabha Bhatta, <i>m.</i> ,	164, 167, 180, 184
kaiśika, <i>musical tone</i> ,	227, 230	Kaualangka, <i>vi.</i> ,	67 <i>a.</i> 1
kaiśika, <i>gamut</i> ,	229	Kamalyāra, <i>vi.</i> ,	238, 241
kaiśikamaadhyama, <i>musical tone</i> ,	227, 230	Kamaṇḍalukarpāsa, <i>vi.</i> ,	146, 154
Kaivarta, <i>tribe</i> ,	33	Kāmarasa, <i>m.</i> ,	167, 184
Kākādēva, <i>vi.</i> ,	209	Kāmatapa, <i>co.</i> , 33, 40, 42, 65ff., 70, 72, 75, 78	
kakāī, <i>musical note</i> ,	223ff.	Kanilūhājūr, <i>vi.</i> ,	164, 169, 179
kakajāśa,	28	Kāmbōja, <i>co.</i> ,	343, 352
Kakati(ya), <i>dy.</i> ,	188, 243, 245, 247ff.	kanma, <i>a land measure</i> ,	229
Kakka Bhatta, <i>m.</i> ,	201, 203f.	Kammāravāḍi, <i>vi.</i> ,	193
Kakkuka, <i>Pratikāra ch.</i> ,	200	Kammāśēvara, <i>te.</i> ,	332f.
Kalabarige, <i>vi.</i> ,	166, 170, 182	Kampila, <i>vi.</i> ,	166, 170, 183
Kalachuri, <i>dy.</i> , 30, 32, 143, 150f., 205, 211f.,	215f., 274, 292	Kanvari, Kanwaree, <i>s. a.</i> Sāmbharapallikā,	200
Kalachuri, <i>do.</i> ,	32, 310	kan, <i>to glitter</i> ,	188
Kalachuri, <i>do.</i> ,	32, 275, 310	Kanakaśabhā, <i>vi.</i> ,	173, 186
Kalchurya, <i>do.</i> ,	337, 339f.	Kanauj, <i>vi.</i> ,	144
Kalchurya, <i>do.</i> ,	335f.	Kāñchana, <i>mo.</i> ,	67, 68 <i>a.</i> 1
Kalahastāmbha, <i>Orissa ch.</i> ,	156ff.	Kāñchanastambha, <i>Orissa ch.</i> ,	156ff.
Kalahasti Bhatta, <i>m.</i> ,	165, 180	Kāñchī, <i>vi.</i> ,	173, 186
Kalahastiśvara, <i>te.</i> ,	163, 178	Kandanavōldurga, <i>hill fort.</i> ,	161, 172, 183
kalambo, <i>arrow</i> ,	188	Kandavannū, <i>s. a.</i> Kṛishnavarṇā,	145
Kālamukha, <i>sect.</i> ,	337	Kāñjagiri, <i>mo.</i> ,	68 <i>and n.</i> 1
Kalatsūri, <i>s. a.</i> Kalachuri,	32	Kannarādēva, <i>s. a.</i> Kṛishṇa III.,	123
Kalhoje, <i>vi.</i> ,	308	Kanyakubja, <i>vi.</i> ,	153, 27
Kalitalāyaehōli, <i>vi.</i> ,	260	kapardakapurāṇa, <i>a coin</i> ,	8 <i>n.</i> 3, 9
Kālidāsa, <i>m.</i> ,	146, 165	Kapardin, <i>m.</i> ,	263
Kalidēvaśvamin, <i>te.</i> ,	295	Kapardin I., <i>Silākāra ch.</i> ,	252f., 261, 265
Kalikala, <i>s. a.</i> Chōḷa Karikala,	<i>add.</i> 220	Kapardin II, <i>do.</i> ,	253, 261, 265
Kaliṅga, <i>co.</i> ,	2ff., 189, 343, 352	Kapiśā, <i>vi.</i> ,	290
Kalivishnuvardhana, <i>sur. of E. Chātukya</i>		Kappalodhayan tatāka, <i>a tank</i> ,	349, 353, 357
Vishnuvardhana V.,	63	Kapelspottī, <i>vi.</i> ,	168, 170, 187
Kaliya, <i>m.</i> ,	75, 79	kara,	2, 5, 41, 64, 135, 139, 164, 155, 157, 241, 313
Kallakējage hundred, <i>di.</i> ,	295	Karaḍikal, <i>s. a.</i> Karatīkalla,	292 <i>and add.</i>
Kallinātha, <i>comm. on Saṅgitaratnākara</i> ,	228	Karaḍikal, <i>do.</i> ,	309
		Karadikal, <i>do.</i> ,	309
		Karabāta, <i>co.</i> ,	343, 352
		Karanlai, <i>vi.</i> ,	298

Page	Page
Karapika Timmarasa, <i>see</i> Timmarasa.	
Karapikya Damvaṇa, <i>see</i> Damvaṇa.	
Karaṅkallu three hundred, <i>di.</i> , 295, 304, 308f., 313, 315 <i>and add.</i>	
Karātōyā, <i>vi.</i> , 68 <i>and n.</i> 1	
karavaka, 301 <i>and add.</i>	
Karikāla, <i>Chōja k.</i> , 122 <i>n.</i> 6, <i>add.</i> 220	
Kariy-Tirumalārya, <i>m.</i> , 165, 181	
Karkarāja, <i>Rāshtrakūṭa ch.</i> , 199	
Karkara, <i>s. a.</i> <i>Rāshtrakūṭa k.</i> Kakkarāja II., 144, 152, 276, 311	
Karṇa, Karnadēva, <i>Kalachuri k.</i> , 38, 40, 42, 205, 208, 211, 215	
Karṇamēru, <i>te.</i> , 205, 212, 216	
Karṇasuvarṇa, <i>vi.</i> , 65f., 70, 73, 76	
Karṇāṭa, <i>co.</i> , 19, 24, 175, 187	
Karṇāvati, <i>vd.</i> , 205, 209, 212, 216	
Kartavīrya, <i>legendary ancestor of Haihaya</i> , 291	
Kartavīrya, <i>do. of Kalachuris</i> , 205, 211, 215	
Kartavīryakula, <i>s. a.</i> Haihaya, 291	
Kartavīryakulatilaka, <i>sur. of Rōvarasa</i> , 291	
Kasappōḍaya, <i>ch.</i> , 160, 172, 186	
Kaśī, <i>vi.</i> , 205, 212, 216	
Kaśinātha Bhaṭṭa, <i>m.</i> , 165, 180	
Kāsmira, <i>co.</i> , 28	
Kaṭachchuri, <i>dy.</i> , <i>s. a.</i> <i>Kalachuri</i> , 31f.	
Kaṭiyālaka, <i>vi.</i> , 280	
Kaṭṭināyanakapattī, <i>vi.</i> , 168f., 176, 187	
Kaṭṭināyanapattī, <i>do.</i> , 160, 176, 187	
Kauśāmbī saṭṭagachchha, <i>di.</i> , 39f., 43	
Kauṭhēm, <i>vi.</i> , 304f.	
Kāvēri, <i>ri.</i> , 122, 220 <i>add.</i> , 342, 349, 353, 357	
Kāvēri anicut, 343	
Kavināgakēsarin, <i>sur. of Nāganna</i> , 348	
Kavindra-Tirtha, <i>Mādāva-āchārya</i> , 344 <i>n.</i> 4	
Kaviprabhu, <i>sur. of Nāganna</i> , 348	
Kaviśia <i>or</i> Kavōśia, <i>Kshatrapa</i> , 309f.	
Kayana, <i>m.</i> , 166, 182	
Kōdāla (?), <i>co.</i> , 157f.	
Kōlgā, <i>vi.</i> , 238	
Kembāri, <i>vi.</i> , 291f.	
Kembhāvi, <i>do.</i> , 291	
Kendōramānya, <i>vi.</i> , 32	
Kēraja, <i>people</i> , 125 <i>n.</i> 6	
Kēsarin, <i>see</i> Uddyōtakēsarin.	
Kēsaritāṭaka, <i>a tank</i> , 180, 193	
Kēsava, <i>te.</i> , 329f.	
Kēsavabhāṭṭa, <i>m.</i> , 354, 358	
Kēsavaśēna, <i>Bengal k.</i> , 6	
Kēśidēva, <i>Silāhara ch.</i> , 253, 262, 266	
Kōvāy māta, <i>goddess</i> , 56	
Khaḍuvāpali, <i>vi.</i> , 326f.	
Khairā, Khairhā, <i>vi.</i> , 205	
Khalvāṭa, <i>hill</i> , 148, 154	
khapdala, 39f., 43	
khandapati, 240	
Khānpurā, <i>vi.</i> , 23	
Kharpara, <i>tribe</i> , 44f.	
Kharparika, <i>do. (?)</i> , 45	
Khasa, <i>co.</i> , 30	
Khāśōka, <i>m.</i> , 75, 79	
Khatia, Khātiyā, <i>di.</i> , 322f., 326f.	
Khidrapūr, <i>vi.</i> , 297	
Khilji, <i>Muḥammadan dy.</i> , 18, 20f.	
Khiṭjāli, <i>di.</i> , 322f., 326	
Khoja, Jallala, <i>s. a.</i> Jalāl-ud-din, 44, 46f.	
Khurū Nāsir-ud-din, <i>Khilji k.</i> , 21	
Kilēkkōttappattī, <i>vi.</i> , 168, 176, 187	
Kilēkūrechi, <i>vi.</i> , 349, 353, 357	
Kiṇsariyā, <i>vi.</i> , 56	
Kiratasi Rāṇā, <i>s. a.</i> Kirtisimha, 57f.	
Kiriya Bellumbattī, <i>see</i> Bellumbattī.	
Kirtipala, <i>m.</i> , 19, 22, 24	
Kirtirāja, <i>Chālukya ch. of Lāṭa</i> , 254	
Kirtisimha, <i>Dahiyaka ch.</i> , 58f.	
Kirtivarman I., <i>W. Chālukya k.</i> , 143, 151, 275, 310	
Kirtivarman II., <i>do.</i> , 143f., 152, 275, 311	
Kirtivarman III., <i>do.</i> , 144, 311	
Kiṇḍore, <i>s. a.</i> Tuṅgabhadra, 272, 279, 285, 293f.	
Kōdala, <i>co.</i> , 157f.	
kōdrava, <i>grain</i> , 62, 64	
Koḍumbājur, <i>vi.</i> , 122 <i>and n.</i> 7, 124f.	
Kōgāji(nād), <i>di.</i> , 147f., 293	
Kōkali five hundred, <i>do.</i> , 143, 145, 147, 154	
Kōkalla, <i>Kalachuri k.</i> , 205, 211, 215	
Kōkaṭidēvapañchapallika, <i>vi.</i> , 220	
Kōkkili, <i>E. Chālukya k.</i> , 63	
Kōjala, <i>vi.</i> , 166, 170, 182	
Kōlhapur, <i>see</i> Kollāpura.	
Kollāpura, <i>vi.</i> , 295f., 306, 313f.	
Kōnatinṭhi, <i>vi.</i> , 322f.	
Koṇḍāmbikā, <i>queen of Venkaṭapati I.</i> , 161	
Koṇḍapārya, <i>see</i> Rāyasaṃ Koṇḍapārya.	
Koṇḍaviḷu, <i>fort</i> , 173, 186	
Koṇḍu, <i>m.</i> , 165, 180	
Koṇḍu Bhaṭṭa, <i>m.</i> , 166, 182	
Koṇḍu, <i>Madanabhārata</i> , <i>see</i> Madanabhārata.	
Kōnēri Bhaṭṭa, <i>m.</i> , 164, 166, 180, 182f., 355, 358	

	PAGE		PAGE
Koṅgaṇi Mahādhiraḥa, <i>sur. of W. Gaṅga</i>		Kṛishṇarāja, <i>Kalachuri k.</i> ,	31, 33, 35
Avinīta,	50, 53	Kṛishṇavarman, <i>Kadamba k.</i> ,	50, 53
Koṅgaṇi Mahādhiraḥa, <i>do. of do. Bhuvikrama,</i>	51, 54	Kṛishṇavarṇā, <i>s. a. Kṛishṇavarṇā,</i> 144f., 153, 277	
Koṅgaṇi Mahādhiraḥa, <i>do. of do. Śrīvikrama,</i>	51, 54	Kṛishṇavēṇā, <i>do.</i> ,	145
Koṅgaṇi Mahārāja, <i>do. of do. Śivamāra I.,</i>	51, 54	Kṛishṇavēṇi, <i>do.</i> ,	145, 298
Koṅgaṇi Śivamāra, <i>W. Gaṅga k.</i> ,	49	Kṛishṇavēṇṇā, <i>do.</i> ,	145
Koṅgaṇivarman Dharmamahādhiraḥa, <i>do.</i> ,	50, 53	Kṛishṇavarṇā, <i>vi. Kṛishṇā from its con-</i>	
Koṅgaṇi Vṛiddharāja, <i>sur. of W. Gaṅga</i>		<i>fluence with Verā,</i>	145
Durvīṇta,	50, 54	<i>kṛita, year,</i>	319
Koṅgaṇi Vṛiddharāja, <i>do. of do. Muṣhaka</i>	51, 54	Kṛitavīrya, <i>legendary ancestor of Haihaya,</i>	292
Kōpiya,	32, 34, 36	Kropṇeru, <i>vi.</i> ,	62, 64
Koṅkaṇa, <i>co.</i> ,	254, 259, 262, 266, 291	kṛurādṛiś, <i>designation of Mars and Saturn,</i>	147
Koṅkaṇa fourteen hundred, <i>do.</i> ,	256f.	kshātrakara,	9, 40, 139
Koṅkaṇa, <i>sapta,</i>	254, 313	Kubja Vishṇuvarḥana, <i>sur. of E. Chālukya</i>	
Koṅtaga, <i>vi.</i> ,	166, 170, 183	Vishṇuvarḥana I.,	62f.
Koppa, <i>vi.</i> ,	279, 280, 296f.	Kūḍala Dāmavāḍa, <i>vi.</i> ,	298 and n. 2
Koppa, <i>Brāhmaṇ,</i>	271, 280, 287, 337, 339	Kūḍala Kṛishṇavēṇi, <i>s. a. Kṛishṇavarṇā,</i>	298
Koppadēva, <i>m.</i> ,	271, 279f., 286f.	Kūḍalige, <i>vi.</i> ,	292
Koppadiśvara, <i>te.</i> ,	279, 296	Kūḍalaṅgam, <i>vi.</i> ,	298
Koppaṇa, <i>m.</i> ,	271, 280, 286f., 296, 338f.	Kuddi Alavādina, <i>s. a. Alā-ud-dīn Khilji,</i>	18, 24
Koppaṇabhāṭṭa, <i>m.</i> ,	338, 340	Kuḍimiyāmalai, <i>vi.</i> ,	226
Koppēśvara, <i>te.</i> ,	297f.	Kulastambha, <i>Orissa ch.</i> ,	156ff.
Kōsala, <i>co.</i> ,	239f.	Kulōttuṅga I., <i>Chōḷa k.</i> ,	207
Kōsiḡe, <i>vi.</i> ,	166, 170, 183	Kulōttuṅga III., <i>do.</i> ,	121
kōtiḥōma, <i>sacrifice,</i>	142	Kulōttuṅgachōḷa-vaḷaṅḡu, <i>di.</i> ,	342, 353, 357
Kōṭikanyakādāna, <i>sur. of Lakshṇikumāra</i>		Kumāra, <i>s. a. Prāḡyōṭiśha k. Bhāskaravar-</i>	
Tātāchārya,	162, 347	<i>man,</i>	69f.
Kōṭisāṅkara Bhāṭṭa, <i>m.</i> ,	165, 180	kumārādhiraḥa,	240
kōṭṭapāla,	139, 141	kumārāmātya,	323, 326
Kottapalli, <i>vi.</i> ,	167, 170, 184	Kumārāsarmaṇ, <i>Brāhmaṇ,</i>	2f.
Kōvilpattu, <i>vi.</i> ,	342, 349, 353, 357	Kumārēśvara, <i>te.</i> ,	307
Kṛāṇāla, <i>vi.</i> ,	167, 170, 184	Kumbhaghōṣṇa, <i>vi.</i> ,	167, 170, 184
Kṛishṇa, <i>legendary ancestor of Varmans,</i> 37,	39, 41	Kūṇḍi three thousand, <i>di.</i> ,	308
Kṛishṇa, <i>Madura ch.</i> ,	161, 177, 187	Kundavai, <i>Chōḷa princess,</i>	124
Kṛishṇa, <i>Rāshṭrakūṭa k.</i> ,	143, 151, 275, 310	Kuṅjaramalli, <i>f.</i> ,	124
Kṛishṇa H., <i>do.</i> ,	292	Kuṅkaṇa, <i>s. a. Koṅkaṇa,</i>	256
Kṛishṇa III., <i>do.</i> , 123 and n. 3, 144, 152, 275, 311		Kuntala, <i>co.</i> , 144f., 153, 205, 207f., 211, 215, 277	
Kṛishṇā, <i>vi.</i> ,	145, 294f., 297	Kuṇapa, <i>vi.</i> ,	308 and n. 3
Kṛishṇavēṇṇā, <i>s. a. Kṛishṇavarṇā,</i>	145	Kupparasa, <i>m.</i> ,	167, 184
Kṛishṇabhāṭṭa, <i>m.</i> ,	355, 358	Kurruḍikul, <i>s. a. Karāṭikallu,</i>	309
Kṛishṇadēvarāya, <i>Vijayanagara k.</i> ,	345	Kurundaka, <i>vi.</i> ,	298 n. 2
Kṛishṇakavi Kāmakoṭi, <i>s. a. Kāmakoṭi,</i>	163	Kuṇuvatti, <i>vi.</i> ,	293f.
Kṛishṇamāmbā, <i>queen of Venkaṭapati I.,</i> 161,	174, 186	kuṭumbayātrā, <i>procession,</i>	243
Kṛishṇam-Bhāṭṭa, <i>m.</i> ,	164, 166, 179, 182f.	kuṭumbin,	5, 64, 134
Kṛishṇapallikā, <i>vi.</i> ,	145, 154	Kuṭvudi, <i>s. a. Quṭb-ud-dīn Muḥarak,</i>	20
Kṛishṇarāja, <i>Guhila ch.</i> ,	12, 14	Kuṭvudina, <i>do.</i> ,	20, 27
		Kuṭvudina, <i>s. a. Quṭb-ud-dīn Aibak,</i>	18, 23
		Kuṇēpi, <i>vi.</i> ,	298

	PAGE		PAGE
L			
Lachhimadēi, <i>queen of Narasimhatayudēva,</i>	248f.	Lākhēvārī, <i>hill,</i>	219, 239
Lādānau, <i>vi.,</i>	27	Leṭadēśa, <i>co.,</i>	254
Lādānū, <i>do.,</i>	26	Leṇḍulūra, <i>vi.,</i>	133
Lādōū, <i>do.,</i>	17, 19	lēkhayitā,	75
Laghukapardin, <i>sur. of Śilāhāra Kapardin II.,</i>	261, 265	letters indicating notes,	228
Lakkūmbikā, <i>queen of Rāmarāja I. of Vijaya-</i> <i>nagara,</i>	160, 172, 186, 342, 351, 356	Liṅgam Bhaṭṭa, <i>m.,</i>	165f., 180, 183
Lākshā, <i>vi.,</i>	68	Liṅgarāja, <i>m.,</i>	166, 182
lakshadāna, <i>gift,</i>	19	Liṅgārya, <i>m.,</i>	167, 184
Lākshāgēha, <i>vi.,</i>	140, 154	Lōkadityarasa, <i>Ahiyā ch.,</i>	293
Lakshimamā, <i>queen of Madura ch. Krishna,</i>	161, 177, 187	Lōkamahādēvī, <i>queen of E. Chālukya Bhima</i> <i>II.,</i>	62f.
Lakshmana, <i>legendary ancestor of Pratihāras,</i>	200	Lōkamahādēvijār, <i>sur. of Dantiśakti-vi-</i> <i>śākirār,</i>	121 n. 2
Lakshmana, <i>Chōdi k.,</i>	144, 152, 276, 311	Lōkanātha, <i>m.,</i>	164, 179
Lakshmana, <i>m.,</i>	164, 179	Lōkanāthan, <i>m.,</i>	343
Lakshmana Bhaṭṭa, <i>m.,</i>	165, 181, 354, 358	Lōpāmudrādāyita, <i>s. a. Agastya,</i>	188
Lakshmanasēna, <i>Bengal k.,</i>	6, 7, 9f., 28	Ludiarlōo, <i>s. a. Pratāparudra,</i>	244
Lakshmanasya, <i>m.,</i>	165, 180		
Lakshmanayya, <i>m.,</i>	333f.	M	
Lakshmarasa, <i>m.,</i>	165, 181	Māchaya Bhaṭṭa, <i>Brāhman,</i>	271, 280, 286
Lakshmidhāra, <i>m.,</i>	238, 241	Mādājūhāru, <i>vi.,</i>	295, 303f., 309, 313, 315
Lakshmidharadōvāsārman, <i>Brāhman,</i>	7, 9	Mādasabhārata Kōṇḍu, <i>m.,</i>	164, 179
Lakshmidharārya, <i>m.,</i>	167, 184	Madangōpāl, <i>Sōṣpur ch.,</i>	210
Lakshmikānta, <i>m.,</i>	167, 184	Mādapa, <i>m.,</i>	165, 182
Lakshmikumāra Tātāchārya, <i>Vaiśkṛava-</i> <i>āchārya,</i>	162, 347	Mādavaśala, <i>vi.,</i>	163, 169, 178
Lakshminārāyaṇa, <i>te.,</i>	163, 178	Mādha I., <i>W. Gaṅga k.,</i>	50, 53
Lakshminārāyaṇōndra, <i>m.,</i>	165, 181	Mādha II., <i>do.,</i>	50, 53
Lakshminrīsītāha, <i>m.,</i>	164, 179	Mādha-Tirtha, <i>Mādha-āchārya,</i>	344 n. 4
Lakshnipuram, <i>vi.,</i>	166, 170, 183	Mādhavavarman, <i>Viśhṅukēṇḍin k.,</i>	133f., 136
Lākulīśa Pāsupata, <i>sect,</i>	337	Mādhuakāṇḍava, <i>Kaliṅga prince,</i>	4
Lājaratṭha, <i>di.,</i>	37	Mādura, <i>vi.,</i>	165, 170, 181
lāsamandhivigrahin,	271, 281, 287	Mādharāntakan, <i>sur. of Uttama-Chōja,</i>	123
Lalluva Bhaṭṭa, <i>m.,</i>	203f.	Mādharāntakan Gaḍḍarādittanār, <i>ch.,</i>	124 n. 1
lambāpatāha, <i>drum,</i>	188	Mādhusōdana, <i>Brāhman,</i>	218, 220
languages—		Mādhusōdana Saraśvatī, <i>author,</i>	345
Hindī,	No. 30B	Mādhvāchāryas, <i>philosophical school,</i>	344
Kanarese,	No. 32A, 37	Mādhvāchārya, <i>Dvaita philosopher,</i>	346 and n. 4, 353, 357
Prakrit,	No. 33	Māthyadēśa, <i>co.,</i>	39, 41, 43, 327
Pṣu,	No. 16	mādhyanagrāma, <i>musical time and gamut,</i>	227, 229
Sanskrit,	No. 1-11, 13, 17-21, 23-27A, 29-31, 34-36, 38	Māgadhā, <i>dy.,</i>	2f.
Sanskrit and Kanarese,	No. 32B	māgadhī, <i>a gīti,</i>	229
Sanskrit and Telugu,	No. 12, 22	mahābalādhikrīta,	35
Tamil,	No. 15, 27B	mahābhāṇḍagāra,	255
Lankā, <i>co.,</i>	38, 40, 42	mahābhāṇḍagārika,	213
Lankāvaritaka, <i>vi.,</i>	210f., 239	Mahābhāṣya Narasim-Bhaṭṭa, <i>m.,</i>	163, 178
		Mahābhāṣya Śrīnivāsa, <i>m.,</i>	167, 184

	PAGE		PAGE
Mahābhavagupta, <i>Trikuṭiṅga k.</i> ,	239	Mahīpsla II., <i>Pāla k. of Bengal</i> ,	38
mahābhōgika,	9, 49, 43	Mahīpatihattā, <i>m.</i> ,	241
Mahābhūtavarman, <i>Prāgyjyōtisha k.</i> ,	69, 74, 77	Mahīpūktā, <i>m.</i> ,	29
Mahābōdhi, <i>te.</i> ,	28f.	Mahīravana, <i>Vāghīlā feud.</i> ,	57
Mahāḍā, <i>vi.</i> ,	218, 220	Mahīrāra, <i>di.</i> ,	256
Mahāḍeva, <i>m.</i> ,	56, 61	Mahīshmatī, <i>vi.</i> ,	254, 269, 291ff.
Mahāḍevārāja, <i>Kakatiya k.</i> ,	189, 193	Mahīshmatipuravarasēvara, <i>sur. of Rēvarasa</i> ,	291
mahādharmādhyakṣa,	9, 40, 42	Mahīra, <i>m.</i> ,	20, 27
mahādhīrāja,	50, 51	Mahmūd, <i>see</i> Naṣir-ud-dīn Mahmūd.	
mahādhyakṣa,	213	Mahuvāli, <i>vi.</i> ,	241
mahāgopastha, <i>z.</i> ,	9, 40, 43	Mahūyā, <i>m.</i> ,	304, 314f.
mahākṣhapāṭalika,	9, 89, 40, 43, 139, 213	Mahīkaragupta, <i>Brahman</i> ,	138f., 142
mahāmanjālēśvara,	263, 265, 269	Mālava, <i>co.</i> ,	144, 153, 277, 320f.
Mahamandaśāhu, <i>s. a.</i> Muḥammad Shāh, 161,	174, 186	Mālavādēvi, <i>queen of Samalavarman</i> ,	38, 40, 43
mahāmentrin,	213	Malayamān,	122 n. 6
mahāmātya,	213	Malayavarmanḍeva, <i>Nalapura cā.</i> ,	223
Mahāmūda, <i>s. a.</i> Naṣir-ud-dīn Mahmūd,	46	Malayāja, <i>m.</i> ,	283, 290, 337, 339f.
mahāmudrādīkṛita,	9, 40, 42	Māḷibēśvara, <i>te.</i> ,	291
Mahānādī, <i>vi.</i> ,	218, 238, 327	Mālikībhārata, <i>s. a.</i> Ibnāḥim Shāh, 161, 174, 186	
mahāparvva,	283, 339	Māḷiyabharasi, <i>wife of Rēvarasa</i> ,	291
mahāpīlupati,	9, 40, 43	Mālanārādhyā, <i>m.</i> ,	167, 184
mahāprachandā,	156	Mālaya, <i>m.</i> ,	143, 146, 156
mahāpramātra,	213	Mālidēvarasa, <i>cā.</i> ,	293
mahāpratīhāra,	43, 139, 213	Mālikāmōha, <i>sur. of W. Chālukya Jayasīma</i>	
mahāpratīhārapīḍā,	255	II.,	144, 153, 277
mahāpurōhita,	213	Mālikāmōdēśvara, <i>te.</i> ,	145
mahārāja,	2, 5, 29, 51, 53, 134, 195,	Mālikārjuna, <i>te.</i> ,	335f.
	246, 320, 323	Mānuka, <i>vi.</i> ,	165, 169, 181
mahārājādhirāja,	9, 40, 64, 139, 154, 157,	Mānvaṇī, <i>vi.</i> ,	291
	213, 239, 246, 269, 282,	maṇḍala,	43 n. 4
	313, 330	Maṇḍala, <i>vi.</i> ,	58
mahārājaputra,	213	maṇḍalapati,	139, 240
mahāsādhanaabhāga,	255	Maṇḍalādharaṇivarāha, <i>sur. of Śīraṇ-</i>	
mahāsāmanta,	157, 213, 323, 327	garāya II.,	343, 352, 357
mahāsāmantaśhipati,	204, 262	Māndalla, <i>Rāshtrakūṭa feud.</i> ,	255 n. 2
mahāsāndhivigrahādīkaraṇa,	35	Māndasōr, <i>vi.</i> ,	315
mahāsāndhivigrahika,	9, 40, 42, 139	Māndhātṛi, <i>legendary ancestor of Kakatiyas</i> ,	
mahāsāndhivigrahin,	241		183, 193
mahāsarvādīkṛita,	139, 141	Māṅgalāga, <i>vi.</i> ,	58
mahāsēnapati,	9, 40, 42, 139	Māṅgalavīla, <i>vi.</i> ,	158f.
mahāsēvasādhana,	213	Māṅgālīśa, <i>W. Chālukya k.</i> ,	32, 143, 151,
mahāsēvasāla,	255		275, 310f.
mahātara,	154, 202, 313	Māṅgiyavarāja, <i>E. Chālukya k.</i> ,	63
Mahāvāma,	4, 125	Māṅikēśvari, <i>s. a.</i> Dantēśvari,	245
mahāvīyūhapati,	39, 40, 43, 139	Māṅikīāla, <i>vi.</i> ,	299
Mahēndravarmān, <i>Prāgyjyōtisha k.</i> ,	69, 73, 77	Māṅimāṅgala, <i>vi.</i> ,	297
Mahēndravarmān I., <i>Pallava k.</i> ,	225	Māṅlēchēri, <i>vi.</i> ,	165, 170, 183
Mahēśvaradāma, <i>Chālemāna cā.</i> ,	198, 202f.	Māṅṇeyabbērupāda, <i>sur. of Rēvarasa</i> ,	269
		Māṅṇīnāḍa, <i>di.</i> ,	121

	PAGE		PAGE
Mantrālaya, vi.,	347	Mosalemaḍu, vi.,	293
mantrin,	203	Mosalimaḍu, do.,	164, 169, 180
Manyapuli, sur. of Śrīraṅgarāya II.,	352, 357	Mōthala, vi.,	360
Mārasimha, Śīlāhāra prince,	307	Mōttuppalli, vi.,	189, 197
Mārava, co.,	276, 311	Mōtupalli, do.,	188, 190
Marco Polo,	190	Mṛigaṅka, sur. of Prāgyōtisha k. Susthita- varman,	69, 74, 77
Marichēti, vi.,	165f., 170, 181, 183	Mṛisibrahma, m.,	30
Markaṇḍēvara, te.,	307	Mubārak Shāh, see Quṭb-ud-din.	
Markaṇḍēyadēvśārman, Brāhman,	7, 9	Mudnūr, s. a. Mudunira,	306f.
Mārōṭ, vi.,	67f.	Muddaladēvi, f.,	273
Maru, co.,	201	Muddebihal, di.,	306
Mānā, queen of Dahiyaka Mēghanāda,	66, 60	Mudinir, s. a. Mudunira,	306
Mas'ud, see Ala-ud-din Mas'ud.		Mudunir, do.,	307
Mātānga, writer on music,	230	Mudunira, vi.,	295, 304, 306f., 313f.
Māthura, caste,	44, 46f.	Muhammad Shāh, Gōlkoṣa k.,	161, 186
Maujadina, s. a. Mu'izz-ud-din Bahrām Shāh,	18, 24	Mu'izz-ud-din Bahrām Shāh, Slave k.,	18, 21f.
Maurya, dy.,	11, 143, 150f., 274f., 310	Mu'izz-ud-din Kai Qubād, do.,	21
Mayāpuri, vi.,	171, 186, 350, 356	Mukhamōḥṭa, a pīṭātana,	50, 53
Mayinda, ch.,	294 n. 4	Mukkunde, vi.,	271f., 279, 281, 285, 297, 294
Mēḍha, Mēḍhaka, vi.,	218, 220	Muktāpīḍa Lalitāditya, Kāsmīr k.,	255
Mēghanāda, Dahiyaka ch.,	56, 58, 60	Mukundadēva, Parī k.,	219
Mēharauli, vi.,	318	Mūladōgarika, vi.,	260
Mēlakōṭṭappatti, vi.,	168, 176, 187	Mūlanḍam, vi.,	349 n. 1
Mēlāḍu, vi.,	165, 169, 180	Mujbāgal, maṭha,	344
Mēttappatti, vi.,	168, 176, 187	Mulgunda, vi.,	148
mēya,	5	Mulavāy, vi.,	164, 169, 179
Mijalai-kūrram, di.,	122 n. 6	Mulvāyi, do.,	166, 182
Minākahi, te.,	161, 177, 187	Mummūṭi, Śīlāhāra ch.,	291
Mioḍhōla, vi.,	254	Mūngilapai, vi.,	168, 175f., 187
Miraj, vi., s. a. Miriṅṅo,	295, 272, 303	Muppaḍi Jaggināyakappatti, vi.,	168, 176, 187
Miriṅṅo, vi.,	273, 283, 290, 337f.	Mūrttimāmba, queen of Achyutappa Nayaka,	344
Miriṅṅi, do.,	298 n. 2	Mūrttināyanipatti, vi.,	168, 187
Mitrāśārman, m.,	265	Mūrukāyaraṅgaḍa, sur. of Venkaṭapatidēva- rāya,	175, 187
Mōllanakhāḍi, di.,	8f.	Mūsala, m.,	29
months—		Mushkara, W. Gaṅga k.,	51, 54
Āshāḍha,	353	music,	236ff.
Āsvayuja,	337, 339f.	music in play,	239
Āsvina,	321	Musē-ṭṭihalli, vi.,	166, 170, 183
Āsvōja,	320	Musēṭṭihalli, do.,	166, 183
Bhādrapada, 10, 20, 27, 29, 35, 154, 325, 334		Mūta Nāpai, chronicler,	50f.
Chaitra,	249	Mutṭi, s. a. Mōttuppalli,	190
Jyēṣṭha,	135, 332	Mutta-Mādhava, te.,	339f.
Kārttika,	175, 263, 336	Muttarasa, s. a. Pṛithivikoṅgapi Śrīpurusha,	49
Magha,	220, 241	Muttukūri, vi.,	165, 181
Mārgaśīrṣha,	5, 328, 330	Muttukūru, do.,	169, 181
Phālguna,	213	Muttūr, do.,	293f.
Pūshya,	154		
Śrāvapa,	41, 283		
Vaiśākha,	3, 26, 46, 61, 247, 249, 313		

	PAGE		PAGE
Mūvadigaṇḍa, <i>sur. of Rōvarasa</i> ,	269, 291	Nanda, <i>legendary ancestor of Vijayanagara</i>	
M. . . vara, <i>m.</i> ,	5f.	<i>dy.</i> ,	160, 171, 186, 350, 356
N			
Nāchana, <i>s. a. Nāchayabhaṭṭa</i> ,	237f., 340	Nandiharipakuṇḍi, <i>vi.</i> ,	8f.
Nāchana, <i>Brāhmaṇ</i> ,	271, 280, 287	Nandyala, <i>vi.</i> ,	166, 170, 183
Nāchi, <i>do.</i> ,	280, 287	Nāgūr-Vēl, <i>ch.</i> ,	123 n. 6
Nāchayabhaṭṭa, <i>general</i> ,	337	Nannarāja, <i>ch.</i> ,	205 n. 2
Nācheyabhaṭṭa, <i>do.</i> ,	338, 340	Nānya, <i>di.</i> ,	137, 139, 141
nāduka, <i>district</i> ,	175, 187	Nāradiśikshā, <i>work on music</i> ,	229
Nāgabhaṭa I., <i>Pratihāra k.</i> ,	200f.	Narahari, <i>m.</i> ,	355, 358
Nāgabhaṭa II., <i>do.</i> ,	199f.	Naraka, <i>legendary ancestor of Prāgyōtisha</i>	
Nāgabhaṭa, <i>s. a. Nāgabhaṭa</i> ,	200	<i>kings</i> ,	67, 70f., 73, 76
Nāgū-Bhaṭṭa, <i>m.</i> ,	164, 165, 179, 182	Nāranabhaṭa, <i>m.</i> ,	354, 358
Nāghrnda, <i>vi.</i> ,	12	Nārānātha, <i>m.</i> ,	10
Nāgalaṅga, <i>m.</i> ,	265, 268	navapati,	213
Nāgāmbā, Nāgāmbā, <i>vi.</i> ,	260	Narasam-Bhāgavata, <i>m.</i> ,	164, 179
Nāganaiya, <i>m.</i> ,	263	Narasam-Bhaṭṭa, <i>m.</i> , 164, 166, 178, 183f., 355, 358	
Nāganna-kavi, <i>poet</i> ,	358f.	Narasam-Bhaṭṭa, <i>Mahābhāshya</i> , <i>see</i> |Mahā- bhāshya.	
Nagaon, <i>s. a. Nāgāmbā</i> ,	260	Narasam-Bhaṭṭa Sūri, <i>m.</i> ,	167, 184
Nāgapattana, <i>vi.</i> ,	19, 25	Narasapādāsa, <i>m.</i> ,	354, 358
Nāgapura, <i>vi.</i> ,	256	Narasārya Kēśava Bhaṭṭa, <i>m.</i> ,	167, 184
Nāgappaya, <i>see</i> Hastaka Nāgappaya.		Narasimha, <i>see</i> Aubhala Narasimha and Tiru- mala Narasimha.	
nagarapati,	263	Narasimha Bhaṭṭa, <i>m.</i> ,	164, 179
Nāgarasa, <i>m.</i> ,	165, 181	Narasimhāchārya, <i>Vaiṣṇava teacher</i> ,	162
Nagaravura, <i>vi.</i> ,	292	Narasimharāyadēva, <i>Bastar ch.</i> ,	246f.
Nāgarasarub, <i>pool</i> ,	146, 155	Narasimhārya, <i>see</i> Varada Narasimhārya.	
Nāgāśarman, <i>m.</i> ,	50, 52, 55	Narasōpādhyāya, <i>m.</i> ,	165, 181
Nāgāvalōka, <i>s. a. Nāgabhaṭa II.</i> ,	199, 203f.	Naravarman, <i>Mālava ch.</i> ,	317f., 320f.
Nāgavānū, <i>dy.</i> ,	244	Nārāyana, <i>m.</i> ,	164, 166, 178, 183
Nāgavarman, <i>m.</i> ,	271, 282, 289	Nārāyana Bhaṭṭa, <i>m.</i> ,	163, 165, 178, 181, 355, 358
Nāgi, <i>f.</i> ,	19, 22, 25	Nārāyana Bhaṭṭēndra, <i>m.</i> ,	165, 181
Nāgāśarman, <i>Brāhmaṇ</i> ,	135f.	Nārāyanadatta, <i>m.</i> ,	8, 10
Nabusha, <i>legendary ancestor of Varmans</i> ,	37, 39	Nārāyana Paṇḍita, <i>m.</i> ,	166, 182
Nabusha, <i>do. of Vijayanagara dy.</i> , 160, 171, 185, 350, 356		Nārāyanārya, <i>m.</i> ,	165f., 180, 183
Nāiladēvi, <i>queen of Dahiyaika Vikrama</i> ,	58	Nārāyana-Tirtha, <i>Mādhva-āchārya</i> ,	344 n. 4
Nainār, <i>m.</i> ,	355, 358	Nārāyanavarman, <i>Prāgyōtisha k.</i> ,	69, 74, 77
Naipasiha, <i>m.</i> ,	20, 27	Narēndra, <i>sur. of Pallava Mahēndravarmān</i>	
Nairyanōvya, <i>vi.</i> ,	20 n. 2, 27	I.,	225f.
naiyōgika,	263	Narēndramrigarāja, <i>sur. of E. Chalukya</i>	
nakshatra—		Vijayāditya II.,	62f.
Anurādha,	353	Nargund, <i>vi.</i> ,	148
Rēvatī,	220	Nariyumboje seventy, <i>di.</i> ,	272, 283, 290
Nala, <i>people</i> ,	143, 150f., 275, 310	Narwar, <i>s. a. Nalapura</i> ,	223
Nalapura, <i>vi.</i> ,	223	Nasaraddīna, <i>s. a. Nāsir-ud-dīn Mahmūd</i> ,	18, 24
Nalhadā, <i>f.</i> ,	19, 22, 24f.	Nāsir-ud-dīn Khurū, <i>Kāilī k.</i> ,	21
Nammūru, <i>vi.</i> ,	62, 64	Nāsir-ud-dīn Mahmūd, <i>Slave k.</i> ,	18, 21f., 44f., 47
Nānāvāruśrīmaṇḍalikagaṇḍa, <i>sur. of Veñka-</i> <i>ṭapatidēvarāya</i> ,	174, 186	naulalabastysāvagōmahishājāvikādivyāpṛita,	9, 40, 139
		Navakāma, <i>sur. of W. Gaṅga Kongani Śiva-</i> <i>māra</i> ,	49, 51, 54

	PAGE		PAGE
Navarangapura, fort,	243, 245 ff., 249f.	Odayalūr, vi.,	164, 167, 169, 179, 184
Navalgund, vi.,	148	Oḷḷiyarājyaśāpatta, sur. of Venkatapatidē-	
nāyaka,	241	vatāya,	175, 187
Nāyaka, dy.,	341	Ohayūrpattaka, di.,	342, 349
Naynadēvi, queen of Prājyātika k. Sthita-		Ōnkunda, vi.,	148
varman,	69, 74, 77	Orangal, vi.,	243, 245, 247 ff.
Neḍamari, W. Chālukya k.,	143f., 311	Oranta Malla, m.,	283, 290, 336, 339f.
Neḍumāṅ Aūji, see Adigaśimān.			
Neḍūngula, vi.,	167, 175, 187		
Nēhakāśhī, vi.,	137, 139, 141	P	
Nēnsi, see Mūta Nēpsi.		pādakula,	230 n. 1
Nēpala, co.,	68 n. 1	Palamānūla, Dakigaka ch.,	53
Nēṭṭibhāṅja, Orissa ch.,	322	pādamūla,	290 n. 1
ṅbri instead of ṅhri,	11	pedātijivya,	240
Nichadāhān, tonk,	8f.	Padmanābhābhavarindra, m.,	160, 182
Niḷamari, s. a. Neḍamari,	143, 151, 275	Padmanābha-Tirtha, Mādheva-āchārya,	314 n. 4
riḷhān,	313	Palama Bhatta, m.,	29
Niḷhanpur, vi.,	65	Pagalatī, vi.,	295, 304, 306, 308, 313f.
nidhi,	241, 313, 323	Pagalatī, do.,	306, 308
nidhivāṃphayasaḷita,	220	Pāḷa, dy.,	38, 137
nikara,	241	Pāḷaki-vishaya, s. a. Pḷaki,	133
Niḷgunda, s. a. Nirugunda,	148	Pāḷakonda, di.,	4
Niḷgund, do.,	148	Pāḷamānpatti, vi.,	168, 170, 187
Niḷgunda, do.,	142f., 147	Palata Pāḍya, m.,	145, 154
Nimba, ch.,	291	Pallava, dy.,	51, 54, 225
Nirugunda, Nirugunda, s. a. Nirugunda,	148	Pampalēvi, f.,	271, 280, 285
Nirugunda, vi.,	143, 145, 147, 154	Pampakabbe, do.,	271, 280, 286
nishāda, musical tone,	229f.	Pamparājadēca, ch.,	255 n. 2
Niśātikamalla, Singhalese k.,	4	Pañchakkhaṇḍa, di.,	67
niyukta,	157, 263	pañchama, musical tone and note,	227, 230
niyuktaka,	151, 313	pañchamahāśābda, 157, 202, 218, 254f., 262, 269	
Neḍamaiya, Brāhman,	264, 267	pañchamahāvādyā,	254, 255 n. 3
Nolamba, ch.,	294 n. 4	Pañchamat-ḷbhāṅjana, work by Tātārya,	162, 347
notation by dots,	227f.	Pañchēla, di.,	209
notes,	228	Pañchēla, see Dēulā Pañchēla.	
Nōura, vi.,	250, 252, 257, 264, 267	Pañchgangā, vi.,	293
Nowohur, do.,	257	Pandāri, vi.,	166, 170, 184
Nyāsimha, Sāḷuca ch., 160, 171, 180, 342, 348		Pandari Bhatta, m.,	166, 183
and n. 10, 350, 353		Pāṇḍavadattī, designation of Hagarittage, 307 n. 3	
nyāsa, final note,	227	Pāṇḍi, m.,	326, 328
nyāyakarāṅika,	75, 79	Pāṇḍiṅgāniechuramirakkina, sur. of Parān-	
Nyāyāmṛita, work by Vyāsarāya,	345	taka II.,	125
Nyāyāmṛitavyākhyā, work by Vijayindra-		Pandijjapalli, vi.,	165, 169, 180
Tirtha,	346	Pandi-Poddēri, vi.,	62, 64
		Pāṇḍa, s. a. Pāḍya,	125
O		Pāḍurangaya, m.,	164, 179
Oḷagerē, vi.,	338 ff.	Pāḍya, dy.,	19, 24, 121f., 125f.
Oḷāṅgerē, do.,	338	Pāṇikēśvara, m.,	355, 358
		pani ssa,	62, 64

	PAGE		PAGE
Pappūri, <i>vi.</i> ,	166, 170, 183	Perumāḷ Sundaracōḷa, <i>s. a.</i> Parāntaka II.,	126
Parabala, <i>Rāshtrakūṭa cā.</i> ,	199	Perunkāḍa, <i>s. a.</i> Penugonḍa,	342 n. 1, 353
Parakēsarivarman, <i>sur. of Chōḷa kings</i> ,	121, 123f.	Peruvāḍaka, Peruvātaka, <i>vi.</i> ,	133f., 133
paramabhāṭṭāraka,	9, 40, 64, 139, 154, 157, 213, 239, 240, 269, 292, 313, 330	Pichchan, Tirukkaraḷi, <i>s. a.</i> Śiriyavēḷār,	122, 129
paramabrahmaṇya,	64	pindādāna, <i>quit rent</i> ,	145
Paṛamalai, <i>vi.</i> ,	122	Pinna Mādhavayārya, <i>m.</i> ,	163, 178
paramamāhēśvara,	34, 134, 157, 202, 239, 240, 323	Pinnama, <i>Aravīḍu cā.</i> , 160, 171, 186, 342, 350, 356	
Paramāra, <i>dy.</i> ,	218 n. 1	Pinnama I., <i>see</i> Tāta Pinnama.	
paramavaishṇava,	9, 40	Pinnanarasaya, <i>m.</i> ,	355, 358
Paṛambu, <i>s. a.</i> Paṛamalai,	122 n. 6	Pirāntakan Śiriyavēḷār, <i>general</i> ,	122, 124, 126
paramēśvara,	9, 40, 64, 139, 154, 213, 239, 240, 269, 282, 313, 330	Piriya Bellumbāṭṭi, <i>s. a.</i> Bellumbāṭṭi,	272, 283, 290
Parāntaka I., <i>Chōḷa k.</i> ,	121ff.	Piriya Gobbūr, <i>see</i> Gobbūr.	
Parāntaka II., <i>do.</i> ,	124	Piṣṭāpura, <i>vi.</i> ,	2f.
Parāntakapḍēvi Anṇapār, <i>queen of Parān-</i> <i>taka II.</i> ,	124	Pitāmaradēvaśarman, <i>m.</i> ,	39, 41, 43
Pārasika, <i>Dutch</i> ,	344 n. 2	Pitavāṅguptaśarman, <i>Brāhmaṇ</i> ,	137, 139, 141f.
Parbatsar, <i>vi.</i> ,	68	Piṭhāpuram, <i>vi.</i> ,	2
Parikshit, <i>legendary ancestor of Vijaya-</i> <i>nagara dy.</i> ,	160, 171, 186, 350, 356	piṭhikāvitta,	39f., 42
parimōṭana,	188	Plaki, <i>di.</i> ,	133f., 136
Pārisasetṭi, <i>m.</i> ,	308	Pohgaon, <i>s. a.</i> Pūgaṅṅā,	260
Parittiyūr, <i>vi.</i> ,	342, 349, 353, 357	Pōkharap, <i>vi.</i> , <i>s. a.</i> Pushkarapa,	317
parivriḍha,	153 n. 11	Poṅṇāḷigaittuṅṅināḍēvar, <i>sur. of</i> Parāntaka II.,	12, 124f
Parsees, <i>immigration to India</i> ,	263	Ponugunda, <i>vi.</i> ,	148
Parthivēndravarmān, <i>cā.</i> ,	125	Poruḷare, <i>vi.</i> ,	50, 54
Pāśchimakhayḍa, <i>di.</i> ,	156	Pōttaraiyan, <i>designation of the Pallava king</i> ,	225f.
Pāśchimalatka, <i>di.</i> ,	239f.	pradēya,	2
Paupḍra-bhukti, <i>di.</i> ,	39f., 137, 139, 141	Prāḡjyōtisha, <i>co.</i> ,	68
Paupḍravardhana, <i>do.</i> ,	7, 65	pragrāhya,	9, 41, 139
paurṇamavāsyē, <i>full moon</i> ,	332	Pramāra, <i>dy.</i> ,	12, 16
Peddi Bhāṭṭēndra, <i>m.</i> ,	167, 184	Prasahyavigraha, <i>m.</i> ,	35f.
Pedḍore, <i>vi.</i> ,	294 n. 4	Pratāpachakravartin, <i>sur. of</i> W. Chāḷukya Jagadēcamalla II.,	292
Pedōbamāmba, <i>queen of</i> Veṅkatapati I., 161, 174, 186		Pratāparudra, <i>Kākatīya k.</i> ,	243ff., 247ff.
Peḷḍore, <i>s. a.</i> Perḍore,	304	prathama-dvādaśi, <i>a tithi</i> ,	541 and n. 1
Peḷṅnagara, <i>vi.</i> ,	50, 54	prātibhēdika,	34
Penugonḍa, <i>vi.</i> ,	173, 342, 349	Pratibhāra, <i>dy.</i> ,	12, 199
Penukonḍa, <i>do.</i> ,	186	pratisṭhāṭṭa,	20
Pērāru, <i>s. a.</i> Kriṣṇā,	297	pratyandhāruvā,	240
Perḍore, <i>do.</i> ,	294 and n.	pratyāya,	41, 139
Periyakoḷam, <i>vi.</i> ,	167, 170, 184f.	pravara—	
Periyakoḷam, <i>do.</i> ,	167, 175	Āṅgirasa,	7, 10, 326f.
Periya Tirumalai-nāmbi, <i>s. a.</i> Śrīśailanātha,	162	Āplavana,	213, 217
Pērōja-sāhi, <i>s. a.</i> Rukn-ud-din Firōz Shāh I., 18, 24		Āpnavāna,	41, 43
Perumāḷ, <i>m.</i> ,	355, 358	Ārahāya,	241
		Aurva,	41, 43
		Bārhaspatya,	7, 10
		Bhāradvāja,	7, 10
		Bhārmayāva,	326f.

	PAGE		PAGE
pravara—contd.		Purusbottamadēva, <i>Bastar ch.</i> ,	246ff
Bhrigu,	41, 43	Pūr-vādi, a <i>maṭha</i> ,	344
Chyavana,	41, 43	Pūrvavishaya, <i>di.</i> ,	159
Jamudagni,	41, 43, 213, 217	Pushkarana, Pushkarana, <i>vi.</i> ,	317f.
Kaṇva,	217	Pushyavarman, <i>Prāgyōtisha k.</i> ,	69, 71, 73, 76
Viśvāmitra,	322, 324	pūti,	43 n. 5
Prayāga, <i>vi.</i> ,	205, 211, 215	Putāra, <i>vi.</i> ,	342, 349, 353, 357
Prithivikōṅgani, <i>sur. of W. Gaṅga Śripurusha</i> ,	49, 52, 55	Putti-Bhaṭṭa, <i>m.</i> ,	163, 178
Prithivipati I., <i>W. Gaṅga k.</i> ,	121 n. 2	Pya inscriptions,	127ff.
Prithivirāja, <i>Chāhamāna k.</i> ,	222ff.		
Prithivirājavijaya, <i>poem</i> ,	222f.	Q	
Prōlarāja I., <i>Kākatīya k.</i> ,	189, 193	Quṭb-ud-din Aibak, <i>Slare k.</i> ,	18, 21
Prōlarāja II., <i>do.</i> ,	189, 193	Quṭb-ud-din Muḥarāk Shāh, <i>Kāṭiyi k.</i> ,	20f.
Prōlārya, <i>m.</i> ,	304, 314f.		
Prome, <i>vi.</i> ,	127	R	
Pūngambā, Pūngambā, <i>vi.</i> ,	260	Rāchaya, <i>Brāhman</i> ,	271
Pūjārināyakamalai, <i>hill</i> ,	168, 176, 187	Raḍhā, <i>Uttara, di.</i> ,	39, 41, 43
Pulakēsin I., <i>W. Chalukya k.</i> ,	143, 151,	rāga, <i>musical tune</i> ,	227f.
	275, 310	Rāghava Bhaṭṭa, <i>m.</i> ,	166f., 183f.
Pulakēsin II., <i>do.</i> ,	143f.	Rāghavadēva, <i>Karṇāṭa ch.</i> ,	160, 171, 186,
Pulakēsarāja, <i>Avanijanākōrya, Gujaraṭ</i>			342, 350, 359
<i>Chalukya ch.</i> ,	255 n. 2	Rāghavāmbā, <i>queen of Venkatespati I.</i> ,	161,
Pulakēkti, <i>Silāhāra ch.</i> ,	253, 261 and n. 7, 265		174, 186
Pulattūr, <i>vi.</i> ,	168, 175, 187	Rāghavārya, <i>m.</i> ,	165, 181
Pullamañjanpatti, <i>vi.</i> ,	168, 176, 187	Rāghavendrasvāmin, a <i>maṭha</i> ,	345
Punḍarikāksha, <i>m.</i> ,	165, 180	Rāghavēndra-Tirtha, <i>Mādhva-āchārya</i> , 314 and	
Punyakōṭi, <i>m.</i> ,	165, 181		n. 4, 347
Purā, <i>vi.</i> ,	19, 22, 24	Raghu, <i>legendary ancestor of Kākatīyas</i> ,	188, 193
purāṇa, a <i>coin</i> ,	8	Rāghuandana-Tirtha, <i>Mādhva-āchārya</i> ,	
Purānābhāgama, <i>vi.</i> ,	183f.		344 n. 4
Purāsā, <i>queen of Guhila Bhaṭṭa</i> ,	12, 16	Rāghunātha, <i>m.</i> ,	166, 182
Puri, <i>vi.</i> ,	254, 256f., 259,	Rāghunātha Nayaka, <i>Tanjore ch.</i> ,	344
	262, 266	Rāghupati, <i>m.</i> ,	164, 179
Puri, <i>di.</i> ,	219	Rāgōlu, <i>vi.</i> ,	1
Pūrnā, <i>vi.</i> ,	254	Raha Rāpō, <i>Dakṣiṇa ch.</i> ,	57
Pūryaśandra, <i>E. Bengal k.</i> ,	138, 140	Raichūr, <i>di.</i> ,	296
Pūropāla, <i>Paramāra ch.</i> ,	18 n.	Rainsi, <i>Chāhamāna prince</i> ,	223 n. 1
purōhita,	9, 40, 42, 203	Rāja II., <i>Yādava ch.</i> ,	308
Pūru, <i>legendary ancestor of Vijayanagara dy.</i> ,	160, 171, 185, 350, 356	rājabhōga,	41, 139
		rājadhīrāja,	30, 175, 314
Purūravas, <i>legendary ancestor of Kalachuris</i> ,	210, 215	Rājadhichchi, <i>wife of Śiriyavōlar</i> ,	124
		Rājādītya, <i>Chōla k.</i> ,	123f.
Purūravas, <i>do. of Varmans</i> ,	37, 39, 41	Rājakēsarīn, <i>sur. of W. Gaṅga Śripurusha</i> ,	
Purūravas, <i>do. of Vijayanagara dy.</i> ,	160, 171,		51, 55
	185, 350, 356	Rājakēsarivarman, <i>sur. of Chōla kings</i> ,	122ff
Purushōttama, <i>Brāhman</i> ,	218, 220		
Purushōttama, <i>poet</i> ,	37, 38, 40, 42		
Purushōttamabhāṭṭa, <i>m.</i> ,	296		

	PAGE		PAGE
rājamāna,	64	Rāmatīrtham, <i>vi.</i> ,	193
rājamātya,	9, 40, 42, 139	Rāmayārya, <i>m.</i> ,	355, 358
rājan,	9, 34, 40, 134, 246, 323, 326	Rāmpāl, <i>vi.</i> ,	136
rājanaka,	323, 326	Rānabhañjadāva, <i>Orissa ch.</i> ,	322ff
Rājanarēndra, <i>ancestor of Vijayanagara dy.</i> ,	160, 171, 186, 350, 356	rāpaka,	9, 40, 139, 141, 241, 326
Rājanātha, <i>poet.</i> ,	347ff.	Raparāga, <i>W. Chalukya k.</i> ,	143, 151, 275, 310
Rājanātha Dēśika, <i>m.</i> ,	348f.	Rāpastambha, <i>s. a. Kulastambha</i> ,	150ff.
rājanayaka,	9, 40	Rāpastambha, <i>Rāshtrakūṭa k.</i> ,	144, 152, 276, 311
rājaputras,	139, 263	Rāpastambhapura, <i>vi.</i> ,	58
rājaputra,	9, 40, 139, 157, 263	Rāpāthambhōr, <i>do.</i> ,	223
Rājaputra Śilāditya, <i>sur. of Harsha</i> ,	70	Rānga II., <i>s. a. Śrīraṅgarāya II.</i> ,	341 n.
Rājarāja, <i>E. Chalukya k.</i> ,	209	Rāngāchārya, <i>Vaiṣṇava-āchārya</i> ,	162
Rājarāja I., <i>Chōla k.</i> ,	121f., 124	Rānganātha, <i>w.</i> ,	354, 358
Rājarājēvara, <i>te.</i> ,	124	Rānganātha, <i>te.</i> ,	343
Rājasītha, <i>Pāṇḍya k.</i> ,	125 and n. 6, 126	Rānganātha Bhaṭṭa, <i>m.</i> ,	167, 184
rājyōga, <i>a constellation</i> ,	141 and n. 3	Rānganāthārya, <i>m.</i> ,	165, 181
Rājēndra-Chōja I., <i>Chōla k.</i> ,	121 and n. 8, 138, 296	Rāngappa, <i>m.</i> ,	165, 181
Rājēndraśīnga-vaṅanāḍu, <i>di.</i> ,	121	rāngat, <i>rolling</i> ,	188
Rājīhā, <i>queen of Guhila II.</i> ,	12, 16	Rāngu Bhaṭṭa, <i>m.</i> ,	165, 181
rājūl,	9, 40, 139	Rāpāthambhōr, <i>s. a. Rāpastambhapura</i> ,	58
Rājuka, <i>m.</i> ,	12, 17	rāshtrakūṭa,	64
Rājyovardhana, <i>Kanauj prince</i> ,	65	Rāshtrakūṭa, <i>dy.</i> ,	128 and n., 143f., 150ff., 190, 274, 276, 292, 310ff.
Rākaluva, <i>vi.</i> ,	2f.	rāshtramahattara,	34
Rākshapādēva, <i>Bastar ch.</i> ,	243, 246f., 249f.	rāshtrapati,	154, 263, 313
Rāma, <i>legendary ancestor of Kakattiyas</i> ,	180, 192	Ratanarāja, <i>Chandēlla ch.</i> ,	243, 248, 250
Rāma, <i>do. of Pratiṭhāras</i> ,	200	Rāṭaul, <i>vi.</i> ,	221
Rāma, <i>m.</i> ,	355, 358	Ratnavatī, <i>queen of Balavarman of Prāgyō-</i>	
Rāma, <i>poet</i> ,	163, 347ff.	<i>tisha</i> ,	69, 73, 76
Rāmā-Bhaṭṭa, <i>m.</i> ,	164f., 180f., 354, 358	Rāṭṭa, <i>s. a. Rāshtrakūṭa</i> ,	144, 152, 276, 312
Rāmāchandra, <i>te.</i> ,	342, 353, 357	Rāṭṭapādi seven and a half lakh, <i>di.</i> ,	296
Rāmāchandra, <i>Dēvagiri Yādava ch.</i> ,	257	Rāṭṭarāja, <i>Śilāhāra ch.</i> ,	254
Rāmāchandra Bhaṭṭa, <i>m.</i> ,	164, 179	Rāṭṭavā, <i>queen of Guhila Balāditya</i> ,	12, 17
Rāmāchandrapuram, <i>vi.</i> ,	167, 170, 184	Ravi, Ravidēva, <i>m.</i> ,	271f., 278, 280f., 285, 287f., 296, 337ff.
Rāmāchandrārya, <i>m.</i> ,	167, 184	Raviga, <i>do.</i> ,	271, 280f., 287f.
Rāmāchandra-Tirtha, <i>Mādhva-āchārya</i> ,	344 n. 4	Raviyāna, <i>do.</i> ,	271, 282f., 289, 329ff.
Rāmācharita,	36	Rāyamurāri Sōvidēva, <i>Kaṭachūrya k.</i> ,	335f.
Rāmādattī, <i>designation of Mudunira</i> ,	307	Rāya Pāṇḍya, <i>m.</i> ,	145, 154
Rāmādēvaśarman, <i>m.</i> ,	39, 41, 43	Rāyarāhuttamīṇḍa, <i>sur. of Śrīraṅgarāya II.</i> ,	343, 352, 357
Rāmā-Dikshita, <i>m.</i> ,	355, 358	Rāyarāhuttamīṇḍa, <i>do. of Venkaṭapatidēva-</i>	
Rāmānūja, <i>Vaiṣṇava-āchārya</i> ,	162	<i>rāya</i> ,	174, 188
Rāmāpāla, <i>Pāla k.</i> ,	38	Rāyasam Koṇḍapārya, <i>m.</i> ,	163, 178
Rāmārāja I., <i>Karṇāṭa ch.</i> ,	160, 172, 186, 342, 351, 356	Rāsīya Bēgam, <i>Slave queen</i> ,	21
Rāmārāja II., <i>Vijayanagara k.</i> ,	160, 172, 186, 351, 352, 357	Rēlapadēva, <i>ch.</i> ,	58
Rāma Rāya, <i>see Aṣiya Rāma Rāya</i> .		Rēvaṇa, <i>Brāhman</i> ,	271, 280, 287, 338, 340
Rāmārya, <i>m.</i> ,	166, 183	Rēvaṇabhaṭṭa, <i>do.</i> ,	271, 279f., 286
		Rēvaṇārya, <i>do.</i> ,	304, 313f.

	PAGE		PAGE
Rēvarna, <i>W. Chalukya feud.</i> ,	269, 291f.	Śakambhari, <i>vi.</i> ,	56, 292, 294
Rēvnti, <i>island</i> ,	143, 151, 275, 310	sakhalla-unnata,	241
ri for ri,	31	sakhandapaliya,	241
rishabha, <i>musical note</i> ,	228 n. 3, 230	sakhatavīṭapa,	241
Rōhitāgiri, <i>vi.</i> ,	138, 140	Śaktivarman, <i>Kaliṅga k.</i> ,	1, 3
Rōhitāgaḍh, Rōhtāgaḍh, <i>fort</i> ,	140 n. 11	Saja, <i>ancestor of Hoysālas</i> ,	123 n. 6
Rōhgaḍā, <i>di.</i> ,	231	Salakhapa, <i>m.</i> ,	20, 27
Rudra, <i>s. a. Pratāparudra</i> ,	245, 247	Śalanki, <i>vi.</i> ,	327
Rudrāchārya, <i>m.</i> ,	231	Śalastambha, <i>Prāgyōtisha usurper</i> ,	71
Rudradēva, <i>Kākatīya k.</i> ,	189, 193	salavana,	41, 139, 142 n. 1
Rudrāmbā, <i>Kākatīya queen</i> ,	190	salavapakara,	213
Rudrata, <i>perhaps s. a. Rudrāchārya</i> ,	231	Salsette, <i>s. a. Shatshashṭi</i> ,	257
Rukn-ud-dīn Firōz Shāh I., <i>Slave k.</i> ,	18, 21	Sajuva, <i>dy.</i> ,	160, 171, 186, 342, 348, 350, 356
S			
s for ś,	44	Sajuvābhyudaya, <i>poem by Rājanāthakavi</i> ,	348f.
Sabhapati, <i>poet</i> ,	63, 185, 187, 347ff., 355, 357	Sāmalavarman, <i>Varman k.</i> ,	38ff., 42
sachaurōddharaṇa,	139	sāmanta,	34
Sādaga, <i>m.</i> ,	19, 22, 25	Samasādina, <i>Musalmān viceroy</i> ,	20 n. 2, 27
sadāśaparādha,	139	Samasaddina, <i>s. a. Shams-ud-dīn Altamish</i> ,	18, 23
Sadāsiva, <i>god</i> ,	7	Samastabhuvanāśraya, <i>sur. of E. Chālukya</i> Ammarāja II.,	62, 64
Sadāsivādīvarāya, <i>Vijayanagara k.</i> ,	349	Samatata, <i>co.</i> ,	67
Sadāsivamandrā, <i>seal of Sēna kings</i> ,	7	smatsyakaśchhapa,	220, 240, 241
sadhānyahiranyādēya,	313	Samayadrōharagaṇḍa, <i>sur. of Virabhūpa</i> ,	161, 177, 187
Sadhāraṇa, <i>ch.</i> ,	19f., 22, 24f., 26f.	Sambarapallikā, <i>vi.</i> ,	260
sadhāraṇa, <i>a gamut</i> ,	229	Sambar, <i>s. a. Śakambhari</i> ,	56f.
sadhārīta, <i>a musical tone</i> ,	227, 230	Sāmbivo, <i>vi.</i> ,	260
Sagara three hundred, <i>di.</i> , 269, 272, 283, 290, 292, 329ff.	292, 329ff.	sāmramadhūka,	241
Sagara five hundred, <i>do.</i> ,	273, 307	sāmramadhuvana,	240
Sagara, <i>legendary ancestor of Kākatīyas</i> ,	188, 192	sāmrapanasa,	41, 139, 213
Sagara Nārāyaṇa Bhaṭṭa, <i>m.</i> ,	164, 179	Saṁdravarman, <i>Prāgyōtisha k.</i> ,	69, 73, 76
sgartōshara,	9, 41, 139, 213	samupagata,	42 n. 4
sgōprachāra,	213	Sāfichī, <i>vi.</i> ,	303
sgulmallatā,	241	Sānchōr, <i>vi.</i> ,	57
sguvakanalikēra,	9, 41, 139	sāndhivigrahika,	10, 263
Sahadēva, <i>m.</i> ,	44, 46f.	Sāngitaratnākara, <i>musical work by Śārngadēva</i> ,	227
Sahanapala, <i>m.</i> ,	30	Sāngrām Shāh, <i>Gōpā k.</i> ,	209
Sahāraṇa, <i>m.</i> ,	19, 22, 25	sanidhi,	240
Sahasamalla, <i>Siṅghalesē k.</i> ,	4	sanirgamapravēsa,	213
Sahavadina, <i>s. a. Shihāb-ud-dīn Ghōri</i> ,	18, 23	Sanjān, <i>suggested identification with</i> Hahyamana,	258f.
sahyadaśaparādha,	9, 41	Sāṅkamadēva, <i>Kalachurya k.</i> ,	337, 339f.
Śailāhara, <i>s. a. Śilāhara</i> ,	252 n. 3	Sāṅkapa Bhaṭṭa, <i>m.</i> ,	165, 181
śajalasthala,	9, 41, 139, 213, 220, 240, 241	Śāṅkaradēva, <i>m.</i> ,	29
śajālgalānōpa,	213	Śāṅkaragaṇa, <i>Gujila ch.</i> ,	12, 14
Śaka, <i>s. a. Musalmān</i> ,	18, 23, 44ff.	Śāṅkaragaṇa, <i>Kalachuri k.</i> ,	31, 33ff.
		Śāṅkaranārāyaṇendira, <i>m.</i> ,	354, 359
		Śāṅkarārya, <i>Brahman</i> ,	271, 279f., 296, 299

	PAGE		PAGE
Śaṅkhini, <i>vi.</i> ,	242f., 246f., 249f.	Śāshāchala, <i>vi.</i> ,	173, 186
śaṅkrānti,	213, 283	Śātu, <i>place</i> ,	175, 187
śaṅkrānti, <i>auspicious for making gifts</i> ,	207	Śēvaghanpaṭṭi, <i>vi.</i> ,	168, 176, 187
Śantanu, <i>legendary ancestor of Vijayanagara</i> <i>dy.</i> ,	160, 171, 186, 350, 356	Śēvūr, <i>vi.</i> ,	125
Santēppāleyam, <i>vi.</i> ,	168, 176, 187	Śevva, Śevvappa Nāyaka, <i>Tanjore ch.</i> ,	341ff., 357
śāntivārika,	139, 142	Śevvappanēri, <i>a tank</i> ,	343
śāntyāgāra,	39f., 43 n. 8, 142 n. 2	sh for kb,	44
Sapāda, <i>co.</i> ,	160, 172, 186	śhāḍava, <i>a musical tone</i> ,	227, 230
Sapādalakṣha, <i>do.</i> ,	19, 25, 30	śhādja, <i>a musical tone and gamut</i> ,	227, 229f.
sapadrāraṇyaka,	241	Shams-ud-din Altmish, <i>Slave k.</i> ,	18, 21, 224
sārana, <i>way of playing</i> ,	228	Shatshashti, <i>vi.</i> ,	257, 264, 267
Sarasvatyanāyaya, <i>m.</i> ,	355, 358	Shattrimēadagrahāra, <i>di.</i> ,	5f.
Śāringadēva, <i>musical author</i> ,	227	Shihāb-ud-din Ghōri, <i>Slave k.</i> ,	18, 21
sāsānārdhika,	240	Shihāb-ud-din 'Umar, <i>Khilji k.</i> ,	20ff.
Śōśānka, <i>Karṇasuvārṇa k.</i> ,	65f.	Shihlichatolo, <i>co.</i> ,	67
śasāṭavāṭapa,	9	Shōrāpur, <i>s. a. Surapura</i> ,	268
Śasāṭi, <i>s. a. Shatshashti</i> ,	257	Siā, <i>Brāhmaṇ</i> ,	213, 217
śāsāyitri,	75, 79	Sidābali, <i>vi.</i> ,	230
Śasāṭi, <i>s. a. Shatshashti</i> ,	257	Siddhala, <i>vi.</i> ,	39, 41, 43
śatāla,	41, 139	Siddhatīrtha, <i>place</i> ,	293f.
śatentalika,	241	Siddhēsvara, <i>te.</i> ,	291
śatāloka,	241	Siḥapaya, <i>m.</i> ,	263
Satprasāda,	49, 52, 55	Siḥapura, <i>s. a. Siḥapura</i> ,	4ff., 37
Śatrubhāṣjadēva, <i>Orissa ch.</i> ,	322, 325f.	Siḥavikrama, <i>Prome k.</i> ,	129, 131
Śatrumalla, <i>sur. of Pallava Mahēndravarmān I.</i> , 225		Śikhānāthasvāmin, <i>te.</i> ,	226
Śatrumallēśvarālaya, <i>te.</i> ,	225f.	Śilāditya, <i>sur. of Harsha</i> ,	70
Satya, <i>m.</i> ,	321	Śilāditya VI., <i>Valabhī k.</i> ,	109
Satyaprachāra Bhāṭṭāraka Dēva, <i>m.</i> ,	329ff.	Śilāditya VII., <i>do.</i> ,	198f.
Satyāśraya, <i>sur. of W. Chālukya race</i> , 269, 283, 289, 312f., 330ff.		Śilāguṇṭha,	64, cf. 63 n. 3
Satyāśraya I., <i>sur. of Pulakāśin II.</i> ,	143ff., 151, 276, 311	Śilāhāra, <i>dy.</i> ,	250, 252ff., 250, 266, 291
Satyāśraya II., <i>W. Chālukya k.</i> , 144, 152, 276, 312		Śilāhāra, <i>do.</i> ,	252, 262
Satyāśrayadēva, <i>Akalānkaśharita Iṛivabēdāṅga</i> , <i>W. Chālukya k.</i> ,	306	Śilāhāra, <i>do.</i> ,	252 n. 3
Satyāśraya Vallabhēndra, <i>sur. of W. Chālukya</i> <i>Pulakāśin II.</i> ,	63	Śilāpaṭṭa, <i>family</i> ,	44, 46f.
Sauḍe, <i>a maṭka</i> ,	344, 346	Śilappadigāram, <i>Tamil poem</i> ,	122 n. 7
Saujñāpadra, <i>vi.</i> ,	201f., 204	Śilāra, <i>s. a. Śilāhāra</i> ,	262, 261, 265
śaulkika,	139, 141	Śilāra, <i>do.</i> ,	252, 262, 263
Savar-Ghaṭiyāli, <i>vi.</i> ,	57	Śilāra, <i>do.</i> ,	262 n. 3
Savatthi, <i>vi.</i> ,	241	Śilīnāyanippaṭṭi, <i>vi.</i> ,	168, 176, 187
śavāṭapārānya,	220, 240	Sillā, <i>queen of Guhila Haraharāja</i> ,	12, 15
seal of Chālukyas,	143	Simāpradāta,	75
śekyakāra,	75	Simāhādri, <i>m.</i> ,	164, 179
Sejara, <i>s. a. Śilāhāra</i> ,	252 n. 3	Simāhapura, <i>vi.</i> ,	4, 37, 39, 41
Śēmbiyānmaḥādēvi, <i>queen of Chōḷa Gaṇḍara-</i> <i>ditya</i> ,	123 and n. 9f.	Simāharāja, <i>Chāḷamāna k.</i> ,	56, 60
Śōna, <i>dy.</i> ,	6ff., 136	Simāhavarman, <i>Mālava ch.</i> ,	317f., 320f.
		Simāhāvīkrānta, <i>sur. of Chandragupta II.</i> ,	321 n. 4
		Siṇahāḍiyā, <i>vi.</i> ,	56ff.
		Sindān, <i>vi.</i> ,	259
		Sindāna-Kalpole, <i>vi.</i> ,	808
		Sindhurāja, <i>k.</i> ,	51, 54
		Siṅga, <i>vi.</i> ,	156f., 159

	PAGE		PAGE
Śingaraśāhārya, Ēttūr, <i>s. a.</i> Narasiṃhāchārya,	162	Śōpārā, <i>s. a.</i> Surpāraka,	257
Śingari Bhaṭṭa, <i>m.</i> ,	166, 183	śōparikara,	34, 203
Śinghala, <i>co.</i> ,	28f.	Śōvaga, <i>Brāhman</i> ,	271, 280, 287, 338, 340
Śinghapa, <i>Yādava k.</i> ,	293, 298, 308	śrād̄ha day,	206 n. 3
Śingapuram, <i>vi.</i> ,	4	Śravanaśvādāśi, <i>a titli</i> ,	147
Śireyamaraśa, <i>feud.</i> ,	292	Śriehundra, <i>E. Bengal k.</i> ,	137ff., 141
Śiriguppa, <i>vi.</i> ,	298 n. 2	Śridhara, <i>Brāhman</i> ,	304, 313f.
Śirivaram, <i>vi.</i> ,	164, 169, 178	Śrigōpāla, <i>feud.</i> ,	75, 79
Śiriyavēlar, Pirāntakaṅ, <i>Chōla general</i> ,	129	Śrihātṭa, <i>co.</i> ,	67f.
	<i>and n. 6, 124ff.</i>	Śrikal̄ya, <i>poet</i> ,	53, 61
Śiśṭrāghava, <i>m.</i> ,	29	Śrikāñchana, <i>queen of Trailōkyachandra</i> ,	138f., 141
Śivamāra I., <i>W. Gaṅga k.</i> ,	49, 51, 54	Śrikahatṭa, <i>co.</i> ,	67
Śivamāra II., <i>do.</i> ,	49	Śriksūrikunḍa, <i>m.</i> ,	75, 79
Śivanāga, <i>m.</i> ,	326, 328	Śrikudittittai, <i>vi.</i> ,	121f., 126
Śivanēśan, <i>m.</i> ,	343	Śrimāla, <i>vi.</i> ,	201
Śivapura, <i>vi.</i> ,	165, 169, 181, 272f., 283, 290, 338ff.	Śrimāngalādēvi, <i>vi.</i> ,	175, 187
Śivarāja, <i>Chāhamāna ch.</i> ,	12, 17	Śrinivāsa, <i>m.</i> ,	163, 183
Śivasūrya, <i>poet</i> ,	163	Śrinivāsa Bhāgavata, <i>m.</i> ,	161, 180
Śivayōganāthasvāmin, <i>te.</i> ,	121 n. 2	Śrinivāsa Bhaṭṭa, <i>m.</i> ,	164, 166, 179, 189
Śiyajāra, <i>s. a.</i> Śilāhāra,	252 n. 3	Śrinivāsa, <i>Mahābhāshya</i> , <i>see Mahābhāshya</i> .	
śōddēśa,	41, 180	Śrinivāsaśūrya, <i>m.</i> ,	163f., 178f., 347
śōdranga,	34, 203	Śripadarāya-Tirtha, <i>Mādhva-āchārya</i> ,	34 ₁
Śokkapa, <i>m.</i> ,	166, 182	Śripārvata, <i>s. a.</i> Śrīśailam,	134f.
Śōlamārtāṇḍa, <i>sur. of Chōla k.</i> ,	121 n. 8	Śripurusha, <i>W. Gaṅga k.</i> ,	49, 53, 55
Śōlamā-tāḍa-ohaturvēdimāṅgala, <i>s. a.</i> Vē-		Śrīrāga, <i>vi.</i> ,	173, 186
harrūr,	121	Śrīrāgādēvatāya, <i>Vijayanagara k.</i> ,	341
Śōmā-bhaṭṭa, <i>m.</i> ,	354, 363	Śrīrāgarāja I., <i>Karnāṭa ch.</i> ,	160, 172f., 186,
Śōmakula, <i>family</i> ,	239		342, 351, 355f.
Śōmanātha, <i>te.</i> ,	296	Śrīrāgarāja II., <i>Vijayanagara k.</i> ,	342, 352, 354, 357
Śōmaśarman, <i>m.</i> ,	48	Śrīśailam, <i>te.</i> ,	134
Śōmaśarman Yuddhakarāṅga, <i>m.</i> ,	50, 53, 55	Śrīśailanātha, <i>Vaiṣṇava-āchārya</i> ,	162
Śōmavalliyōgananda-prahasana, <i>comedy by</i>		Śrīvallabha, <i>W. Gaṅga k.</i> ,	51, 54
Arupā, <i>irinātha</i> ,	348	Śrīvāra, <i>Brāhman</i> ,	271, 280, 287
Śōmayājūn, <i>m.</i> ,	164, 179	Śrivikrama, <i>W. Gaṅga k.</i> ,	51, 54
Śōmēśvara, <i>te.</i> ,	270, 333f.	Śrāmbhēśvari, <i>te.</i> ,	157f., 326
Śōmēśvara, <i>Chāhamāna k.</i> ,	222, 224	Stavalam (P), <i>vi.</i> ,	166, 170, 182
Śōmēśvara I., <i>W. Chālukya k.</i> ,	144, 271f.,	sthala,	175, 187
	291f., 294, 296	Sthānaka, <i>vi.</i> ,	256f., 260, 264, 267
Śōmēśvara II., <i>do.</i> ,	144, 271, 279, 281, 285, 288	Sthānakundūr, <i>vi.</i> ,	143
Śōmēśvara III., <i>do.</i> ,	293	Sthānagūḍhapura, <i>do.</i> ,	149
Śōmēśvara-dēva, <i>Sōmpur k.</i> ,	239f.	Sthānagīśvara, <i>vi.</i> ,	65
Śōmēśvara-lēśavarman, <i>Orissa ch.</i> ,	218ff.	Sthiravarman, <i>s. a.</i> Sthitavarman,	69
Śōmidēva, <i>Karnāṭa ch.</i> ,	160, 171, 186,	Sthitavarman, <i>Prāgyjyōtisha k.</i> ,	69, 74, 77
	342, 350, 356	sthiṭi,	319
Śōnādrinātha, <i>m.</i> ,	348	Sthitivarman, <i>s. a.</i> Sthitavarman,	69
Śōnāgininātha, <i>do.</i> ,	349	Suhadrādhanāñjayanāṭaka, <i>play by Rāma-</i>	
Śōnēgiri-dra, <i>do.</i> ,	348 n. 9	kavi,	349 n. 1
Sonna, <i>vi.</i> ,	165, 170, 182	śuddha, <i>musical tone</i> ,	229
Sōmpur, <i>vi.</i> ,	219, 238	Sudhindra-Tirtha, <i>Mādhva-āchārya</i> ,	344 <i>and</i>
śōpanid̄vi,	240		n. 4, 347

	PAGE
śulka,	154, 155, 313
Śūlikāśāśa, family,	157f.
Sumāṅgalagupta, <i>Brāhman</i> ,	137, 139, 142
Samatīndra, a <i>matha</i> ,	344
śūka (śulka),	284
Sundarachōja, <i>sur. of Parāntaka II.</i> ,	121f.
Sundarānāyaka, <i>te.</i> ,	161, 177, 187
Sundarāśōja, <i>see</i> Vēṅga Sundarāśōja.	
Śuṇḍekkāyikkapaṁā, <i>vi.</i> ,	168, 175, 187
Śuṇḍekkāyikkapaṁāyippaṭṭi, <i>do.</i> ,	168, 176, 187
Supārā, <i>s. a.</i> Surpāraka,	257
Supratishṭhitavarman, <i>Prāgjyōtisha k.</i> ,	69, 74, 77
Sūrapāla, <i>Pāla k.</i> ,	12
Surapura, <i>vi.</i> ,	268 n. 1
suratāna, <i>s. a.</i> sultān,	20
suratrāṇa, <i>do.</i> ,	46
Surēndra-Tīrtha, <i>Mādhva-āchārya</i> , 344 n. 4, 353, 357	
Suri Bhaṭṭa, <i>m.</i> ,	166, 183
Sūriyavikrama, <i>Prome k.</i> ,	129f.
Surpāraka, <i>vi.</i> ,	256f.
Sūryanārāyaṇabhaṭṭa Kinū, <i>m.</i> ,	355, 358
Sūryanārāyaṇamakḥin, <i>m.</i> ,	355, 358
Sūryanārāyaṇa Tiruvārūr, <i>m.</i> ,	355, 358
Suśilā, <i>f.</i> ,	19, 23, 24
Susthitavarman, <i>s. a.</i> Susthitavarman,	69
Susthitavarman, <i>Prāgjyōtisha k.</i> ,	69, 74, 77
Susuniā,	317
Suvarṇachandra, <i>E. Bengal ch.</i> ,	138, 140
suvarṇapaṇḍa,	240
Suvarṇapura, <i>vi.</i> ,	239
Suvijayata, <i>m.</i> ,	303
Suvratā, <i>queen of Mahēndravarmān</i> ,	69, 74, 77
Svayambhū, <i>legendary ancestor of Varman</i> , 37, 41	
Svayambhū, <i>poet</i> ,	347f., 355, 357
Svayambhū, <i>te.</i> ,	282, 289
Svayambhusōmanātha, <i>te.</i> ,	397, 399f.
Śyāmādevī, <i>queen of Susthitavarman</i> ,	69, 74, 77f.

T

Tādaga, <i>vi.</i> ,	260
Tādā Latukā, <i>s. a.</i> Dantēwārā,	245
Tādāspal, <i>do.</i> ,	245
tādēya dandanāyaka,	333
Tagaḍūr, <i>s. a.</i> Dharmapuri,	122 n. 6
Tagara, <i>vi.</i> ,	253, 266
Tagarapuraparamēśvara, <i>sur. of Śīlahāra</i> Chhittarāja,	253, 262

	PAGE
Taika I., <i>W. Chālukya k.</i> ,	144, 152, 275, 311
Taika II., <i>do.</i> ,	144, 152f., 276, 279, 283, 311
Taika III., <i>do.</i> ,	255 n. 2
Taika, <i>s. a.</i> Taika II.,	207f.
Takkōlam, <i>vi.</i> ,	123
Talamuḍipi, <i>vi.</i> ,	164, 169, 179
Talapārāja, <i>E. Chālukya k.</i> ,	63
Talavaliṭṭallikā, <i>vi.</i> ,	260
Talavara Chandēya Nāyaka, <i>m.</i> ,	335f.
Talavāgya, <i>vi.</i> ,	146, 154
Talguṇḍ, <i>s. a.</i> Sthānakundūr,	143
Tammaṇa Bhaṭṭa, <i>m.</i> ,	164, 166f., 178, 183f.
tamraśāsana, 10, 41, 135, 140, 157, 241, 324, 327	
Tānagundūr, <i>s. a.</i> Sthānakundūr,	143
Tānagundūr, <i>do.</i> ,	149
Tāñjai, <i>di.</i> ,	123
Tarpandighi, <i>vi.</i> ,	6
Tatāchārya, family priest of Vijayanagara king,	161, 346
Tata Pinnama, <i>Karṇāṭa ch.</i> , 168, 171, 186, 342, 350, 350	
Tatārya, <i>s. a.</i> Tatāchārya,	102, 347 n. 1
Tatārya, <i>do.</i> ,	174, 186
Tatpurusha, <i>m.</i> ,	335f.
Tavi, <i>Brāhman</i> ,	201f., 204
tēja, tējasvāmya,	284
Telaṅgāpa, <i>co.</i> ,	208
Teliṅgānā, <i>do.</i> ,	45
Tenkarāḍa, <i>hill</i> ,	168, 176, 187
Teṅkuḍittittai, <i>vi.</i> ,	121 and n. 2
Tēṅṅavāṅ Iḷaṅgōṭē, <i>ch.</i> ,	122 n. 6
Tēr, <i>s. a.</i> Tagara,	253
Tēr-Māraṅ, <i>ch.</i> ,	122 n. 7
testing of officials,	271
Thālnēr, <i>vi.</i> ,	57
Thāna, <i>s. a.</i> Sthānaka,	257
Thāpēsar, <i>s. a.</i> Sthāpēśvara,	65
Thavīsa, <i>vi.</i> ,	241
thrayavan,	258
Tidiyaṅ, <i>ch.</i> ,	122 n. 6
Tilaka, <i>vi.</i> ,	146, 154
Tilaṅga, <i>s. a.</i> Tolaṅgāpa,	19, 24
Tilōkasundari, <i>queen of Vijayabāhu I.</i> ,	4
Timmaṇa Bhaṭṭa, <i>m.</i> ,	167, 184
Timma Nāyaka, <i>ch.</i> ,	343
Timmaṇa Dāsa, <i>m.</i> ,	165, 181
Timmarasa, <i>Karṇāṭa m.</i> ,	167, 185
Tiparasa, <i>m.</i> ,	167, 185
Tippaṇa Bhaṭṭa, <i>m.</i> ,	165, 181

	PAGE		PAGE
Tirthaprahanda, <i>work by Vādirāja-Tīrtha</i> ,	346	tripōdaka,	158
Tirukkajittattai, <i>s. a. Śīkujittattai</i> , 121 <i>and</i> <i>n. 2</i> , 123		Tripurāntaka Dēvarasa, <i>Ēiūr ch.</i> , 339, 335f.,	338, 340
Tirukkarr-ji Picchan, <i>s. a. Śīriyavējar</i> , 121f., 126		Tripurēśvara, <i>te.</i> ,	309
Tirukkōvalūr, <i>vi.</i> ,	122 n. 6	Tripurī, <i>vi.</i> ,	206, 209, 211, 216
Tirumali, <i>Vijayanagara k.</i> ,	341 n. 2	trivarga,	247, 258f.
Tirumala I., <i>do.</i> ,	160, 172f., 186, 342, 351, 357	Tughluq, <i>see Ghīyās-ud-dīn Tughluq</i> <i>tuqa</i> ,	53, 55 <i>and n. 1</i>
Tirumala Bhatta, <i>m.</i> ,	161f., 180f., 354, 358	Tukkadēva, <i>m.</i> ,	165, 181
Tirumala Bhattēndra, <i>m.</i> ,	166, 184	tulābhāra, <i>a ceremony</i> ,	121 n. 2
Tirumala Gaṅgayāśī, <i>m.</i> ,	167, 184	Tumbagi, <i>vi.</i> ,	306
Tirumalādēvi, <i>s. a. Tirumalāmbikā</i> ,	351	Tumbige, <i>do.</i> ,	306
Tirumalai-nambi, Periya, <i>s. a. Śrīśailanātha</i> ,	162	Tumbigere, <i>vi.</i> ,	293
Tirumalāmbikā, <i>queen of Śrīrangarāya I.</i> , 160, 172, 186, 342, 351, 357		Tummalapatti, <i>vi.</i> ,	168, 176, 187
Tirumala Nārisiṅha, <i>m.</i> ,	166, 183	Tuṅgabhadrā, <i>vi.</i> ,	272, 294
Tirumalārya, <i>m.</i> ,	164f., 178f., 180f.	Turaka, <i>Turk.</i> ,	248
Tirupati, <i>vi.</i> ,	187	Tuvarāpati, <i>s. a. Dēvasamuḍram (?)</i> ,	122 n. 6
Tirappurambiyam, <i>vi.</i> ,	121 n. 2		
Tiruvallam, <i>vi.</i> ,	296	U	
Tiruvārūr-Chāvaḍi, <i>di.</i> ,	342, 349, 353, 357	Ubhayadalapitāmaha, <i>sur. of Śrīrangarāya</i> II.,	352, 357
Tiruvaṭṭachēri, <i>vi.</i> ,	342, 349	Udaya III., <i>Ceylon k.</i> ,	125f.
Tiruveṅkaṭanāthārya, <i>m.</i> ,	164, 180	Udayakata, <i>m.</i> ,	238, 241
Tiruvīśālūr, <i>vi.</i> ,	121f.	Udayālūr, <i>vi.</i> ,	164f., 179, 181
Tiruvīśālūruḍayamahādēva, <i>te.</i> ,	121 n. 2	Udayambhatta, <i>m.</i> ,	166, 183
Tivradēva, <i>Kōala ch.</i> ,	255 n. 2	Udayin, <i>ch.</i> ,	38, 40, 42
Togaruchēti, <i>vi.</i> ,	164, 169, 179	Udagiri, <i>vi.</i> ,	173, 186
Tōkabalapallikā, <i>vi.</i> ,	260	Uddyōtakēśarin, <i>Trikaliṅga k.</i> ,	239f.
Tōmara, <i>dy.</i> ,	18, 23, 224 n. 4	Uḍeya Bhatta, <i>m.</i> ,	163, 178
Toṇḍaimaṇḍalam, <i>di.</i> ,	123 <i>and n. 3</i>	Uḍharapa, <i>Dakṣiṇa ch.</i> ,	56f., 61
Toṇḍēkkutyanpan, <i>forest</i> ,	168, 176, 187	Ugra Bhīmēśvara, <i>te.</i> ,	307
Tōravali, <i>vi.</i> ,	169, 176, 187	Uj, <i>vi.</i> ,	19, 22, 24
Trailōkyabrahmakā, <i>m.</i> ,	29	Ujjayini, <i>vi.</i> ,	33
Trailōkyachandra, <i>E. Bengal k.</i> ,	137f., 141	Ulūgh Khān, <i>Musalmān general</i> ,	294
Trailōkyamalla, <i>sur. of W. Chālukya Jaya-</i> <i>śimha II.</i> ,	280, 287	Uḷandūr-Vāi, <i>ch.</i> ,	122 n. 6
Trailōkyamalla <i>do. of do. Sōmēśvara I.</i> ,	291f.	'Umar, <i>see Shihāb-ud-dīn 'Umar</i> .	
tribhōga,	145f., 154, 155, 284	Umavarman, <i>Kaliṅga k.</i> ,	4ff.
Tribhuvanamalla, <i>sur. of W. Chālukya Vi-</i> <i>kramāditya VI.</i> ,	143f., 150, 153f., 189, 274, 278, 283, 289, 293, 295, 329ff.	Upahalli, <i>vi.</i> ,	309, 313, 316
Tribhuvanamalladēva, <i>sur. of Kākatiya Bēta</i> ,	180, 193	Upādīya, <i>m.</i> ,	303
Trikaliṅgādhipati, <i>sur. of Kalachuri Karṇa-</i> <i>dēva</i> ,	208, 213, 216	upanidhi,	241, 323
Trikaliṅgādhipati, <i>sur. of Mahābhavagupta</i> ,	239	aparinkh, <i>to spread</i> ,	188
Trilōchanapāla, <i>Chālukya ch. of Lāṭa</i> ,	254	Upēndrabhāṭa, <i>Guhāla ch.</i> ,	11, 14
trīṇapātīgōchāra,	9, 41, 139	Uppā Bhatta, <i>m.</i> ,	164, 180
		Uppaṇa Bhatta, <i>m.</i> ,	167, 184
		Uppalikhā, <i>vi.</i> ,	39f., 43
		Urāvarman, <i>m.</i> ,	27
		Uruvappuhrēr Ilāñjēṭṭhonnī, <i>Chāḷa ch.</i> ,	122 n. 6

	PAGE
ūshkala, <i>glowing</i> ,	188
utkhētayitri,	75
Utpala, <i>s. a. Paramāra Mufija</i> ,	276, 312
utpatti,	264
Uttamachōja, Madhurāntakan, <i>Chōja prince</i> , 123, 124 n. 1	
Uttaratira, <i>di.</i> ,	238
uttarāyana,	64
uttarāyana-samkrānti,	154
Uttaravalli, <i>di.</i> ,	238, 240
utthānadvādaśi, <i>a titi</i> ,	161, 175, 187

V

Vāchchhūka, <i>m.</i> ,	214, 317
Vaḡagari-Vēmbarrūr, <i>s. a. Vēmbarrūr</i> ,	126
Vaḡḡanāḡḡu, <i>co.</i> , <i>s. a. Baudh</i> ,	220 <i>add.</i>
Vadanakumaridēvi, <i>queen of Bastar cā. Virasimhadēva</i> ,	243, 246ff.
Vaḡpēr, <i>vi.</i> ,	342, 349, 353, 357
vaḡḡavāra,	147
Vādhūla, <i>family name of Doḡḡayāchārya</i> ,	162
Vādirāja-Tirtha, <i>Mādhva-āchārya</i> ,	344, 346
Vaḡḡēr, <i>vi.</i> ,	30
Vaḡḡiśa-Tirtha, <i>Mādhva-āchārya</i> , 344 n. 4, 346 <i>and n. 4</i>	
Vāhlika, <i>people</i> ,	318
Vaidiśa, <i>s. a. Vidiśa</i> ,	33, 35
Vaidumba, <i>dy.</i> ,	294 n. 4
Vaidyanātha, <i>m.</i> ,	165, 180
Vaidyanātha, <i>te.</i> ,	218ff.
Vaighayāru, <i>vi.</i> ,	168, 175, 187
Vajjāyanti, <i>vi.</i> ,	145, 148, 154
Vairasi Rāḡō, <i>s. a. Vairisimha</i> ,	57
Vairisimha, <i>Dahiyaka ch.</i> ,	56, 60
Vajjāḡa I., <i>Śilāhāra ch.</i> ,	253, 262, 266
Vajjāḡa II., <i>do.</i> ,	253, 262, 265f., 268
Vajradatta, <i>legendary Prāḡjyōtisha k.</i> , 70f., 73, 76	
Vajravarman, <i>Simhāpura k.</i> ,	37, 39, 42
Vākāḡa, <i>family</i> ,	134
Vākpatirāja, <i>Chāhamāna k.</i> ,	56, 59
Valabhī, <i>vi.</i> ,	198, 201, 204
Valabhya, <i>from Valabhī</i> ,	201, 203
Valacha, <i>people</i> ,	200
valita, <i>circle, district</i> ,	175, 187
vallabha,	323, 327
Vallabha, <i>s. a. W. Chālukya</i> ,	313f.
Vallabhāchārya, <i>āchārya</i> ,	345

	PAGE
Vallabharsja, <i>Guhila ch.</i> ,	12, 17
Vallabharsja, <i>Pramāra k.</i> ,	12, 16
Vallabhēndra, <i>sur. of W. Chālukya Pulakē-</i> <i>in II.</i> ,	63
Vallagrāmam, <i>vi.</i> ,	342, 349, 353, 357
Vallālasēna, <i>Bengal k.</i> ,	7ff.
Vallāśrīḡḡa, <i>vi.</i> ,	326f.
Vajjavarivapura, <i>vi.</i> ,	334
Vāmana, <i>m.</i> ,	248f.
Vāmana-Tirtha, <i>Mādhva-āchārya</i> ,	346 n. 4
Vānavagmahādēvi, <i>queen of Chōla Parān-</i> <i>taka II.</i> ,	124
vandāpanā,	240
vanēchāra,	241
Vaḡḡa, <i>co.</i> ,	19, 24, 318
Vaḡḡalādēśa, <i>co.</i> ,	138
Vaḡḡivāla, <i>vi.</i> ,	163, 166f., 169, 178, 183f.
vaḡḡya, <i>district</i> ,	175, 187
Vappuvanna, <i>Śilāhāra ch.</i> ,	253, 262 <i>and</i> n. 3, 265
Varada Bhāḡavata, <i>m.</i> ,	167, 184
Varada Nārasiḡhārya, <i>m.</i> ,	166, 183
Varadarāja-Tirtha, <i>Mādhva-āchārya</i> ,	346 n. 4
Varaḡḡa, <i>Pāḡḡya k.</i> ,	121 n. 2
Varāhagupta, <i>Brāhman</i> ,	137, 139, 142
Varāha-Tirtha, <i>Mādhva-āchārya</i> ,	346 n. 4
Varamēvi (?), <i>vi.</i> ,	201f., 204
Vāranādēvavarman, <i>possible reading of the</i> <i>name Dhāranādēvavarman</i> .	
Vāranāśi, <i>m.</i> ,	354, 358
Varasūra, <i>vi.</i> , <i>s. a. Uraiyūr</i> ,	<i>add.</i> 220
Vardi, <i>vi.</i> ,	243, 248, 250
Varēndri, <i>di.</i> ,	7, 9, 38
Varēśa-Tirtha, <i>Mādhva-āchārya</i> ,	346 n. 4
Varman, <i>E. Bengal dy.</i> ,	37, 39, 41
Varman, <i>Mālava dy.</i> ,	317f.
Varḡavḡiddhi, <i>m.</i> ,	321
Varuḡa, <i>god</i> ,	18
vāśāpaka,	202, 204
Vāsishḡhiputra, <i>sur. of Śaktivarman of</i> <i>Kalīḡa</i> ,	2f.
Vāsū, <i>m.</i> ,	44, 46f.
Vāsudēva, <i>m.</i> ,	5f., 322, 324
Vāsudēvārya, <i>Brāhman</i> ,	304, 313f.
Vāsudēva-Tirtha, <i>Mādhva-āchārya</i> ,	346 n. 4
Vasuvvarman, <i>m.</i> ,	75, 79
Vaḡḡanagara, <i>vi.</i> ,	31f., 34, 36
Vatspi, <i>vi.</i> ,	161, 275, 310
Vatsarāja, <i>Pratihāra k.</i> ,	200

	PAGE		PAGE
Vatsuva Bhaṭṭa, m.,	201, 203f.	Venkaṭapatidēva I., <i>Vijayanagara k.</i> , 160ff.,	
Vaudha, vi.,	220 <i>add.</i>	174f., 185ff., 347	
Vāvapa, m.,	271, 280, 286f., 338, 340	Venkaṭaya, m.,	165f., 181f.
Vavvulikṣṭa, vi.,	309, 313, 315	Venkaṭaya, <i>Hastaka</i> , <i>see</i> <i>Hastaka</i> .	
Vayyamāmbā, <i>queen of Timma Nayaka</i> ,	343	Venkaṭēśa, <i>te.</i> ,	175, 187
Vēdam Śēshādri Bhaṭṭa, m.,	165, 181	Venkaṭēśa, <i>sign-manual of Vijayanagara kings</i> ,	
Vēdappattī, vi.,	168, 175, 187	159, 162	
Vēdapuriśvara, <i>te.</i> ,	121	Venkaṭi Bhaṭṭa, m.,	354, 358
Vēdas, śākhā, sūtras—		Vēppattūr, <i>s. a.</i> <i>Vēmbaṅṅūr</i> ,	121
Bahvṛicha,	5f., 213, 304, 313f.	Vērṇā, <i>vi.</i> ,	145
Chhandōga,	264, 267, 322, 324	Vērṇā, <i>s. a.</i> <i>Kriṣṇavērṇā</i> ,	145
Jaimini,	181	Vēthvulu, <i>vi.</i> ,	52, 55
Kāva,	41, 43, 239, 241, 327	Vētravati, <i>vi.</i> ,	33
Kauthuma,	7, 10, 322, 324	vibration frequency of notes,	228
Mādhyandina,	32, 34, 36, 202, 204	Vibudhēndra-Tirtha, <i>Mādхва-āchārya</i> ,	344 n. 4
Mādhyandina-Kāva,	239, 241	Vidiśā, <i>vi.</i> ,	32, 35
Rigvēda,	163ff., 178ff., 217f., 220	Vidyādhara Bhaṭṭa, m.,	166, 182
Sāmaveda,	7, 10, 146	Vidyādhiraṅga-Tirtha, <i>Mādхва-āchārya</i> ,	344 n. 4
Taittirīya,	53, 55, 135, 136	Vidyākara, m.,	238, 241
Vājasaneyā, -yi,	2f., 41, 43, 326f.	Vigrahapāla I., <i>Pāla k.</i> ,	12
Vājasaneyā Mādhyandina,	32, 34, 36, 202, 204	Vigrahapāla III., <i>do.</i> ,	38
Yajurveda,	41, 43, 163ff., 178ff.	Vigraharāja, <i>Guhila ch.</i> ,	12, 17
Vēda-Tirtha, <i>Mādхва-āchārya</i> ,	346 n. 4	Vigraharāja, <i>Chāḥamāna k.</i> ,	199
Vēdavālyā-Tirtha, <i>do.</i> ,	346 n. 4	Vijairāja, <i>Dahiyaka ch.</i> ,	57
Vēlavayāna-Tirtha, <i>do.</i> ,	346 n. 4	Vijayabāhu IV., <i>k. of Ceylon</i> ,	4
Vēdoyājūr, <i>vi.</i> ,	164, 179	Vijaya, <i>legendary ancestor of Vijayanagara</i>	
Vēlahisṭi, <i>vi.</i> ,	7, 9	<i>dy.</i> ,	160, 171, 186, 350, 356
Vēlāṅ Sundarāśōṅga, m.,	124	Vijayāditya, <i>sur. of W. Chālukyas</i> , 143, 150f.,	
Vēlands, <i>vi.</i> ,	51, 54	275, 310f.	
Vēl-Andīraṅ, <i>ch.</i> ,	122 n. 6	Vijayāditya I., <i>E. Chālukya k.</i> ,	49, 63
Vēlayudhan-kōṭṭai, <i>vi.</i> ,	168, 176, 187	Vijayāditya II., <i>do.</i> ,	49, 62f.
Vēlir, <i>family</i> ,	122 n. 6	Vijayāditya III., <i>do.</i> ,	63
Vēl-Pari, <i>ch.</i> ,	122 n. 6	Vijayāditya VI., <i>do.</i> ,	62ff.
Vēmbaṅṅūr, <i>vi.</i> ,	121 <i>and</i> n. 2, 122, 126	Vijayāditya VII., <i>do.</i> ,	209
Vēṅā, <i>s. a.</i> <i>Vērṇā</i> ,	145	Vijayāditya, <i>W. Gāṅga k.</i> ,	48f., 52, 55
Vēnbeṭṭu, <i>vi.</i> ,	225f.	Vijayalāya, <i>Chāḥa k.</i> ,	124
Vēṅgaśāmbā, <i>queen of Tirumala I. of Vijaya-</i>		Vijayamahādēvi, <i>queen of W. Gāṅga Śripu-</i>	
<i>nagara</i> ,	160, 173, 186, 342, 352, 357	<i>rusha</i> ,	49, 52, 55
Vēṅgi, <i>vi.</i> ,	63, 209	Vijayanagara, <i>vi.</i> ,	341
Vēpi, <i>s. a.</i> <i>Kriṣṇavērṇā</i> ,	145	Vijayasēna, <i>Bengal k.</i> ,	8
Vēpiveṅkaṭabhāṭṭa, <i>s. a.</i> <i>Rāghavēndra-Tirtha</i> ,	347	Vijayasī, <i>Vijayasīmha, Dahiyaka ch.</i> ,	57
Vēnkaṭa, m.,	164, 179	vijayavandāna,	240
Vēnkaṭa Bhaṭṭa, m.,	164, 167, 179, 180, 184	Vijayindra-Tirtha, <i>Mādхва-āchārya</i> ,	341f.,
Vēnkaṭādri, <i>Vijayanagara prince</i> , 160, 172f.,		344ff., 353f., 357	
186, 342, 351, 357		Vijānavati, <i>queen of Mahābhūtarman of</i>	
Vēnkaṭādri, m.,	167, 184	<i>Prāgyōtiśha</i> ,	69, 74, 77
Vēnkaṭādri Tyāgasamudram, m.,	355, 358	Vikāma, <i>Dahiyaka ch.</i> ,	58
Vēnkaṭāmbā, <i>queen of Venkaṭapatidēva</i> ,	161,	Vikkige seventy, <i>di.</i> ,	143, 145, 147, 154
174, 186			

	PAGE
Vikramāditya, m.,	146, 166
Vikramāditya I., <i>E. Chālukya k.</i> ,	63
Vikramāditya II., <i>do.</i> ,	63
Vikramāditya I., <i>W. Chālukya k.</i> , 143f., 161, 275, 311	
Vikramāditya II., <i>do.</i> , . 143, 162, 275, 292, 311	
Vikramāditya III., <i>do.</i> , 144, 162, 275, 311	
Vikramāditya IV., <i>do.</i> , 144, 162, 276, 311	
Vikramāditya V., <i>do.</i> , 144, 162, 211 <i>add.</i> , 215, 276, 279, 285, 312	
Vikramāditya VI., <i>do.</i> , 143f., 153, 189, 209, 271, 278f., 285, 293, 295, 329, 332f.	
Vikramāditya, <i>sur. of Kalachuri Gāṅgēyādēva</i> , 211, 215, <i>add. p.</i> 215	
Vikramāditya, <i>Mālava k.</i> , 320	
Vikramāditya, <i>Orissa ch.</i> , 156ff.	
Vikramakēsari, <i>sur. of Tennavaṅ Iṅṅōvāḷ</i> , 122 n. 6	
Vikramakēsari, <i>Chōḷa feud.</i> , 125	
Vikramāśka, <i>sur. of W. Chālukya Vikramā-</i> <i>ditya VI.</i> , 281, 288	
Vikramapura, <i>vi.</i> , 7, 9, 89f., 42, 138f., 141	
Vikramavaraha, <i>sur. of W. Chālukya Vikra-</i> <i>māditya VI.</i> , 271	
Vikramēndra, <i>Viṣṅukunḍin k.</i> , 133f., 136	
Vikramēndravarman, <i>do.</i> , 139	
Vilapavāṣṭi, <i>vi., s. a. Marōṭ</i> , 57f.	
Vilhaṅga, <i>Dakṣiṇya ch.</i> , 58	
Vinayāditya, <i>W. Chālukya k.</i> , 144	
Vinikōṇḍapura, <i>fort</i> , 173, 186	
Vinukōṇḍa, <i>do.</i> , 133	
Virabhadravāmin, <i>te.</i> , 188	
Virabhūpa, <i>Madura ch.</i> , 161, 177, 187	
Virabhūpasamudra, <i>vi.</i> , 169, 176, 187	
Vira Bijjarasa, <i>see</i> Bijjarasa.	
Vira Hemmāḷirāya, <i>see</i> Hemmāḷirāya.	
Viraṅga, <i>m.</i> , 355, 357	
Virapāchārya, <i>m.</i> , 163, 185, 187	
Virapāraṅgiyār, <i>queen of Chōḷa Gaṅḍarāditya</i> , 123 n. 9	
Viranārāyaṇādēva, <i>Bastar ch.</i> , 246ff.	
Virapāṇḍya, <i>Pāṇḍya k.</i> , 125	
Virapāṇḍyāntalikoṇḍa, <i>sur. of Āditya II.</i> , Vikramakēsari and Parthivēndravarman, 125	
Virasimhadēva, <i>Bastar ch.</i> , 243, 246ff.	
Virāsīri, <i>queen of Jātavarman</i> , 38ff., 42	
Viraveṅkaṭapāṭi, <i>s. a. Venkaṭapāṭi</i> , 177, 187	
Virudarājabhayaṅkara-vaḷaṅḍa, <i>di.</i> , 121	
Viruka, <i>ch.</i> , 12, 16	

	PAGE
Virūpakaha, <i>sign-manual of Vijayanagara</i> <i>kinga</i> , 162	
Virūpaksha Bhaṭṭa, <i>m.</i> , 165f., 180, 183	
Virupparasa, <i>m.</i> , 163, 178	
vishayapāṭi, 9, 40, 43, 139, 154, 240, 303, 313	
Viṣṅu Bhaṭṭa, <i>m.</i> , 166, 183	
Viṣṅuchakramudra, <i>a seal</i> , 37, 41	
Viṣṅugōpa, <i>W. Gaṅga k.</i> , 50, 53	
Viṣṅukunḍin, <i>dy.</i> , 133f., 136	
Viṣṅuśarman, <i>Brāhmaṇ</i> , 62, 64	
Viṣṅu-Tirtha, <i>Mādhva-āchārya</i> , 345 n. 4	
Viṣṅuvaradhana I., <i>E. Chālukya k.</i> , 62, 133	
Viṣṅuvaradhana II., <i>do.</i> , 63	
Viṣṅuvaradhana III., <i>do.</i> , 63	
Viṣṅuvaradhana IV., <i>do.</i> , 49, 63	
Viṣṅuvaradhana V., <i>do.</i> , 63	
Viṣṅuvaradhana, <i>sur. of W. Chālukyas</i> , 150, 310	
viṣṭi, 34	
Viśvagarbha, <i>see</i> Anbhala.	
Viśvanātha, <i>Madura ch.</i> , 161, 177, 187	
Viśvarūpa, <i>m.</i> , 156, 158f.	
Viśvarūpam Tirumala Bhaṭṭa, <i>m.</i> , 165, 180	
Viśvarūpadēvaśarman, <i>m.</i> , 39, 41, 43	
Viśvasimha, <i>Koḷ k.</i> , 68	
Viśva-Tirtha, <i>Mādhva-āchārya</i> , 345 n. 4	
Viśvarvarman, <i>Mālava ch.</i> , 317f.	
Viśvavēdyā-Tirtha, <i>Mādhva-āchārya</i> , 345 n. 4	
Viṭṭhala Bhaṭṭa, <i>m.</i> , 164, 166, 180, 183	
Viṭṭhalaśchārya, <i>s. a. Vijayīndra-Tirtha</i> , 345	
Viṭṭhala-Tirtha, <i>Mādhva-āchārya</i> , 345 n. 4	
Vittirunda-Perumāḷ, <i>te.</i> , 168, 176, 187	
vivāha, <i>s. a. Viṣṅu</i> , 11	
Vōḍaṅibhaṭṭa, <i>m.</i> , 264, 267	
Voṣṭhādēvi, <i>queen of Vikramāditya IV.</i> , 311	
vowels as tone marks, 228	
Vrayakara, <i>miswriting for Jayakara</i> , 238	
Vyiddharāja, 50, 51	
Vyśhaśaḷa, <i>s. a. Tirumala hill</i> , 174, 186	
Vuravūḍa, <i>vi.</i> , 241	
vyāghracharma, 241	
Vyāsarāya, <i>m.</i> , 165f., 181ff.	
Vyāsarāya Bhaṭṭa, <i>m.</i> , 167, 184	
Vyāsarāya-maṭha, 344	
Vyāsarāya-Tirtha, <i>Mādhva-āchārya</i> , 341ff.	
vyatipāṭa, 330, 336	

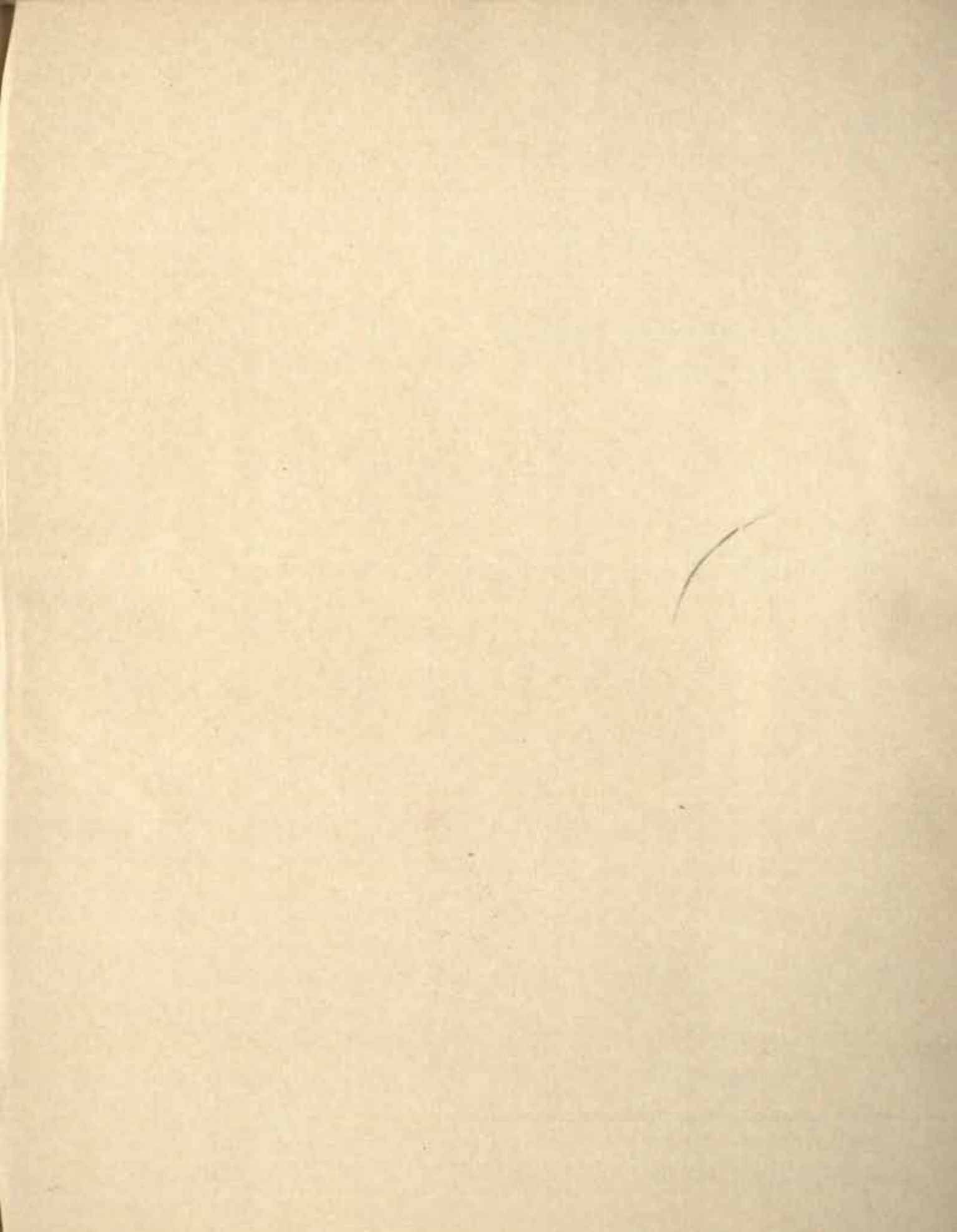
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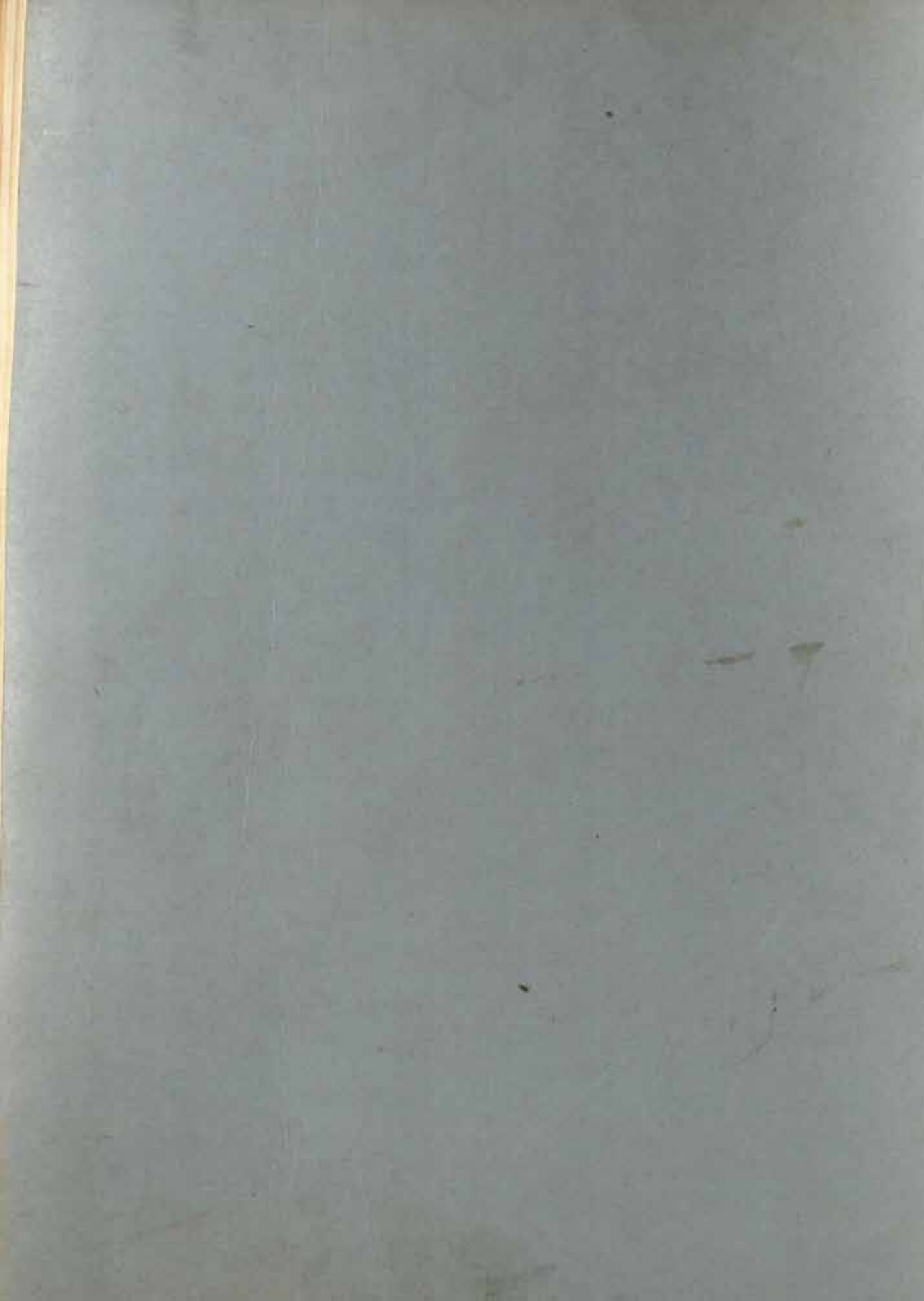
Wadagēri, <i>see</i> Odagere	338
--	-----

PAGE	PAGE
Wang-hiuen-tsi, <i>Chinese invader</i> , 66	years, cyclic— <i>contd.</i>
Wokkud, <i>s. a. Okkunda</i> , 148	Kshaya, 263
X	Parthiva, 330
Yaçmalai, <i>hill</i> , 168, 176, 187	Pingala, 283
Yadappa, <i>vi.</i> , 166, 170, 182	Prabhava, 154
Yadava, <i>dy.</i> , 122 n. 6	Raktakshin, 313
Yadavalli, <i>vi.</i> , 166, 170, 182	Śobhakrit, 154
Yadavarya, <i>m.</i> , 166, 183	Vikarin, 339
Yadu, <i>legendary ancestor of Yarmans</i> , 37, 39, 41	Vikrita, 332
Yadu, <i>m.</i> , 156, 158f.	Viśvasu, 324
Yajña, <i>queen of Gubila Śankaragaṇa</i> , 12, 15	Vyaya, 175, 336
Yajñanārāyaṇa Bhaṭṭa, <i>m.</i> , 164, 179	years, regnal, 3, 5, 10, 41, 52, 126, 135,
Yajñavati, <i>queen of Gaṇapati of Pragjyō-</i>	220 and <i>add.</i> , 241, 325, 328, 336
tisha, 69, 73, 77	Yedarāve, <i>s. a. Ejarāve</i> , 272
Yajñēvara Bhaṭṭa, <i>m.</i> , 164, 178	Yeddalūr, <i>vi.</i> , 167, 170, 184
Yallambhaṭṭa, <i>m.</i> , 164, 166, 179, 183	Yennā, <i>s. a. Vernā</i> , 145
Yāmunārya, <i>Vaiṣṇava-āchārya</i> , 162	Yēwūr, <i>s. a. Ēhūr</i> , 208, 304ff., 329ff.
Yānemansa, <i>Ahiya çh.</i> , 293	Yōgēvaradēvavarman, <i>Orissa çh.</i> , 218ff.
Yasāhkarpadēva, <i>Kalachuri k.</i> , 205, 207f., 212, 216	Yōginipura, <i>vi., s. a. Delhi</i> , 44ff.
Yasāhpushṭa, <i>Dahiyaka prince</i> , 56, 61	Yuan Chwang, 65ff., 70f.
Yasōvarman, <i>s. a. W. Chālukya Daśavarman</i> , 144	Yuddhakarapiga, <i>see Sōmasarman</i> .
Yauvanasri, <i>queen of Vighrahapala III.</i> , 38	Yuddhamalla, <i>W. Chālukya k.</i> , 143f., 151, 275, 311
Yavana, <i>s. a. Muhammadan</i> , 174, 186, 246f.	Yuddhamalla II., <i>E. Chālukya k.</i> , 62f.
Yayāti, <i>legendary ancestor of Yarmans</i> , 37, 39, 41	Yuvarājadēva, <i>Kalachuri k.</i> , 205, 211, 215
Yayāti, <i>do. of Vijayanagara dy.</i> , 160, 171,	Z
185, 350, 356	Zodiacal sign—
years, cyclic—	Makara, 220
Krōdhin, 196	Mina, 220

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